

# BIBLE HANDBOOK OLD TESTAMENT

by Walter Scott

---

*Scott's companion handbook providing introductions and overviews of each book of the Old Testament, offering historical context, structural outlines, and thematic summaries to guide readers through the Hebrew Scriptures.*

102 Chapters

# Table of Contents

1. 000.3 Preface
2. 001 The Holy Bible
3. 002 Geology and the Scripture Account of Creation
4. 003 The Animal Creation
5. 004 The Botany of the Bible
6. 005 Aromatic Plants
7. 006 Medicinal Plants
8. 007 Food, Condiment, Fruit and Beverage Plants
9. 008 Trees Used for Manufacturing Purposes
10. 009 Various Plants and Flowers
11. 010 Typical and Illustrative Persons
12. 011 Divine Names and Titles
13. 012 Brief Summary of the Foregoing
14. 013 Outlines of the Books of the Old Testament: The First Division of the Old T...
15. 014 Genesis: 4000 B.C. - 50 Chapters and 1533 Verses
16. 015 Exodus: 1706 B.C. - 40 Chapters and 1213 Verses
17. 016 Leviticus: 1490 B.C. - 27 Chapters and 859 Verses
18. 017 Numbers: 1490 B.C. - 36 Chapters and 1288 Veses
19. 018 Deuteronomy: 1451 B.C. - 34 Chapters and 959 Verses
20. 019 The Second Division of the Old Testament: The Prophets (Luk\_24:44)
21. 020 Joshua: 1451 B.C. - 24 Chapters and 658 Verses
22. 021 Judges: 1425 B.C. - 21 Chapters and 618 Verses
23. 022 Ruth: 1322 B.C. - 4 Chapters and 85 Verses
24. 023 First Samuel: 1171 B.C. - 31 Chapters and 810 Verses
25. 024 Second Samuel: 1056 B.C. - 24 Chapters and 695 Verses
26. 025 First Kings: 1015 B.C. - 22 Chapters and 816 Verses
27. 026 Second Kings: 896 B.C. - 25 Chapters and 719 Verses
28. 027 First Chronicles: 4004 B.C. - 29 Chapters and 842 Verses
29. 028 Second Chronicles: 1015 B.C. - 36 Chapters and 822 Verses
30. 029 Ezra: 536 B.C. - 10 Chapters and 280 Verses
31. 030 Nehemiah: 446 B.C. - 13 Chapters and 406 Verses
32. 031 Esther: 521 B.C. - 10 Chapters and 167 Verses
33. 032 The Lord Hath Afflicted his Zion
34. 033 The Third Division of the Old Testament: The Psalms (Luk\_24:44)
35. 034 Job: 1520 B.C. - 44 Chapters and 1070 Verses
36. 035 Psalms: 150 Psalms and 2461 Verses
37. 036 Proverbs: 1000 B.C. - 31 Chapters and 915 Verses
38. 037 Ecclesiastes or the Preacher: 977 B.C. - 12 Chapters and 222 Verses
39. 038 Song of Solomon: 1014 B.C. - 8 Chapters and 117 Verses

40. 039 The Second Division of the Old Testament: The Prophets (Luk\_24:44)
41. 040 Isaiah: 760 B.C. - 66 Chapters and 1292 Verses
42. 041 Jeremiah: 629 B.C. - 52 Chapters and 1364 Verses
43. 042 Lamentations of Jeremiah: 588 B.C. - 5 Chapters and 154 Verses
44. 043 Ezekiel: 595 B.C. - 48 Chapters and 1273 Verses
45. 044 Daniel: 607 B.C. - 12 Chapters and 357 Verses
46. 045 Hosea: 785 B.C. - 14 Chapters and 197 Verses
47. 046 Joel: 800 B.C. - 3 Chapters and 73 Verses
48. 047 Amos: 787 B.C. - 9 Chapters and 146 Verses
49. 048 Obadiah: 587 B.C. - 21 Verses
50. 049 Jonah: 862 B.C. - 4 Chapters and 48 Verses
51. 050 Micah: 750 B.C. - 7 Chapters and 105 Verses
52. 051 Nahum: 713 B.C. - 3 Chapters and 37 Verses
53. 052 Habakkuk: 626 B.C. - 3 Chapters and 56 Verses
54. 053 Zephaniah: 630 B.C. - 3 Chapters and 53 Verses
55. 054 Haggai: 520 B.C. - 2 Chapters and 38 Verses
56. 055 Zechariah: 520 B.C. - 14 Chapters and 211 Verses
57. 056 Malachi: 397 B.C. - 4 Chapters and 55 Verses
58. 057 Guide Notes to the Books of the Old Testament
59. 058 The Prophets and Prophecy
60. 059 Outline of the Ways of God
61. 060 Scripture Numeration
62. 061 Collection of Bible Symbols
63. 062 Untranslated Hebrew Words in the Book of Psalms
64. 063 Divisions of the Book of Psalms
65. 064 Biblical Notes
66. 065 The Seven Feasts
67. 066 The Temples
68. 067 Prophetic Notes
69. 068 Words and Expressions Explained
70. 069 The Tabernacle: Its Materials, Vessels, and Coverings
71. 070 Veil of Blue, Purple, Scarlet and Fine-Twined Linen: With Cherubim
72. 071 The Burnt Offering: Lev\_1:1-17
73. 072 The Meat Offering: Lev\_2:1-16
74. 073 The Peace Offering: Lev\_3:1-17
75. 074 The Sin Offering: Lev\_4:1-35
76. 075 The Trespass Offering: Leviticus 5 and 6:7
77. 076 Wilderness Defilement: Or the Red Heifer
78. 077 The Thirteen Judges of Israel
79. 078 Sovereigns of the United Kingdom of Israel
80. 079 Sovereigns of the Kingdom of Judah
81. 080 Sovereigns of the Kingdom of Israel

- 82.** 081 Identification of the Nations Noted in Gen\_10:1-32
- 83.** 082 Descendants of Japheth
- 84.** 083 Descendants of Ham
- 85.** 084 Descendants of Shem
- 86.** 085 The Holy Land and Its Capital City, Jerusalem
- 87.** 086 Jerusalem
- 88.** 087 Scripture Information Respecting Jerusale
- 89.** 088 The Ancient Country of Edom
- 90.** 089 Scripture Information Respecting Edo
- 91.** 090 Historical Account of Babylon
- 92.** 091 Scripture Information Respecting Babylon
- 93.** 092 Historical Account of Alexandria
- 94.** 093 Scripture Time, Months and Seasons
- 95.** 094 The Seasons
- 96.** 095 Scripture Weights, Measures and Coins
- 97.** 096 Idols and Idol Worship: With Notes
- 98.** 097 Signs and Wonders in the Land of Egypt
- 99.** 098 Prophetic Blessings of Jacob and Moses: Gen\_49:1-33, Deu\_33:1-29
- 100.** 099 Translation of the Inscription on the Moabite Stone
- 101.** 100 Chronology and Chronological Tables
- 102.** 101 Biblical and Theological Terms Explained

## 000.3 Preface

---

Bible Handbook Old Testament: Preface The design of the "Handbook" is to assist the reader in daily study of the Word of God, to promote an enlarged and accurate acquaintance with its separate books and various subjects, and to supply a work for general reference in Biblical Studies. The limits of the book necessarily required brief and concise treatment, and to confine ourselves in the meantime, almost exclusively to the study of the Old Testament. Subjects connected more with the present dispensation are treated in a companion volume upon the New Testament. In the present work it will be found that a considerable range of subjects are introduced, numerous points of interest briefly presented, and a considerable amount of Biblical information imparted in a condensed and suggestive form.

It will be observed that such subjects as the credibility of the facts and truths revealed in the word of God, and the "Historical Argument" for Christianity, which are generally prominent features in such works as the present, are here entirely omitted. An intellectual demonstration of the truths of Holy Scripture, however important in its place, still leaves the conscience untouched, and makes no provision for the wants of the soul. Herein consists the moral value of the Word of God, that it unfolds the thorough ruin of man, evidences his guilt, and reveals a salvation which, while it covers God with glory, meets the deepest need of the sinner in the presence of God. Does not, therefore, the Bible, like the sun, carry its own evidence with it? The author has repeatedly and earnestly besought the Divine blessing on the work, and has devoted much time and labor in its preparation. He has not hesitated to use freely from others who have labored in the delightful fields of Bible Research, but all direct quotations are inserted as such. Special acknowledgment is due to the author of Hebrew Proper Names, an invaluable book to the Bible student, and which has been of considerable service to us as to others. That the studies of the reader on the profound themes and in the matchless volume of inspiration be conducted under the direct guidance of the Holy Ghost - without whose efficient teaching all human help is valueless - and that a blessing as rich and abundant may rest upon him as that enjoyed by the writer in the preparation of the book, is the fervent wish and earnest prayer of the author.

## 001 The Holy Bible

---

The Holy Bible The Bible is all for the Christian, but not all about him. God in government, or Messiah and the Kingdom, might express the general character of the Old Testament, while God in grace, or Christ and the Church, would characterize the New Testament. Moses, by inspiration of God, opened the canon of divine revelation; Paul completed the subjects of which it treats (Colossians 1:25); John closed it with the Revelation. This blessed book is assailed on every hand - its inspiration is openly denied, its Divine authority unblushingly called in question, and its heavenly doctrines made the sport of an unbelieving world. Yet its subjects are grand, momentous, and divine; its themes are heavenly and eternal. It is the Word of God, and therefore it liveth and abideth forever. vIts Title. - The title, "The Holy Bible," now everywhere happily accorded to the whole collection of the sacred writings, was first used in the middle of the fourth century. The titles "Old Testament" and "New Testament" were probably borrowed, the former from 2 Corinthians 3:14, and the latter from Matthew 26:28. These expressions originally contemplated the relationships in which the Jews and Christians stood before God - the former before, and the latter after, the work of the cross. They then came to be applied to the books in which these covenants were expressed, hence the "Old Testament" and "New Testament".

Before the Holy Bible was spoken of as such, it was generally termed "The Scriptures," or "The Holy Scriptures." The Apostles Peter and Paul so speak of the sacred writings (2 Peter 3:16; 2 Timothy 3:15). Philo, a philosopher and

very learned Jew residing at Alexandria, and Josephus, the Jewish historian, equally learned, especially in all matters pertaining to his nation, and residing at Jerusalem, were both unbelievers, but both regarded the Old Testament as of divine origin, terming it "The Sacred Scriptures;" both, moreover, were contemporaries, and flourished in the middle of the first century. Both these scholarly Jews cruelly tampered with the very writings which they regarded as holy; Philo allegorizing almost everything related in them and turning facts into fancies; while Josephus distorted facts and exaggerated whatever would tend to the exaltation of himself and the glory of his nation. vThe Truth Gradually Unfolded.■For a period of 4000 years and more, God at "sundry times and in divers manners" successively revealed His mind and will to man. This He did by revelations and communications, orally or otherwise delivered, from Adam to Moses; and then from Moses to the Apostle John (with an interregnum of about 500 years) in writing, thus fixing the truth and giving it a settled and definite form and character. What a mercy to hold in our hands not a but the Word of God! What a blessing to know the absolute certainty of those things whereof we are fully assured! From Adam to Noah we have a period of more than 1600 years; again, from Noah till Abraham there is a period of about 400 years, and from Abraham till Moses about 500 years. Now carefully observe the facts. Adam lived 930 years (Genesis 5:5), and only died about 56 years before Enoch was translated. Noah, too, could have enjoyed several year's intercourse with Enoch. Thus the man "who walked with God" could have held the hand of Adam with one hand and that of Noah with the other. We thus bridge the first period of the world's history, and certainly the truth could not have suffered in its transmission, as Enoch is commended for his walk,

and Noah for his testimony (Hebrews 11:5-7). Again, Shem, Noah's second son, the then depository of the truth (Genesis 9:26), was contemporary with Abraham for nearly a century. Thus we have Shem in special relationship with Jehovah, spanning the second and eventful period from the flood till the gracious call of Abraham, to whom further revelations of the truth were made. A new deposit of the truth was committed to Abraham - "to Abraham and his seed were the promises made" (Galatians 3:16); and to each of the "Pilgrim Fathers" of Israel God communicated His mind. Thus we are carried up almost to the days of Moses, when the duration of human life became so curtailed (Psalms 90:10) that it would be impossible to hand down the truth with the certainty that its purity would be maintained, as it would have to flow through so many channels.

Now we come to the written word, and here we would say that this form of communication exceeds by far any other mode of revelation whatever, "for Thou hast magnified Thy Word above all Thy name" (Psalms 138:2). The first mention of a "book" or of "writing" in the Bible is in Exodus 17:14. Moses began writing prior to the promulgation of the law. With certain intervals, the composition of the Old Testament extended through a period of about 1100 years, and was closed by the prophet Malachi. A few years after the death of Christ the books comprising the New Testament were begun with the Gospel of Matthew, and ere the first century of the Christian era closed, and before John the beloved apostle was taken to his Master, the whole of the New Testament was finished and in the hands and keeping of the Christian Church! vThe Separate Books, Chapters, Verses, etc.-The first five books of Moses were originally written in one roll or book. The division into separate books and the titles of each are convenient for reference. They are very ancient, moreover, being arranged and titled in the Septuagint the same as in our Bibles. The two books of Samuel, the two books of Kings, and the two books of Chronicles were originally one book each. The separation of those three books into pairs is forced, and to some extent destroys the connection: it would have been better if the original arrangement had been adhered to and sectioned off for the English reader. The division of the Bible into chapters is comparatively a modern arrangement, and still more so into verses. Cardinal Hugo, who lived about the middle of the thirteenth century, proposed to himself the task of preparing a concordance for more easy reference to the Vulgate, the Latin version of the Bible. For this purpose he divided the whole into chapters, which were found so very useful that in all subsequent editions and versions they were incorporated. About two centuries afterward a learned Jewish Rabbi, Mordecai Nathan, in order to assist in the study of the Hebrew Bible, prepared a concordance, and in order probably to simplify his work, he divided the Old Testament into verses, adopting however Hugo's division of chapters. In our English Bibles, therefore, and in all modern versions and translations, we have not only Cardinal Hugo's chapters, but Rabbi Nathan's verses as to the Old Testament. Until the middle of the sixteenth century the whole Bible was divided into chapters, and the Old Testament only into verses. Robert Stephens, the indefatigable French printer and Bible publisher, adopting the Cardinal's chapters and the Rabbi's Old Testament verses, took in hand the New Testament, and divided it into verses, and then published the whole complete about 1551. Some 15 or 16 years afterward an English Archbishop, Parker, undertook to publish the Bible in our own language, with all the chapters and verses. This edition is generally spoken of as the Bishop's Bible. A little more than 40 years after the publication of the Bishop's Bible, our own version as in present use appeared - one, no doubt, capable of critical improvement, but hallowed and endeared to the hearts of many thousands in this and past centuries. The postscripts attached to the epistles should be rejected. They are certainly, some of them at least, very ancient, but also very

misleading, and the reader will be safe in rejecting them as they are the work of copyists. vThe Languages in which the Bible was Written.-The Bible was originally written in three languages, Hebrew, Syriac, and Greek. The whole of the New Testament was written in the Greek tongue. James wrote in it to the twelve scattered tribes of Israel, Peter to the Jews of the dispersion, and Paul to the Hebrews in Palestine as well as to the Christians in the world's metropolis - Rome. The Old Testament was written in Hebrew - the oldest of known languages, and perhaps the primitive tongue of man - save certain small portions which God caused to be written in the Syriac language. The sublime strains of Isaiah, the weeping plaints of Jeremiah, and the abrupt, forcible, and striking style and imagery of Ezekiel, could only be fully expressed in Hebrew, the language of the heart, as Greek is that of the mind. The Phoenicians (whose country bordered the Mediterranean, and whose merchant navy carried the rich produce of Persia, Egypt, and even India, to far distant lands, and who are believed to have penetrated even to the coasts of Great Britain) spoke Hebrew. Thus, no doubt, some glimpses of the truth were carried to the heathen of the ancient world. Heber, the last of the fathers before the dispersion, and from whom the name "Hebrew" is derived, is believed to have spoken the Hebrew tongue; if so, it was likely the original language of mankind. The seven nations of Canaan also spoke Hebrew, and Abraham, when he left Mesopotamia, forsook his mother tongue, the Syriac, for that of the Canaanite.

Hebrew died out as a spoken and written tongue soon after the Babylon-captivity. The mass of the people during their exile - 70 years - learned the language of their conqueror's, and forgot their own, so that on the return of certain remnants to Jerusalem, the book of the law, which was read in Hebrew, had to be expounded in Syriac (Nehemiah 8:1-18).

About 280 years B. C., the Old Testament was translated into Greek, by order of Ptolemy Philadelphus, King of Egypt, who was desirous, not only of enriching the great Alexandrian library with a copy of the Jewish Scriptures, but also to put the Old Testament into Greek, the then current language, on behalf of the many thousands of Alexandrian Jews who knew nothing of Hebrew. The Alexandrian version of the Old Testament, or Septuagint, as it is generally termed, was in general use in Palestine during the time of Our Lord, and from it, He and the writers of the New Testament repeatedly quoted. The Hebrew text, however, is paramount as an authority, for the chief advantage of the Jews over all others consisted in this, "that to them were committed the oracles of God" (Romans 3:2), and these written oracles were penned in Hebrew. The other language used in the writing of the Old Testament is the Syriac, or more generally termed the "Aramean," from Aram, the Bible name of Syria (Genesis 10:22-23), sometimes also called, but erroneously, "Chaldean," that being a dialect peculiar to the learned in Babylon (Daniel 1:4). The Syriac was the tongue spoken by the Assyrians who destroyed the kingdom of Israel, and of the Babylonians who destroyed Judah. The several instances in which this language is used in the Old Testament are, first, Jeremiah 10:11. in which the triumphing heathen are abruptly informed that their gods are doomed to utter destruction; second, Ezra 4:8-24; Ezra 5:1-17; Ezra 6:1-18, and Ezra 7:12-26, in these portions the haughty Gentile conquerors of Judah are informed in their own language of Jehovah's abiding interest in His people, although but weak and few in number, having just emerged from their long captivity; third, in Daniel 2:4 to the close of Daniel 7:1-28., here the rise, progress, and total destruction of Gentile power, is divinely sketched, and thus they are left without excuse. The Hebrew tongue, Acts 26:14, and the various Hebrew words and expressions, such as in Mark 5:41; Mark 7:34; Mark 15:34 spoken by Christ; also John 5:2;

Revelation 9:11, the original Hebrew language, but simply that then spoken by the Jews. In general, the Lord and the Apostles spoke the common tongue - Greek. The exceptions we have indicated, as also Paul's address on the Castle stairs at Jerusalem (Acts 22:1-30) were in the Syriac tongue. The inscription affixed over the cross of Jesus was written in Greek, the language of the people, in Latin, the official language of the imperial power, and in Hebrew, the ecclesiastical tongue of the heads of Israel, this latter meaning the Aramean. vChrist's Threefold Division of the Old Testament.-The division of the Old Testament into "the Law," "the Psalms," and "the Prophets," does not rest on the uncertain authority of Jewish tradition, but on the authoritative teaching of the risen Lord. Here are His own blessed words-"And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me" (Luke 24:44).

"The Law of Moses" here refers to the first five books of Scripture, generally termed "the Pentateuch." These books were originally written as one, and are read as such in modern Jewish synagogues. Christ is the holy burden of these books, as said Philip of Bethsaida (John 1:45), and the Lord before (John 5:46) and after His death and resurrection (Luke 24:44).

"The Prophets" embrace that portion of the Bible which is strictly prophetic - from Isaiah to Malachi - and also the historical books, as all having one thought in common. A prophet is one that brings the mind of God to bear upon the conscience: it may be God's mind as to the present - that mainly characterizes the historical books - or His purpose concerning the future - as in the prophetic writings. But what is important to observe is, that in all these 29 books the mind of God is pressed upon the souls and consciences of Jehovah's people, and in certain cases on the Gentiles too; and further, that Christ, especially in His regal dignities and glories, is mirrored in these writings. Yes, He is the center of all revelation and the burden of all Scripture.

"The Psalms" are five in number-Job, Book of Psalms, Proverbs, Ecclesiastes, and Song of Solomon. These books are denominated "the Psalms" because they are really the utterances and pulsations of the human heart. Their distinctly moral character and poetic strains have entitled them to be classed under one comprehensive title. The feelings and exercises of the Blessed One, and of Jewish saints in the future crisis of their history, are fully detailed in this divine section of Old Testament Scripture; the death of Jesus and resulting consequences are developed in the Law of Moses; while, the prophetic and kingly glories of the Messiah are, in the main, the themes in the second section of the Old Testament writings. The divisional title "the Psalms," meaning the five books already alluded to, must not be confounded with "the book of Psalms." When this latter is spoken of in the New Testament, as in Acts 1:20 and Luke 20:42, it refers to the separate book bearing that divine title. It may here be remarked, that Paul, by the Holy Ghost, recognizes the present numbering of "the book of Psalms," for in Acts 33, he refers to what is "written in the second psalm" in proof of God's accomplishment of His promises.

It is important to remark that Jesus was not a manifestation of God. Revelations by and manifestations of God are characteristic of the Old Testament; but in Jesus, as portrayed to us in the Gospels, God is perfectly revealed; "and without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

## 002 Geology and the Scripture Account of Creation

---

Geology and the Scripture Account of Creation In the following table we present a few facts gathered from the museum of the geological storehouse. We might have increased them tenfold, but those adduced are sufficient for our purpose, which is to show that instead of science and revelation being contradictory, they are in perfect harmony. It is the same God who wrote Holy Scripture that made the stones, and believing this, how can there be a contradiction between His word and His works? Ten thousand geological or other facts in nature leave untouched the absolute perfection of the Word of God; yea, we invite thorough, searching, and minute inquiry into every department of physical science. Give us any number of carefully ascertained facts. These we will gladly accept, and rebuke the fears of those who hesitate to receive them. But on the other hand, conclusions and deductions may be taken for their real worth. The foundations on which Christianity rest, are too solidly laid to be in the least disturbed by the unhallowed theories and fancies of men, however pious or learned. The Christian has the truth, both in a written and personal form; first in the Holy Scriptures, a full, inspired, and completed revelation of the truth; need we say that there is abundant room for development in the apprehension of the truth, but certainly not in the truth itself. Again, Jesus said "I am the truth." He was that, and is that, in His own person. Can there be progress or development in the glorified Man in heaven? Certainly not; while surely there is abundant scope for growth and increase in the knowledge of Him "who is the same, yesterday, to-day and forever."

MINERALOGICAL FORMATION.

ORGANIC REMAINS.

I.

I.

Unstratified Rocks

Igneous or Crystalline Rocks, produced by the action of fire, as Granite, Syenite, Porphyry, Lava, We cannot penetrate beneath the fiery lava.

There could be no organic remains in this formation, as these unstratified rocks owe their origin to the intense heat which once and still prevails in the earth's center.

2..

2..

First Stratification

(„the First, Gneiss, consisting of particles of Granite and other igneous rock, deposited by water on solid Granite, and then hardened by intense heat. Second, Mica and Quartz in successional layers. layers. Third, great rocks of Slates, various colors, hardening as they ascend. These

separate groups are many thousand feet in thickness.

No organic remains have been found in the first of these sedimentary or stratified rocks, as they have been mostly formed by water, produced by the gases consequent on the cooling down of the atmosphere, hence life could not have existed under these conditions.

3.

3

#### Upper Cambrian

Slate Rocks, etc. This forms the upper portion, that is, nearest the earth's surface, of that rocky series termed the "Cambrian Rocks," and which have been, especially in their lower part, exposed to the powerful action of the heat and fire in the earth's center. The Cambrian range is said to be from four to five miles in depth. [Cambria or Wales.]

The very few fossil remains-"the oldest monuments yet discovered of the creation of living v things "-indicate life in its lowest forms, as creatures devoid of sight, and partly animal and vegetable, as the Zoophyte; also sea worms, etc.

4.

4.

#### Silurian

The Sandstone, Limestone, etc., are a distinct formation from the preceding, and are termed the "Silurian Rocks." The strata is more marked, the atmosphere being cooler; thus the sedimentary deposits were less disturbed in their action. Depth about 30,000 feet. [Siluria, anciently part of England and \Wales.]

Here the organic remains are numerous, and reveal an order of life considerably in advance of any found in the Cambrian rocks. In this formation most of the animals have eyes. The eyes of the Trilobite are beautifully structured, and show that light must have penetrated to the region where they lived. It is only, however, in the upper section, nearest the earth's surface, that a still higher order of life prevailed, and where vertebrate animals are found, as fish, &c.

5.

5.

#### Devonian

This is sometimes spoken of as the "Old Red Sandstone" rock period. The sediment deposited has formed rocks often found 10,000 feet in depth. [Devonian, from Devonshire in England.]

The organic remains of fishes are of gigantic stature, and diversified in form and appearance. They are covered too with a hard bony substance, instead of scales. At the very bottom of this system we have the first indication of land vegetation.

6.

6.

### Carboniferous

Coal, Shale, Sandstone, Iron, and mountain Limestone. The beds of these various materials range from 700 feet to 3000, and probably in some places more. Coal is the product of decayed vegetable matter, and to produce the extensive coal measures abundant in all parts of the world, dense forests of immense extent must have existed. [So termed because the coal or carbon-producing period.]

In this interesting period we have not only the ancient forests and vegetable world largely represented, but fish and shells; also fossil re-mains of various insects and reptiles.

7.

7.

### Permian

New Red Sandstone, Rock Salt, etc. The sediment forming these rocks is on an average a 1000 feet in depth. [Permian, so called by the learned Murchison in 1841, because largely developed in Permian, an ancient kingdom, now part of the Russian Empire.]

Both the vegetation and animals are of a much higher order than in any previous era. The Sandstone reveals the footprints of large birds, which, treading on the soft sand, have in course of ages hardened, and thus left the witness of their presence in this period.

8.

8.

### Oolite

Clay, Sandstone, Marble, Fuller's Earth, etc. Beds of these materials are, as a rule, about 2000 feet in depth. [So denominated from the peculiar egg-like character of the stone. Oon an and Lithos egg, an a stone.]

Here again there is a great advance in vegetation; trees of a large size, as the cypress, palm, etc., being abundant. This period is remarkable for the size, number, and variety of birds and reptiles, and as such, is distinctly characteristic of the period.

9.

9.

### Cretaceous

Chalk, Clay, Sand, Stone, etc. Some of these deposits are from 500 to 900 feet in thickness. [Cretaceous derives its name from the chalk so abundant here.]

Not many reptiles, but a great variety of marine productions, as corals, sponges, shells, plants, etc.

10.

10.

### Tertiary

Coral Rocks, Sea Bottoms, Gravel, Mud deposit, Sands, etc., etc. Many of these sedimentary deposits are about 40 feet, others again as deep as 500 feet. [Tertiary signifies the third order or formation.]

Many of the remains refer to existing species, others represent animals, reptiles, birds, plants, and numerous marine productions, some extinct and others not.

What, then, is the clear conclusion from even a cursory examination of the facts revealed by the geologist? It seems certain to us, as it is to all who have devoted any attention to the subject, that those huge rocks, from 15 to 20 miles deep, formed of accumulated and countless millions of particles of matter, and arranged in successional layers of the most orderly character, must have occupied for their formation periods of time so vast as to defy human calculation. Many of these rocks must at a remote age have formed the bed of the ocean, and others dry land, covered with vegetation. Those sedimentary rocks tell us that the waters were filled with life, that fishes and numerous aquatic animals of gigantic size and curiously shaped, once swam there, that amphibious animals disported themselves, and birds extraordinary for size and kind, trod those ancient sands and left their footprints behind them. What marvels those rocks unfold! What silent yet eloquent witnesses they are to the power, wisdom, and goodness of the Creator! Can the mind grasp the length of time needful to deposit material so as to form and consolidate rocks miles deep? Once more examine those rocks: Do they not tell us of rich, luxuriant vegetation? Look at those tropical plants found in the coldest regions, telling us that light and heat were equally diffused throughout the primeval earth. The magnificent foliage and shrubs and trees, of which there are no existing species producible by the naturalist, almost transport us into those immense, grand, old forests and gardens which the eye of man never beheld and human foot never trod. The silence of those bye-gone ages was broken by the hiss of serpent and reptile of enormous length and singular form; those dense forests once reverberated with the joyous notes of birds, who flapped their mighty wings, and where stalked the giant animals of that creation. And all this turned into stone Has all this been accomplished in a day of 24 hours? To state the proposition is sufficient as a refutation. We are not now raising any question affecting divine power, nor would we indulge in the unhallowed thought that God is not free to create in any shape or in any moment of time, but we have clear and indubitable evidence in the organic remains before us, of fossils, bones, skins, flesh, skeletons, etc., that the creation disintombed by the geologist did not come as it is now from the Creator's hands. To any who would question the wisdom of a pre-Adamic creation, we would say, Have you ever reflected on the goodness of God in turning the primeval vegetable world into coal? Need we refer to the "carboniferous" era as so commercial daily life of man; and yet who can tell, or even form the least conception of the important changes which must have transpired, and the enormous time needed to perfect the state of things displayed in these rocks and fossils, the benefits of which we are now enjoying. Is there a page in the book of Holy Scripture, or a line in the volume of nature, informing us as to the antiquity of the globe? There is not. The first date recorded in the Word of God will be found in Genesis 5:3, "And Adam lived an hundred and thirty years." The measures of time in the book of Genesis refer to the age of man, not to the earth at all; and hence it was an unhappy blunder of that otherwise able and

accomplished chronologist, Archbishop Usher, to date the first verse of the Bible at 4004 B.C., for which there is not the slightest authority in the sacred text.

If, then, the voice of science urgently demand a vastly longer period for the formation of its numerous strata than that wrongly marked in our Bibles, and, further, that vegetation must have flourished, light and heat existed, and land animals at least lived under conditions not furnished by the present state of things since man was created, What is the natural conclusion? Why, that our thoughts, our previous habits of thinking and speaking, are wrong, not the Word of God, as the unsanctified lips of some have dared to utter. We do not say that the Word of God falls in with the results and facts of science, thus honoring the Word; it never borrows light, but adds a luster and glory to every subject it touches. Our statement then is, that the first verse of the Bible is a separate and independent affirmation, and is not to be accepted as a summary of the succeeding verses describing the six days' work, and for this we will give Scripture proof presently. "In the beginning God created the heaven and the earth." Does the Word of God say that this "beginning" was 6000 years ago, and, if so, where? All that the first verse of Genesis asserts is, that in a certain undated "beginning" God created. When or how we are not informed. This original creation may have been 20,000 years ago, or a 100,000 if you choose. Matter, therefore, is not eternal, for it had a "beginning," and its creator was "God." The reader must not suppose that this interpretation is offered to save the credit of the Word of God; its statements are absolutely perfect, and it is well to know that many centuries before geology could be counted as a science, and before she ever presented a single difficulty, such early writers as Augustine, Basil, Origen, and others held that the first verse of Genesis and the six days of creation were entirely distinct. Now read verse 2, "And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." What a scene of waste, darkness, and desolation! Did God create it so? Is not perfection stamped upon the various works and ways of God? "His work is perfect." We can scarcely suppose any sober-minded Christian to hold that God created the earth in the ruined condition so graphically described by Moses, and which the eye of the seer beheld as an emblem of Israel's utter desolation (Jeremiah 4:23).

We believe this matter will be greatly simplified by careful attention to two inspired, therefore authoritative statements. First, Moses says, " In the beginning God created the heaven and the earth." Now, that this does not refer to the earth's condition as "without form and void" is evident from Isaiah 45:18, "For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it. He created it not in vain (or 'void,' the same word as in Genesis 1:2), He formed it to be inhabited."Hence in this second statement we are expressly told that God did not create the earth empty or "void," as described in the second verse of Genesis. The following rough plan may bring the order more clearly before the mind:■

1.

"In the beginning God created the heaven and the earth," filling the latter with animal and vegetable life, as "the book of stone" bears witness. When it was created, and how long it thus existed, Scripture does not inform us.

(Here follows a long and uncounted period of time.)

2.

"And the earth was without form and void, and darkness was upon the face of the deep." How this terrible calamity happened, and how long the earth lay desolate and ruined, we know not, but Isaiah (45:18) expressly says God did not create it so.

(Here follows another lengthened measure of time.)

3.

"And the Spirit of God moved upon the face of the waters." The brooding of the Spirit of God over the awful desolation was certainly prior to the six days' work, but as surely introductory to it.

(Here follows another interval, but necessarily a brief one.)

4.

First day of 24 hours- Genesis 1:5.

Second day of 24 hours- Genesis 1:8.

Third day of 24 hours- Genesis 1:3.

Fourth day of 24 hours- Genesis 1:19.

Fifth day of 24 hours- Genesis 1:23.

Sixth day of 24 hours- Genesis 1:31.

Seventh day of 24 hours (?)-we are not told.

See now, how perfectly this meets the demands of science for time and terms of life, unknown to man since he became a tenant on the earth; for between the two first verses of Genesis, you are welcome to measures of time as long as you choose, and to evolve principles and conditions of existence which could only apply to a pre-Adamic earth. But in order to reconcile Scripture and geology, it has been sought to turn the separate days in which the heavens and the earth were made, into lengthened periods of time, and, as is well known, the late Mr. Hugh Miller, although not the author of this theory, was perhaps its most able and powerful exponent. But is not this trifling with the Word of God? Is not the interpretation forced and unnatural? Why should it be six times repeated, "the evening and the morning.. were the day," if we were thereby to understand lengthened measures of time? Besides, the interpretation when applied to the successive strata disclosed by the geologist does not satisfy. That a general correspondence may be traced between the geological periods and the six days' work would be generally admitted. Mr. Miller has himself satisfactorily established a likeness between the three great geological periods, and the third, fifth, and sixth days of Genesis 1:1-31, but that is all; absolute identity there is not, and we suspect Mr. M. must have felt the difficulty, as he did not attempt a formal proof of the whole. There are various facts which make this theory untenable, and many who received it are now, on more mature consideration, giving it up. It has been said that in "six days the Lord created heaven and earth," and hence there could have been no previous creation, as we have stated. But it may be replied that Scripture not once asserts a creation in six days: it is written, "in six days the Lord made heaven and earth" (Exodus 20:11). The word "create," strictly used, is applied to the production of things by the word or work of God, apart altogether from pre-existing materials or

matter (Hebrews 11:3), while the word "made" signifies to shape or form existing material: "these are the generations of the heavens and the earth when they were created (Genesis 1:1), in the day that the Lord God made the earth and the heavens (Genesis 1:3-31). The distinction between "creating" and "making" is all-important in considering the mutual relations of geology and the Scripture account of creation. The Bible does not, of course, formally, teach science, yet, on whatever theme it speaks, absolute perfection of statement may be relied upon. One solitary fact has not yet been produced (although the treasures of creation have been eagerly ransacked for the unholy purpose) in opposition to any statement found in the Word of God.

Deeply interesting and morally instructive are the details of the six days' work, and the more carefully they are examined, it will be found that they throw light on numerous points, and amply confirm the fact of a pre-Adamic creation - of that world without a human inhabitant, and which had undergone various violent catastrophes ere it was prepared as a dwelling for man. vFirst Day.-"And God said, let there be light: and there was light." The sublimity of this passage lies in its grand simplicity. Many, besides the great heathen critic Longinus, have been struck with admiration at the perfectly magnificent utterance, and it has been repeatedly brought forward as one of the finest passages on record. Instantly the light broke in upon the dense and universal scene of darkness. Observe that it is not said the light was then created, but caused to be. There had been light previously, as the facts of geology clearly show. Would any pretend to say that God would create animals with eyes of exquisite workmanship and of keen vision, and yet no light existing; or that God would have created a darkened heaven and earth? Here then is light, independent of, and apart from the heavenly orbs, which were not made or set in heaven till the fourth day. When or where was it known that light could exist apart from the heavenly bodies? It is only of late years that science has demonstrated the fact, and thereby paid another tribute of homage to the unerring accuracy of the Mosaic account of creation. Light travels at the astonishing rate of about 195,000 miles in one second. Sound is a slow traveler compared to this, journeying at the rate of about 13 miles in one minute. vSecond Day.-"And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The obedience was instant and complete, and the expanse thereby formed between the waters was called "heaven," that is, the atmosphere which extends upwards to about 50 miles, and which is essential to the three kingdoms of nature - animal, vegetable, and mineral. You will observe that we have three heavens spoken of in Scripture. Paul was caught up to the third heaven (2 Corinthians 12:4), which is spoken of as the immediate presence of God, and the region of the Divine glory, also the dwelling place of angels and saints; then the second heaven, or region of the sun, moon, and starry host (Job 38:31-33, etc.) - these heavens are referred to in Genesis 2:4, as created according to the interpretation given of the opening verse of the Bible; while here we have the third, or atmospheric heaven. vThird Day.-The work of the third day claims special attention. It will be observed in the course of the chapter that the Creator six times pronounced His work "good," and on the completion of the whole "very, good"; but be it noted that on the second day the word of approval is omitted, while on the "third" it occurs twice. Why is this? It will be observed that the formation of the expanse, while separating the "waters from the waters," still left the earth submerged and shapeless. Disorder still reigned supreme. Hence, when the third day dawned, God gathered the waters under heaven together. Oceans, seas, lakes, rivers were formed; and mountains, islands, continents, valleys, sprang out of the dry ground, thus completing the work of the second day, and which was then pronounced "good" (Genesis 1:10). Another distinction may here be pointed out.

In the course of the first three days' work, the word "called" occurs five times (Genesis 1:5-10), while it is not again used throughout the chapter. Is this a trivial matter, not worth noting either by writer or reader? Nothing is unimportant which it has pleased God to communicate, and it would be well for the blessing and profit of our souls were we to scan, with microscopic minuteness, the blessed pages of inspiration. In those three days, therefore, the groundwork was laid in which the lite, beauty, and bountifulness of creation were to be displayed. Thus the "day," ruled by the glorious sun; the "night," by the silvery moon (Genesis 1:5); "heaven," the great distributor of light and heat, and the region where every swift and beauteous bird warbles its joyous notes (Genesis 1:8); "earth," with its countless treasures hidden in its womb, and its surface clad with vegetation; and "sea," teeming with life, and fruitful in blessing to man and creation (Genesis 1:10), are each distinctly named and "called" by God. Thus the creative week is divided; the first half in laying the groundwork, the second half in furnishing and adorning it. That this is not an arbitrary distinction will be apparent from the following parallelism of the days and divisions of the week:-

FIRST DAY-

FOURTH DAY-

Light to discern the darkness:

Light to dispel the darkness.

SECOND DAY-

FIFTH DAY-

Water and heaven:

Fishes for the one and birds for the other.

THIRD DAY-

SIXTH DAY-

Land and vegetation:

Sphere for animals and man, and food for both.

In considering the third day's work, which is pretty fully related, we meet with another of the many undesigned proofs of a previous creation; for observe that the "earth" is not here said to be created, no more than it was said of the "light" (Genesis 1:3). For ages the earth lay buried beneath the waters, awaiting the command of its Creator to arise from its watery tomb (2 Peter 3:5): "Let the dry land appear" (Genesis 1:9), and it was so. We cannot help here transcribing the beautiful verses of the Psalmist:■

"Who laid the foundations of the earth, that it should not be removed forever: Thou coveredst it with the deep, as with a garment (Genesis 1:2): The waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which Thou hast founded for them." - Psalms 104:5-8. The earth's circumference is about 25,000 miles, and her area about 197,000,000 square miles, including land and water, the latter covering about three-fourths of the whole, or 145,500,000

square miles. The revolution of the earth on its own axis every twenty-four hours gives us day and night, and its yearly journey round the sun is performed in 365 days and 6 hours: thus a year, and, of course, the change of seasons. We must again call the reader's attention to the double action of this day. It will be observed that the commencement of each day's work is prefaced by the fiat of command-"God SAID;" while on its completion we meet with the token of satisfaction - "God saw that it was good." On the third day both expressions occur, first, as to the appearing of the dry land, and secondly, the covering of the earth with vegetation and beauty. At the Divine command the three orders of vegetable life at once covered the dry, but bare and barren earth, commencing with the lowest scale of vegetable physiology (grass) and ascending to the highest (fruit trees). This was a wonderfully gracious act of creative power. We have not only beauty adorning the new earth, but food and sustenance for man and beast. The delicately tinted flowers filled the balmy air with their delightful aroma. The green herb in countless variety, as meat for beast, fowl, and creeping thing, sprang forth in maturity and perfection in their respective regions at the voice of the beneficent

Creator; while a rich and abundant supply of food for man was provided in the fruit trees and herbs having seed in themselves - the power to propagate - and, aided by means of Divine ordering (Genesis 3:22), to branch out into almost endless variety. The inspired comment far exceeds in real sublimity and matchless simplicity anything ever penned by man. Is this not so?

"He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing amongst the branches. He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon which He hath planted, where the birds make their nests: as for the stork, the fir trees are her house...O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches." - Psalms 104:10-24.

We have nearly 300 plants, flowers, herbs, and trees named in Scripture, from the fig tree in Genesis till the tree of life in Revelation. vFourth Day.-The work of the fourth day (Genesis 1:14-19) does not call for lengthened remarks. The celestial orbs were "made," not created, on this day, and set in heaven to light the earth and regulate her motions. We have light on the first day, and the atmosphere on the second, essential to the vegetation of the third; but if thereby it is shown that light was independent of the sun, and vegetation flourished without solar light and heat, it is equally plain, we judge, that on the fourth day the sun became the tabernacle and throne of light and heat, and further, that the permanence of the vegetable world was made dependent on the solar system and starry host. We conceive that the great point in the work of the fourth day is the adaptation of the celestial luminaries to the conditions of life and state of things on the earth, whether of the material or organic worlds. The incidental allusion to the stars (Genesis 1:16) confirms our statement, that it is not the creation of the lights, but their place in heaven and their functions towards the earth which are expressed in these verses. The sun is the great center of a vast system, and its distance from the earth is computed at 95,000,000 miles, and its diameter at about 890,000 miles. It revolves on its own axis every twenty-five days and ten hours. The pale and lovely moon is distant from us about 240,000 miles, and its diameter is about 2000 miles.

Were a spectator standing at the equator, 5000 stars might be seen, but only on a clear moonlight night. Countless numbers are of course observable by the aid of powerful telescopes. vFifth Day.- In the work of the fifth day we have the waters stocked with aquatic animals and the firmament with flying fowl. This we conceive is an advance on the preceding steps of creation, and manifests a forth-putting of Divine energy of a much higher kind than we have yet witnessed. Who but God could create life? Hence, for the first time in the course of the work, as detailed in the previous days, we have the word "created" (Genesis 1:21). Neither the "moving creature" nor flying fowl were created out of the waters, as has been insisted upon from the reading of Genesis 1:20. The region or sphere where each were to move and live is the thought in the passage, and this is confirmed in the case of the "fowl " from the marginal reading of the text, and from Genesis 2:19, while the creatures inhabiting the waters are expressly said, in Genesis 1:21, to have been created by God. vSixth Day.-The sixth day now dawns upon the world, when the last act of creative wisdom and power is to crown the whole. There is a twofold action on this day, as there was on the third. First, the creation of land animals and creatures (Genesis 1:24-25), prefaced as usual with the Divine word calling into existence, "God said," and closing with the Creator beholding His work and expressing His satisfaction therein, "God saw that it was good." Second, we have the creation of man, his place in the terrestrial sphere, then food for man and creature life generally. The three-fold order of land mammalia is given as follows:-

1. Cattle - as horses, sheep, oxen, and generally domestic animals.
2. Creeping things - as serpents, reptiles, and invertebrate creatures.
3. Beasts of the earth - as lions, and generally beasts of prey.

We have two creations of life on the fifth day, that of fishes and birds; and also two on the sixth day, that of land animals and man.

We come now to the creation of man and his place of lordship and dignity in the beautifully-ordered scene. We have had light (Genesis 1:3) thrown upon a ruined, dark, and watery waste. What a scene of desolation the light revealed! Next we had the waters divided and a beautiful expanse formed, but as yet untenanted (Genesis 1:7). Then followed the appearing of the dry land: instantly, at the Divine word, she clad herself with beauty and vegetation (Genesis 1:9-12). The sun then poured its golden beams upon the beauteous earth, and as she gently sinks in the west, the pale and silvery light of the moon - the queen of the night - aided by the brilliant starry host, illuminate the earth and heaven (Genesis 1:16); then the waters are filled with life and heaven with flying bird (Genesis 1:20-21); lastly, the land is occupied with cattle, beasts, and moving creatures. What then? Is the work complete? As yet there was no intelligent, responsible creature morally competent to express the Creator in the vast and sinless scene. Where could you find amongst the various forms of organic life in heaven, earth, or sea, a being who could lead creation's praise, enter into the moral perfections displayed by God in His beauteous workmanship, represent Him therein, and be the vehicle of the Divine thoughts to the waiting creation. Now, however, God will work in the absoluteness of His sovereign will, and create man in His moral likeness, and to be His representative in power on the earth. This was truly a work worthy of the Creator, and surely it was fitting that thus a moral link should be established between the Creator and His work.

We need scarcely say that the creation of man on the sixth day is in perfect accord with the results of geological researches. We have upwards of 30,000 species of organic life displayed in the various strata, and not an instance on record of human remains being found save in the upper tertiary formation or "historical period," where, of course, existing species are plentiful. We are, of course, aware that certain cases have been triumphantly cited, in opposition to our statement, but we are equally aware that on careful investigation each instance so alleged has turned out a grievous mistake. One such case is fresh in our recollection. A distinguished savant made the startling assertion that a human skeleton had been found at the root of a tree 600 feet below the surface. The story was thoroughly sifted, and the result was that a skeleton had been found, not fossilized, mark you, but in "good preservation," at a depth of 16 feet. First, then, we have vegetable life, then fishes for the sea, and birds for the heaven, followed by land animals, and lastly man; and this is the order observable in the Scripture account of creation, centuries before the very name "geology" was coined. When will men learn that the temple of science can only be reverently trod by sanctified feet, and that in it the first lesson I must learn is, that God is always right, that His word is supreme as an authority on all questions affecting Christianity - our relationships to God, and also to science, our relationships to creation? The following remarks by Mr. W. Kelly in his able and masterly lecture on "Creation" (Broom, Paternoster Square, London), are worth careful consideration:-"It is only when man is thus about to be made that God says, "Let us." Oh, can you not appreciate the spirit of such a word as this? Can you not admire the way in which God, as it were, sits in council on the creation of man? Can you not judge between the physiologist that would make an ape his progenitor, and the Bible that reveals God thus creating man in His own image? Which is the more noble? which is the more degrading? Of no other creature is it said, "Let us make," when it was a question of the earth, the sea, nay, of light itself - nothing of the sort. "Light be," said Elohim, "and light was." But as to the others: He wrought, but with no such preface as "Let us make." Here it is for the first and only time: "Let us make man in our image, after our likeness; and let them have dominion." What can be farther from development? Such an idea is altogether foreign; and, indeed, the existence of different races and kinds has been engraved by God most legibly on the world of nature; for although man by his wicked ingenuity may cross the breed, as e.g., of animals that were put under his dominion, the result is always to induce sterility - the standing witness, on the one hand, against man's meddling; and, on the other, for the order in which God meant His creation to proceed. Thus is set before us succinctly, but plainly, the general course of creation."

After man had been settled on the earth as God's vicegerent - it's Lord and center under the Creator - the whole range and boundless extent of the vegetable world is given as a storehouse of food for man and beast; herbs having seed and fruit trees being for man, and the green herbs simply for all the rest of land creatures. "And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made" Thus God put the broad stamp of approval upon His handiwork. He blessed and sanctified the day which declared the completion of His creative labor for the blessing of man.

"Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. Praise ye Him all His angels: praise ye Him all His hosts. Praise ye Him sun and moon: praise Him all ye stars of

light. Praise Him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for He commanded, and they were created." Psalms 148:1-14  
Amen and Amen.

## 003 The Animal Creation

---

The Animal Creation That interesting department of natural history—zoology, thus classifies the animal kingdom: first, land mammalia; second, birds or all kinds of flying fowl; third, reptiles or creeping things; fourth, fishes; and fifth, invertebrates. These distributions of animal life are, of course, most useful when scientific accuracy is required.; but to a general reader and for all practical purposes the Scripture classification is amply sufficient as, first, marine creatures; second, winged and flying fowl; and third, land animals. We have the seas, then heaven or the air, and lastly the land respectively stocked with life (Genesis 1:20-25). This is the order too observable in modern geological research. The learned scientists of our proud and highly educated nineteenth century are wont to discharge their intellectual shafts at the credulity and ignorance displayed by the author of the book of Genesis. "This ancient document," say they, "was good enough for a rude and barbarous age, for the world in its infancy; but the Pentateuch has served its purpose, and we can easily afford to lay it aside as a book possessing not the slightest authority, but we will revere it because of its high antiquity, for it is hoary with age. Science has shown that the cosmogony of Moses is altogether out of date and quite irreconcilable with the clear deductions of modern light upon creation and its wonders." Now, we strongly object to the statement that science corroborates the Word of God, nay, it is that word which confirms and seals the certain and carefully ascertained facts and conclusions of science, and adds a luster to these studies when taken up in the fear of God, which is the beginning of wisdom. We will put two or three plain statements before our readers, frankly avowing that our knowledge of the sciences is extremely limited, but our faith in the Word of God supreme: it liveth forever while we are but creatures of a day. First, Has one fact been produced from the realm of nature which contradicts any statement in the Word of God, and if so, Where? and When? We await the proof Second, Is it not a fact that in all, or nearly all, departments of physical science mistakes have been made, and that succeeding investigators have corrected the ignorance and rebuked the assumptions of their predecessors? Third, Has it not been repeatedly demonstrated that the Bible account of creation is not merely in substantial accord with established facts, but in numerous points circumstantially confirms the teachings of science, and which till late years were held to be contradictory? We will adduce two or three examples. How could light exist apart from the sun? Science, however, on the principle of electricity, has established the fact, but it was in the Bible; yes, and in the much abused book of Genesis thousands of years before this was known. The Christian believed it because on the first day God caused the light to be, and on the fourth set the sun in the solar system. He needs not the voice of science to establish the supreme authority of Holy Scripture. The "Book of Stone" has informed the geologist as to the order and ascending scale of animal life, but the Christian can triumphantly point to the Mosaic record of creation and show it written there thousands of years before geology ever had a votary. Ethnology has been pleased to say that it has satisfactorily established the unity of the race, and further, that the human family as now divided can be resolved into three great branches. How much better to have believed in the unity and dignity of the race from the second chapter of Genesis (Genesis 2:1-25), and in the three great divisions of mankind from the tenth chapter of that same book (Genesis 10:1-32). When will

men learn to be somewhat more cautious and careful in their assertions; a little modesty, after being proved to have been wrong so often, might surely befit these men of science. Of this we are fully assured from our gleanings in the writings of the school-men that the Scripture adage, "knowledge puffeth up," is abundantly witnessed in the rash assumptions and unbelieving attacks made upon a document inspired and written by Divine authority 3500 years ago. Some of the brightest intellects which have ever entered the temple of science have cheerfully paid court and homage to the Word of God. Scripture, of course, is independent of man; it never borrows light, but it adds a luster to its students, and it is right and becoming that its pre-eminent dignity be duly acknowledged. The animal creation is further divided into clean and unclean (Leviticus 11:1-47 and Deuteronomy 14:1-29); the former being for sacrifice and for food, while the latter is regarded as unfit for either. In these ceremonial enactments Jehovah had a much higher object in view than the simple regulation of His people's food. There was a moral end in these instructions. God was teaching His people holiness, and although as Christians we are not under these legal requirements, the spirit of them should be cultivated. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). Of clean land animals there must be the ability to chew the cud, and walk with cloven foot; the hoof must be divided. These two inseparable and distinguishing marks were essential. The camel, coney, hare, &c., might possess one of these qualifications, but they were pronounced "unclean," because they lacked the other (Leviticus 11:3-7). Again, all marine creatures having fins and scales, thus possessing the ability to swim, were "clean," and could be freely used by a ceremonially holy people (Leviticus 11:9-12). All carnivorous and nocturnal birds were amongst the prohibited class (Leviticus 11:13-19). Reptiles and creeping things in general were also unclean and an abomination (Leviticus 11:20-42), but the various kinds of locust who "leaped" along the ground, neither crawling nor creeping, were allowed for food. In the following compendium of animal creation will be found embraced all, or nearly so, of every living creature named in the Scriptures, and are arranged in strict alphabetical order. Amongst the birds it will be observed that those of prey predominate. There is also a considerable variety of small birds who inhabit Palestine not named at all. The oft-recurring expression "after his kind" (Leviticus 11:1-47) intimate a species, and not specialty. Of fishes, none are named although as a class often referred to in the sacred pages and the distinction between clean and unclean accurately pointed out. The waters of Palestine abound in fishes, the Dead Sea excepted. By-and-bye, however, its waters will be healed, and teem with fish in all variety, affording constant occupation to the fisherman on its shores (Ezekiel 47:1-23) vAdder.-References, Genesis 49:17; Proverbs 23:32, etc. A venomous reptile of the serpent species. Its characteristics will be best known by carefully consulting the Scripture references. vAnt.-References, Proverbs 6:6-8; Proverbs 30:25. These industrious little insects are very numerous in Palestine. They form a colony, hut without any recognized leader, and yet labor harmoniously in storing up during summer food for winter use. vApe.-References, 2 Chronicles 9:21; 1 Kings 10:22. This is one of the few animals not metaphorically mentioned in Scripture. It was not a native of Palestine, but was introduced into the country every three years by Solomon, whose ships imported them from Southern India or the large island of Ceylon. What species of the monkey tribe is referred to we cannot tell. vAss.-References, Genesis 12:16; Job 39:5, etc. In Palestine and adjacent countries, the ass was the favorite traveling animal, and was ridden by kings, nobles, and persons of distinction. It betokened peace (Zechariah 9:9), as the horse did war (Revelation 19:11). The wild ass is noted for its stubbornness, fleetness, love of freedom, etc. vBadger.-References, Exodus

25:5; Numbers 4:8. The skin of this animal was used as an outer covering in the tabernacle, and was peculiarly well adapted for the purpose, being exceedingly durable, impervious to the weather, and the fur being long and thick. The skin of the badger is still a valuable commodity in the East. We see no reason for identifying this animal with the "seal," as some do.

vBat.-References, Leviticus 11:19; Isaiah 2:20, etc. This nocturnal little animal dreads the light. Swarms of them inhabit the caverns and dark recesses so common in Palestine. It was an unclean animal under the law, and is the chosen symbol of darkness and desolation.

vBear.-References, 2 Samuel 17:8; Daniel 7:5, etc. The fierceness, cruelty, and tenacity of grasp displayed by this animal are frequently referred to in the prophets. Anciently it was the dread and terror of the Palestinian shepherds. Now, however, the bear is only to be seen in the mountainous parts of the country.

vBeast.-References, Daniel 7:1-28; Revelation 4:1-11 The four great empires are represented as wild beasts in the book of Daniel, but in Revelation 4:1-11 and Revelation 5:1-14 the word should be translated "living creatures." "Beasts of the earth" are distinguished from "cattle," in Genesis 1:24, the former being wild animals, while the latter are domesticated.

vBee.-References, Judges 14:8; Deuteronomy 1:44, etc. This most useful insect was and is still most numerous in the East. The dry and warm climate and varied flora of the country have made Palestine famous for its honey "a land flowing with honey." From the numerous hives, both of wild and domesticated bees, the inhabitants from time immemorial have derived a considerable revenue from the sale of the rich honey so plentiful, being found in rocks, hollow trees, etc. The immense swarms and fierce attacks upon man and beast are frequently alluded to in Scripture.

vBeetle.-Reference, Leviticus 11:22. As this is the only place where the word "beetle" occurs, and judging from the description given, it must have been of the "locust" species, and hence allowed for food.

vBehemoth.-Reference, Job 40:15-24. This word only occurs in this passage in Job, and there is little doubt but that the huge amphibious animal referred to is the hippopotamus, frequenting the rivers of Africa, and anciently found in the Jordan. "He is the chief of the ways of God" in the animal creation.

vBittern.-References, Isaiah 14:23; Zephaniah 2:14, etc. This solitary bird selects the ruins, wastes, and marshy pines, where it utters its peculiar cry during the silence of the night. It is connected with the truly awful desolations which befell Nineveh, Babylon, and Idumea.

vBoar.-Reference, Psalms 80:13. The wild boar, although only mentioned once, was and is yet found in large numbers in the woods of Palestine, and is one of the most destructive animals amongst the crops, vineyards, and flocks. Amongst Jews and Moslems this animal is regarded as peculiarly unclean.

vBull.-References, Isaiah 51:20; Deuteronomy 14:5. This wild animal was allowed the Jews for food. It has been considered, from the reference in Isaiah, that some species of antelope is meant, but it cannot be said with certainty what particular animal is referred to; "wild bull" and "wild ox" are the translations of the same Hebrew word.

vCalf.-References, Genesis 18:7; Amos 6:4. The bull calf was the favorite animal for food, and many were staled and carefully looked after for this purpose, while others were kept ready for agricultural purposes only. The bull calf was a national form of worship in Egypt, and we may add of Israel too (Exodus 32:1-35).

vCamel.-References, Judges 7:12; 2 Kings 8:9, etc. This valuable animal and beast of burden - "the ship of the desert" - is probably the most useful animal in the East. It is indispensable in treading the Arabian Desert, and constituted an important part of wealth in Bible lands, as the numerous Scripture references show.

vCanker-worm.-References, Joel 1:4; Joel 2:25, etc. In the few passages where this insect is named its destructive power is referred to. It is an apt and striking illustration of the utter desolation and wasting caused by countless and irresistible

enemies; and its ravages in the East are dreaded as the plague. The "canker-worm " is the Eastern "locust" in its larva state. vCaterpillar.-References, Isaiah 33:4; Psalms 78:46, etc. The Hebrew word for "canker-worm" signifies licker up, and for "caterpillar," consumer. No doubt The locust is meant, but in the state before it assumes its wings. It is an emblem of utter wasting and destruction. vChameleon.-Reference, Leviticus 11:30. As the original word denotes strength, it is believed that the reference is to one of the large and powerful lizard species abounding in Palestine. It was an unclean animal under the Law. vChamois.-Reference, Deuteronomy 14:5. As the animal known to us as the "chamois" never inhabited Palestine or adjacent countries, it is generally regarded, in this the only passage where the name occurs, as the wild sheep now almost extinct in Bible lands. It was a clean animal under the Law. vCockatrice.--References, Isaiah 11:8; Jeremiah 8:17, etc. The particular reptile referred to cannot with certainty be determined, but the various Scripture passages in which the name occurs show that a deadly, poisonous snake is meant. vCock.-References, Matthew 26:34; Mark 14:30. This domestic fowl is only mentioned in the Gospels, and was certainly unknown to the Jews previous to the captivity, being imported from India. The certainty and regularity of its midnight crowing is connected with some solemn warnings and teachings in the Gospels. vColt.-References, Genesis 49:2; Genesis 32:15, etc. Young camel or ass. The colts were frequently used for riding by persons of distinction, and represent an ungovernable will, as in the book of Job and elsewhere. vConey.-References, Psalms 104:18; Proverbs 30:26, etc. An unclean animal. This small animal inhabits the rocks, and is exceedingly watchful and wary on the approach of danger. The wisdom of this diminutive little creature - about the size of the rabbit - in selecting high rocks for its dwelling is a lesson to us worth pondering. vCoral.-References, Ezekiel 27:16; Job 28:18. The finest coral was procured from the Red Sea or Persian Gulf, and was greatly prized for its beauty and value. Coral is the interesting workmanship of millions of sea creatures who lived and died at the bottom of the waters. vCormorant-References, Leviticus 11:17; Deuteronomy 14:17. Another of the unclean birds abounding about the rivers and sea coasts of Palestine. The word literally means plunger; it is one of those birds who plunge into the water in pursuit of its prey. vCow.-References, Leviticus 22:28; Isaiah 7:21, etc. The cow formed an integral part of wealth in such an agricultural country as Palestine, and generally denotes abundance. The 'bullock" on the other hand is the chosen symbol of service and patient labor, and was the most valuable animal offered in sacrifice on Jewish altars. vCrane.-References, Jeremiah 8:7; Isaiah 38:14., This gregarious bird is of large size and is remarkable for two characteristics, both noted in the references - first, its peculiar trumpet-like cry, and second, its regular migratory habits. vCuckow.-References, Deuteronomy 14:15; Leviticus 11:16. A species of sea-fowl, but the particular bird referred to is uncertain. It is ranked amongst the unclean birds under the Law. vDog.-References, Psalms 22:16; Php 3:2, etc. The Scripture references to this most common of all animals are, as a rule, employed to signify contempt and cruelty. The Jews still speak of "Gentile dogs," and Mahomedans of "Christian dogs." vDove.-References, Genesis 8:9; Song of Solomon 2:14, etc. This was one of the clean birds, and could be offered in sacrifice by even the poorest of the people. The Scripture references are equally abundant in Old and New Testaments, and represent certain gracious qualities. It is also the symbol of peace. vDragon.-References, Micah 1:8; Job 30:29, etc. Whatever animal may be meant in these and other passages it is difficult to say, but certainly it is the selected symbol denoting cruelty, desolation, and utter loneliness, vDromedary.-References, Isaiah 60:6; Jeremiah 2:23. An exceedingly swift animal of the camel species. Wherever the word occurs in Scripture a

swift, speedy animal is meant, and one smaller than the ordinary camel. vEagle.-References, Leviticus 11:13; Deuteronomy 32:11, etc. This unclean bird of prey is frequently alluded to in Scripture. Its swiftness, love of offspring, keenness of vision, longevity, and other characteristics are noted. It is a symbol of judgment (Matthew 24:28). vElephant-References, 1 Kings 10:22; 2 Chronicles 9:21. This huge animal, so well known in India and Africa, was not introduced into Canaan till the wars of Antiochus of Syria with Egypt, and is not even named in Scripture, save in the margin of the passages here given. vFallow deer.-References, 1 King 4: 23; Deuteronomy 14:5. This clean animal is noted for its agility, gracefulness, and beauty. It figures largely in Eastern song. vFerret.-Reference, Leviticus 11:30. This unclean animal is only mentioned once in Scripture, and is believed to denote some species of lizard. vFlea. -References, 1 Samuel 24:14; 1 Samuel 26:20. This little insect swarms in countless numbers, and is of course in all warm countries exceedingly troublesome. It is used in these, the only two passages where the word occurs, as the expression of insignificance. vFly.-References, Exodus 8:21-31; Ecclesiastes 10:1, etc. In these and other Scriptures there is no particular species of fly pointed out. Their number and variety are almost legion in Bible lands. vFoal.-References, Genesis 32:15; Zechariah 9:9, etc. The Mosaic law was most careful in caring for the young of animals generally, which the "foal," the young of the "horse" and of the "ass" shared. vFox.-References, Judges 15:4; Ezekiel 13:4, etc. This nocturnal and gregarious animal is undoubtedly the "jackal" in most of the passages where the word "fox" occurs. They are still plentiful in the East and assemble during the night in large packs and are exceedingly troublesome to the gardens and vineyards and to domestic cattle and fowls. Cunning, cruelty, and destructiveness are the characteristics of this animal as pointed out in the Word of God. vFrog.-References, Exodus 8:2; Revelation 16:13. This amphibious reptile is several times mentioned in Scripture but always, save in the Apocalypse, in connection with Egypt. The "frog" abounds in the rivers and marshy places in Syria but especially in Egypt. vGlede.-Reference, Deuteronomy 14:13. This unclean bird is probably of the vulture species. In the only other passage where the original word occurs it is translated "vulture" (Leviticus 11:14). vGnat.-Reference, Matthew 23:24. The reference is to the smallest of insects which is contrasted with the largest Palestinian animal the camel. The words in the text "strain at," should be "strain out." vGoat.-References, Leviticus 16:8; Leviticus 16:10; Leviticus 16:26; Numbers 15:24-29, etc. This clean animal was pre-eminently the sin-offering victim. In patriarchal times especially the goat formed an important and valuable item of wealth. Its flesh could. be eaten for food, its milk was greatly prized, and its skin largely used for numerous purposes. It is the symbol of the strong and compact Macedonian power (Daniel 8:5), of the wicked generally (Matthew 25:31-33), and of the great and mighty (Ezekiel 39:18). The habits and qualities of this well-known animal, both wild and domesticated, are frequently referred to in the Sacred Writings. vGrasshopper.-References, Numbers 13:33; Ecclesiastes 12:5, etc. This troublesome insect and Eastern scourge is a species of locust, but permitted as food to the Jews. The immense swarms and destructive character of these insects to vegetation are described with remarkable minuteness and graphically portrayed in the prophet Joel. Teaching and lessons of great interest are drawn from the ways and habits of this very common little creature in Palestine and the East. vGreyhound.-Reference, Proverbs 30:31. This word only occurs once in the Bible and the margin which explains the meaning of the word as "girt in the loins," also says it is the "horse." A fleet animal is no doubt referred to. vHare.-References, Leviticus 11:6; Deuteronomy 14:7. This was another of the unclean animals and hence prohibited for food. The Palestinian hare closely resembles our own.

vHart.-References, Isaiah 35:6; Psalms 42:1-11 I, etc. This Mosaicly clean animal was a species of deer and is noted for its swiftness, activity, affection, and earnest longings for water. There are some precious lessons drawn from the movements and habits of this graceful animal.

vHawk.-References, Leviticus 11:16; Job 39:26. This unclean species of bird is the common name for small birds of prey of which there are a considerable number in Palestine. God gives the wisdom, or rather instinct, to these migratory birds to seek a warmer climate, so says Job.

vHeifer.-References, Genesis 15:9; Numbers 19:1-22, etc. This animal was simply a young cow. In the special provision for wilderness defilement a red heifer was to be sacrificed as a sin-offering. The untamed character and unbroken will of these well-fed animals are beautifully alluded to in the Prophets, and their mournful lowing, as figuring the desolation and distress of Moab (Isaiah 15:5), is told us in the grandest of all the Prophets.

vHeron.-References, Leviticus 11:19; Deuteronomy 14:18. This unclean bird is but one of a species common enough in Palestine and Syria generally. In both of the passages referred to - the only ones where the heron is named - it is said, "the heron after her kind," showing that a species is meant and not a particular bird merely.

vHind.-References, Genesis 49:21; 2 Samuel 22:34, etc. This beautiful animal is the female deer, while the "hart" is the male stag. The intense love of liberty, and other characteristics of this animal are accurately depicted in the Word of God.

vHornet.-References, Deuteronomy 7:20; Exodus 23:28, etc. This is amongst the largest and certainly the most dangerous of insects when irritated. Their sting is most painful, and, as they swarm in large numbers, occasionally attacking man and beast, madness and death often ensue. They are, in the earlier stages of Israel's history spoken of as the instruments of Divine judgment upon the Canaanites.

vHorse.-References, Deuteronomy 17:16; Zechariah 1:8, etc. This useful animal was not used as a beast of burden or applied to agricultural purposes as with us. The Jews were forbidden to multiply them (Deuteronomy 17:16) as calculated to withdraw the heart from Jehovah. Egypt was famous for its cavalry, and in Scripture the "horse" is regarded as the symbol of war, the ass of peace. The Scripture references to the qualities of the horse are very numerous.

vKid.-References, Genesis 27:9; Numbers 7:87, etc. The kid or young of the goat was greatly prized as a luxury at table, and is so still. The flesh being fine and tender made the kid a peculiarly desirable article of food amongst all Orientals, and in honor of special guests it was customary to select from the flock a well-favored kid for dinner. It was also used as a sin-offering.

vKite.-Reference, Leviticus 11:14. This rapacious and unclean bird cannot with certainty be identified, but as the same Hebrew word is translated "vulture" in Job 28:7, and its keen sight referred to, it no doubt refers to a species of the sharp-sighted vulture.

vLamb.-References, Exodus 12:5; Leviticus 23:19, etc. A lamb, according to Scripture, might be either the young of the sheep or goats. It was the paschal offering (Exodus 12:1-51); daily sacrifice - morning and evening (Exodus 29:38-39); weekly sacrifice (Numbers 28:9; monthly sacrifices (Numbers 28:1-31 ix); yearly sacrifices (Leviticus 23:1-44, etc.); also offered on special occasions.

vLapwing.-References, Leviticus 11:19; Deuteronomy 14:18. This was another of the unclean, therefore prohibited birds. From the translation of the word it is now generally regarded as the "hoopoe." This fine bird has a beautiful crest and commands attention from its singular appearance and peculiar gestures. It is a common enough bird both in the eastern and western hemispheres.

vLeopard.-References, Isaiah 11:6; Daniel 7:6, etc. This animal was at one time common enough in Palestine but it is now rarely to be met with. It is an apt symbol of the conquests of Alexander the Great (Daniel 7:1-28), in the celerity of his movements and sudden and unexpected nature of his attacks. The cat-like cunning of this animal in watching for its prey,

its swiftness and cruelty, are finely depicted in the Prophets. The skin of this beautiful animal is highly prized and is the emblem of royalty in Africa till this day. vLeviathan.-References, Job 41:1; Psalms 74:14, etc. The graphic description of this huge amphibious animal in the book of Job leaves no doubt that the crocodile is meant. It inhabits chiefly the rivers and banks of Africa, especially of the Nile, but has been found in the "Nhar Zurka," a river flowing through Samaria. The cruelty, strength, and other characteristics of this dreadful creature affords the Psalmist and the Prophets frequent illustrations in speaking of the great powers of Egypt, Assyria, etc. vLice.-Reference, Exodus 8:16. This insect is only mentioned as amongst the plagues on Egypt. In a warm country and to a cleanly people like the Egyptians this third infliction of Divine judgment must have caused them exquisite pain and distress. vLion.-References, Genesis 49:9; Psalms 22:21, etc. This well-known animal was anciently common enough in Palestine. Throughout Syria it is now extinct. No wild animal is so often mentioned in Scripture as the "lion," and its majesty, strength, courage, roar, and other features are frequently spoken of in the Word. Satan because of his ferocity, the Babylonian Empire because of its strength and grandeur, and Christ because of His majesty and royal power are each represented by the lion. vLizard.-Reference, Leviticus 11:30. This unclean reptile is only mentioned once in the Word of God. As there are many species of the lizard family abounding in the ruins and desolate places of the Holy Land the name is to be regarded here as a generic one, hence, all reptiles of the serpent kind were prohibited to Israel. vLocust.-References, Nahum 3:15; Joel 1:4, etc. The locust family is numerous and is a most frightful scourge in Eastern lands. They march in exact order and such are their numbers that no means or power known can arrest their devastating career. They turn in a few hours the most delightful and fruitful gardens into a desert. The locust is therefore a fitting emblem of Divine judgment. vMole.-References, Isaiah 2:20; Leviticus 11:30. This unclean animal is different in size and in some other respects from the English mole. Burying grounds and desolate places are the habitations of the Palestinean animal, hence the appropriateness of the Isaiah passage. vMoth.-References, Luke 12:33; Job 13:28, etc. The clothes' moth is the only one mentioned in Scripture and true to the derivation of the word it denotes the instability of man and the temporary tenure of all earthly possessions. This insect, especially in its larva state, is peculiarly destructive to clothing - a terrible trial in the East, where rich and very costly apparel are highly prized and carefully stored away. vMouse.-References, Leviticus 11:29; Isa. 66:57, etc. Of the unclean animal known by this name there are several species. In these passages therefore the term is a generic one; but in 1 Samuel 6:5, the field mouse is referred to as being one of the most destructive animals to growing crops. vMule.-References, 2 Samuel 13:29; Esther 8:10, etc. This domestic animal was the offspring of the horse and ass, but as the Israelites were not allowed to cross the breeds (Lev. 19:59), the mule was imported into the country and was ridden by kings and distinguished persons. The mule is a strong, stubborn, patient, hardy, sure-footed animal. vOsprey.-References, Leviticus 11:13; Deuteronomy 14:12. This unclean bird is termed by some "the fishing eagle." Its native element is the air, and yet it lives on fish, which it can see swimming on the surface of the water a long way off. Like the eagle to which it is closely allied it swoops down upon its prey and rarely fails in catching it. vOssifrage.-References, Leviticus 11:13; Deuteronomy 14:12. This unclean bird is very large but not numerous. It inhabits the mountainous parts of Syria, and, like the eagle, swoops down upon its prey, seizing much larger animals than itself and instantly tearing them in pieces. vOstrich.-References, Leviticus 11:16; Job 39:13-18, etc. This immense bird although provided with wings cannot fly, but can out-run the fleetest horse.

We need not a naturalist's description of this interesting bird as Job furnishes us with an accurate account. The cruelty of the ostrich in forsaking her young (Lamentations 4:3), the beauty of her plumage, her mournful cry, her swiftness of flight and other features are employed in the illustration of moral truth and lessons to us. In several instances where "owl" is in the text as in Isaiah 13:21, Leviticus 11:16, the margin rightly reads "ostrich." vOwl.-References, Leviticus 11:16; Isa. 34:54, etc. What particular bird is referred to cannot with certainty be determined. That it was an unclean bird uttering a peculiar screech is evident from the passages where the word occurs but in several instances "ostrich" should be substituted. vOx.-References, Isaiah 1:3; Job 1:3, etc. This well-known agricultural animal was one exceedingly strong and used for sacrifice, for draft work, and for food. The ox constituted an important part of Eastern wealth. vPalmer-worm.-References, Joel 1:4; Amos 4:9. This terribly destructive insect is much dreaded in the East. It is one of the locust species, but in its larva state, when it is fully as destructive to vegetation as when full winged. The locust in the various stages of its existence commits the most frightful ravages upon some of the fairest portions of the earth. vPartridge. -References, Jeremiah 17:11; 1 Samuel 26:20. The habit of this bird in laying her eggs on the ground and her attempts to hatch them there is noticed by the Prophet Jeremiah. Thousands of eggs are thus procured and the bird itself is easily caught; that too, and the manner of doing it, are noted in 1 Samuel 26:20, etc. vPeacock.-References, 1 King 10:22; 2 Chronicles 9:21. This beautiful bird was imported into Palestine from India every three years by the ships of Solomon. On the same occasions apes were brought to the king for their playful antics, as the peacocks were for their rare beauty. vPelican.-References, Leviticus 11:18; Psalms 102:6, etc. This well-known bird was unclean under the law and its flesh forbidden as food. It is generally associated with solitary birds who frequent ruins and desolate places far removed from the haunts of man. Its love of solitude is referred to in Psalms 102:6. In two instances where cormorant is in the text, read pelican-Zephaniah 2:14; Isaiah 34:11. vPygarg.-Reference, Deuteronomy 14:5. This clean animal is of the antelope species. Some have identified the "pygarg" with the beautiful antelope known as the "addox," an inhabitant of Northern Africa, and from the derivation of the Hebrew word it may be so. The margin reads bison, which is incorrect. vQuail.-References, Exodus 16:11-13; Numbers 11:31-32, etc. This bird is several times mentioned in the Old Testament, but always in reference to the miraculous supply afforded to the Israelites on two separate occasions. The flesh of the "quail" is greatly prized in Syria and many thousands of them are annually sold in the Jewish markets. They always fly in the direction of the wind and in flocks so numerous as to darken the sky, and as their wings are short and not strong, they are easily exhausted, and in their yearly return across the Arabian desert thousands of them are captured and are prepared for food just as Israel did in the wilderness. vRam.-References, Exodus 29:26; Genesis 15:9, etc. This clean animal was largely used in sacrifice. It was the consecration animal (Exodus 29:1-46 and Leviticus 8:1-36). Its horns were formed into trumpets (Joshua 6:1-27), and its skin dyed red served as a covering for the tabernacle (Exodus 25:5), etc. vRaven.-References, Genesis 8:7; Job 38:41, etc. This unclean bird is well known. The various characteristics ascribed to it and its general habits are true to the letter. God's care in using this bird of prey to supply His servant and prophet Elijah with food (1 Kings 17:6), and the Divine care in feeding even these most unclean of birds (Luke 12:24), are beautifully illustrative of God's goodness towards and over all His creatures. vRoe.-References, Song of Solomon 2:7; Deuteronomy 12:15. This clean animal, whose flesh was ever a delicacy, is one of the most beautiful of horned animals. The roebuck or gazelle, for they are identical, is still

found in Palestine, and the sacred writers frequently refer to the beauty, swiftness, elegance, and other traits of this species of deer. vScorpion.-References, Deuteronomy 8:15; Luke 11:12. This reptile is very common in the East and wary travelers are careful where they sit as scorpions are found under loose stones, in ruins, etc., and when disturbed sting sharply and severely. They are lobster-like in appearance, and their poison is secreted in their tails, which they strike with. Excruciating pain is the result, and oftentimes death, hence the allusion in Revelation 9:5; Revelation 9:10. vSerpents.-References, Proverbs 30:19; Genesis 3:1-24, etc. The serpent is the chosen symbol of subtlety and guile. There are so many kinds of serpents that to enumerate them here would be apart from our object. Fully 600 species are known to naturalists. vSheep.-References, Isaiah 53:7 : John 10:1-42, etc. The first occupation mentioned in Scripture is that of shepherd and the first animal the sheep. There is no animal so frequently spoken of in the Bible, and none which is so full in illustrating God's gracious care, and generally of moral character. For sacrifice, for food, and as wealth the sheep occupies the principal place amongst animals in Scripture, and this is not to be wondered at, for Palestine is preeminently a pastoral country. The occupation of shepherd was anciently an honored and highly respected one; the King of Moab tended his own sheep, so does Jehovah (Psalms 23:1-6), and so does our blessed Lord (1 Peter 5:4). vSnail.-References, Leviticus 11:30; Psalms 58:8. These are the only places where the word occurs. In the one passage it is classed amongst the unclean and in the other the nasty slimy trail of this slow-going creature is referred to. vSparrow.-References, Psalms 84:3; Matthew 10:29, etc. This is the most common small bird of any known and as there are upwards of 100 different kinds in Palestine alone it is believed that as a rule the word must be taken as meaning small birds in general. They are the commonest of God's creatures, yet objects of Divine care and regard. vSpider.-References, Job 8:14; Proverbs 30:28. The plans and devices of the wicked are compared to the spider's web (Isaiah 59:5). This ingenious little insect weaves its web with consummate skill, which is all the more remarkable considering its fragile character. vStork.-References, Jeremiah 8:7; Zechariah 5:9, etc. This large bird was forbidden to the Jews as food. There are two kinds, black and white, both abounding in Palestine. The regularity of her return to her old haunts, and the etymological signification of the word-implying tenderness and filial affection - has caused this well-known bird to be warmly welcomed, and in some countries actually protected by the law. It is also a useful sanitary bird. vSwallow.-References, Psalms 84:3; Proverbs 26:2, etc. It is difficult to particularly identify the smaller birds which are much more plentiful in Palestine than with us. No doubt a group of small migratory birds is here intended, birds almost ever on the wing moreover. As the sparrow is the most common of birds, the swallow is the most restless. vSwan.-References, Leviticus 11:18; Deuteronomy 14:16. This beautiful aquatic bird was ranked among the unclean birds. It little matters whether the modern swan is the one meant in the passage as undoubtedly a water bird is referred to. vSwine.-References, Deuteronomy 14:8; Isaiah 65:4, etc. This most filthy and unclean of all animals was an abhorrence to the Jews. Christ upheld the majesty of the law by granting permission to the expelled demons to enter the herd of swine and destroy them, for these animals ought not to have been kept within the territory of Palestine. A swine herd is a degrading employment (Luke 15:15), and the filthy habits of the sow are made to illustrate a deeply important truth in 2 Peter 2:22. vTortoise.-Reference, Leviticus 11:29. The amphibious animal known as the tortoise is common in Palestine, and its flesh and eggs are equally sought after for food. It is generally understood that some species of " lizard " is meant in the passage in Leviticus. vUnicorn.-References, Psalms 22:21; Isaiah 34:7, etc.

There are at least seven distinct passages where this animal is named, and it seems to us throwing contempt upon the sacred pages to assert that, because the unicorn cannot now be identified with any existing species, therefore it was a fabulous creature. Not so; it was an animal well-known in early times, at least to Israel. This two-horned creature is noted for its size, strength, ferocity, and untamableness, for which see the several passages. vVulture.-References, Leviticus 11:14; Deuteronomy 14:13, etc. There are several species comprehended under the common name "vulture," all unclean under the Levitical law. This bird of prey feeds upon the carcass of man or beast, and frequently follows a victorious army in its march, pouncing upon the unburied slain. "There is a path which the vulture's eye hash not seen" (Job 28:7). The sharp, keen vision of this rapacious bird is several times alluded to in the Scriptures. vWeasel.-Reference, Leviticus 11:29. Only once named in Scripture, and then as amongst the prohibited animals. The common weasel is abundant in Palestine. vWhale.-References, Job 7:12; Matthew 12:40, etc. The Hebrew word does not necessarily mean only the sea monster known as the whale, but the largest size of marine animals. vWolf.-References, Genesis 49:27; John 10:12, etc. This well-known wild beast is still met with in Palestine. The dangerous and bloodthirsty character of the wolf, ravening during the night in packs is several times alluded to in Scripture. The wolf is also the terror of the shepherd keeping lonely watch over his flock. Oppressors and devourers of God's people, whether of Israel or the Church, are compared to wolves. vWorm.-References, Isaiah 66:24; Acts 12:23, etc. There are many kinds of worms, some bred by putrid matter, as exemplified in the awful end of Herod. The "worm" is the figure of endless anguish (Mark 9:1-50); it is also the figure of abject contempt and utter humiliation, as in the Psalms and book of Job.

## 004 The Botany of the Bible

---

The Botany of the Bible The Scripture classification of vegetables and other products of the earth is a simple one (Genesis 1:11). It should ever be borne in mind that the Bible was written for the world, and has a moral end in view, even the glory of God. Wondrous it is that God should have laid, in the death of His Beloved Son, the ground of salvation to lost man; but, even here, as in the boundless sphere of creation all is subordinated to the maintenance and display of His own glory, whether of power as in creation, or of grace as in redemption. Neither botany nor any other subject is treated scientifically in the Scriptures. The wise and learned may object, but the mass can appreciate. We do not object to scientific accuracy, quite the contrary, but why insist upon it in a book designed for man as such, and where as correct and satisfactory results are, in numerous subjects, arrived at simply as the result of careful observation? The Hebrews never formally wrote on botany, nor could they have produced a scientific delineation of the beautiful and abundant flora of their country; and yet from the "fig-tree" in Genesis to the "tree of life" in Revelation, the references in the Word to the botany of Palestine, Egypt, etc., are exceedingly numerous, affording rich and abundant material in the enforcement and illustration of moral truth. In the mention of those trees, shrubs, and flowers, which can be presently identified, naturalists of the highest standing bear testimony to the exactness of the description given, and yet all is drawn from observation. What did Solomon know of botanical science? yet " he spake of trees from the cedar tree that is in Lebanon (tall, strong, and stately), even unto the hyssop (low, lying plant) that springeth out of the wall" (1 Kings 4:33.)

"Modern travelers have repeatedly noticed the beauty and abundance of its spring flowers, and equally varied are its trees and shrubs: not less than 1000 species of plants have been recorded as natives of Palestine, and the whole number of species probably reaches 2000; but of these a very small portion are referred to in Holy Writ, and those it is often difficult to identify with certainty."We have about 28 names of trees, plants, and flowers specifically named in Scripture, but the difficulty of identifying even those with existing species is confessedly great; and hence some who have taken in hand this interesting branch of study have entered the regions of speculation and conjecture where we dare not follow them. Solid and reliable information is valuable, but conjectural statements should be shunned. The Scripture classification of botanic physiology is thus simply stated:■ "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so" (Genesis 1:11). The loveliness of the "lily," the fragrance of the "rose" among flowers; the extensively cultivated garden plant the "mint" and the common enough "anise" as spices; the healing "balm" and soporific property of the "myrrh;" the strength and durability of the "cedar" and "fir" amongst trees; the "fig," "pomegranate," and "almond" among fruits; the tall, dark "cypress," waving over the graves of the departed; the stately "palm," emblematic of victory, and the drooping "weeping willow" by the river's side; besides, numerous aromatic and medicinal plants are all pressed into the service of the Holy Ghost in the unfolding of the circle of Divine truth, and further show that the ancients in Bible lands were well acquainted with the rich and varied flora of their respective

regions. The trees and herbs yielded fruit and medicine, while the celebrated perfumes of the East were cultivated in their gardens and carefully compounded. From the Bible itself we learn that the Hebrews were enthusiastic students of nature. The following classification of the vegetable physiology of the Bible may prove helpful:■

## 005 Aromatic Plants

---

Aromatic Plants vAloes is extracted from a tree grown in Northern India (Psalms 45:8, etc). vCalamus is an Eastern perfume, and formed one of the ingredients composing the holy anointing oil (Exodus 30:23, etc). vCamphire yields a delightful fragrance, and from its leaves a dye is produced, which is held in great favor amongst Eastern females in staining their hands and feet ( Song of Solomon 1:14). vCassia is an Indian perfume, and formed one of the ingredients of the holy ointment (Exodus 30:24). vCinnamon is a favorite spice, and formed another of the ingredients of the holy ointment (Exodus 30:23). vCumin is a plant yielding seeds, which, when crushed, gives a pleasing aromatic flavor highly prized in the East. vFrankincense was the principal of the sacred perfumes, and is frequently spoken of in connection with the country of Arabia, of which probably it was originally a native. vGalbanum is a Persian plant, and formed one of the ingredients of the sacred incense. vMint is largely cultivated in Palestine, and is much used as a perfume, and also as a condiment. vMyrrh is a well-known fragrant perfume; a sacred one (Exodus 30:23), and one of the love-perfumes of the Canticles. vSaffron is one of the finest of the perfumes, and is obtained from the Crocus flower. vSpikenard was an Indian product, and one of the most costly perfumes and ointments mentioned in the Scriptures (Mark 14:3). vStacte was one of the ingredients in the holy incense. It is the product of the beautiful " Storax Tree." vSweet-Cane is mentioned in Jeremiah 6:20, and Isaiah 43:24, but is in other passages translated "Calamus," which see.

## 006 Medicinal Plants

---

Medicinal Plants vBalm was a curative agent of high repute; its medicinal virtues, both as an external remedy for all kinds of wounds, and its internal efficacy in stomach and other complaints are well-known (Jeremiah 8:22). vCumin is another of the numerous umbelliferous plants of the East. Most useful in stomachic complaints. vFigs were prepared as a plaster or poultice for the cure of Hezekiah's boil (Isaiah 38:21). This is still in many cases an efficacious remedy in abscesses, gum-boils, etc. vMyrrh or Laudanum occurs in the Old Testament in Genesis 37:25; and is not the perfume known as Myrrh. In these two passages the word denotes the gum of the "Cistus Plant," known to us as Laudanum, the medical virtues of which are known to all. vThe Pomegranate Tree is one of the most generally useful. The rind, seeds, and other parts form a most useful medicine for various complaints. vRue is a plant mentioned only in the New Testament, and has long been used as a disinfectant in fevers. vThe Olive Tree produces almost the only oil used in Palestine; its healing properties are referred to in such Scriptures as Luke 10:34, etc. vStacte or the Gum of the Storax Tree is extensively used in chest complaints.

## 007 Food, Condiment, Fruit and Beverage Plants

---

Food, Condiment, Fruit and Beverage Plants

vThe Almond Tree is noted for the beauty of its flower, while its fruit was highly prized in Canaan, and generally in Eastern lands. vAnise (Matthew 23:23), better known as Dill, is largely used in the East in seasoning food. vThe Apple Tree figures the Bridegroom in the Canticles. The fruit was rich, juicy, and beautiful. The "apple" of Scripture must not be confounded with the well-known fruit of that name so familiar to us. vBarley is largely used in the East as food for man and horses; it is even more common than wheat. vBeans are mixed with various kinds of food, and largely partaken of by the poor. vCoriander is plentiful in the East, and is used in seasoning fruit and confectionery (Exodus 16:31). vCorn is a cereal as familiar to the inhabitants of the Eastern world as elsewhere. vCucumber is a well-known Egyptian and Palestinian vegetable; a favorite dish amongst the laboring class. vFigs are the first fruit mentioned in Scripture; the figure of plenty (Zechariah 3:10), and a symbol of the Hebrew-politico commonwealth (Matthew 24:32). vFitches produce a pungent condiment, highly valued in Egypt and Palestine. vGarlic, a well-known Egyptian vegetable. vHusks (Luke 15:16) are the pods of the locust tree, the food of horses and swine. Occasionally the poorest of the people have fed upon them, but only under circumstances approaching to a famine. vLeek is another Egyptian vegetable, also largely cultivated in Palestine. vLentil is a well-known cereal in Palestine, and of which a very wholesome "pottage" is still made (Genesis 25:34). vMallow is a plant difficult to identify, but was one eaten by the poorest of the people. vManna was "Angel's Food" divinely supplied to Israel in the wilderness; its taste and color are referred to in Scripture. vMandrake or "Love Apple" is still partaken of in the East, and is supposed to promote generation, as in Genesis 30:14. vMillet is another of the Palestinean cereals, and is eaten both prepared and unprepared. vMustard is only mentioned in the New Testament, and is found both cultivated and wild in Palestine. vNuts are well-known fruit, still cultivated in Palestine, although not plentiful. vOil Tree (Isaiah 41:19). The particular kind of tree here meant is not known, but simply signifies a tree yielding oil. vThe Olive Tree lives to a great age, and is a celebrated one in Bible history. Its value commercially is very great, as one tree will yield from 12 to 55 gallons of oil. Its remarkably fine wood was used largely in the construction of the Temple, and is greatly prized in the manufacture of fine articles of furniture. The Gentiles and now Christendom are compared to an "olive tree" (Romans 11:1-36). vOnions are a well-known Egyptian vegetable, used both raw and cooked. vThe Palm Tree was formerly very abundant in Palestine, and yielded a rich supply of dates, a highly prized Eastern food and luxury. vPulse was not any particular vegetable, but simply a vegetable diet, as beans, peas, etc. vThe Pomegranate Tree produces an exceedingly rich fruit, and the juice a cooling draft or light wine. vRye was both an Egyptian and Palestinean cereal. vSaffron is much prized as a condiment; it flavors and enriches soups and food generally. vSycamore or species of mulberry tree produces a fruit highly prized in Northern Syria, and also a cooling and delightful summer beverage. vSycamore Tree (Luke 19:4) produces a small kind of fig, but neither so fine nor large as the ordinary fig of Eastern lands. vThe Vine is probably the most valuable in a commercial point of view of any plant cultivated by man; its fruit and wine, and the ease with which it is cultivated in warm countries make it a valuable product. vWheat is the

most useful of all cereals, forming the staple article of food in all lands. The Scripture references to the "Vine" and "Wheat" are numerous, and, in many instances, really interesting.

## 008 Trees Used for Manufacturing Purposes

---

Trees Used for Manufacturing Purposes

vAlgum or Almug Trees were used in the making of the sacred musical instruments, and in the ornamental parts of the Temple (1 Kings 10:11-12). It was a valuable wood (2 Chronicles 9:10-11).

vAsh Tree (Isaiah 44:14). This is not the modern tree of that name. What species is referred to is not known. It was used in the making of idols and various kinds of idolatrous images.

vThe Box Tree was a rich and beautiful wood, and in ancient times was used for the inlaying of ivory in articles of value.

vThe Cedar. This grand old tree once covered the sides of Mount Lebanon, and was largely used by David, Solomon, and Nebuchadnezzar in the erection of their palaces, also in the construction of the Temple.

vThe Chestnut, or, according to the Septuagint, the Plane Tree. Its ample foliage secures a delightful shade and retreat from the burning rays of an Eastern sky, while its enormous trunk supplies timber for a variety of purposes.

v The Cypress has been used from time immemorial as a memento over the tombs of the rich. It is a tall and upright tree, and its dark mournful-looking waving plumes make it a fitting emblem for funeral purposes.

vEbony. This tree grows in tropical countries. The ebony of Scripture, one of the most valuable of woods in the manufacture of fine articles, was imported probably from India.

vFir. Probably no wood was more variously used than "Fir." This tree, formerly very common in Palestine, is now but rarely found throughout the country.

vFlax was extensively cultivated all over the East before the introduction of cotton. Egypt especially is noted for its flax crops; so also Palestine.

vThe Sycamore Tree is used in the construction of the Mummy boxes of Egypt and in Egyptian articles of furniture generally. It is the most lasting wood known.

vThe Pomegranate grows both wild and cultivated; its bark is used in the tanning of the finest kind of leather, and its beautiful fruit and flower were largely used in the ornamentation of the Sanctuary and in the rich robe of the High Priest.

vGopher Wood (Genesis 6:14) was used in the construction of Noah's Ark. Both the "cypress" and the "cedar" were anciently used in ship building, but whether either was the "gopher wood" of Genesis 6:1-22 cannot with certainty be determined.

vThe Gourd of Jonah was a plant peculiarly fitted to afford shade and shelter under a burning Eastern sky. It was and is still used in the construction of arbors.

vJuniper Tree, or rather desert shrub. This species of broom afforded shelter to the Prophet (1 Kings 19:1-21), as it does the wandering Arabs and travelers of the nineteenth century. It is largely used in the manufacture of charcoal (Psalms 120:4).

vThe Myrtle is one of the most beautiful trees in Palestine (Zechariah 1:8). The leaves, bark, and root are used in tanning Russia leather, and impart to it that peculiar smell characteristic of that kind and quality.

vThe Oak is one of the strongest and grandest of old trees. There are some magnificent specimens in Palestine. Underneath its noble branches idolatrous rites were practiced, and from the strong and durable character of its trunk, it was a wood specially adapted for building purposes.

vThe Palm is not only justly celebrated for its fruit, but its large, beautifully-shaped leaves were waved as emblematic of victory (Revelation 7:9). The fibrous nature of its trunk makes it an unsuitable wood for the manufacture of fine articles, but for garden-gates, posts, beams, etc., it is well adapted, and for these purposes is largely used in the East.

vShittim Wood, or stem of the Shittah Tree, was extensively employed in the construction of the Tabernacle. It abounded in the Arabian Deserts, and could be easily procured in the Sinaitic

Peninsula. From its quantity and various properties, it was admirably adapted for the sacred purposes to which it was applied. vThynie Wood is only mentioned in Revelation 18:12, and was at one time the most valuable of woods. It has been identified as the "citron," a native of Africa, and a wood greatly prized by the Romans. vThe Willow is a beautiful tree, flourishing on the banks of the rivers and brooks of Palestine. It has been identified as the "oleander, now the exclusive material with which the summer booths in Galilee are constructed."

## 009 Various Plants and Flowers

---

Various Plants and Flowers vThe Bay Tree of Scripture is a native of Palestine. It was a tree of rapid growth and of speedy decay, of thick foliage and wide-spread branches (Psalms 37:35). vBitter Herbs were eaten at the Passover Supper (Exodus 12:1-51). Repentance and self-judgment were to accompany the memorial of redemption. There are many native plants of a bitter kind, as wild lettuce, chicory, etc. vBramble, Briers, Thorns, Thistle, Pricks, Nettles. There are about 20 Hebrew words denoting various prickly plants, emblematic of the curse, and which abound in Palestine. The references in Scripture to these plants are numerous. vBulrush, Rushes, Flags, Reeds, etc. These various words signify the papyrus plant of Egypt, now extinct, and from which the earliest paper was derived. This plant is still found in certain marshy places in Palestine. vCockle was a destructive weed and exceedingly offensive to the smell. It must have been a well-known Arabian plant (Job 31:40); it is translated "wild grapes" in Isaiah 5:2; Isaiah 5:4. vThe Elm Tree (Hosea 4:13,) is elsewhere translated "teil tree," under the spreading branches of which idolatrous rites were performed. vGall and Wormwood are the names of two poisonous plants; the latter was eaten, and the former yielded a drink, while both are used as the expression of Divine judgment Jeremiah 8:14, etc. vGrass is used as the expression of what is transitory and perishable (Isaiah 40:6-8, etc). The grasses of Palestine are more numerous than in any other country. vHemlock, an exceedingly bitter and poisonous plant (Hosea 10:4). Hay, cut or dried grass, as food for cattle was unknown among the Hebrews; it simply signifies full grown grass (Proverbs 27:25). vHyssop was employed in the sprinkling of blood (Exod. mi.), and in the purification of the Leper (Leviticus 14:1-57) What plant was used cannot be determined with certainty. It is frequently employed as the expression of nature in its lowest and worst forms. vThe Lily of Palestine, of which there are several species, has been pronounced by travelers to be exquisitely beautiful. This fair and lovely flower is frequently referred to in the Scriptures. vThe Mulberry Trees of 2 Samuel 5:23-24 cannot be identified, but the reference in the text is evidently to a grove of trees whose tall branches would convey the rustling sound intended by Jehovah. vThe Pine Tree is twice referred to by Isaiah, chapters 41:19; 60:13. "It is quite unknown to what tree this term applied."-Sir Joseph Hooker. vThe Poplar was used by Jacob (Genesis 30:37), and under its pale and abundant foliage idolatrous rites were anciently practiced (Hosea 4:13). vThe Rose of Palestine is twice referred to in Scripture (Isaiah 35:1-10 and Song of Solomon 2:1). What particular flower is indicated by the "Rose" and "Lily" cannot be determined. Beauty and fragrance are however characteristics of the Palestine roses. vTares are mentioned only in Matthew 13:24-30. The seeds of this wheat-like grass are poisonous to man and beast and hurtful to all cereals. The age and durability of some of these trees are very remarkable,, and are referred to by the grandest of the prophets (Isaiah) in illustration of the long ages of Jehovah's earthly people in the millennium. Here is a list of a few well-known trees and their ages, extracted from Dr. Dunn's valuable book on "Biblical Natural Science," Vol 2, page 497:

YEARS.

YEARS

Elm, -

335

Olive, -

700

Cypress. -

350

Cedar, -

800

Ivy, -

450

Oak, -

1590

Larch, -

576

Yew, -

. 2880

Chestnut,. -

600

Baobab, -

. (?) 5000

Some Palms, -

. 600-700

## 010 Typical and Illustrative Persons

Typical and Illustrative Persons In the Old Testament there is a large and varied store of typical teaching, but the mine will only yield its wealth to the diligent worker. "The slothful man roasteth not that which he took in hunting." The Spirit of God has laid under contribution, persons, places, events, and things in general in teaching Christ to us, and in the unfolding of the circle of Divine truth of which He is the center. The 39 books comprising the Old Testament are like a picture gallery, but the collection of pictures although large and varied, is meaningless and uninteresting without a guide to explain and a key to unlock the boundless treasure. But the Holy Spirit - the guide into all truth has come - and the "Son" sent from God, the key surely to the whole Word of God; and now these typical pictures stand out before us conveying their precious lessons, and unfolding the Christ of God in His glories and work to our hearts. This kind of teaching is solid food, "belonging to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil." The dispensational types of Genesis, the redemption types of Exodus, the sacrificial types of Leviticus, the wilderness types of Numbers, the Canaan types of Joshua, the Kingdom types of the historical writings and the prophetic types of the Prophets will yield a harvest both rich and abundant to all who care to labor in this profoundly interesting field of Bible research. The study of the types, however, require careful handling, and the student will need grace to curb imagination and check severely the mere working of mind or intellect; for our encouragement, however, let us remember that we are endowed with the mind of Christ (1 Corinthians 2:16) and the Holy Ghost the power of the new man. The following list is a brief one, and the remarks upon each character of the briefest kind possible:-

- vAaron, mountainous (Hebrews 9:1-28). Christ, the Christian's Great High Priest, now within the Veil. Name occurs about 350 times in the Scriptures.
- vAbel, vapor, vanity (Genesis 4:1-26). Christ as a martyr slain for righteousness sake (Psalms 69:1-36). Name occurs 12 times in the Scriptures.
- vAbiathar, father of him that survived (1 Samuel 22:20-23). God's rejected Priest (Abiathar) in connection with God's rejected King (David). Priesthood now allied to a world-rejected Christ. Name occurs about 30 times in the Scriptures.
- vAbigail, the father's joy (1 Samuel 25:1-44). The Church cleaving to Christ in the day of His rejection, afterward married to the Lord. Name occurs about 15 times and only in the Old Testament.
- vAbimelech, father of the King (Genesis 11:1-32). The Gentiles in external relationship to God and His people on earth. Common designation of the Philistine Kings. Name occurs about 24 times and only in the Old Testament.
- vAbiram, lather of exaltation (Numbers 16:1-50). Abiram with others - princes of the congregation - allied with Korah - head of the ministering tribe - joined in open revolt against the authority of Moses and Aaron; figuring future union of Church and State in open rebellion to the royal and priestly rights of Christ. Name occurs about 10 times and in the Old Testament only.
- vAbner, father of light (2 Samuel 2:1-32; 2 Samuel 3:1-39). Abner an upright man, connected with the royal house of Saul, fighting against the Lord's anointed to maintain the falling honor and dignity of his house - figures the morality of the day, fighting for and supporting the decaying fortunes of the world, which is, after all, in opposition to Christ. Name occurs about 60 times and only in the Old Testament.
- vAbraham, father of a great multitude (Genesis 17:1-27). Father of a spiritual race (believers) and of a natural

race - Israel (Romans 4:1-25). Root of the Olive Tree-general testimony on the earth (Romans 11:1-36). Name occurs including " Abram " about 300 times in the Scriptures. vAbsalom, father of peace (2 Samuel 15:1-37). The future Antichrist, 1:e., "the bloody and deceitful man" (Psalms 5:6). Name occurs about 106 times and only in the Old Testament. vAdam, earth or red (Genesis 2:1-25). Christ, Lord of Creation, and otherwise Adam was the "figure of Him that was to come" (Romans 5:14; Cor. 15.; Ephesians 5:31-32). Name occurs about 30 times in the Scriptures. vAdonijah, Jehovah is my master (1 Kings 1:1-53). Usurper of the royal rights of Christ; will find its counterpart more fully during the early part of Christ's millennial reign. Name occurs about 24 times and only in the Old Testament. vAgag, high, tall (1 Samuel 15:1-35). The flesh in its pride and in its best and highest pretensions doomed to utter destruction (Exodus 17:8-14). Name occurs about 8 times and only in the Old Testament. vAhab, father's brother (1 Kings 16:1-34). Apostate civil power leagued with the idolatrous power (Jezebel) in the closing days of Christendom. Name occurs about 90 times and only in the Old Testament. vAhasuerus, Majesty of the prince (Esther 1:1-22). Supreme authority in the world and its connection with the Jewish people now and in the closing days. Name occurs about 30 times and only in the book of Esther. vAhithophel, brother of foolishness (2 Samuel 15:1-37). Satan's latter-day plans and counsels against the Lord's Anointed defeated. Name occurs about 20 times in the Old Testament only. vAholah, her own tent or temple (Ezekiel 23:1-49). Samaria or the ten-tribed kingdom and her idolatrous worship. Name occurs 5 times, and only in the reference chapter. vAholibah, my tent or sanctuary in it (Ezekiel 23:1-49). Jerusalem or the kingdom of Judah, in midst of which Jehovah had placed His "sanctuary," exceeding even her sister Samaria in idolatry. Name occurs 6 times, and only in the reference chapter. vAsenath, beauty (Genesis 46:20). The Gentile wife of the exalted Lord. Name occurs but 3 times, and that in Genesis 41:1-57; Genesis 46:1-34. vBaali, my Lord or husband (Hosea 2:16). Jehovah in relationship to Israel as her husband and Lord. There is but one occurrence of this name in the Scriptures. vBalaam, destruction of the people (Numbers 22:1-41). Ecclesiastical corruption turned to account by Satan for the hurt of God's people. Name occurs about 60 times in the Scriptures. vBalak, empty (Numbers 22:1-41). The future civil power leagued with the ecclesiastical (Balaam) power for the hurt of God's people. Name occurs about 40 times in the Scriptures. vBelshazzar, prince whom Bel. (god of Babylon) favors (Daniel 5:1-31). This last of the Chaldean monarchs illustrates profanity at its height, visited by the sharp and sudden judgment of God; it is also typical of impiety of a like kind, and of judgment as suddenly executed in the closing days of Christendom's apostacy. Name occurs about 8 times, and only in the prophet Daniel. vBoaz, in him is strength (Ruth 2:1-23). Christ, in whom is treasured up the sure mercies of David, making good in a future day Israel's blessing in relationship and inheritance. Name occurs about 24 times in the Scriptures. vCain, acquired (Genesis 4:1-26). Typically, the Jews who slew Christ (as Cain did Abel) and then sent to wander on the earth as fugitives, but marked off and preserved by God. Name occurs about 18 times in the Scriptures. vCaleb, barker, hence a dog (Numbers 13:1-33). Faithfulness to God commanded and rewarded. Name occurs about 30 times, and only in the Old Testament. vChilion, pining away (Ruth 1:1-22). Israel out of her land and wasting away because of her iniquities. (Isaiah 38:12). vCyrus, sun (Isaiah 44:28; Isaiah 45:1). Cyrus, the destroyer of Babylon and deliverer of the Jews, points to the future day when the Gentiles in the hands of Jehovah will be used for the blessing and help of His earthly people. Name occurs about 24 times, and only in the Old Testament. vDaniel, God my Judge (Daniel 1:1-21). The Prophet figures the Lord as the revealer and interpreter of the Ways of

God; also as the future Jewish remnant, faithful to God and confessing national iniquity and sin. Name occurs about 80 times in the Scriptures. vDavid, beloved (1 Samuel 16:1-23). The Messiah anointed for the Throne, then rejected as now, and also the early part of the millennial reign. Name occurs about 1120 times in the Scriptures. vDelilah, languishing (Judges 16:1-31). The beguiling power of the world over the Christian. Name occurs 6 times, and only in the reference chapter. vEliezer, God the helper (Genesis 24:1-67). Figures the Holy Ghost leading home the bride through the desert, to Christ risen and in heaven, as Eliezer conducted Rebekah to Isaac, received from the dead in a figure (Hebrews 11:19.) and dwelling in Canaan - type of heaven. Name occurs but once in Scripture (Genesis 15:2.), but it is the same who is repeatedly referred to as the "Servant," in Genesis 24:1-67. vElihu, my God is Jehovah (Job 32:1-22). The Holy Spirit the alone interpreter of God's moral ways and dealings with man. Name occurs about 7 times, and only in the book of Job. vElijah [whose] God [is] Jehovah (2 Kings 2:1-25). That portion of the Church changed and caught up to meet Christ without seeing death, as Moses figures the dead saints raised, hence Moses and Elias in the Mount of Glory (Luke 9:28-35); also ministry of power and judgment to apostate Israel in coming days. Name occurs about 100 times in the Scriptures. vElimelech, God is King (Ruth 1:1-22). God, Israel's husband and King, when in her land. Name occurs 6 times, and only in the book of Ruth. vElisha, God's Salvation (1 Kings 19:1-21). The future ministry of grace to guilty Israel succeeding that of judgment. Name occurs about 60 times, and only in the Old Testament. vEnoch, dedicated (Genesis 5:1-32). The Church taken to heaven after her walk and testimony for God on earth and before the world is judged, as typified in the flood. Name ( not to be confounded with the son of Cain, Genesis 4:1-26) occurs about 9 times in the Scriptures. vEphraim, double fruit (Genesis 41:52). Fruitfulness of the Lord in His present rejection by the world and Israel; illustrated in Hebrews 2:1-18 Name personally and of the people occurs about 140 times, and only in the Old Testament. vEsau, hairy (Genesis 25:1-34). Apostate Gentile power in opposition to God and His earthly people. Name of the person and people occurs more than 100 times in the Scriptures; Edom, however, not here included, is the usual way in which the descendants and country of Esau are spoken of in the Bible. vEsther, star (Esther 2:1-23). The earthly and Jewish bride of the Lord in millennial glory and dignity (Psalms 45:1-17). Name occurs about 58 times, and only in the book of Esther. vEve, life (Genesis 2:1-25). Figures the creation of the bride of the Second Man (Ephesians 5:31-32) and of her association with Him in lordship and dominion over the earth. Name occurs 4 times in the Scriptures. vGehazi, valley of vision (2 Kings 4:1-44). Divine discovery of and Divine judgment upon sin in those externally near to God. Name occurs about 12 times, and only in second book of Kings. vGershom, a stranger there (Exodus 2:22). Christ having been rejected by Israel, is at present unknown by, and a stranger to, the ancient people (name not to be confounded with son of Levi, Numbers 3:1-51) Occurs about 5 times, and only in the Old Testament. vHagar, fugitive (Genesis 16:1-16). Covenant of works or the law made with man in the flesh (Galatians 4:1-31). Name occurs about 14 times in the Scriptures. vHaman, honorable (Esther 3:1-15). Future Gentile enemy of Israel planning her destruction, and in the midst of his power and plans suddenly destroyed. Name occurs about 54 times, and only in the book of Esther. vHannah, grace, favor (1 Samuel 1:1-28). Israel desolate and in sorrow turns to Jehovah, who then establishes her in the earth in glory and relationship to Himself. Name occurs 13 times, and only in first two chapters of 1 Samuel. vHazeal, God has looked upon (1 Kings 19:15). God raising up a scourge for His people in the north (the Assyrian of the Prophets) in the latter-day crisis of their history. Name occurs about 24 times, and

only in the Old Testament. vHiram, noble (1 Kings 5:1-18). This Tyrian king, in the days of David and Solomon also termed "Hiram," represents the Gentiles willingly lending their aid and treasures in building up the Temple in the coming days of the kingdom. Name occurs about 28 times, and only in the Old Testament. vHophni and Phinehas, champion and mouth of brass (1 Samuel 1:3). A degraded and corrupt priesthood, causing "the way of truth to be evil spoken of." Names occur about 7 times, and only in the Old Testament. vIsaac, laughter (Genesis 22:1-24). Christ dead, risen, and dwelling in heaven the heir of all things. Name occurs about 130 times in the Scriptures. vIsh-bosheth, man of shame (2 Samuel 2:1-32). Usurpation of the royal power in Judea during the early part of Christ's millennial reign. Name occurs about 13 times, and only in the second book of Samuel. vJacob, supplanter (Genesis 25:1-34). The Jew outcast from home and country, and under the governmental dealing and discipline of God; in some respects, Jacob also typifies the Lord, as in his marriage with Leah and Rachel. Name occurs, including it as applied to the nation, about 370 times in the Scriptures. vJeremiah, exalted of the Lord (Jeremiah 32:1-44). Christ buying the earthly inheritance in presence of the world's hostile power. (Matthew 13:44). Christ weeping and lamenting over Jerusalem (Luke 19:41-42) is figured in the "Lamentations" of the same Prophet. Name occurs about 140 times, and only in the Old Testament. vJezebel, no habitation (1 Kings 16:1-34). Idolatrous religious system leagued with the Apostate civil power in the closing days. Name occurs about 23 times in the Scriptures. vJoab, Jehovah-father (2 Samuel 2:1-32). Craft; boldness. Type of a clever, cunning man of the world. Name occurs about 140 times, and only in the Old Testament. vJob, treated with hostility (Job 1:1-22). Self and human righteousness withered up by the hand and in the presence of God. Name occurs about 60 times in the Scriptures. vJonah, dove (Jonah 1:1-17). Israel cast out amongst the Gentiles; also the Lord in death, then preaching to the Gentiles (Matthew 12:39-41). Name occurs about 30 times, and only in the Old Testament. vJonathan, [whom] the Lord hath given (1 Samuel 14:1-52). The future Jewish remnant cleaving to Christ during the reign of Antichrist. Name occurs about 100 times, and only in the Old Testament. vJoshua, the Lord's salvation (Joshua 1:1-18). Christ in victorious power by the Spirit leading His people through death into present blessing in the heavenly places (Ephesians 1:1-23). Name occurs about 210 times in the Scriptures. vKeturah, incense (Genesis 25:1-34). Israel's future establishment in the land, and relationship to Jehovah. Name occurs 4 times, and only in the Old Testament. vKorah, ice (Numbers 16:1-50). Christendom's future apostasy and terrible doom (Jude it). Name occurs about 20 times in the Scriptures. vLabatt, white (Genesis 24:1-67). A man worldly-wise in external relationship to God's people, and using religion as a stepping-stone for self and family aggrandizement. Name occurs about 54 times, and only in the book of Genesis. vLamech, strong (Genesis 4:1-26). Lust, self-will, and cruelty of the last days in connection with Israel. Name occurs 5 times, and only in the reference chapter. vLeah, wearied (Genesis 29:1-35). The Gentile bride first possessed by Christ, although Rachel (the Jew) was first loved and sought. Name occurs about 34 times, and only in the Old Testament. vLot, covering, protection (Genesis 13:1-18). An illustration of the wretched principle "making the best of both worlds." Name occurs about 36 times in the Scriptures. vMaher-shalal-hash-baz, hastening to the spoil (Isaiah 8:1-22). A prophetic sign of the approaching and desolating ravages of the Assyrian - the great enemy of Israel in the past and future periods of her history. Name occurs but twice, and only in the reference chapter. vMahlon, sick (Ruth 1:1-22). Israel out of her land, sick unto death (Hosea 5:13). Name occurs 4 times, and only in the book of Ruth. vMara, bitter (Ruth 1:20). Israel's future return to her land

accomplished in bitterness and sorrow. There is but one occurrence of the name in Scripture. vMelchizedek, king of righteousness (Genesis 14:1-24). The combined kingly and priestly millennial reign of Christ. Name occurs about 11 times in the Scriptures. vMephibosheth, signification doubtful (2 Samuel 9:1-13). Illustration of the kindness of God displayed to a poor sinner. Name occurs about 14 times, and only in second Samuel. vMordecai, worshippers of Mars (Esther 2:1-23). Christ exercising the power and glory conferred upon Him in connection with His earthly people in the last days. Name occurs about 58 times, and only in the book of Esther. vMoses, drawn out of the water (Exodus 2:1-25). Christ, the future deliverer of His earthly people from their sins, and from their enemies. Name occurs. about 805 times in the Scriptures. vNaaman, pleasant (2 Kings 5:1-27). The pride of man thoroughly humbled, and the kingdom received as a little child. Name occurs about 12 times in the Scriptures. vNadab and Abihu, noble, and whose father is God (Numbers 3:1-51). The daring presumption of mere nature, aided by religious ordinances and ecclesiastical position, to enter the Lord's presence. These names occur about 12 times, always in conjunction, and only in the Old Testament. vNaomi, my pleasantness (Ruth 1:1-22). Israel, Jehovah's pleasant child (Jeremiah 31:20.); and pleasant plant (Isaiah 5:7). vNebuchadnezzar, prince of god mercury (Daniel 2:1-49). Absolute and universal power in the hands of man. Name occurs about 90 times in the Scriptures. vNoah, rest (Genesis 6:1-22). Figures Christ in some respects, and in others the future remnant of Israel. Name occurs about 55 times in the Scriptures. vObadiah, servant of the Lord (1 Kings 18:1-46). A servant of the Lord in fellowship with the world, hence the walk and testimony is of a hidden character. Name occurs 7 times, and only in the reference chapter. vObed-edom, serving Edom (2 Samuel 6:1-23). Jehovah's care over those who care for His interests on earth (Matthew 6:33). Name occurs about 9 times, and only in the Old Testament. vOrpah, a hind or fawn (Ruth 1:1-22). A backslider and apostate from Jehovah, His truth and people. Name occurs but twice, and only in the reference chapter. vPharaoh, prince or king (Exodus 1:1-22). Supreme authority in the world. Common designation of the Egyptian kings, of whom there are at least seven thus titled in the Scriptures. vPhinehas, mouth of brass (Numbers 25:1-18). Zeal for the glory of God, and its consequent reward (Psalms 106:30-31). Name occurs about 16 times, and only in the Old Testament. vRachel, a ewe or sheep (Genesis 29:1-35). The Jew first loved and sought by Christ, but Leah (the Gentile) first possessed. Name occurs about 48 times in the Scriptures. vRahab, enlargement (Joshua 2:1-24). Faith in the word and work of Jehovah, securing immunity from judgment, and a place with God, and with His people. Name occurs about 8 times in the Scriptures. vRebekah, binding (Genesis 24:1-67). The bride traveling through the wilderness to Christ on high, cheered and sustained by the comforts of the Holy Ghost. Name occurs about 31 times in the Scriptures. vRuth, beauty (Ruth 1:1-22). Israel taken up in the future, on the ground of sovereign grace alone, figured by Ruth, a Moabitess, in herself utterly destitute of right to blessing (Deuteronomy 23:3). Name occurs about 13 times in the Scriptures. vSarah, princess (Genesis 17:1-27). Covenant of grace or promise (Galatians 4:22-31) offered to the Jews (Acts 3:25). Name occurs about 60 times in the Scriptures. vSaul, asked for (1 Samuel 9:1-27). The future Antichrist, who will reign as king in Palestine (Daniel 11:36). Name occurs about 400 times in the Scriptures. vSeth, appointed (Genesis 4:1-26). Christ in resurrection (Abel in death), the appointed heir of all things, and head of the new creation. Name occurs about 9 times in the Scriptures. vSolomon, peaceable (1 Kings 11:1-43). Christ's millennial reign in all its glory, and sought to by the near and distant heathen. Name occurs about 312 times in the Scriptures. vShear-Jashub, a remnant shall return (Isaiah

7:3). A prophetic sign and name, intimating that a remnant of Israel will be spared from judgment, and recommence the history of the nation in her land. Name occurs but once. vUzzah, strength (2 Samuel 6:1-23). The daring presumption of man instantly checked by Divine judgment. Name occurs about 8 times, and only in the Old Testament. vVashti, beauty (Esther 1:1-22). Gentile bride refuses to show her beauty in the world and before her Lord, but this the Jewish bride (Esther) will do in the coming day. Name occurs about 10 times, and only in the book of Esther. vZerubbabel, sown, 1:e., begotten in Babylon (Zechariah 4:6-10). Christ building up the glory in millennial times; completing it amidst shoutings of "grace." Name occurs about 22 times, and only in the Old Testament. vZipporah, bird (Exodus 2:1-25). Gentile wife of the Lord during His absence from Israel. Name occurs three times, and only in the book of Exodus.

## 011 Divine Names and Titles

---

Divine Names and Titles Our studies in this interesting field of Bible research will be found to throw some light upon dispensational truth, and, what is better still, the rays of the Divine glories emitted from these names and titles are both numerous and diversified. The following brief notes will, it is hoped, help the reader in perceiving the beauty of, and remarkable precision in which the various names and titles of the Godhead are written in Holy Scripture. v1. GOD (ELOHIM). This is the fourth word in the Bible, and by far the most frequently used of any of the Divine names, occurring in the Scriptures about 2700 times. It is a fact of no small importance, and one which has been greatly overlooked in the consideration of questions bearing upon the plurality and unity of the persons of the Godhead, that the name "Elohim" is the plural form of the word "Eloah," also translated "God" about 60 times in the Scriptures. Scholars have been greatly puzzled to account for the very interesting fact that a plural word of such frequent occurrence in the Hebrew Scriptures, should have been by the Jews themselves, so uniformly rendered God, and that, too, by a people so very jealous about their sacred writings. What need, however, of the least surprise, when it is borne in mind that the Holy Ghost - the Divine penman - would in the twenty-seven hundred occurrences of the name "Elohim," afford abundant and irrefragable evidence of the fullness, glory, and unity of the persons of the Godhead. What a triumphant answer is thus supplied in the name itself, to those who would with unhallowed lips dare to depreciate the glory of our God, of His Christ, or of the Holy Ghost.

Creation is not ascribed to the "Father," but to "God," and to the "Son;" thus, in Genesis 1:1-31, and including Genesis 2:1-3, which closes the Divine account of creation, God (Elohim) occurs 35 times. In Genesis 7:9, we read, "There went in two and two unto Noah into the ark, male and the female, as God (Elohim) had commanded Noah;" the propagation of the species, and God's right and title in creation sufficiently account for the name in this connection; but in Genesis 7:5 of the same chapter, where moral relationship is in question, seven pairs of clean animals and birds (for sacrifice, Genesis 8:20) were to be preserved in the ark; the great relationship title is then used: "And Noah did according unto all that the LORD commanded him."

"Elohim" is sometimes applied to others besides the Creator, as "gods," in Exodus 32:4-8 - there it is Hebrew idolatrous worship; also, "strange gods," Deuteronomy 32:16, where it is Heathen idolatry; used also of Judges, Exodus 21:6; of Angels, Psalms 97:7; and of Israel, Psalms 82:6. In all these instances, it will be observed that the idea of might and authority are contemplated. v2. GOD (ELOAH). The first occurrences of this name, of which we have about 60 in all, are in Deuteronomy 32:15-17. It is the singular form of the plural name "Elohim," both words being rendered "God" in our English Bibles, and without any distinguishing mark. Israel, as a nation, was placed in the midst of an idolatrous world as a testimony against the gross idolatry and corruption of the heathen, and as a witness to the unity of Jehovah; to Him who is alone and one in power, wisdom, and goodness, in contrast to the numerous gods and deities of the world. An integral part of all divine testimony from the days of Abram, whether Patriarchial, Jewish, or Christian, is that "our God is one Lord" (Mark 12:29; 1 Timothy 2:5). Thus where the idolatry of Jew or Gentile with

their "gods many and their lords many" are in question, Eloah is generally used as being the name and expression of the only living and true God, the object of all testimony and worship. To the uncircumcised and idolatrous heathen, God sent a message in their own language (Syriac or Aramean), that their gods (elohim) shall certainly perish from the earth, and from under these heavens (Jeremiah 10:11); this threat will be duly executed in the day of Jehovah's anger, as Isaiah 2:18, solemnly intimates, "The idols He shall utterly abolish." v3. LORD GOD. This double title occurs for the first time in Genesis 2:4. The responsibilities of man to God, and of moral obligation generally, were established in innocence (Genesis 2:1-25.), and are divinely upheld and maintained (Genesis 3:1-24), in spite of the lawlessness of man. Responsibility and moral obligation are in no wise dependent upon the state or condition in which humanity is found, hence, in those two chapters, the title "LORD GOD," occurs 20 times. Blessed it is to know that in the Cross of the Lord Jesus Christ, the whole question of creature responsibility in all its breadth, has been settled and closed forever for all who believe, and that Christ risen from the dead is the new source of a new life and head of a new race - that the Second Man imparts the virtue of His own condition before God, and thus, all Christian responsibility directly flows from the new position and new life which the believer possesses in Christ. Man innocent in Eden (Genesis 2:1-25), and guilty outside Eden (Genesis 3:1-24), is taught that the LORD with whom he is in moral relationship, is none other than God (Elohim), whose power and glory forms the theme of creation's song and testimony (Psalms 19:1-14; Psalms 145:1-21). Man's peculiar creation - "And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" - at once placed him in a position immensely superior to the various living creations above or around; his place was one of conscious intelligent relationship to his Creator, hence flows man's accountability to God. He who alone is, and supreme in power, in creation, glory, and in the excellency and fullness of His Divine Being, has been pleased in His Sovereign goodness to put man - His creature - into positive relationship with Himself. v4. LORD, or JEHOVAH.

This, of all the Divine names, was held in peculiar reverence by the Jews, and the import of which they perfectly understood, as expressing absolute existence - the name of the great I AM (Exodus 3:14). The force and value of this Divine name, is much more difficult to perceive by a Gentile mind than by a Jewish one; the latter's religious training and education, by Jehovah Himself, making the ancient people perfectly familiar with the name and in some measure with its value to them as a people. But to us - saved Gentiles - the Holy Ghost has been pleased to communicate the meaning of the name Jehovah, as we, too, stand related to Him. For, is not Jesus of the New Testament, Jehovah of the old (Matthew 14:14-21, with Psalms 132:1-18, especially verse 15)? It is also written, "I am Alpha and Omega, the beginning and the ending, saith the Lord (Jehovah), which is, and which was, and which is to come, the Almighty" (Revelation 1:8). We learn the absoluteness of His being, of Him who is the independent, self-existing One, in the words "which is" (compare with John 8:58), while Jehovah's relation to the past is expressed in the words "which was," and His relation to the future in, the sentence, "which is to come." Both man (Genesis 4:1-26) and Israel (Exodus 6:3) were placed by Jehovah in distinct moral relationship with Himself; the latter in special covenant relationship. The terms on which the patriarchs stood with God, are described by other Divine names than that of Jehovah. In the book of Psalms, God (Elohim) occurs about 360 times, while LORD (Jehovah) occurs about 700 times. In the first book of Psalms consisting of those from Psalms 1:1-6. to Psalms 41:1-13., Jehovah, the covenant name and title

of relationship occurs upwards of 270 times, and Elohim only about 50 times. In the second book of Psalms, those from Psalms 42:1-11. to Psalms 72:1-20., we do not meet with more than 30 instances of Jehovah, while Elohim occurs about 200 times. Psalms 14:1-7 and Psalms 53:1-6. furnish us with further illustrations of the Spirit's careful use of these names; in each Psalm the name of God occurs seven times; in the former Psalm "LORD" occurs four times, and "God" three times, while in the latter Psalm "God" alone occurs seven times; in the former of these Psalms it is said "the LORD looked down from Heaven;" while in the latter it reads " God looked down from Heaven;" in the Psalms 14:1-7, the wicked "call not upon the Lord;" while in the Psalms 53:1-6, it is they have not "called upon God." These and other distinctions which might be pointed out are not unimportant. On what principle then are they to be understood? Judah in her land and especially in Jerusalem, consequently in covenant relationship with Jehovah is, in the main, the subject of the first book of Psalms, hence the frequent use of the covenant name "LORD" or Jehovah; but in the second book, Judah is regarded as outcast from her land and glorious city, and the mass of the people in apostasy from God and truth, and identified with the Antichrist, thus "God" is the leading title. Read Psalms 14:1-7 and Psalms 53:1-6. in this light, and instead of confusion the perfect order and Divine beauty of these titles will at once appear. God - the Creator-Name and Jehovah - the covenant title explain these differences which have baffled German wisdom and English "advanced thinking." God is always right and man is always wrong.

There are various words translated LORD, Lord, lord, both in the Hebrew and Greek Scriptures, conveying shades of thought interesting to close and critical readers of the Bible. LORD, however, is only applied to Him who is known as Jehovah, the self-existing one; but "Lord" is also applied to Jehovah in the Old Testament, although not so frequently as in Psalms 8:1-9, etc.; the former being printed in small capitals, the latter in ordinary letters.

We have Jehovah, the independent self-existing one-Exodus 6:3.

We have Jehovah-jireh, the Divine provider of sacrifice-Genesis 22:1-24; Genesis 14:1-24.

We have Jehovah-Nissi our banner in victorious conflict-Exodus 17:5.

We have Jehovah-Shalom, our altar of peace-Judges 6:24.

We have Jehovah-Shammah, the Divine presence in Jerusalem Ezekiel 48:35.

We have Jehovah-Tsidkenu, our righteousness-Jeremiah 23:6.

"Lord" is used of Christ in the New Testament about 650 times, 170 of these being found in the Gospels alone; in nearly 160 of the New Testament occurrences of this Divine title, it is clearly identical with Jehovah, just as Jesus the Son of Man is identified with "the Ancient of days." (Compare Revelation 1:13-16 with Daniel 7:9). The term "Lord " does not once occur in John's three Epistles, and the familiar phrase "in the Lord" is only found in the writings of the great Gentile apostle, with but one exception (Revelation 14:13). All Christian responsibility, whether of a corporate, individual, or social character, is directly connected with Christ as Lord. The various relationships of life are to be duly observed and regulated by what is due to Him in this character (Ephesians 6:1-10; Colossians 3:17-25). Christ's Lordship in the Christian Assembly (1 Corinthians 12:3-5) and in the godly observance of the Eucharistic feast or supper, in connection with which the title "Lord" is used eight times (1 Corinthians 11:1-34.), is a truth almost unknown,

or, if so, nearly ignored by the professing Church. The title "Lord" is also the expression of Christ's rights over man and creation (Matthew 13:44; 2 Peter 2:1-22, etc). Peter's great Pentecostal sermon (Acts 2:1-47) is concluded by the statement "that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Jehovah He is, and that in virtue of His Divine Person, but as man, He was made "Lord," and exalted to God's Right Hand, and as such He has just claims over the christian, over man and over creation. Our responsibilities are connected with the exalted Man as "Lord," our blessings are connected with the exalted Man as "Christ." The latter name is connected with Christian position, thus "in Christ" defines my place before God, while the former name is as directly connected with the whole range of Christian duty and responsibility, hence "in the Lord" divinely regulates my place and conduct on earth. v5. MOST HIGH GOD. This is a beautiful millennial title, occurring four times in that typical kingdom picture, Genesis 14:18-24; it also occurs several times in the Gentile book of prophecy - Daniel. "The Most High God, possessor of heaven and earth," will receive the worship of the millennial nations, and will also pour down His blessings upon them. The heavens and the earth will be filled with blessing and be vocal with praise. Melchizedek, in whom was united priesthood and royalty, points to Christ in whom every glory centers, and who alone is able and alone worthy to bear the double glory of kingly power and priestly grace, as saith the prophet "He shall be a priest upon His throne" (Zechariah 6:13). Now, this blessing from God to man and from man to God (Genesis 14:19-20.) is exercised mediatorially. The coming kingdom, both in its celestial or upper, and terrestrial or lower spheres, will be received from the Father (Luke 19:12.), and for one thousand years the Lord Jesus - the true Melchizedek - will sway the scepter in righteousness; will unite all things in the heavens and on the earth; will be God's representative in the creation; will be the link of blessing from God to man, and the channel of worship from man to God, and at the close of His glorious reign, He will deliver up the kingdom to God (1 Corinthians 15:24-28) in the Divine perfection in which it was received; thus the kingdom and all its connected glories will be mediatorial in character.

"Most High" is used ten times in Daniel; five times in Daniel 4:1-37. and five times in Daniel 7:1-28. In the latter Scripture, the expression occurs three times in a plural form, and refers to the heavenly places, (Ephesians 1:3; Ephesians 6:12,) it might be translated "high places"; the other two instances where "Most High" is used in, is in Daniel 7:25, and is rightly applied to God; the other occurrences applying to the sphere of blessing, not to the Blesser. The expression "Most High" in Daniel 7:27, is an interesting passage, as showing the connection between the glory celestial and the glory terrestrial. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people (Jewish people) of the saints of the Most High (that is the risen and glorified saints dwelling in the heavenly places), whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."While earthly dominion is committed to the Jews on earth; the heavenly glory and rule over the earth will be enjoyed by the saints risen and glorified, and immediately associated with Christ; while the connection between the heavens and the earth and the saints occupying both spheres will be blessedly maintained. This is not an arbitrary thought, as Revelation 21:12; Revelation 21:24; Revelation 21:26 and Hosea 2:21-23, have a similar strain as their burden. v6. ALMIGHTY GOD.

"ALMIGHTY" is used about 60 times in the Scriptures and is a word applied to God only. Sometimes it occurs alone, and sometimes in conjunction with other divine names or titles; about

30 of these occurrences will be found in the ancient and interesting book of Job.

"Almighty God " occurs but twice in the Bible; first, in Genesis 17:1, and second, in Revelation 19:15. Abraham the pilgrim and stranger called out from an idolatrous world to walk with God, would find in the revelation of the "Almighty God" a sure and all sufficient resource. "God Almighty" in His grace; "Almighty" in His sustaining power; "Almighty" in Divine resources; "Almighty" for an arm of flesh to lean upon - such would seem to be the force of this grand Patriarchial title. To the pilgrim fathers of Israel God revealed Himself as the Almighty (Genesis 17:1; Genesis 28:3; Genesis 48:3) - the everlasting and memorial name of Israel's Divine Savior (Exodus 3:15). In announcing to Moses the approaching deliverance of His people, God thus speaks to His servant: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by My name Jehovah was I not known to them" (Exodus 6:3), that is as a name of distinct and ordered relationship. No doubt the fathers of the people were for long familiar with the title "Jehovah," as it is often met with previous to Israelitish history, but God did not please to reveal Himself to them as Jehovah, but as "God Almighty." Thus God has revealed Himself to Abraham, Isaac, and Jacob, as the "Almighty" One; to Israel as "Jehovah," and to Christians as "Father." How appropriate! How Divine the wisdom in the use and value of these several displays and revelations of God! If a saint, walking in the path of lowly obedience to the word of God, will clear himself from all untrue, false, and unholy fellowships - sacred or secular - as did Abram (Genesis 12:1-20) in his day, - what are the resources and aids of such an one? If the exhortations of 2 Corinthians 6:14-18 are imperative, calling for prompt and godly action, the encouragement and sustaining grace are of the most blessed character; could aught exceed the sweetness of those words? - "I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

If then, in the first book of Holy Scripture, the "Almighty God " tells of all sustaining power and grace for the pilgrim saint and stranger; the last book reveals God under the same title as all consuming in wrath and judgment to the impenitent sinner (Revelation 19:15). v7. LORD OF ALL THE EARTH. This title is found twice in the book of Joshua, chap 3:11-13, and once in Zechariah 6:5. In taking possession of "all the earth," of which Canaan was the earnest and Joshua a type of the Lord in the taking of the inheritance, God selected this easily understood and fitting title, and under it the people crossed the Jordan and undertook the conquest of the land. When, however, the highly favored people would dare to connect God's blessed name and presence with their evil and idolatry, God could but leave the earth, had no longer a home or throne in it; thus the glory (the Divine majesty and Divine presence) is witnessed by the prophet slowly passing away from Jerusalem to its native home (Ezekiel 1:1-28; Ezekiel 2:1-10; Ezekiel 3:1-27; Ezekiel 4:1-17; Ezekiel 5:1-17; Ezekiel 6:1-14; Ezekiel 7:1-27; Ezekiel 8:1-18; Ezekiel 9:1-11; Ezekiel 10:1-22; Ezekiel 11:1-25). To have longer remained in the defiled temple (Ezekiel 8:1-18) or sanctioned the iniquity of the throne, would have been to lower His character, deny Himself, and tarnish His glory as God; that were impossible. Governmental power, therefore, passed over from Jerusalem to Babylon, and from that important epoch we date "the times of the Gentiles" (Luke 21:24; Daniel 2:1-49). God could not sanction by His presence - although governmentally He might bless the power conferred upon the Gentiles - so long as His people were held in captivity by these powers, and the cities of Judah lay waste; hence, when the cause of Israel is again taken up, the title will be re-asserted (Revelation 11:4, compared with Zechariah 4:1-14 and Zechariah 6:5).

Nebuchadnezzar lauded the "God of heaven," so also Daniel the prophet; but not the "Lord of all the earth," that title only being taken up when Israel's place of supremacy in the earth and amongst the nations is being made good. The central part of "The Revelation" is God's assertion of His right and title to the earth; the consequence being days of wrath and terror upon man, especially upon apostate Judaism and Christendom. Such will be the fear which these judgments will inspire in the wicked, that they will haste to give glory to the "God of Heaven" (Revelation 11:13), but that is not the title expressive of the character of these awful days and times. Men will cheerfully own God's title to heaven, His right to dwell and govern there, for, after all, that keeps God and man at a distance; but when He announces His settled purpose to take up again this earth, to wrest it from the power and grasp of Satan, men sternly refuse to own the title - "God of the earth." So the storm of Divine judgment rolls on, the seals are broken, the trumpets are blown, and the vials are poured out, the thick black clouds break and burst, until those christianized lands and guilty world are thoroughly swept by the besom of destruction, until too, the song from heaven breaks upon a joyous and redeemed creation: "The kingdoms of this world (or world-kingdom) are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever" (Revelation 11:15).

This, then, is a title which God did assert at the conquest of Canaan, and which He will establish by power in judgment after the day of grace is closed, and introductory to the setting up of the kingdom on earth. v8. GOD OF HEAVEN.

WE have about 20 instances of this interesting title in the Scriptures. It is only found twice in the New Testament, viz., in the Revelation; but it occurs eight times in the book of Ezra; this is to be carefully noted, for it is in this latter portion of the word to which we would refer as elucidating the force of the title "God of Heaven." The book of Ezra details the religious state of the returned remnants from Babylon. God most graciously permitted a considerable number of His people to return to the city and land of Immanuel, but they did so under Gentile permission and protection. When returned they got blessing from God, but not the presence of God. Governmental power was gifted to the Gentiles in the person of Nebuchadnezzar; the Divine presence was granted to the people, when owned in the land, before their scattering; while the Divine blessing rested abundantly on the work of the returned captives. In the five post-captivity books - Ezra, Nehemiah, Haggai, Zechariah, and Malachi - the remnant is not once termed "My people," save in distinct reference to the future. Yet this is the favorite expression of the earlier prophets, and found abundantly in the earlier books. The altar fire may, as of old, consume its victims; the priest may burn incense at the prescribed hours of worship; the appointed and consecrated feasts of Jehovah may be carefully observed according to the written Word; the new moons and free-will offerings of the people be duly accepted according to the ritual of Moses; the temple courts of the new-built House may resound with songs of praise; the fallen walls and palaces of Jerusalem be reared in something like former grandeur; the city gates, as of old, be opened and shut at their appointed seasons; but the presence of God - of Jehovah - was absent. The glory is departed from Israel. Their temple - beautiful and glorious - had no Ark, no golden Mercy-Seat, no golden Cherubim shadowing the Mercy-Seat, no Urim and Thummim; that which was the distinguishing glory of priest and temple - the Ark - had been removed or destroyed by the Chaldeans. Where was the cloud of glory, the well-known symbol of Jehovah's majesty and presence? It had vacated its place between the Cherubim and retired into heaven at the epoch of the Babylonian attack upon

Jerusalem, but will yet return and occupy the magnificent millennial Temple, filling it with glory (Ezekiel 43:1-27). These sunny days and times are not far distant.

Thus we account for the frequency of this title in the book of Ezra. God was indeed caring for and watching over the remnants of His people, but He did so secretly and providentially, not, as before, actively interfering on their behalf from His Throne in Jerusalem in power, nor from His Temple in their midst in grace. The Throne of righteousness is now set up in the great Gentile metropolis, and the glory has left the House, hence the appropriateness of the title "God of Heaven." God acts in and from heaven, not on earth, save providentially, yet directs and controls all for the blessing of His own. When He begins to act publicly on behalf of Israel, He will do so under His Joshua-title, "Lord of all the earth." The point now for faith to recognize is, that God is acting and directing, although unseen, for the present blessing of His own; and this He does, making His hand felt in the personal circumstances of life, as also in the governments and powers of the day. What a stay to the heart in the presence of evil and evil men:- "Be still and know that I am God." What then about the raging of men or the din of war? Can not the restless and troubled heart repose on those calm and divinely blessed words, "Be still and know that I am God?" Blessed Lord repose the hearts and souls of Thy troubled saints in these and coming days of anxious dread! The book of Esther, in which the name of God does not once occur, shows the secret actings of God, exercised through the Persian monarchy towards those of the people who, indifferent to Jehovah and His interests, preferred for gain and ease to remain in the land of captivity, instead of availing themselves of the edicts of Cyrus and Artaxerxes granting liberty. Thus the people outside the country of Canaan - careless and unbelieving, are watched over and protected by God Himself, but from heaven and secretly, for He cannot in their state own them publicly. In the post-captivity books, God is owned as the "God of Heaven," and as such He acts. The expression "Kingdom of Heaven," which occurs in the New Testament, and only in the Gospel of Matthew, about 30 times, has its root in Daniel 4:1-37; it is an important phrase in connection with the title "God of Heaven." This Divine, and to us exceedingly important title covers all the period of time, from the scattering of Judah by the first imperial power, until God again takes up the cause of the Jew. v9. FATHER THE Divine revelation to the Patriarchs was as "God Almighty," to Israel as "Jehovah," while to Christians it is "Father" - the distinguishing New Testament title. The name occurs singly, or in conjunction with other titles, about 300 times in the New Testament Scriptures. It is worthy of notice, that Jesus only once directly addressed "God" as such (Matthew 27:46); He often spoke of God, but with the exception named, always directly addressed the "Father." Of the many Divine names and titles, there is none more full of comfort or more touching to the heart, than that of "Father." To the Christian, it is the expression of that peculiar relationship and measure of that blessed nearness, founded on accomplished redemption, and which every believer occupies. A Jew, however godly, could not directly address Jehovah as his "Father;" "Like as a father pitieth his children, so the LORD pitieth them that fear Him" (Psalms 103:13).

"Father" is the language of the babe in Christ (1 John 2:13); the cry of the Spirit in the believer (Romans 8:15); it is a name which speaks of a love and relationship only fully known and enjoyed by the practically separated saint (1 John 2:15-16). In those loved chapters of John 13:1-38; John 14:1-31; John 15:1-27; John 16:1-33; John 17:1-26. - containing the dying instructions of Christ, and in which His mind is given us for consolation and profit during the whole period of this present interval of grace, the name "Father" with its pronouns occurs upwards of 100 times. The prayer of

glory is addressed to the God of Jesus Christ (Ephesians 1:17-23); the prayer of love to the Father of Jesus Christ (Ephesians 3:14-21 "Our Father" is not the language of Jesus and His disciples as some have supposed, but of the latter only, while "My Father" was spoken alone by Jesus. "My Father" and "Your Father" (John 20:17), while maintaining the distinctive blessedness of the believer, yet as distinctly marks off the pre-eminent place of Jesus. All disciplinary dealing (Hebrews 12:9-10), conduct and life (1 Peter 1:14-17), fellowship (1 John 1:1-10), and restoration of soul (1 John 2:1), are referred to the "Father." It is also the Father's care (Luke 12:30), love (John 16:27), grace (Matthew 5:45-48), goodness (Matthew 7:11), words (John 17:8), and testimony (John 17:14), which forms, stays and comforts the soul of the saint in his daily life. But while "Father" is the name which, perhaps, above all others, stirs the feelings and awakens the tenderest emotions of the heart, it must be borne in mind that the name is only fully declared after redemption had been accomplished, after the wrath of God had spent itself on Jesus on the cross. "I will declare Thy name unto my brethren" (Psalms 22:22), were the words of the Savior ere He died, and soon after, raised from the dead by the glory of the Father, He commissions Mary of Magdala to announce to His brethren the new relationship, saying:-"I ascend unto My Father, and your Father; and to My God and your God" (John 20:17) The concluding verse of the Lord's intercessory prayer for His own, "I have declared unto them Thy name, and will declare it" (John 17:26) refers to a past unfolding of His Father's name as in John 20:17 (John 17:1-26 supposes the Lord already ascended to heaven), and a future declaring of that wondrous name now being accomplished by the Holy Ghost sent down from heaven. v10. JESUS. This precious name occurs nearly 700 times in the New Testament. Upwards of 600 of those instances will be found in the Gospels alone. In Mark and Luke, the name occurs about 100 times in each book; in Matthew about 170 times, and in John about 250 times; in the Acts, it is not of frequent occurrence, and in the Epistles about 30 times only. It is well worthy of careful notice, that in no case has the Holy Ghost caused that ineffably sweet and precious name to be written with an adjective. "Jesus" needs no labored description; no flourish of rhetoric, or tongue of man or angel to publish its glories. His dignities, His moral perfection, the varied glories of His person, ways, and works proclaim WHO and WHAT He is. The Christian should carefully avoid as really detracting from the worth of Jesus all such expressions as "Dear Jesus," and in epistolary correspondence "In Jesus;" such language is not only unscriptural, but is exceedingly faulty, both in expression and thought "In Jesus" (1 Thessalonians 4:14), should be

"through Jesus."

We account for the infrequent use of this peerless name in the Epistles, owing to the new position of Jesus as risen and exalted; there "Christ," the title of the exalted and glorified man, is used upwards of 200 times, while, as already observed, "Jesus" only about 30 times. As the man amongst men, active in goodness and love, His Divine glory hid, He passed through the scene as the "Man of Sorrows," and as the four Gospels give the records of that wondrous life, He is there called "Jesus," His personal name as born into the world (Luke 1:31; Matthew 1:21); it told of reproach, suffering, and shame. v11. CHRIST.

"MESSIAH" is a Hebrew word and "Christ" a Greek one, both meaning "Anointed," as in (Psalms 2:2), thus, in the Gospels, where "Christ" occurs about 50 times, it is an official designation, and is usually written with the article prefixed as "the Christ." Our very excellent version of the New Testament fails in numerous instances in conveying this title aright to English readers; the

omission of the article is unhappy, as it obscures a vital part of the Lord's testimony to the Jews. The Messiah - the burden of Old Testament Scriptures - had now come, and was presented for Jewish acceptance. Jesus - "the Christ" - offered Himself to Israel as the Savior from sin and Deliverer from Gentile rule (Luke 1:67-79); but Israel knew not the day of her gracious visitation, so contrary was He to all Jewish expectation, although Psalms 22:1-31; Psalms 69:1-36, and Isaiah 53:1-12, might have prepared them for the advent of a suffering and rejected Messiah ere the kingdom and the glory could come. Jehovah will assuredly build up Zion; but atonement for sin on the cross must be the ground and basis, whether for blessing and glory, and whether for Jew or Gentile. Israel rejected Christ's Messianic claims; and, as to the moral glory displayed in His person, works, and ways, their minds and hearts were blinded. Consequent upon His full and final rejection as King of Israel, as the Christ, the Anointed of Jehovah, our place and portion is now found in Israel's rejected One, crowned and glorified in heaven, God is not in meantime pressing the Jewish claims of His beloved Son, that He will do soon, and then, not as before, contingent on Jewish or Gentile responsibility, but our God will work in the absoluteness of His own power for the glory of His Son as the Messiah in Judea, and also in the more comprehensive and broader title, "Son of Man," on the earth. Christ's new place as risen from the dead and glorified on high measures our place in the glory He has entered, and fixes our position before God; hence, in the Acts and Epistles where Christ's place and ours are fully developed, "Christ" is not often written with the article prefixed. In the Gospels, as we have seen, it is an official title, and occurs about 50 times; in the Acts, His exaltation by God is the great point, and there the name occurs about 20 times; while in the Epistles, it is used upwards of 300 times, and, as defining our position before God. As the Church, we are united to Him in life, blessedness, glory, and future dominion of all things - over the works of God's hands (Ephesians 1:22-23; 1 Corinthians 15:1-58., etc.); as saints, individually, we sit in heavenly places "in Him" (Ephesians 1:3-5, etc.). We are not as Christians in position and standing before God in the first man at all; and we ought not to be down here according to practical life and ways. Christ risen from the dead is the head of God's new creation, and source of life and new responsibility. Life and responsibility flow from connection with Adam or Christ, the first man of the earth, the second man heavenly. We as believers are "in Christ," whether alive on the earth (2 Corinthians 12:2) or dead (1 Corinthians 15:1-58); thus, our position in the Divine presence is not only a fixed one and blessed beyond all that heart could conceive, but one against which the gates of "hell (hades) and death" are utterly powerless, because, founded on a life victorious over Satan and death. v12. JESUS CHRIST. THIS double title only occurs five or six times in the Gospels, but is frequently used by the Apostles Paul, Peter, and John in their epistles. Paul in his fourteen letters writes "Jesus Christ" about 66 times; Peter in his two Epistles about 12 times; and John in his three Epistles, about 9 times. The lowly humbled man on the earth, Jesus, is now the exalted and glorified man in the heavens, Christ. What He was as "Jesus," and what He is as "Christ" combined, give the force of this title. The sufferings of earth and the glories of heaven are thus wondrously linked in the divine order of the names "Jesus Christ." v13. CHRIST JESUS.

"Jesus Christ" is a title common enough in all the epistles, but "Christ Jesus" is almost wholly confined to Paul. Peter does not once use it in his first epistle, and in his second, only twice, while neither Jude in his short Catholic letter, nor John in his three epistles and Revelation, writes "Christ Jesus" even once. These titles are penned with remarkable precision in the Scriptures, and to confound them is simply to rob our souls of blessing, and Christ of glory; this we cannot afford to

do, and so depend upon it, beloved reader, that an exact acquaintance with the Spirits' employment of these names and titles will yield no mean light or profit to thy soul. The apostles and writers of the New Testament were converted when Jesus was on earth, save Paul, whose first acquaintance with Christ was formed in the glory (Acts 9:1-43), hence they and he speak of Jesus as they knew Him. In this way we account for the rare occurrence of Paul's favorite title, "Christ Jesus," in other than the Pauline writings. Peter, John, and others first knowing Jesus on earth, speak and write of Him as "Jesus Christ;" while Paul first knowing Jesus in glory, uses the expressive title "Christ Jesus." It is not found at all in the Gospels. The exalted man, the head and center of every glory - Christ, was once the deeply humbled man on earth - Jesus. Thus the glories on high are first known, and man in Christ in the presence of God, ere the sufferings of earth and Jesus our pattern in conflict and sorrow can be learned. In Php 2:1-30; Php 3:1-21. I get first a humbled Christ (Php 2:1-30.), then a glorified Christ (Php 3:1-21.); but while this is so historically, it is not so doctrinally, for I must know Christ in the glory as an object and for power before I can walk as He walked. Thus "Jesus Christ" would be Php 2:1-30. and Php 3:1-21, while Christ Jesus would be Php 3:1-21. and Php 2:1-30. in moral order. The first title would be what He was and what He is united; the second would be what He is and what He was combined. v14. LORD JESUS CHRIST. This is the full written title of our Lord, connecting His authority (Lord) with His manhood (Jesus) and glory (Christ). Thus His power is indissolubly linked with His humanity and present exaltation (Matthew 28:18). This title is found in all the introductory verses of the Pauline Epistles, save the Hebrews, and generally at the close also. In the introduction to 2 Timothy the title is slightly altered, but it occurs in the last verse of that Epistle. It is not once used by John in his three letters; in fact the word "Lord" does not occur once in those epistles. If the thoughts given

under each name are connected, the Scriptural force and value of this fullest of all the Lord's New Testament titles will be readily perceived. v15. SON OF GOD. This grand and Divine title is neither official nor dispensational, but one of personal and moral glory, and is only fully declared and unfolded in the writings of the Apostle John - the revealer of Divine mysteries, as Paul of heavenly secrets. John discloses a deeper glory than that which bears upon Judah, in her land or dispersed - that is Peter - or upon the twelve tribes of Israel, gathering in groups in their synagogues - that is James - or upon creation and the Church - that is Paul. The Divine and personal glory of Jesus Christ - "Son of God" and "Son of the Father" - is the wondrous theme of the Apostle of life and love.

"Son of God" occurs but once in the Old Testament (Daniel 3:25). The title is applied to Adam in Luke 3:38, as the expression of his place and dignity in creation. The angels too are styled "sons of God" (Job 2:1-13; Job 38:7, etc.), but no angel is ever termed "Son of God," much less "the Son of God." "Son" is a title belonging to Christ by inherent right; it becomes ours only by adoption.

"Son of God" occurs in the Scriptures nearly 50 times, and is the expression of Christ's personal dignity and glory. "Son of the Father" occurs but once, and intimates the blessed relationship eternally subsisting between the Father and the Son. "Only begotten Son in the bosom of the Father" is but once written in Scripture, and is the declaration to us of the depth and tenderness of the love in which the Son ever abode with His Father. Dignity, relationship, and love are unfolded in those divine and exquisitely beautiful titles.

It is interesting to note that Luke connects Sonship with the incarnation of our Lord (Luke 1:35); Matthew with the calling out from Egypt (Matthew 2:15); Mark with the commencement of the Lord's ministry (Mark 1:1); but John traces the Sonship of Jesus Christ before time began. "In the beginning was the word" (John 1:1) is a peculiar form of expression, and probably conveys the most exact and historical thought of eternity found in the Bible. "From the beginning" (1 John 1:1) refers to a specific event - the appearing of Christ as man in the world. "In the beginning was the Word" has no reference to either date or epoch. It is a truly remarkable phrase. Eternity, Personality, Deity, Coequality, and Creatorship are ascribed to Him who is the "Word" and the "Son," and that within the brief compass of 42 words (John 1:1-3). In the Gospel of John we see the Son of God with the sinner; but in the Epistles of John we see the Son of the Father with the saint; in the former we are instructed in life, in the latter in love and fellowship.

"Son of the living God" (Matthew 16:16). It is upon the glory of Christ's person thus divinely revealed by the Father to Peter that Christ builds His assembly. Paul too in accordance with the double ministry received of the Lord - the Gospel and the Church (Colossians 1:23-26) "straightway preached Jesus that He is the Son of God" (Acts 9:20). The Divine glory of that name and person formed the ground of all His Gospel and Church testimony. The Divine and Heavenly glory of the "Son" is needed for Church foundation, Church blessing, and Church glory, and also as a basis, solid and imperishable, on which our individual salvation most surely reposes; these are in brief the subjects of the Pauline writings. The Divine glory of the "Son" for the gathering, blessing, character and moral likeness of the family in the Father's house, are the happy themes of John, who, himself reposing on the bosom of his Master knew something of the intimacies of the heart of God. v16. SON OF MAN.

It is an interesting circumstance that while the title "Son of Man" occurs in the Gospels upwards of 80 times it is only directly applied by the Lord to Himself; it is not even once applied by others to Him. Stephen, however, saw Jesus glorified in the heavens and addressed Him as "Son of Man," saying, "I see the heavens opened and the Son of Man standing on the right hand of God" (Acts 7:56).

John in the Revelation twice uses the title, applying it to the Lord in both instances (Revelation 1:13; Revelation 14:14). Stephen and John are the only persons in the New Testament who apply the title "Son of Man" to Jesus. There is but one occurrence of this title in the Epistles, and that one is a quotation from Psalms 8:1-9 (Hebrews 2:6). In the Old Testament "Son of Man" is used of Ezekiel about 100 times; in Daniel it occurs three times, two of them being applied to the Prophet, and the third to the Messiah (Daniel 7:13). Like those two Old Testament prophets of the captivity - who found their sphere of ministry outside Israel not then recognized of God - Jesus ever applied this title to Himself consequent upon His rejection as "the Christ" by Israel; it was a title He peculiarly delighted in and one which tells of His deep and abiding interest in man as such. Thus He oversteps the narrow and circumscribed limits of Judaism, and instead of a glory filling Immanuel's land merely, the scene widens, for the dominion of the "Son of Man" embraces the heavens and the earth, and instead of a glory skirting the coasts of Judea, the whole earth becomes lightened with His glory under this name and character. The glory of Messiah - King of Israel, is the subject of Psalms 2:1-12, but a scene more universal in extent, and even more grand in character is opened to view in Psalms 8:1-9 a glory which He takes as "Son of Man," and one in which we share (Ephesians 1:11). Universal dominion and absolute sovereignty are glories

resting upon this exceedingly interesting title - one, moreover, in which every human being is concerned, for universal judgment and authority to execute that judgment are referred to the "Son of Man" (John 5:1-47, Acts 17:31). On the other hand, life and power to communicate that life are referred to His Divine title "Son of God" (John 5:1-47; John 17:1-2). As "Son of Man" He comes in glory to Israel (Matthew 24:30), and to the Gentiles or living nations on the earth whom He gathers before His throne of glory (Matthew 25:31); then He will bring in universal blessing and righteous rule (Matthew 13:41).

Blessed Lord, bring in those happy days in Thine own time and in Thine own way! v17. SON OF DAVID. This title is found in the synoptic Gospels 14 times - in Matthew eight times, in Mark three times, in Luke three times; but is not once found in John. This title is more confined in its application than the broader and more comprehensive one "Son of Man;" the former has Judea as its range, and the Jews as its subjects of blessing; while the latter has earth as its sphere, and mankind as the subjects of its exercise.

God has been pleased to reveal Himself in four great relationships - first, to creation as GOD; second, to Israel as JEHOVAH; third, to the Patriarchs as GOD ALMIGHTY; fourth, to Christians as FATHER. There is also a fourfold revelation of the Sonship of our blessed Lord - first, as the "SON OF GOD," title of personal and Divine Glory; second, as the "SON OF THE FATHER," expressing the ever-abiding relationship of the Son to the Father; third, as the "SON OF MAN," the righteous and gracious ruler over the millennial earth; fourth, as the "SON OF DAVID," the fulfiller of every glorious promise and prediction to the ancient people.

## 012 Brief Summary of the Foregoing

---

Brief Summary of the Foregoing 1. GOD (Elohim). Glory and power connected with creation and God-head fullness.

2. GOD (Eloah). Only living and true God, object of worship, and subject of testimony.

3. LORD GOD. Creature relationships established with the Creator.

4. LORD OR JEHOVAH. Moral relationship established with Israel.

5. ALMIGHTY GOD. Divine sustainment for the saint; Divine wrath on the sinner.

6. MOST HIGH GOD. Mediatorial power, priesthood and blessing in the coming kingdom.

7. LORD OF ALL THE EARTH. Authority over and proprietorship of the earth.

8. GOD OF HEAVEN. Divine government exercised providentially on the earth.

9. FATHER. God's relationship to New Testament believers.

10. JESUS. Personal name of our Lord when on earth.

11. CHRIST. Our standing before God, and measure of our new place and blessing.

12. JESUS CHRIST. The once humbled, but now exalted one.

13. CHRIST JESUS. The now exalted one, once humbled on earth.

14. LORD JESUS CHRIST. Authority, united to manhood and glory.

15. SON OF GOD. Divine and personal glory.

16. SON OF MAN. Earthly glory and dominion.

17. SON OF DAVID. Judaic glory - co-extensive with Immanuel's land and people.

## **013 Outlines of the Books of the Old Testament: The First Division of the Old Testament - the Law**

---

Outlines of the Books of the Old Testament: The First Division of the Old Testament - the Law

(Luke 24:44)

"The Law Of Moses," or Pentateuch comprising the following books - Genesis, Exodus, Leviticus Numbers, Deuteronomy.

## 014 Genesis: 4000 B.C. - 50 Chapters and 1533 Verses

---

### Genesis: 4000 B.C. - 50 Chapters and 1533 Verses

Genesis is by far the oldest document extant, and is in many respects the most interesting book in the world. It is the basis of all science, as it alone contains a true and full account of creation, and also of the origin and unity of the human race. The groundwork of all history, whether ancient and modern, general and special, is laid in this grand old book, which traces the course of the families and nations of the earth from their respective sources - the three sons of Noah - besides furnishing a comprehensive sketch of the world's history for the first sixteen and a half centuries. We have here, too, the only reliable and Divine source from whence we can gather light as to man and the world's age. This is the only record preserved to us on which a safe system of chronology can be built. Nowhere else are all human relationships so fully unfolded in their original purity, whether towards God, man, or creation. What other book furnishes such a grand collection of rich and rare biographies? What work so full and positively fascinating as this in its truthful sketches of primeval life and times? Are not the far-distant lands of the east made familiar to us, while, under the Holy Spirit's guidance, we are conducted into the tent or stand beside the altar, or through the desert, with the camel bearing its costly stores from Arabia and aromatic perfumes from Egypt and the south? How vivid the delineation of eastern manners, customs, and ways! Should not the birthplace of civilization, the cradle of the human race, and the center from whence all religion - Patriarchial, Jewish, and Christian - emanated possess an undying charm above all to the Christian student?

Genesis is not only the first book of the Pentateuch or five-volumed book of Moses, and the first in order in all Hebrew and English Bibles, but is also first in moral order as to the contents of the Bible itself. As signified by its name, it is pre-eminently the book of Divine beginnings, and has been happily termed "The seed plot of the Bible," as it contains the germ of every truth and subject developed in the succeeding books of Holy Scripture. From the character of this divine and ancient record we would style it the book of sources, and Revelation the book of results. This first-written book of Holy Scripture is older by several centuries than any human production. The Chinese profess to have books of a much earlier date, but their statements on this point cannot be relied upon, and although their chronology is undoubtedly very ancient, it is also involved in much obscurity. Certain Egyptian monuments, as the Great Pyramid, supply scraps of historical information shortly after the Deluge, but nothing definite. The first of all historians was Moses. Neither books nor monuments can furnish the slightest help in determining the age or characteristics of the times preceding the Flood. We are indebted alone to the Book of Genesis for a true, because Divinely-inspired account of the world's history for the first sixteen and a half centuries. It may be remarked that the three first words of our book - "in the beginning" - are also the three first words of the Gospel according to John; in the former, however, the start is creation, in the latter we are in eternity. What a boundless field of wealth is presented to the Christian student in this precious and interesting book. To creation God reveals Himself as Elohim -- it is a plural word denoting the fullness, glory, and power of the Creator, and is rightly enough translated

God 2700 times in the Holy Scriptures. To man as such the Creator has been pleased to take the title of Jehovah, expressive of moral relationship towards the intelligent creation, more than 6850 times in the Old Testament alone. To the Patriarchs the Almighty God would be an all-sustaining power for weakness to cling to, and for faith to confide in. These are the three leading names of relationship with God found in our book. In order that the general bearing of the book be apprehended and an intelligent idea of its contents be gathered up, we here append a list of the subject or subjects of each chapter:■

Genesis 1:1-31 -God's work in creation, and man's responsible place in it as center and Lord.

Genesis 2:1-25.-God's rest and satisfaction in His work, and human relationships established in innocence.

Genesis 3:1-24.-Satan the tempter; details of the temptation; judgment upon the serpent by the promised seed; governmental judgment upon the woman and the man; sacrifice and righteousness prefigured in the coats of skin.

Genesis 4:1-26.-Approach to God on the ground of death; murder, a human religion, city building, polygamy, and the world-system founded, furnished, and adorned in the family of Cain.

Genesis 5:1-32.-God's elect, and testimony to Christ's return by Enoch (Jude 1:14-15), and Noah (Matthew 24:37-39).

Genesis 6:1-22.-God's verdict of man; God's judgment upon man; God's remedy for man.

Genesis 7:1-24.-Salvation and judgment; or, the Ark and the Flood.

Genesis 8:1-22.-Appearing of the new world, and all blessing for man and the creature founded on sacrifice.

Genesis 9:1-29.-Institution of civil government; God covenanting with man and creation; Noah's failure and his prophetic utterances upon his three sons - the progenitors of the nations and families of the earth.

Genesis 10:1-32.-The world peopled by the descendants of Japheth, eldest son, Ham the youngest, and Shem the second.

Genesis 11:1-32.-The first general attempt of man to form a religious center, the Tower, and human center - the City of Babel - apart from God; the line of grace traced from Shem till Abram.

Genesis 12:1-20.-The call, walk, worship, and failure of Abram.

Genesis 13:1-18.-Lot, the man of the world choosing for himself; Abram, the man of faith, has his portion chosen by Jehovah.

Genesis 14:1-24.-Beautiful millennial chapter pointing to the conflicts, royal priesthood, rest, refreshment, and blessing of the future in connection with the earth and the Jews.

Genesis 15:1-21.-The connection between heirship and sonship ("If children then heirs"); all promise and blessing founded as to their security on sacrifice; the people delivered and their oppressors judged, and the limits of the land from west to east defined.

Genesis 16:1-16.-Hagar, (law) and Ishmael, (the flesh). The typical instruction conveyed will be found in Galatians 4:1-31.

Genesis 17:1-27.-The unconditional promises grander than ever; circumcision, 1:e., death to the flesh instituted; Abram and Sarai have their names changed, and the child of promise, Isaac, here first named.

Genesis 18:1-33.-Communion with God as to the judgment of the world, and intercession founded thereon.

Genesis 19:1-38 -Lot saved from the world's doom "as by fire;" the disgraceful origin of the Moabites and Ammonites.

Genesis 20:1-18.-Abraham fails to walk in holy separateness in presence of the world (Abimelech), yet when restored in soul intercedes with God for it.

Genesis 21:1-34.-Isaac, the child of promise, born, and weaned amidst general rejoicing; Hagar and Ishmael, law and flesh, rejected; the world entreats the favor of the man of faith.

Genesis 22:1-24.-Isaac, figure of Christ, dead and risen (Hebrews 11:19), and heir of all things in Resurrection.

Genesis 23:1-20.-Sarah, covenant of grace with the Jews, dies (Acts 3:25, and Abraham, man of faith, in the presence of death.

Genesis 24:1-67.-The bride called out, adorned with Isaac's love-gifts, and conducted through the wilderness to her heavenly and risen bridegroom under the guidance of the Holy Ghost.

Genesis 25:1-34.-Israel's future relationship to Jehovah figured by Abraham marrying Rebekah; Isaac heir of Abraham's wealth; the sovereignty of God in the choice of Jacob instead of Esau.

Genesis 26:1-35.-The Abrahamic promises confirmed in Isaac, who fails more deeply than even his father did in Genesis 12:1-20. and Genesis 20:1-18.

Genesis 27:1-46.-Jacob, representative of the Jew, is blessed with the fullness of earthly blessing; the chapter of family sin and failure.

Genesis 28:1-22.-The blessing of "God Almighty" resting upon Jacob; the union of Esau and Ishmael, or of the Edomites and Ishmaelites; Jacob, the Jew, outcast from home and land, but watched over and protected by angelic care.

Genesis 29:1-35.-Jacob the deceiver in turn deceived (Mark 4:24) Jacob figures Christ as loving Rachel the Jew, but first possessing Leah the Gentile, who is fruitful in children.

Genesis 30:1-43.-Rachel the Jew gives birth to Joseph, figure of Christ in suffering and then in glory; Jacob enriched with the blessings of the earth.

Genesis 31:1-55.-Jacob's return by Divine command to the land of his fathers; Laban by Divine command cannot injure Jacob; Jacob the Jew and Laban the Syrian enter into a covenant - Jehovah watching between.

Genesis 32:1-32.-Jacob has no confidence in "God's host" to preserve him from his brother's enmity, but schemes and prays as to the coming meeting with Esau; God wrestling with Jacob so as to break his will.

Genesis 33:1-20.-The meeting of the long-separated brothers; Jacob again deceiving, turning his back upon Mount Seir, his brother's possession, after promising to meet him there.

Genesis 34:1-31.-Wickedness; deceit and cruelty.

Genesis 35:1-29.-Jacob called to dwell in Bethel, "house of God;" worldliness and idolatry are then judged; Rachel, the loved wife of Jacob, dies after giving birth to Benjamin (Christ in power acting on the earth); the twelve sons of Jacob.

Genesis 36:1-43.-Esau figure of haughty Gentile power in opposition to God and His people established on the earth before the promised seed, illustrates the moral of 1 Corinthians 15:46.

Genesis 37:1-36 -Joseph figures Christ first in suffering, then in glory; like Christ hated "without a cause;" dreams of earthly glory; sold to the Gentiles and carried into Egypt.

Genesis 38:1-30.-Judah's shameful wickedness.

Genesis 39:1-23.-Joseph's personal integrity and his sufferings for righteousness' sake.

Genesis 40:1-23.-Joseph ( Christ), even in suffering, the wisdom of God and interpreter of His ways.

Genesis 41:1-57 -Joseph (Christ) revealing the counsels of God as to the world, and exalted to the exercise of the regal power.

Genesis 42:1-38.-Joseph (Christ) secretly nourishing his brethren, and dealing with their consciences as to their sin.

Genesis 43:1-34.-Joseph (Christ glorified) cannot reveal himself to his brethren till Benjamin (power) be united to him, thus the union of power and glory in Christ for the blessing of Israel.

Genesis 44:1-34.-Judah fully acknowledging the sin and guilt of Joseph's (Christ's) cruel rejection - the conscience is thoroughly searched and the sin confessed.

Genesis 45:1-28.-Joseph (Christ) revealing himself to his brethren. See Zechariah 13:1-9

Genesis 46:1-34.-The rise of the nation from 70 souls who went down into Egypt; the touching meeting between Israel and Joseph.

Genesis 47:1-31.-Jacob the Pilgrim blessing the Monarch of the world (Pharaoh) Jacob and his sons enriched and blessed in the richest part of the country, the land of Goshen; Joseph ( Christ exalted) the source of all blessing to the world.

Genesis 48:1-22.-Jacob's dying reflections upon his checkered life; Israel and not Joseph in the mind of God as to the blessing of Manasseh and Ephraim.

Genesis 49:1-33.-The prophetic blessings of Jacob, in which the history of the nation is sketched from their rise in Egypt till settled in millennial glory.

Genesis 50:1-26.-Canaan hopes remembered both by Jacob and Joseph. vGENERAL DIVISIONS.

1.-From Adam till Noah, a period of 1656 years. The history of the old world. Genesis 1:1-31; Genesis 2:1-25; Genesis 3:1-24; Genesis 4:1-26; Genesis 5:1-32; Genesis 6:1-22; Genesis 7:1-24.

2.-From Noah till Abraham, a period of 427 years. Governmental dealing and general history characterize this period. Genesis 8:1-22; Genesis 9:1-29.

3.- From the call of Abram till the death of Joseph, a period of about 276 years. God's ways with the Patriarchs in this lengthy section of the book display the admirable wisdom of God in grace, glory, discipline and government. Genesis 12:1-20; Genesis 13:1-18; Genesis 14:1-24; Genesis 15:1-21; Genesis 16:1-16; Genesis 17:1-27; Genesis 18:1-33; Genesis 19:1-38; Genesis 20:1-18; Genesis 21:1-34; Genesis 22:1-24; Genesis 23:1-20; Genesis 24:1-67; Genesis 25:1-34; Genesis 26:1-35; Genesis 27:1-46; Genesis 28:1-22; Genesis 29:1-35; Genesis 30:1-43; Genesis 31:1-55; Genesis 32:1-32; Genesis 33:1-20; Genesis 34:1-31; Genesis 35:1-29; Genesis 36:1-43; Genesis 37:1-36; Genesis 38:1-30; Genesis 39:1-23; Genesis 40:1-23; Genesis 41:1-57; Genesis 42:1-38; Genesis 43:1-34; Genesis 44:1-34; Genesis 45:1-28; Genesis 46:1-34; Genesis 47:1-31; Genesis 48:1-22; Genesis 49:1-33; Genesis 50:1-26.

Besides the foregoing general divisions, Genesis contains ten sections, each containing the words "the generations" as follows:- (1) Genesis 2:4.-Generations of the heavens and of the earth.

(2) Genesis 5:1.-Generations of Adam, in Seth his third son.

(3) Genesis 6:9.-Generations of Noah.

(4) Genesis 10:1-32.-Generations of Noah's sons.

(5) Genesis 11:10.-Generations of Shem, Noah's second son.

(6) Genesis 11:27.-Generations of Terah, Abram's father.

(7) Genesis 25:12.-Generations of Ishmael, founder of the Arab races.

(8) Genesis 25:19.-Generations of Isaac, the son and heir, figure of Christ.

(9) Genesis 36:1-43 -Generations of Esau, founder of the Edomites.

(10) Genesis 37:2.-Generations of Jacob, from whence sprung the Jews.

## 015 Exodus: 1706 B.C. - 40 Chapters and 1213 Verses

---

Exodus: 1706 B.C. - 40 Chapters and 1213 Verses In this book we have the commencement of Israel's history as a nation, while in 1 Samuel the kingdom history begins. The period of time covered by the book extends from the death of Joseph till the erection of the Tabernacle, and Jehovah filling it with His glory, about 145 years. From the death of Jacob till the birth of Moses we have no regular history, save a very few connecting links. Previous to the decease of the aged Patriarch Jacob, his sons are assigned the rich and pastoral country of Goshen, Pharaoh's own cattle being preserved there (Genesis 47:6); then we have the prophetic blessings of Jacob and his touching end, followed by the mourning of the Egyptians for 70 days. The embalmed body is carried up to Canaan, and laid side by side with Abraham and Sarah, Isaac and Rebekah, and the "tender-eyed" Leah, there to await till the blast of the trump awake the sleepers to resurrection-life and glory. The fears of Jacob's sons are answered by the tears of Joseph, the seventh time he is said to have wept (Genesis 1:15-17); then Joseph dies, is embalmed and coffined in Egypt, and thus closes the book of Genesis.

Exodus, the second book of Holy Scripture, opens with a new king on the Egyptian throne, distinctly typical of an Egyptian king in the latter days (Isaiah 19:1-25). The Hebrews rapidly multiply in spite of the cruel edicts issued by the cruelest of the Pharaohs; this is followed by the birth and subsequent history of Moses, Israel's great deliverer, which forms an integral part of the sacred narrative, and is an exceedingly instructive one to all, being fruitful in lessons of deepening importance in these days of unwonted activity and zeal. Moses the deliverer, and Aaron the High Priest, both figure Christ as saving in the power of Redemption and sustaining by the grace of priesthood. The first forty years of Moses' life were spent in the court of the Pharaoh's; the second forty in solitude with God; and the third forty in the wilderness in active service (Acts 7:1-60). In no other book of Holy Scripture is the great truth of Redemption and its resulting consequences in bringing the redeemed nigh to God, more fully unfolded and blessedly illustrated. Its numerous and varied types are mainly of a redemptive character in keeping with the general design of the book. In the main, the two great subjects of the book are Redemption from judgment, the world, and the power of Satan, and positive Relationship to God established thereon. Exodus 12:1-51 and Exodus 14:1-31. record the deliverance of the people, the first by the blood of the Lamb - the answer to us being "Justified by His blood," as in Romans 5:9; the second by the power of Jehovah - the answer being in Romans 4:25, "Raised again for our justification." After the Redemption of the people had been effected, Jehovah could dwell among them. Wondrous blessing indeed! The first intimation in Scripture of God dwelling with man is found in that magnificent song of triumph (Exodus 15:1-27.): "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place O LORD, which Thou hast made for Thee to dwell in, in the sanctuary, O LORD, which Thy hands have established." God walked in Paradise and visited the Patriarchs, but He had no home or dwelling on earth until after Redemption had been typically accomplished by "blood" and "power." The first relationship of the people to God was on the ground of pure grace, and continued but a period of nearly three months - from their exodus or

departure till they reached Sinai; the second principle of relationship was law, and under this they voluntarily placed themselves as the means of maintaining their connection with God; the third ground of standing before God was one of mixed law and grace (Exodus 34:1-35.), not of grace simply, for that they had forfeited; nor of law only, for then it must have been judgment. In this book we have the people before Jehovah, first, as viewed in their misery; second, as redeemed from the power and judgment of Egypt; third, as in relationship to God, whether under grace or government. The number of the people who left Egypt under the leadership of Moses, then 80 years of age, and Aaron 83 years, cannot with certainty be determined. We know, however, that 600,000 men, besides women, children, and a large mixed multitude (Exodus 12:37-38), took their departure from the land of captivity and cruel bondage, and we cannot be far wrong in estimating the whole number at about two and a half millions of people. In the enumeration of the holy vessels there is seeming confusion. From Exodus 25:23-40 we are in the "holy place," but the incense or golden altar is omitted in the description; so also in Exodus 25:1-40., where "the court" is minutely described, the brazen laver is quite passed over. These omitted vessels are found in their true place, just where God in His own wisdom has placed them, that is after the consecration of Aaron and his sons to the priestly office (Exodus 30:1-38). Beginning with the ark and ending with the court, that is from within, or, from God to man, the great point is God variously manifesting Himself to man (Exo 25:-27.); while from Exo 28:-30, the main thought is the means by which man can be brought holily and righteously to God; hence the place occupied in the divine description of the golden altar and brazen laver. vGENERAL DIVISIONS.

1.-The state of the people, the Deliverer and the Deliverance. Exo 1:-14.

2.-The people in the wilderness first under grace, then under law. Exo 15:-24.

3.-The unfoldings of grace in the construction of the Tabernacle and the institution of the Priesthood. Exo 25:-31.

4.-The apostacy of the people; the law regiven and the name of the LORD proclaimed-law and grace. Exo 32:-34.

5.-Enumeration of the holy vessels and priestly garments; the Tabernacle reared up, and all set in due order "as the LORD commanded Moses." Jehovah's glory and presence fills and occupies the whole scene. Exo 35:-35.

## 016 Leviticus: 1490 B.C. - 27 Chapters and 859 Verses

---

Leviticus: 1490 B.C. - 27 Chapters and 859 Verses

Leviticus has been happily termed "The priests' direction book," as it contains a full and circumstantial account of all matters connected with the sacrifices, offerings, feasts, and generally of the worship and ministry of the Priests and Levites. The whole Jewish ritual was eminently typical of Christ in His glorious person, atoning work, and priesthood. Christ as the Sacrifice, as the Offerer, and as the "Great High. Priest," is evidently the burden of this precious book. The intensely interesting types of Leviticus yield a rich and inexhaustible store of Divine truth, touching the sacrificial and priestly work of the blessed Lord; but the reader would do well to study them in light of Paul's Epistle to the Hebrews and in the Divine presence, for the types can only be profitably handled in the seven-fold light of the sanctuary. The previous book closed with "the glory of the LORD filled the Tabernacle;" this opens with God uttering Himself from His dwelling-"And the LORD called unto Moses and spake unto him out of the Tabernacle of the congregation saying." Hence, Grace is the marked feature of the precious communications which issued from the Tabernacle or presence of God. Jehovah is here regarded as dwelling in midst of His redeemed people, the mercy-seat or propitiatory sprinkled with blood the rest of the Divine Majesty; the golden cherub on either side the representatives of the moral guardians of His throne; the ark all covered with pure gold, containing the depository of His righteous claims upon man as graven by the finger of God on the unbroken tables of stone; with sacrifice the ground of approach, and priesthood the holy means of drawing near.

Atonement is characteristic of this book. Redemption is founded on blood-shedding (1 Peter 1:18-19), and is treated of nationally in the Old Testament, while individually spoken of in the New Testament, hence in Genesis there could be no distinct teaching upon this momentous theme, as it had to be illustrated in a manner worthy of God, and this is the subject of Exodus where the nation is in view before Jehovah. But atonement could no more be taught in Exodus than could redemption in Genesis. The priest was needed to atone, he only of the children of Israel could bring the blood into the presence of and before the eye of God. What a magnificent unfolding of the great truth of atonement we have in Exodus 16:1-36, the central portion of the book as it is the fundamental truth of all Scripture and of our book especially. In the previous book the redemption of the people was fully secured; in this the worship of the people is as truly provided for, and naturally follows the story of redemption. In the main, the great subject of the book is, God gathering the people around Himself, filling His presence chamber - the holiest of all - with the unspeakably blessed memorials of sin righteously judged and put away forever out of His sight and mind, and also to the faith of the offerer and worshipper. The time occupied in this book would probably not, cover more than about a month, that is counting from the erection of the Tabernacle in the first month of the second year till the numbering of the people in the second month of the same year. Compare (Exodus 40:2 with Numbers 1:1). Between those events the book of Leviticus comes in in the history. vGENERAL DIVISIONS.

- 1, The divine order of the sacrifices, and the laws regulating their observance. Exo 1:-7.
- 2.-The consecration and establishment of Aaron and his sons in the Priesthood, Exo 8:-10.
- 3.-Man in nature, practice, and circumstances utterly ruined and undone. Exo 11:-10.
- 4.-Atonement (Exodus 16:1-36) the basis of all holiness befitting the presence of Jehovah, as also the ground of His dealing with His people from first to last. Exo 16:-27. vNOTE.

IT may be well to note here the distinction in the terms SACRIFICE, OBLATION, and OFFERING. Sacrifice involved the shedding of blood, as of bullocks, lambs, etc.; oblation referred to the presentation of fruits, vegetables, where no blood was shed; offering is the mere general word, and could apply to either or both of the foregoing.

There were morning (3rd hour), evening (9th hour), weekly, monthly, and yearly sacrifices, besides other national festivals and feasts, all of which will be found specifically mentioned in this and the following books. The three national and compulsory feasts were the Passover (redemption), Pentecost (first fruits of the nation to God), and Tabernacles (millennial glory); in other words, REDEMPTION, LIBERTY, and GLORY,

## 017 Numbers: 1490 B.C. - 36 Chapters and 1288 Verses

---

Numbers: 1490 B.C. - 36 Chapters and 1288 Verses

Passing through the rich variety of truths which crowd the pages of the book of Genesis, we are at once brought face to face with the central truth of all Scripture, REDEMPTION; which is the starting point of the soul's history with God, and of this the book of Exodus mainly treats. The next and necessary stage in the life of one who can, on divine authority, say "I am saved," is WORSHIP-"Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Colossians 1:12); now that is the point to which we are conducted in the book of Leviticus. Then follows the SERVICE and trials of the wilderness, so fully detailed in the deeply instructive book of Numbers. In the previous book Jehovah, dwelling in midst of His redeemed and happy people, gave forth His rich communications of grace, chiefly in respect to His peoples' worship and communion. In this book His Tabernacle is pitched in the midst of His people numbered and gathered; Himself the center, rest, and guide of the many thousands of Israel. This is essentially a book of wilderness trial; one, too, of Divine and unwearied patience with the murmuring host. Here are written down the records of a love which embraced the whole nation, and every individual member thereof, in all the movements, difficulties, trials, and hourly vicissitudes of the long and wearisome journey of nigh 39 years. Had they confided in God, eleven days would have sufficed to have completed their journey from Sinai (Deuteronomy 1:2). Brief, but telling, however, is the recital of that tenderness and care that watched over every member of the mighty host-"thy raiment waxed not old upon thee, neither did thy foot swell these forty years" (Deuteronomy 8:4). A few of the grave events which befell Israel are grouped together in moral order by the Gentile apostle in warning the lax Corinthians against trusting in ordinances instead of Christ, and he sums up thus - may we lay it to heart! "Now all these things happened unto them for ensamples (or types), and they are written for our admonition upon whom the ends of the world (or ages) are come. Wherefore, let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:1-12).

Numbers comprises a period of forty years, save fourteen months, that is from the departure from Sinai, where they lingered about a year, till their arrival on the extensive plains of Moab, preparatory to the passage of the Jordan - compare Numbers 10:11 with Joshua 4:19. Before they commenced their wilderness journey the people were carefully numbered, the Levites being separated from the mass of the people and numbered by themselves. The total number of men fit for war, from 20, years old, was 603,550 (Numbers 1:46); this gives an addition of 3,550 to the number who left Egypt (Exodus 12:37). There was a second numbering of the people in the plains of Moab at the close of their journey 38 years afterward (Numbers 26:51; Numbers 26:64-65); none in the original census were embraced in this one, save Caleb and Joshua, all the rest having perished in the wilderness. The total number in this case was 601,730. The beautiful order and Divine arrangement of the tribes with their standards surrounding the Tabernacle, must have been an imposing sight when it elicited that inspired utterance from the apostate prophet, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel" (Numbers 24:5). Alas! how the precious

unity and ecclesiastical order of God's Assembly on earth has signally failed as to outward testimony. How has the fine gold become dim! But while we would bow our heads in acknowledgment of signal and widespread failure, we dare not compromise the weighty truth which God has in grace to His poor church revived in late years. "There is one body and one spirit." We can ever count upon the grace of our God, "who abideth faithful: He cannot deny Himself." The Levites, typical of Christians in service, are here prominent, as the priests, typical of us in worship, were in Leviticus.

Most of the facts and incidents recorded in this deeply suggestive and highly instructive book happened in the beginning and close of their journey, that is, in the second and thirty-ninth years of their eventful history.

It will greatly assist in the simplifying of the historical portion of the book if the three points in the wilderness history be duly attended to. (1) Shortly after the departure from Sinai, Israel arrived in the wilderness of Paran, and from Kadesh, south of Palestine, sent out spies to view the promised land; then (2) follows an unrecorded history of many years, a silence almost unbroken, and the veil scarce lifted from the period of death, for it was during this time that the rebellious nation was under the sentence of death, and under the ban of God's displeasure; the (3) next great epoch in the history is their arrival a second time at Kadesh, and their journey from thence to the eastern side of Canaan, because of the scornful refusal of Edom to allow a passage through his territory. The first part is noted in Num 1:-12., the second part in Num 13:-19., the third part is in Num 20:-29. The book is full of solemn events, and if the grace of Jehovah is here reflected on every page, no less is the holiness of that grace maintained. Ten times at least we have here recorded murmuring and rebellion against the Lord, and as often did judgment follow; but alas! man in nature is irrecoverable, hence in the brazen serpent (Numbers 21:1-35., John 3:14-16), type of the crucified Savior, and in Aaron's budding rod laid up in Jehovah's presence (Numbers 17:1-13.), type of living priesthood, we have set forth the righteous ground and holy means by which God can SAVE the sinner and SUSTAIN the saint.

#### GENERAL DIVISIONS.

- 1.-The numberings of the people for war and the Levites for Tabernacle service. Num 1:-4.
- 2.-People, Priests, and Levites getting ready for the wilderness journey. Num. 5.:1-10.
- 3.-The journey from Sinai to the southern border of Canaan. Numbers 10:11-14.
- 4.-The people turned back; an almost unrecorded history of about 37 years. Numbers 15:20-21.
- 5.-The journey to the eastern side of Canaan, skirting the land of Edom, and the arrival of the people on the plains of Moab and numerous interesting events, with Divine instruction for Canaan. Numbers 20:22 - Numbers 36:1-13.

## 018 Deuteronomy: 1451 B.C. - 34 Chapters and 959 Verses

---

Deuteronomy: 1451 B.C. - 34 Chapters and 959 Verses The previous books are on the whole well named, and, in general, describe their character. Thus Genesis, signifying production or origin, is a fitting title for the book of the beginnings. Exodus, meaning departure or going out, gives the root idea of redemption. Leviticus, so termed from the whole Jewish religious ritual carefully elaborated in the third book of Moses, and which was committed to and so far carried out by the tribe of Levi - hence Leviticus. The numbering of the people, preparatory to and at the close of wilderness walk and warfare, and of the Levites for tabernacle service, gave its name - we do not say character - to the fourth book. Deuteronomy, so termed by the Alexandrian transcribers, or "seventy," and signifying the second law or law repeated, is a poor expression indeed of its contents. It is not at all the law or previous communications of God simply repeated to the new generation about to enter Canaan, but the book has a character peculiar to itself, as distinct and as important as any book in the whole canon. There is no repetition in the works of God - no two blades of grass of the countless millions adorning our fields are precisely alike - and the same principle equally obtains in the word of God. Our God never repeats Himself. If words and sentences verbally the same occur in different sections of the Holy Scriptures, it will be found that the moral purpose intended is different in each case.

What a solemn period in Israel's history we have arrived at! What a checkered a life theirs had been! How fruitful in holy lessons to us! Does not their wilderness career emphatically tell out what man is in his self-confidence, and that too in presence of ever-abounding grace and love? What a patient, holy, gracious God was theirs; and Israel's God is ours. The people now rest on the edge of the desert - the scene of their wanderings and murmurings. In a few weeks they will cross the Jordan and enter into possession of their inalienable inheritance - the land on which the heart and eye of Jehovah rest perpetually, and which floweth with milk and honey. The former generation had passed off the scene, a solemn witness to the unchanging truth that "our God is a consuming fire." Moses, the aged legislator, at his earnest solicitation, feasted his eyes on the goodly land, while its glories successively passed before him, on Pisgah's height - but his feet were not to tread its sacred soil until the resurrection morning, when "they shall walk with Me in white, for they are worthy;" and our Savior and Divine Guide will conduct His ransomed through scenes of surpassing beauty. These and other considerations drawn from the people's apostacy and the Divine faithfulness, stamp the spoken (Deuteronomy 1:5) and written (Deuteronomy 28:58) communications contained in the book with peculiar solemnity. The citations from Deuteronomy by the Apostle in discussing the great question of righteousness (Romans 10:1-21), and by our blessed Lord, who three times quoted from it (Luke 4:1-44), are important as defining the moral condition of the people when these heart-searching and pathetic appeals, with which this book abounds, were addressed to them. The utter ruin of Israel was morally complete when Christ, driven into the wilderness, foiled Satan with the words of God drawn from our book; and the Lord's quotations from the early part of the book were not more conclusive as to Israel's utter alienation of heart from God than was Paul's at another day, who cited from the latter part, and that too in

view of Israel's utter corruption and departure from God. Another point of importance to the due understanding of the scope and purpose of the book, is, that no intermediate links are recognized as existing between the people and God. The relationship is immediate and direct. Priests and Levites the links between God and the people as to worship and service - are rarely spoken of. This principle of direct connection with God is one of supreme importance in these days. In Deuteronomy 16:1-22. we have three feasts compulsory upon all the males of the people, and which were intended to show the nation morally in relationship to Jehovah (Deuteronomy 16:16); these were:-the Passover, Redemption by the blood of the Lamb; Pentecost, the Liberty of grace; and Tabernacles, the Glory to come.

Obedience to the Commandments of the Lord is made the ground on which the people were to enter Canaan and continue therein, and this obedience is urged after a recapitulation of God's ways with them from their departure at Sinai nigh forty years before. The motives urging to this obedience are of the most touching character. The brief review of the wilderness, which serves as an introduction to the book (Deu 1:-4.), is not to supplement the history as given in the wilderness books of Exodus and Numbers: a higher object is in view, and one worthy of God and most useful to man. In these chapters we have the moral springs of action; the roots and sources opened up and laid bare. In the previous books we have the strictly historical course of events; while here we have the inner aspect of that history - its hidden workings. From the thirtieth chapter we have a revelation of the future in its present and future bearing upon Israel. There is very little typical instruction in the book, and in this respect it stands out in marked contrast to the preceding books. Deuteronomy is eminently practical, and abounds in appeals to the conscience, which characterizes it on the whole as a moral one, and one well fitted therefore to act upon the heart, life, and ways. God's sovereign choice of a place (Jerusalem) as a center for His people - where He would record His name - is a marked feature of the book. The word "choose" in this connection occurs more than 20 times. This book supposes the people settled in Palestine, and is their guide or direction book for Canaan conduct and ways; this is self-evident from any chapter in the central portion of the book. The priests' guide-book is Leviticus, and that of the Levites, Numbers. No book of late years has been so bitterly assailed (save perhaps Genesis) as Deuteronomy; but we would beg the reader to carefully note that the book is cited from or specifically referred to by Solomon (1 Kings 8:29) 450 years after Moses; in the days of Amaziah, king of Judah (2 Kings 14:6), nearly 200 years after Solomon; also by Jehovah (Jeremiah 34:14), after another 200 years and more; again, our Lord Himself thrice quoted from the early chapters in His memorable contest with Satan (Luke 4:1-44); Peter too quotes from the book, ascribing its authorship to Moses (Acts 3:22-23); the same Messianic prophecy is used by Stephen in his truly wonderful address in the presence of the assembled leaders of Judah (Acts 7:37); while Paul freely uses the book in discussing the great question of righteousness for Jew and Gentile (Romans 10:1-21). The Lord put His seal upon the early part of the book; Peter and Stephen the central portion, and Paul the latter part. Thus the whole fabric of Divine revelation stands or falls with Deuteronomy. The authorship, inspiration and Divine authority of Deuteronomy are vouched for by Jehovah, the Holy Ghost, Christ; also by kings, prophets, apostles, and martyrs - all of whom directly cite from or refer to it. And yet, in face of this overwhelming evidence, so-called Christian men will dare to question its Divine authority. Alas! alas! for the deniers of inspiration, their judgment is rapidly nearing. vGENERAL DIVISIONS.

1.-A brief summary of God's ways with the people from their departure at Sinai, presenting the roots of their failure, which were want of confidence in God, and presumption of the flesh. Deu 1:-4.

2.-The ground and motives on which the people's obedience to the law is urged on their entrance into the land. Deu 5:-11.

3.-Divers, statutes, and ordinances for observance in the land. Deuteronomy 12:16-17.

4.-Holiness, and the civil and ecclesiastical blessing of the people divinely secured in the land. Deuteronomy 16:18 - Deuteronomy 26:1-19.

5.-The curse and blessing; the new covenant in the land of Moab; the people's latter day blessing on the principle of faith. Deu 27:-26.

## **019 The Second Division of the Old Testament: The Prophets (Luk\_24:44)**

---

The Second Division of the Old Testament: The Prophets (Luke 24:44)

JOSHUA, JUDGES. RUTH, 1 SAMUEL, 2 SAMUEL, 1 KINGS, 2 KINGS, 1 CHRONICLES, 2 CHRONICLES, EZRA, NEHEMIAH, ESTHER, ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI - in all, twenty nine books. vNOTE.

[Priesthood, the normal means and institution appointed by God for the blessing of His people, utterly broke down, and, instead of sustaining Israel in her need and misery, it actually became a stumbling-block in the family of Eli (1 Samuel 1:1-28 - 1 Samuel 3:1-21.); then prophecy was regularly established in Samuel (Acts 3:24), and by this ordinance of sovereign divine appointment God could address Himself to the conscience of His people. The Priest was the people's representative before Jehovah; while the Prophet was Jehovah's mouthpiece to the people. A Prophet then, is simply one who can bring the mind of God to bear upon the conscience, it may be His mind as to present state - that mainly characterizes the historical books, as from Joshua till Esther; or it may be in the unfolding of His purposes as to the future, which is the broad feature of the books from Isaiah till Malachi. It is this application of the word prophecy (see also 1 Corinthians 14:1-40.) which has led to the classification of the above books under the one comprehensive title, "The Prophets.")

## 020 Joshua: 1451 B.C. - 24 Chapters and 658 Verses

---

### Joshua: 1451 B.C. - 24 Chapters and 658 Verses

Joshua was an Ephraimite, born in Egypt, and at the promulgation of the law but a young man - the faithful servant of Moses - and who, on the apostacy of the people in the matter of the golden calf, beautifully maintained an unobtrusive place in the Tabernacle, while Moses - the Mediator - stood in the gap publicly vindicating the glory of the God of Israel (Exodus 33:11, etc.). As a young man even though having the Spirit (Numbers 27:18), he only came to the front when so directed (Exodus 17:9-10), and "departed not out of the Tabernacle" till called. He was one of the two who proved his faithfulness to Jehovah and His people by reporting truthfully as to Canaan; consequently with his faithful and whole-hearted companion, Caleb, alone permitted to enter the promised land of the whole generation who left Egypt forty years before. Shortly before crossing the Jordan, he was appointed by Divine command to complete the work originally appointed to Moses (Numbers 27:15-23). Hoshea or Oshea, meaning deliverance or salvation, was changed by Moses to Jehoshua or Joshua (Numbers 13:16), signifying the Lord's salvation, a fitting title expressive of the work to which as leader of the Lord's host he was divinely called. The Hebrew name Joshua and the Greek name Jesus have the same signification, hence Luke (Acts 7:45) and Paul (Hebrews 4:8) term Joshua "Jesus." The period of time covered by the book is from the death of Moses till the death of Joshua, probably a period of from 25 to 30 years (compare Joshua 1:1-18. with Joshua 24:1-33). The events chronicled in the first 22 chapters are comprised within seven or eight years; the last two chapters of the book are occupied with the dying charges and counsels of the aged Joshua. The historical circumstances are interesting, as developing the ways of God with His people, and as establishing the faithfulness of Jehovah in conducting them in triumph into the promised inheritance, breaking the power of Satan and triumphing over every obstacle opposed to His counsels and His people's blessing. The rest of Canaan however, was neither full nor permanent. It was a rest, conditional upon obedience, for the people must be put to the proof; their hearts must be fully tested, in order that the nothingness of man and the perfection of Divine grace be lessons graven on the soul. The day is not far distant when the heart of Israel will turn from every root and source of confidence in man to God - when the lesson of "no confidence in the flesh" will be learned through painful and humbling trial. Israel will yet be settled and blessed in the land under the peaceful sway of her Messiah, on the ground - not of her obedience surely - but of sovereign grace alone; she has forfeited by the broken law and murder of her Messiah every right to the least blessing, having sinned away every glorious hope, promise, and expectation. God will then revert to the grand, magnificent, and unconditional promises of national glory and blessing made to Abraham, confirmed in Isaac the seed, and re-affirmed to Jacob. What a day for Israel when the moral effect of centuries of trial and discipline will be fully accomplished, when in truth and verity she will say of herself in presence of abounding grace over her abounding evil: "surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child" (Psalms 131:1-3) After the passage of the Jordan, the camp was pitched at Gilgal (Joshua 4:19), and became the rallying point and center in the wars of

Canaan.

After a seven years' conflict, the people rested from war, before, however, the whole land was possessed. The southern kings were first subdued, then the northern kings, in all 31 kings (Joshua 12:1-24.) Then followed the distribution of the land by lot to the various tribes - Joseph in his two sons getting a double portion. The Tabernacle - sign of God's connection with His people - is set up in Shiloh, rest (Joshua 18:1-28.) Here the "ark" rested for about 350 years till taken by the Philistines (1 Samuel 4:11), whom Israel had failed to drive out (Joshua 13:2) The Levites had also 48 cities assigned them amongst the possessions of the tribes, all being arranged according to the law of Moses. Whatever the failure of the people: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass" (Joshua 21:45). Although the whole land was not actually conquered, still it was portioned out amongst the tribes as if it had been. The geographical allotments were as follows:■

East of the Jordan were located Reuben (south); half tribe of Manasseh (north); and Gad between both.

West of the Jordan were located Asher and on the shores of the Mediterranean, occupying the extreme north; while Naphthali lay due north-east.

Zebulon lay south of Naphthali, and touched the sea of Galilee on the east.

Issachar was exactly south of Zebulon, and occupied an insular position.

Manasseh - One-half of this tribe lay north of Ephraim, and had the Mediterranean on the west and the Jordan on the east.

Ephraim's territory extended west and east from the great sea till the Jordan.

Benjamin had Judah due south, and Dan on her western side.

Dan bordered on the country of the Philistines, and lay north-west of Judah.

Judah and Simeon were the two most southern tribes.

During the millennium, the tribes will not be arranged in the irregular form as here given, but the portions will be more evenly distributed. The size of the country will be considerably enlarged, both north, south, and east (the Mediterranean always being the western boundary), and the tribes arranged across the breast of the country. The millennial "Throne," "Temple," "City," with surrounding suburbs, being situated between the portions assigned to Judah and Benjamin (Ezekiel 48:1-35). Dan, the seat of idolatry in Israel, and omitted in the sealing of the twelve tribes (Revelation 7:1-17), is first named in the future division of the land.

Joshua, the distinguished captain and leader of the Lord's host, dies, being 110 years old; also Eleazar the priest, son of Aaron; and the bones of Joseph brought up out of Egypt are buried. Thus the book opens with the death of the Mediator, Moses, and closes with the death of the Priest, Eleazar: "for all flesh is as grass, and all the glory of man as the flower of grass." "Gilgal," the place of power, because the place of self-judgment, characterizes the book; as "Bochim" the place of tears, because of the general failure, does the book of Judges. The epistle to the Ephesians might be profitably read and studied in connection with this book, and, as presenting to

us in type what is there so vividly set forth by Joshua and Canaan. After the triumphant crossing of the Jordan, and the moral preparation of the people had been effected, war, and not rest was maintained for a series of years, the people possessing just so much of the country as they actually conquered. Canaan, therefore, is not heavenly rest after death, but present conflict with "wicked spirits" in heavenly places, as the consequence of crossing the Jordan, that is passing in the death and resurrection of Christ into present blessing (Ephesians 1:1-23), where also Christian conflict is carried on (Ephesians 6:1-24). In the first chapter of the Epistle, I am seated in heavenly places, in the full enjoyment of Canaan blessing; in the last chapter of the Epistle I am standing in heavenly places, practically making good Canaan blessing and position; in the former chapter I am looked upon as possessor of all; in the latter chapter I am viewed as a soldier maintaining it all. It is one thing to accept the position which God in grace has given me, but it is quite another to maintain that position in the energy of the Holy Ghost. vGENERAL DIVISIONS.

1.-The Jordan crossed; Canaan entered; and the spiritual preparation of the people for the wars of Jehovah. Joshua 1:1-18; Joshua 2:1-24; Joshua 3:1-17; Joshua 4:1-24; Joshua 5:1-15

2.-The victories and failures of the people. Joshua 6:1-27; Joshua 7:1-26; Joshua 8:1-35; Joshua 9:1-27; Joshua 10:1-43; Joshua 11:1-23; Joshua 12:1-24

3.-The division of the land amongst the tribes, and the whole treated as Jehovah's, though not actually conquered. Jos 13:-22.

4.-Joshua's dying charge. The people again placing them selves before God, on the ground of obedience. Joshua 23:1-16; Joshua 24:1-33.

## 021 Judges: 1425 B.C. - 21 Chapters and 618 Verses

---

Judges: 1425 B.C. - 21 Chapters and 618 Verses The utter failure of Israel in maintaining their conquests in Canaan; their wickedness and idolatry through association with the heathen and their general unfaithfulness to Jehovah; their misery, captivities, and tears make up a painful and exceedingly humbling history. The story of Israel's declension from God and His testimony is here broadly noted on every page of the inspired record. The energy of faith characteristic of the first part of the book of Joshua present a sorrowful contrast to the history recorded in this book. Here all is changed; the atmosphere you breathe is heavy; Israel is under a dark cloud. Why all this? Has God failed them? No; "He abideth faithful - He cannot deny Himself," while everything entrusted to man and the church has proved a signal failure. Man is a leaking vessel, and cannot hold the blessing, be it ever so fully and preciousy freighted. But the counsels of God, whether as they respect Israel, the world, or the church, will be infallibly secured, because the divine purposes are lodged for their accomplishment in Christ, the second man. This book, however, is not one only of failure, for it records many and sovereign acts of deliverance wrought for the people when they cried to Jehovah. The evil in Israel waxed worse and worse, until it culminated in the rejection of the theocracy, or the divine government of Jehovah (1 Samuel 8:1-22).

"The misery into which their unfaithfulness brought them moving the compassion of God, His mighty grace raised up deliverers by His Spirit in the midst of the fallen and wretched people. 'For His soul was grieved for the misery of Israel'. But Israel was unchanged. 'And yet they would not hearken unto their judges. And it came to pass when the judge was dead, that they returned and corrupted themselves more than their fathers in following other gods, to serve them, and to bow down unto them; they ceased not from their own doings nor from their stubborn way'. This is the sorrowful history of the people of God; but it is also the history of the grace of God and of His compassion towards His people." This book gives the dark period of Israelitish history under thirteen judges (which gives its name to the book) - from the death of Joshua till the death of Samson, adding some supplementary matter which presents an awful picture of Israel's idolatry and wickedness. The judges here specified did not administer the affairs of all Israel, but exercised their sovereignty only over a limited district or part of the country. The judgeship of Samuel was an exception (1 Samuel 7:15-17). Although Eli the priest, and Samuel the prophet, both in succession judged Israel, yet they are wisely omitted from the history of the judges as recorded in that book, as that was not what characterized them in the mind of the Spirit of God. It is the mission of the first book of Samuel to develope and show the connection of the three great institutions designed for the blessing of man and creation, namely, Priesthood, Prophecy, and Kingly Government; hence Eli the priest, Samuel the prophet, and Saul the king, are the prominent personages in the first book of Samuel. Abimelech amongst the Judges sought to forestall the purposes of God by reigning over Israel (Judges 9:1-57) as king, but the attempt ended in utter failure and disgrace to all connected with it. The whole period of time covered by the Judges was 450 years (Acts 13:20). Their several oppressions in all amounted to 111 years, not counted in Divine history. The Reformation and recovery at certain seasons of truths long buried beneath the rubbish of

centuries, find a certain analogy in the book of Judges; thus the principles herein developed are of great importance to the Church of God. "Revivals," in the true sense of the word, are the answer to the "deliverances" here accorded to Israel. The first verse of the second chapter, "from Gilgal to Bochim," gives the key to the understanding of the book. After the death of Joshua the internal condition of the people rapidly declined, until they sunk so low as to form alliances with the very people whom they should have utterly exterminated, and, forgetful of Jehovah, gave themselves up to the worship of "Balaam and the groves." "Unfaithful within, the Israelites fall into the hands of the enemy without." The first of Israel's deliverers was Othniel, Caleb's younger brother, who judged Israel forty years (Judges 3:8-11); the last was Samson, whose interesting history occupies Judges 13:1-25 to Judges 16:1-31. The names of the thirteen Judges and the several periods of rest granted to the people consequent on the various deliverances wrought on their behalf, are as follows:-

1. OTHNIEL, -

40 years, Judges 3:8-11.

2. EHUD, -

80 years, Judges 3:12-30.

3. SHAMGAR, -

Judges 3:31.

4. DEBORAH AND BARAK, -

40 years, Judges 4:1-24; Judges 5:1-31.

5. GIDEON, -

40 years, Judges 6:1-40.- Judges 8:1-35.

6. ABIMELECH, -

3 years, Judges 9:1-57.

7. TOLA, -

23 years, Judges 10:1-2.

8. JAIR, -

22 years, Judges 10:3-5.

9. JEPHTHAH, -

6 years, Judges 11:1-40, Judges 12:7.

10. IBZAN, -

7 years, Judges 12:8-10.

11. ELON, -

10 years, Judges 12:11-12.

12. ABDON, -

8 years, Judges 12:13-15.

13. SAMSON,. -

20 years, Judges 13:1-25.- Judges 16:1-31.

vGENERAL DIVISIONS.

1.-The utter failure of the people after the death of Joshua in not rooting out the Canaanites according to Divine command, and in turning to the idolatry of the heathen. Judges 1:1-36.- Judges 3:7.

2.-Israel oppressed by the surrounding nations, and the sovereign character of the deliverances vouchsafed - from Othniel to Samson. Judges 3:8 - Judges 16:1-31.

3.-A chapter of idolatry and wickedness. Judges 17:1-13. - Judges 21:1-25.

## 022 Ruth: 1322 B.C. - 4 Chapters and 85 Verses

---

Ruth: 1322 B.C. - 4 Chapters and 85 Verses This is a beautiful book, and is evidently a typical one, sketching Israel's past, present, and future history. Domestic life and primitive customs are simply and charmingly told - customs which exist to this day in all their ancient simplicity. The meaning of the names of the persons will greatly assist in the intelligent understanding of this broadly-marked type of the reception to grace and blessing of Israel in her coming future:-

ELIMELECH, [to whom] God [is]

MAHLON, sick.

King.

CHILION, a pining.

NAOMI, my pleasantness.

MARA, bitterness.

ORPAH, a hina or fawn.

BOAZ, in whom is strength.

RUTH, beauty.

Elimelech figures Jehovah as the husband and King of Israel (Jeremiah 31:32; Psalms 89:18); Naomi representing the nation in marriage relationship with the Lord (Isaiah 5:7; Jeremiah 31:20). But, on leaving the land of Israel, Elimelech dies; that is, Israel outside the land of Immanuel and amongst the Gentiles loses God as her husband and king, while the two sons - Mahlon and Chilion - sicken (Micah 6:13) and pine away (Ezekiel 24:23). Thus Israel outside Canaan is neither owned of God as wife or people, but sickens and dies, and is lost amongst the nations. Ruth, the future Jewish remnant, is a Gentile destitute of right or title, but she identifies herself with the desolate condition of the afflicted people (Mara), and Boaz, figure of Christ, in whom is strength, undertakes the cause of Ruth, the latter-day remnant, marries her, redeems the inheritance (the land of Palestine), and raises up the lost memorial of Israel. The principles of grace and redemption are here most clearly prefigured; and as Ruth is one of the four women mentioned in the Lord's genealogy according to the flesh (Matthew 1:1-25), it must be a deeply interesting study to a spiritual mind to trace the providential chain of circumstances which could introduce a Moabitess amongst the Lord's ancestry, whose origin was most disgraceful (Genesis 19:1-38), and who, by the Levitical Law, was forever debarred from entering the congregation of the Lord (Deuteronomy 23:3). This book affords a wonderful illustration of what grace - divine and sovereign grace - can accomplish. While it is true that the events and incidents recorded took place during the times of the Judges, it is equally important to recognize the distinctness of the book from that of the Judges. If that book gives the dark side of Israel's history, this unfolds in lovely detail the bright side of that same period. The book of Ruth should be regarded as the link between the subjects

presented in the preceding one (Judges) and those contained in the book which follows (1 Samuel). The predictions respecting Christ as of the royal tribe of Judah (Micah 5:2; Genesis 49:10), and of the lineage of David (Jeremiah 23:5; Psalms 132:11), are marvelously linked in this interesting history (compare Ruth 5:18-22 with Matthew 1:3-6). Is not this a striking illustration of that divine oracle, "The Scripture cannot be broken?" Boaz and Ruth are the leading characters in the book and history. Boaz, in whom is strength, points to Christ, in whom is treasured up the sure mercies of David, and who will take up the cause of Israel in the closing days. Ruth (beauty) figures the future Jewish remnant, who, because of the nation's utter apostacy, will have no more claim upon the promises and glory than would a poor despised daughter of Moab. Hence Israel, having sinned away her every right to blessing, will be taken up on the simple ground of pure and sovereign grace. The regathering and blessing of all Israel will be on the ground of the unconditional promises made to the fathers. vGENERAL DIVISIONS.

1.-The historical circumstances and situation. A famine in the land of Israel - sad fruit of their sin, undoubtedly, but "thou dwell in the land and verily thou shalt be fed" (Psalms 37:3); instead of which Elimelech, his wife, and two sons leave the chosen land and sojourn in the country of Moab, and contrary to the law (Deuteronomy 7:3), marriages are contracted with the daughters thereof. Death in the land of Moab. Ruth's touching devotedness to Naomi; she cleaves to the God and people of Israel. Ruth 1:1-22

2.-Ruth, figure of latter-day Israel destitute of right or title; and Boaz, figure of Christ. Israel will yet be taught to confide in her Messiah and Bridegroom. Ruth 2:3.

3.-Relationship fully established, and the Redemption of Israel's forfeited inheritance made good. Ruth 4:1-22

## 023 First Samuel: 1171 B.C. - 31 Chapters and 810 Verses

---

### First Samuel: 1171 B.C. - 31 Chapters and 810 Verses

We have had Israel in the loins of Abram thus individualized, so to speak; then growing into a family (Genesis), and from that into a populous nation (Exodus); then, redeemed by the blood of the Lamb, they worship before Jehovah (Leviticus), and tread the sands of the desert as strangers and pilgrims, journeying to the rest beyond (Numbers); they are carefully instructed too, in the conduct becoming such a people about to enter into the promised land (Deuteronomy); again, we see them as the Lord's host, fighting the battles of their God and King in Canaan (Joshua), followed by the "dark ages" of Israel's history (Judges); but mercy rejoices over judgment even during that same period (Ruth).

All this previous preparation and disciplinary process was most needful for Israel's establishment as a kingdom. The nation's rejection of Jehovah as their King evidenced a total want of confidence in God. Was not His presence in their midst a sufficient guarantee that their safety and blessing would be amply secured? Surely the glorious wonders of Jehovah's grace and power wrought for His people in Egypt, the wilderness, and Canaan, were magnificent pledges that their interests, in all time to come and in presence of all hostile powers, were in safe because Divine keeping! The demand of the people, therefore, "Make us a king to judge us like all the nations" (1 Samuel 8:1-22), was the distinct and positive rejection of Jehovah and His reign, and consequently a step of the gravest importance to them; but, on the other hand, God turned their sin into an occasion for bringing out His purposes in royalty to be accomplished in Christ - God's last resource in blessing for man, Israel, and creation. In David, ever regarded as the head and root of royalty in Israel, that purpose is first unfolded. The reign of Saul, which like the law came in by the way, only proved what the kingdom would become in man's hands. Saul's reign before David, Jehovah's anointed, was typical of the reign of the antichristian king in Palestine (Daniel 11:36) before the glorious reign of Jesus - David's Son and Lord. Thus the reign of Saul was no part of Jehovah's purpose, although an integral part of His plan. In considering the history of the kingdom as developed in the six books of Samuel, Kings, and Chronicles, it will be well for the reader to carefully peruse this book, as it unfolds the successive and preparatory steps which led to it. In the first book of Samuel we have truly a humbling picture of that which constituted the true glory of Israel. The priesthood, the original means of maintaining the people's relationship with Jehovah, completely breaks down in the person and family of Eli, the high priest (1 Samuel 3:11-14). How then could the people be brought nigh to God, when their representative was himself under the ban of the Divine displeasure? Sacrifice, the basis of approach to God, was "abhorred" by men, owing to the dreadful conduct of those who were set for the maintenance of the truth and testimony (1 Samuel 2:12-17); while the ark, the distinguishing center and glory of the whole Levitical system, was taken captive by the rejoicing Philistines (1 Samuel 4:12-18) - truly "the glory is departed from Israel". But all this only ripened the purpose of God, which was to establish His King on Zion, the source and means of all blessing to His creatures; and so the prophet Samuel is raised up the first of that long line of prophets (Acts 3:24) which closed with John the Baptist - a period of more than

1000 years. The circumstances attending the birth and entrance to the prophetic office of Samuel, with the connection between prophecy and priesthood, and the value attached to the Word of God, prayer, and praise, are subjects on which we might profitably linger, and which the reader would find to his everlasting profit to muse over in the Lord's presence. As the priest became the medium of intercourse between the people and God, so the prophet became the link between God and the people. The former represented the people before Jehovah, the latter represented God to the people. But, besides this, the prophet anointed and introduced the king; thus becoming the intermediate link between priesthood and kingly power. The subordination of the priest to the king is intimated in 1 Samuel 2:35, "and he shall walk before mine anointed forever." The prophet too failed; yea, it was the failure of Samuel in making his sons judges over Israel which immediately prepared the way for the introduction of kingly government. But first, man and the object of his choice (Saul meaning "demanded") must be fully exposed, and the lesson graven on the blessed pages of inspiration, if not on the heart of man, that the accomplishment of God's purposes can alone secure happiness. All blessing for Israel depended upon the faithfulness and piety of the reigning king. Individual piety ever shone through the darkest periods of Israel's history; but all governmental blessing for Immanuel's land and people was lodged in the then reigning monarch. The truth of this principle will be found abundantly verified in the history of the kingdoms of Judah and Israel. The reign of Jesus in the millennial age will be the bright and distinguished witness that, of all which have preceded Him, of every previous steward of the grace or goodness of God, He alone can maintain the glory of God in unsullied purity, and uphold the true blessing of man. In this book then we have four great subjects:-First, the utter failure of the Levitical system in the family of Eli. Second, the designation of Samuel to the prophetic office, and his ministry chiefly in connection with Saul and David. Third, the immediate government of Jehovah rejected, and Saul, the people's choice, Israel's first king, who reigned forty years. Fourth, God's rejection of Saul, the people's man, and David, the man after God's own heart, anointed king, who is henceforth regarded as the head of royal power in Israel.

"The two books of Samuel constituted originally one work. The division was made by the Greek translators as a matter of convenience, so as to close the first book with the death of Saul, and begin the second with David's accession to the throne. This division was followed by the Vulgate, and was introduced by Daniel Bomberg into the printed Hebrew text. To the original whole work the name of Samuel was appropriately given; for he is not only the central personage in the history which it records to the establishment of the kingdom, but it was also through him, as the acknowledged prophet of the Theocracy, that both Saul and David were designated and anointed for the kingly office. The Greek Septuagint designates these books from their contents, First and Second of the Kingdoms, and First and Second of Kings." The two books of Samuel, the two books of Kings, and the two books of Chronicles, originally constituted three books; as they are, however, they give the full history of monarchical government in Israel. We can see no difficulty whatever in accepting Jewish tradition which assigns the first twenty-four chapters of the book to the authorship of Samuel, and the remaining portion, with the second book, to the prophets Gad and Nathan. Assuming this to be correct, we have thereby an explanation of 1 Chronicles 29:29. The first book of Samuel covers a period of nearly 100 years - from the birth of Samuel to the death of Saul vGENERAL DIVISIONS.

1.-The complete break down of the Priesthood in the house of Eli. 1Sa 1:-4.

2.-God vindicating the authority and glory of His name (the Ark) amongst the heathen. 1 Samuel 5:2-7.

3.-The government of Samuel and his sons, and the people's rejection of the Theocracy. 1 Samuel 7:3-8.

4-The reign of Saul and his rejection by God. 1Sa 9:-15 :

5.-David (type of Christ) anointed King; Saul, type of the willful king (Daniel 11:36); Jonathan pointing to the future Jewish remnant cleaving to Christ. 1Sa 16:-20.

6. -Saul's thorough rejection of and growing hatred to David. The Anointed King, and his strange eventful history before he ascended the throne, foreshadowing Christ, Israel's rejected Messiah. 1Sa 21:-15.

## 024 Second Samuel: 1056 B.C. - 24 Chapters and 695 Verses

---

Second Samuel: 1056 B.C. - 24 Chapters and 695 Verses In this book we have the reign of David, first over Judah at Hebron for about seven years, then in Jerusalem over all Israel for thirty-three years (2 Samuel 5:4-5), in all 40 years - the period of time comprehended in the book. The reign of David foreshadows the victorious power of the Lord Jesus in the establishment of the future millennial kingdom. Solomon typifies Christ afterward reigning in peace and glory, and sought for by the Gentiles, as the Queen of Sheba sought Solomon. Psalms 45:1-17 would represent the Davidical reign, while Psalms 72:1-20 would as fittingly set forth the Solomon reign. In this book David represents the Lord as King (2 Samuel 5:1-25.), as Priest (2 Samuel 6:1-23.), and as Prophet (2 Samuel 23:1-39.) In the former book we have traced the Kingdom - its history and sorrowful issue in the hands of man; while in this we have its establishment according to God - in David typically of course. In the first book of Samuel everything is cast in a Jewish mold, in the second book the typical bearing is more of a Gentile character. In the first book Saul figures the anti-Christ opposed to the Messiah, the central object in Old Testament prophecy. Jonathan, whose love and devotedness to David is most touching, sets forth the Jewish remnant cleaving to Christ, and Kingdom-hopes and prospects. The future and personal anti-Christ will unite in his own person royal power and prophetic energy, thus, "the King" (Daniel 11:36) in Palestine is also "the false prophet" (Revelation 19:20). Saul at one time united in himself both characters. In the typical application to the future crisis, the first book of Samuel would answer to the rule of Antichrist amongst the Jews, after the removal of the Church to heavenly glory, and before the descent of the Lord to take and establish the Kingdom. Now in this second book of Samuel we have in Absalom additional features of antichristian wickedness in the closing days. From 1 John 2:1-29, we learn that Antichrist will head up Jewish apostacy - the denial of royal power in the Messiah; and also sum up Christian apostacy - the denial of grace in the revelation of the Father and the Son. Thus, in this second book, we meet with that truly beautiful expression, "the kindness of God" (2 Samuel 9:3), and that shown to a member of Saul's family, the sworn enemy of David. Again and again does the grace of Jehovah and of Jehovah's anointed King shine out in this book; surely this is distinctive of Christianity. Absalom, then, sets forth the Antichrist, but in special connection with Christendom apostacy the worst of all apostacy. The opposition of Absalom to David was in certain respects much worse than that of Saul's. In the former every feeling of filial relationship was trampled upon. The grace of David, too, in forgiving Absalom for the cruel murder of his brother, was equally set at naught, and pride and deceit filled the foolish young man. In Absalom we have a type of him who is "the bloody and deceitful man," insensible to the grace shown him, and inflated with his beauty and self-importance, setting himself against all that is called God (2 Thessalonians 2:4), that is, against all divinely constituted authority; for David, be it remembered, being God's King on earth, became thereby the source of all power and authority in Israel. Thus the typical bearing of this book, in its broad features and general principles, is clearly applicable to the great events of the closing period of this age.

It may be well to remark that in the first book of Samuel the prophet and the priest are identified with the rejected King; whereas in our book, Ahithophel, the wise counselor, but not the priest, is identified with the usurper Absalom. Why this? Because in the future crisis, of which all this is distinctly typical, the Antichrist will set himself against the royal and prophetic rights of the blessed Lord. Satan is now the great anti-priest on high. Very soon, however, he will be cast down to the earth (Revelation 12:9-10), and will then raise up the Antichrist to oppose the Lord in His earthly relationships as King over the earth and Prophet amongst His people. The faith of David, his exercises, trials, and confidence in God, is a study of a most delightful character, and one full of profound instruction. Surely if the Holy Ghost in the book of Psalms has freely used the life of the shepherd-King - the man after God's own heart - as ground and material in inditing many of the most plaintive strains ever penned, in composing odes of the most magnificent and grand description, we may enter upon, with deep and deepening soul profit, the study of a life which will yield to none in the rich stores of experience to be gathered, and of typical instruction concerning Christ in His afflictions and glories. Using the book, however, as a figure of Christ taking the kingdom gradually, and then reigning in Jerusalem, the seat of royal government, as did David, affords valuable insight as to the manner in the establishment of the coming millennial kingdom. In the historical circumstances noted in this interesting book, three things are worthy of careful attention, and in fact characterize the history. It is the sovereign election of God, and not the will or responsibility of the creature, which secures the blessing of man, and accomplishes the counsels of God. Had the establishment of the kingdom been dependent upon man, then its utter ruin were full and final in Saul. This surely is demonstrated in the first book of Samuel. But the calling of God is without repentance or withdrawal, because founded on His sovereign will. Psalms 78:1-72 clearly establishes this point, one which ought ever to be the boast and security of our souls. "Moreover, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim. But chose the tribe of Judah.... He chose David also His servant." But not only is the tribe, and the family, and the person chosen of God, in whom his counsels would be surely accomplished, but Zion, the seat of Divine government, the center from whence David pursued his victorious career of war and conquest, is "chosen" of God, and is the "desired" place of Jehovah's habitation and rest forever (Psalms 132:1-18). Thus the three historical circumstances alluded to are, first, the sovereign choice of David, the king; second, the sovereign choice of Zion as seat of government on the earth, and of Jehovah's habitation and rest; and third, the ark, the basis and center of God's moral dealings and relationships with His people - called "His strength" and "His glory" - brought in triumph to Jerusalem, and established there, so that God could make Zion His habitation and rest. These things will find their full development, according to God, in the coming reign of the Lord Jesus Christ. "Isles of the deep, rejoice! rejoice!"

Ye ransom'd nations, sing The praises of your Lord and God, The triumphs of your King.

" He comes and at His mighty word, The clouds are fleeting fast, And o'er the land of promise, see, The glory breaks at last.

" There He, upon His ancient throne, His power and grace displays, While Salem, with its echoing hills, Sends forth the voice of praise."

■ Sir E. D. vGENERAL DIVISIONS.

1-David's reign in Hebron over Judah only, for seven and a half years. The first verse of the third chapter gives the key to this portion of the book, which will find its antitype in the opening years of the millennial reign. 2Sa 1:-4.

2.-David, King over all Israel; Jerusalem the seat of government. David victorious in war and conquest, thereby establishing the ground of blessing to the people, and restoring the relationship of the people with God in bringing home the ark to Zion. 2Sa 5:-12.

3.-Absalom figuring the antichrist of the last days; consequent upon his death, David, fully established on the throne, clears the land of the Philistines, etc., enemies within the territory of Immanuel. The Messiah, the great subject of the book and prophecy. Compare Psalms 18:1-50 with 2 Samuel 22:1-51. The last words and last actions of David. 2Sa 13:-24. vNOTE.

David was anointed for the throne when about 15 years old; after the death of Saul he reigned 40 years, and died when about 71 years old. He was the only one of the kings of Judah who was born at Bethlehem - the birth-place of our Lord.

## 025 First Kings: 1015 B.C. - 22 Chapters and 816 Verses

---

First Kings: 1015 B.C. - 22 Chapters and 816 Verses The two books of Kings which, like those of Samuel and Chronicles, originally constituted but one work, unfold the "Kingdom" established in power and glory under Solomon, then traces its gradual decline, noting the sources of its corruption in Solomon (1 Kings 11:1-43.) when in the very zenith of its glory and prosperity, followed by division into the separate kingdoms of Judah and Israel, and continuing the history until the removal of Israel or the Ten Tribes to Assyria, and subsequently the deportation of Judah and Benjamin to Babylon, and the destruction of Jerusalem by Nebuchadnezzar, a period of more than 400 years. In this book, after the death of Solomon and the division of the kingdom, the history is specially that of Israel, which, beginning with Jeroboam, is brought down to the reign of Ahaziah. The notices of Judean matters are exceedingly brief and scanty, and are in general so presented as to show their connection with the affairs of Israel. The reign of the apostate Ahab and his wicked and idolatrous consort Jezebel, was one in which the Lord signally bore witness to His rich and sovereign grace and His tender love and solicitude for His people. The prophets Elijah and Elisha exercised their ministry during this reign, and wrought miracles surpassed only by those accomplished by Moses in Egypt and the Red Sea. The wonders instrumentally wrought by Moses were when the people were in slavery, and were intended to accomplish their deliverance from the world's power; those of Elijah when the people were in a state of apostacy, and to effect their emancipation from the world's idolatry. The condition of Israel in the coming crisis will be analogous to the state of the people in the times of Moses and Elijah. Captivity to the Gentile power and apostacy under the Antichrist will characterize their truly awful condition; the miracles which attested the mission of Moses and of Elijah will be the same in character as those which will accredit the testimony of the witnesses in the coming future (Revelation 11:3-6). The prophetic ministry of Elijah - the prophet of fire - displayed the power of Jehovah in contrast to idols; the prophetic service of Elisha - the prophet of grace - manifested the grace of Jehovah in meeting the people's sin.

It is very touching to observe God's love to His fallen people, that while prophets were sent to the Jews or two tribes, and addressed themselves to the heart and conscience of Judah, yet no miracles were wrought amongst them; it was reserved for the still more guilty kingdom of Israel - founded by Jeroboam, its first king in idolatry of the basest kind, and at a time when wickedness, Baal worship, and almost entire forgetfulness of Jehovah characterized that guilty people - that God thus remarkably interposed in His sovereign goodness. But, alas, it is ever the sorrowful history of the first man that no amount of grace can win back to God the alienated heart and affections of the creature. Israel went from bad to worse; scarcely one gleam of light relieves the dark and darkening gloom, and amongst her 19 kings - all wicked - there is only one of whom it is written he "besought the LORD." The four Judean kings whose reigns are noted in this book are Rehoboam, Abijam, Asa, and Jehoshaphat. The two former were bad men, and their united reigns only amount to 20 years; whereas the two latter were pious men, and their united reigns amount to 66 years. The outward condition and prosperity of the people were also dependent upon the

personal faithfulness or unfaithfulness of the king - a principle amply illustrated in the state of Judah and Israel under her kings. The blessing of Israel and of the world will, in the millennium, be fully secured in the glorious reign of Jesus. Solomon's wealth, glory, wisdom, magnificence, and extent of kingdom are but a faint image of Him who will sit as a "priest upon His throne" (Zechariah 6:13). The glory of Jesus exceedeth far. Solomon building the Lord's house, sitting on the throne of Jehovah, sought for by the Gentiles to hear his wisdom and pour their treasures at his feet and lend their willing service, the combination of priestly grace and royal glory, the abundant peace abroad and the full blessing of the people, the fame of his wisdom and the magnificence of his court attracting the near and distant heathen, are all typical of the millennial glory of the Lord Jesus Christ. In marked contrast to the stability of Messiah's kingdom and reign (Psalms 72:1-20), we have here presented to us the inability of man to hold the blessing committed to him, for Solomon brought on the ruin of his house and the dismemberment of his kingdom (although God will yet build all up in Christ) by adding "riches," thus feeding pride, and "horses," thus begetting self-confidence, and "wives," alienation of heart from Jehovah (1 Kings 10:1-29; 1 Kings 11:1-43), all forbidden by the law (Deuteronomy 17:16-17). vGENERAL DIVISIONS.

1.-David in old age and his dying charge to Solomon. The kingdom established in judicial righteousness in Solomon. 1 Kings 1:1-53; 1 Kings 2:1-46.

2.-Solomon as King and Priest. The wisdom, magnificence, glory, and extent of his reign - all typical of the future. 1 Kings 3:1-28; 1 Kings 4:1-34.

3.-The building of the temple - all being covered with gold; glorious without and within. No "veil" is noticed here as the point is not drawing near, but rather God dwelling in midst of His people. The veil is set up as noticed in the description given in the Chronicles, because, there it is the drawing near of Israel in millennial glory, that is prefigured. Here it is God dwelling, because the glory is come, and all established according to Divine righteousness (the gold). The Gentiles (Hiram) assist in the work. Solomon's prayer in the dedication of the temple - the longest in Scripture record. Solomon too acts as Prophet, Priest, and King. 1Ki 5:-10.

4.-The ruin of the kingdom foretold. Its division under Rehoboam, and the history, especially of the Kingdom of Israel, from Jeroboam, the idolater, till Ahab the apostate. 1Ki 11:-16.

-The prophetic ministry of Elijah and Elisha to apostate and rebellious Israel (see Revelation 11:5-6). Ahab increasingly wicked, and the unholy alliance formed between the houses of Israel (Ahab) and Judah (Jehoshaphat), 1Ki 17:-22.

## 026 Second Kings: 896 B.C. - 25 Chapters and 719 Verses

---

Second Kings: 896 B.C. - 25 Chapters and 719 Verses In this book we have the history of the kingdom continued from about the conclusion of the Elijah ministry till the destruction of Jerusalem by Nebuchadnezzar. It also records the downfall of the ten-tribed kingdom, and the captivity of Israel to Assyria, which took place about 130 years before that of Judah to Babylon. The book opens with fresh illustrations of the judicial character of Elijah's ministry in midst of an apostate people (2 Kings 1:1-18.), and in type (Jordan and the ascension of Elijah) sets forth the start of the ministry of grace (Elisha) to be, whether for the church or Israel, the death and ascension of Jesus. It was outside the land of Israel, on the other side of the Jordan, and consequently outside the range of the law; this is important as to moral teaching and application. The Elijah ministry was prominent in first book of Kings, while the Elisha ministry is prominent in second book of Kings. The gradual decline and irretrievable ruin of the kingdoms of Israel and Judah is the great subject of this book. Increasing wickedness and idolatry, spite of prophetic testimony divinely attested, soon led to the utter ruin of the house of Israel. God in righteousness removed them out of His sight, and Assyria became the country of their captivity, and the center from whence they were scattered world wide (2 Kings 17:1-41). After the deportation and complete blotting out of their nationality till restored in sovereign goodness by the hand of Jehovah Himself (Ezekiel 20:1-49), the history is that of Judah only, who, instead of learning from the fate of her guilty sister Samaria, also played the harlot, and filled Immanuel's land with wickedness and murder (Hosea). Judah's last king, Zedekiah, caused Jehovah's name and glory to be dishonored before the Gentiles (Romans 11:24) by breaking the oath extorted from him by Nebuchadnezzar, the heathen monarch. This filled up the cup of iniquity. The king, priest, and people filled Jerusalem and the temple with the vilest idolatry and practices of the heathen. For three-and-twenty years did Jeremiah (Jeremiah 25:3) expostulate with and weep over the house of Judah. "And the Lord God of their fathers sent to them by his messengers rising up betimes and sending: because He had compassion on His people and on His dwelling-place." What was the people's answer to Jehovah's grace and patience?—"But they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chronicles 36:1-23).

Judah's last king, princes, priests, and people were sent into captivity to Babylon; Jerusalem's walls were broken down, her temple destroyed after being plundered of its sacred treasures, and the dread sentence "Lo-ammi not my people" written upon the nation. A few of the poorest of the people were left in the land under the governorship of the kindly-disposed and humane Gedaliah. Such is the sorrowful history and terrible end of the kingdom established in responsibility in David. All blessing of a divine and permanent character await the reign of Jesus. A little while, and the coming One will come and establish His kingdom over Zion and all the earth.

It may be well to remark that each monarch's reign was written separately; thus, for the reign of Solomon we are referred for a fuller account to "the book of the acts of Solomon." (1 Kings 11:41.) Besides many individual records and histories, we have more general documents referred to; thus

the expression after each monarch's reign, "the book of the Chronicles of the Kings of Judah," and of Israel's monarchs, "the book of the Chronicles of the Kings of Israel." Those kingdom records have not been preserved to us, but the Holy Spirit has registered every official and individual act, and all must pass in calm and solemn review before the judgment seat of Christ. Solemn thought to us each one. May we personally lay it to heart! (2 Cor. 5 10; Romans 14:12.) The first book of Kings comprehends a period of about 126 years; the second book about 300 years. vMONARCHS OF THE UNITED KINGDOM.

1. Saul, who reigned 40 years.
2. David, who reigned 40 years.
3. Solomon, who reigned 40 years.

#### SOVEREIGNS OF JUDAH AND ISRAEL.

##### THE SOVEREIGNS OF Judah.

##### THE KINGS OF Israel.

Rehoboam reigned 17 years.

Jeroboam reigned 22 years.

Abijah,,

3 years.

Nadab

2 years.

Asa,,

41 years.

Baasha

24 years.

Jehoshaphat ,,

25 years.

Elah

2 years.

Jehoram,,

8 years.

Zimri

7 days.

Ahaziah

1 year.

Omri

12 years.

Athaliah,,

6 years.

Ahab

22 years.

Joash

40 years.

Ahaziah

2 years.

Amaziah,,

29 years.

Jehoram

12 years.

Uzziah

52 years.

Jehu

28 years.

Jotham

16 years.

Jehoahaz

17 years.

Ahaz

16 years.

Jehoash

16 years.

Hezekiah

29 years.

Jeroboam

41 years.

Manasseh

55 years.

Zachariah

6 months.

Amon

2 years.

Shallum

1 month.

Josiah

31 years.

Menahem

10 years.

Jehoahaz

3 months.

Pekahiah

2 years.

Jehoiakim

11 years.

Pekah

20 years.

Jehoiachin

3 months and

Hoshea

9 years.

10 days.

Zedekiah,,

11 years.

vGENERAL DIVISIONS.

1.-Conclusion of the Elijah ministry. 2 Kings 1:1-18; 2 Kings 2:1-25.

2.-Elisha's ministry of grace to Israel. 2 Kings 2:12-25; 2 Kings 3:1-27; 2 Kings 4:1-44; 2 Kings 5:1-27; 2 Kings 6:1-33; 2 Kings 7:1-20; 2 Kings 8:1-15.

3.-The royal succession in Israel and Judah continued till the captivity of Israel to Assyria. 2 Kings 8:16 to 2 Kings 17:1-41.

4.-History of the Kingdom of Judah from Hezekiah till the capture of Jerusalem, destruction of the temple, and deportation of the King, nobles, and people to Babylon. 2 Kings 18:1-37; 2 Kings 19:1-37; 2 Kings 20:1-21; 2 Kings 21:1-26; 2 Kings 22:1-20; 2 Kings 23:1-37; 2 Kings 24:1-20; 2 Kings 25:1-30. vNOTE. The origin of the Samaritans is given in 2 Kings 17:1-41.

## 027 First Chronicles: 4004 B.C. - 29 Chapters and 842 Verses

---

First Chronicles: 4004 B.C. - 29 Chapters and 842 Verses The two books of Samuel, the two books of Kings, and the two books of Chronicles originally constituted three independent books. The rejection of direct Divine government, formation of the kingdom, its establishment in man's hands, with the interesting connection between prophecy, priesthood, and kingly power, along with full biographical accounts of Samuel, Saul, and David, are the main subjects of the books of Samuel. The public history of the kingdom established according to Divine purpose in David, its glory, extent, decline and ruin, the temple, the figure of heaven our dwelling place (without a veil), and the kingdom of Israel or the ten tribes specially noticed, are the important matters treated of in the books of Kings. In their typical import, the books of Kings and Chronicles set forth the glory and majesty of the millennial kingdom of our Lord, but with this manifest difference, that in the former, besides the public and general history of the kingdom, the heavenly character of the blessed future and our place in it, is the great point; hence in the description of the temple with its many rooms (John 14:2), neither "veil" nor "brazen altar" are mentioned. The "veil" set up would represent a people outside, whereas we dwell in the house; while the "altar," the point of approach to an earthly people, could have no application to us, for we are already brought TO GOD (1 Peter 3:18). But in the books of Chronicles, where the temple and its furniture are minutely described, both "veil" and "altar" are seen, the reason being that these books figure the earthly aspect of the coming kingdom in which the Jews and the saved nations are in the foreground, and however blest on earth, they will still have to draw near, as those not in the immediate circle of the Divine presence. In the books of Chronicles the kingdom of Israel is but little noticed, the great points being the establishment of royalty in the house of David according to God and the history of kingly government from its rise till its utter ruin in Judah; thus, while covering the same period as the books of Kings, the inner history is more fully recorded. The grace of God in connection with the throne and the temple and their relation to the future millennial glory (typically), are prominent subjects in those books. David, Solomon, Jehoshaphat, Hezekiah, and Josiah are the leading personages of these inspired records. In the restoration of the commonwealth, the returned remnants from Babylon would find the genealogical lists (from Adam) contained in the first nine chapters of all importance in determining the lineage of priests and levites, the sole authority to minister in holy things (Ezra 2:62); and their value to the people was equally great as enabling them to recover their former place and inheritance in Israel. Thus these two books were invaluable to the remnants, having been drawn up (1 Chronicles 6:15) during their captivity, and amongst other purposes intended for their special help and blessing. The adultery of David, the idolatry of Solomon, and other grave faults are omitted in these books, the grace of God being every where prominent in the history as here recorded. David's history is presented, not biographically as the man, or officially as the king, but only in those actions and events which constituted him a marked and fitting type of the Lord, hence his history generally is not at all the point in this book. Distinct apical teaching is given in the books of Chronicles; while as distinct moral teachings and lessons are characteristic of the books of Samuel. The temple and its services are also very specially in view. David is everything and everywhere in this first book of Chronicles. He is here seen making

all ready for the peaceful and glorious sway of Solomon. Thus the first part of Christ's millennial reign will be the full answer to this book.

"Remark here that the extent of authority which David exercised was very great and of wide bearing. The whole religious order was reconstructed. Everything, even to the age of the Levites' service, depends on the authority and regulations of David, as formerly on those of Moses. All the patterns of the temple and of its vessels are given \ him by inspiration, as that of the tabernacle and all belonging to it had been given by Moses."

We are indebted to another for the following parallelism between the books of Chronicles and Samuel The slight differences in several instances are quite in keeping with the moral purpose intended in each book:- vPARALLELISM BETWEEN THE BOOKS OF CHRONICLES AND SAMUEL.

1 Chronicles 11:1-9

2 Samuel 5:1-25 :

1-10.

1 Chronicles 11:10-47

2 Samuel 23:8-39.

1 Chronicles 13:1-14

2 Samuel 6:1-11

1 Chronicles 14:1-17

2 Samuel 5:11-25

1 Chronicles 15:1-29; 1 Chronicles 16:1-43

2 Samuel 6:12-23

1 Chronicles 17:1-27

2 Samuel 7:1-29

1 Chronicles 18:1-17

2 Samuel 8:1-18

1 Chronicles 19:1-19

2 Samuel 10:1-19

1 Chronicles 20:1-3

2 Samuel 11:1; 2 Samuel 12:26-31

1 Chronicles 20:4-8

2 Samuel 21:18-22

1 Chronicles 21:1-30

2 Samuel 24:1-25

The list might be extended, but these will suffice for our purpose. vGENERAL DIVISIONS.

1.-Genealogy and history according to the sovereign goodness of God from Adam to the captivity. 1 Chronicles 1:1-54; 1 Chronicles 2:1-55; 1 Chronicles 3:1-24; 1 Chronicles 4:1-43; 1 Chronicles 5:1-26; 1 Chronicles 6:1-81; 1 Chronicles 7:1-40; 1 Chronicles 8:1-40; 1 Chronicles 9:1-44

2.-From the death of Saul till the sacrifice on the threshing-floor of Oman the Jebusite, whereby the judgment of God upon Jerusalem was arrested. 1 Chronicles 10:1-14; 1 Chronicles 11:1-47; 1 Chronicles 12:1-40; 1 Chronicles 13:1-14; 1 Chronicles 14:1-17; 1 Chronicles 15:1-29; 1 Chronicles 16:1-43; 1 Chronicles 17:1-27; 1 Chronicles 18:1-17; 1 Chronicles 19:1-19; 1 Chronicles 20:1-8; 1 Chronicles 21:1-30.

3.-David's preparation for the erection of the house of God, its services, ministers and priests closing in worship, and the accession of Solomon to the throne of Jehovah. 1 Chronicles 22:1-19; 1 Chronicles 23:1-32; 1 Chronicles 24:1-31; 1 Chronicles 25:1-31; 1 Chronicles 26:1-32; 1 Chronicles 27:1-34; 1 Chronicles 28:1-21; 1 Chronicles 29:1-30.

## 028 Second Chronicles: 1015 B.C. - 36 Chapters and 822 Verses

---

### Second Chronicles: 1015 B.C. - 36 Chapters and 822 Verses

It has been already observed that the united reigns of David and Solomon prefigure the millennial reign of Christ. In Solomon we see the blessed results in glory and blessing of all that David suffered (1 Sam.), of all his conflicts and victories (2 Sam.), and of his vast preparations and Spirit-given patterns of all pertaining to the temple and the sacred polity (1 Chron.). In Joseph and Benjamin we have typified the union of glory and power; in Melchizedek the union of royalty and priesthood; and in David and Solomon the union of successful conflict and glory. The fruit therefore of the Davidical rule of the Lord (as Psalms 45:1-17) will be the establishment in glory and peace of the kingdom, of which 2 Chronicles 9:1-31 is a beautiful and striking type, and of which Psalms 72:1-20 is a magnificent and glowing description. The point in the early part of this book is Jehovah putting Himself in connection with the kingdom established in glory in midst of His people and His temple, where their worship and gladness could be accepted. The combination of kingly glory and priestly grace so as to secure the full blessing of an earthly people, and as exhibited in the reign of Solomon, will be most precious verified when Christ will reign over Israel and "sit as a priest upon His throne." If the description given of the temple in this book be compared with that in 1 Kings, it will be found that in the Kings' account we have a higher range of thought, a more elevated character of teaching, than in the description contained in the Chronicles. One marked example will sufficiently illustrate the difference. In the former statement there is no mention made of the veil, because the point in the book of Kings is our immediate access to God, hence for us the veil is rent; whereas in the Chronicles the veil is seen set up in the temple, because Israel on the earth is in question, and even in millennial glory the veil will not be rent for them. They will draw near to God. The difference between a people blest on the earth governmentally and drawing nigh to God, and a people blessed in heavenly places and dwelling in God's presence is one of vast importance. After a brief account of the establishment of the kingdom of Israel or ten tribes in Rehoboam (2 Chronicles 11:1-23), the history is in connection with the house of David, and is traced down to the captivity and destruction of Jerusalem in the year 589 B. C. In the double books of Samuel, Kings, and Chronicles, a comprehensive sketch of Jewish-kingdom history may be gathered. In the first book of Samuel we have the kingdom founded in Saul, but according to the responsibility of man. In the second book the kingdom is established in David, according to the purpose of God. In the first book of Kings we have the public history of the kingdom - from Solomon till the death of Jehoshaphat. In the second book of Kings the general history is brought down to the destruction of Jerusalem. In the first book of Chronicles David is the prominent personage before the mind of the Spirit. In the second book of Chronicles David's house occupies the foreground in the sacred narrative, as in the books of Kings, Israel or the ten-tribed kingdom is specially in view.

We have the founding and establishing of the kingdom in the books of Samuel, the general history of the kingdom in the books of Kings, while the books of Chronicles unfold the inner history of the kingdom in connection with His sovereign grace; hence, in these latter, the omission of Solomon's

faults and, in general, also those of David. vGENERAL DIVISIONS.

1.-The glory, extent, and priestly blessing of Solomon's reign, figure of Christ's rule over the world, the Gentiles and Israel. 2 Chronicles 1:1-17; 2 Chronicles 2:1-18; 2 Chronicles 3:1-17; 2 Chronicles 4:1-22; 2 Chronicles 5:1-14; 2 Chronicles 6:1-42; 2 Chronicles 7:1-22; 2 Chronicles 8:1-18; 2 Chronicles 9:1-31.

2.-History of the royal succession in the house of David from Rehoboam till the destruction of Jerusalem. 2 Chronicles 10:1-19; 2 Chronicles 11:1-23; 2 Chronicles 12:1-16; 2 Chronicles 13:1-22; 2 Chronicles 14:1-15; 2 Chronicles 15:1-19; 2 Chronicles 16:1-14; 2 Chronicles 17:1-19; 2 Chronicles 18:1-34; 2 Chronicles 19:1-11; 2 Chronicles 20:1-37; 2 Chronicles 21:1-20; 2 Chronicles 22:1-12; 2 Chronicles 23:1-21; 2 Chronicles 24:1-27; 2 Chronicles 25:1-28; 2 Chronicles 26:1-23; 2 Chronicles 27:1-9; 2 Chronicles 28:1-27; 2 Chronicles 29:1-36; 2 Chronicles 30:1-27; 2 Chronicles 31:1-21; 2 Chronicles 32:1-33; 2 Chronicles 33:1-25; 2 Chronicles 34:1-33; 2 Chronicles 35:1-27; 2 Chronicles 36:1-23.

## 029 Ezra: 536 B.C. - 10 Chapters and 280 Verses

---

Ezra: 536 B.C. - 10 Chapters and 280 Verses The return of a portion of Judah to her land, after a lengthened and sore captivity of 70 years in Babylon, was according to the prophecies of Jeremiah (Jeremiah 29:10), and in answer to the confession of sin and intercession of Daniel (Daniel 9:1-27). The name of the deliverer and destroyer of Babylon is pointed out by Isaiah (Isaiah 44:28; Isaiah 45:1). The exile of Judah was effected on three separate occasions; under the reign of Jehoiakim, also under Jehoiachin, his son (2 Kings 24:1-20), and again under the reign of Zedekiah (2 Kings 25:1-30). We have also recorded two returns of the people to Jerusalem; first, during the reign of Cyrus (Ezra 1:2); second, during the reign of Artaxerxes (Ezra 7:1-28; Ezra 8:1-36). Scripture also notes two future returns of Judah to her land; first, a national return in unbelief (Isaiah 18:1-7); second, an individual restoration (Isaiah 27:12-13).

There are four commandments or decrees recorded in this book, but all of them have reference to the temple. This is important to note, as the commandment anent the building of Jerusalem, and which has an important bearing as fixing the commencement of the prophecy of the 70 weeks, or 490 years (Daniel 9:24-27) is not found here, but in the book of Nehemiah, Nehemiah 2:1-20. The first company who assembled in the deserted city of Jerusalem numbered about 50,000; the second company, conducted by Ezra many years afterward, was a small but select one (Ezra 8:1-36.). The foundation of the temple was laid by the first company of returned captives under Zerubbabel (Ezra 3:1-13.), amidst mingled weeping and rejoicing, and its completion and dedication was celebrated with joy (Ezra 6:1-22.). Some time after the house of the Lord was finished, Ezra was commissioned to beautify the house, and conducted the second return to Jerusalem after a four months' journey. Considerable energy of faith and devotedness to God, along with strict adherence to the written law of Moses characterized these remnants. They observed the Feast of Tabernacles, which had not been kept since the days of Joshua, even during the palmy days of Solomon; the authority of God and of the law are once again established amongst the people; unholy fellowships, sacred and domestic, are sternly rejected; the priesthood is again set up, and all regulated according to the law and genealogy, which was carefully verified. Idolatry - of which the land was purged, from the deportation to the coming of Christ - and the ways and uncleanness of the heathen were carefully shunned.

Ezra, being a priest and a scribe, unfolds the religious side, or history of returned Judah, and that for about 80 years. This distinguished scribe and ecclesiastical historian is generally regarded as the compiler of the books of the Old Testament, and his memory is still held in great reverence by the Jews. Work and worship are characteristic features of the book.

It may be worth noting by the reader that, from Ezra 4:8 till Ezra 6:18, and from Ezra 7:12-26, are portions written in the Chaldee or Aramean language - the tongue of the Babylonians and Assyrians. vGENERAL DIVISIONS.

1.-The return to Jerusalem of Zerubbabel's company, and the energy of faith which, spite of all obstacles and opposition, completed the building of the temple, established the priesthood, etc.,

according to the law of Moses. Ezra 1:1-11; Ezra 2:1-70; Ezra 3:1-13; Ezra 4:1-24; Ezra 5:1-17; Ezra 6:1-22.

2.-The second return from Babylon under Ezra the priest, and the holiness of priests and people maintained. Ezra 7:1-28; Ezra 8:1-36; Ezra 9:1-15; Ezra 10:1-44.

## 030 Nehemiah: 446 B.C. - 13 Chapters and 406 Verses

---

Nehemiah: 446 B.C. - 13 Chapters and 406 Verses In this sixteenth book of Holy Scripture, Old Testament history closes. Certain remnants were indeed permitted to gather once more in the land of their fathers, and build their ruined city and temple, but they do so under Gentile authority. "The times of the Gentiles" cover that long and sad phase of Israel's history which, commencing with the transference of regal power from Judah to Nebuchadnezzar (Daniel 2:1-49), runs on till its utter destruction by the Ancient of Days (Daniel 7:1-28), and the resumption of power and the government of the world by Israel in millennial glory. The previous book records the ecclesiastical history of the returned Judah-remnants; this unfolds their civil condition in the city and land of their fathers; hence it is the counterpart to that of Ezra, and historically comes after it.

Nehemiah occupied a very important and highly honorable post in the Persian court, namely, cupbearer to Artaxerxes the king. Having heard, upon inquiry, sad accounts of his brethren in captivity, and of Jerusalem's utter desolation - her walls broken down and her gates burned with fire - he gave himself to prayer, fasting, weeping, and confession of his own and the people's sin. This was a moral condition of soul truly acceptable to God, who thereupon disposed the heart of the Persian monarch to grant the needful authority for the rebuilding of the city (Nehemiah 2:1-20). The reconstruction of the city occupied a period of seven hebdomads, or 49 years, (Daniel 9:25), a time of bitter opposition and severe trial to the Jews. Nehemiah was also appointed Tirshatha, or Governor of Judea. The hearty and willing service of all classes of the people - priests, levites, rulers, goldsmiths, apothecaries, merchants, daughters, and others - in building up the walls and gates (Nehemiah 3:1-32.), and in the free-will offerings of the people (Nehemiah 7:70-72), is a beautiful example of the energy of faith. The perseverance in the work of the Lord in "the troublous times" of Daniel 9:25, in spite of the opposition and artifices of the crafty heads of the Samaritans, Sanballat and Tobiah, display the power of faith which, when set on God, and deriving its strength from the consciousness that His glory and interests are ours, is more than a conqueror over the whole power of the enemy. The twelve years' administration of Nehemiah, previous to his return to the Persian Court (Nehemiah 13:6), was characterized by great diligence in the correction of abuses. Usury and oppression were strongly put down, and restitution of mortgaged lands and property enforced. The genealogy of the nobles, rulers, and people was carefully verified by registry. No doubt the chronicles drawn up during the captivity (1 Chronicles 6:15) were invaluable in this respect. The public and daily reading of the law, and united worship of the people (Nehemiah 8:1-18.); the full and thorough confession of national sin, and separation from the Gentiles and surrounding heathen (Nehemiah 9:1-38.); the holy determination to cleave to the Lord and return to the written Word (Nehemiah 10:1-39.), Nehemiah, the Governor, and Ezra, the Priest, zealously co-operating in establishing and settling all, both sacred and secular, according to the law of Moses (Nehemiah 11:12.) make up a scene most touching to behold, and one most fruitful in lessons to the remnant people of these times. On Nehemiah's return to Jerusalem from Persia (Nehemiah 13:6-7) evils of an ecclesiastical and civil kind were most sternly dealt with. Thus closes the last historical notice of Judah till the coming of the Son of God in grace. Work and

fighting are characteristic features of the book. vGENERAL DIVISIONS.

1.-Nehemiah's spiritual exercises and his commission to rebuild the ruined city. Nehemiah 1:1-11.

2.-God with the people in their services and labors; opposition without and within overcome, for God was with them. Nehemiah 3:1-32; Nehemiah 4:1-23; Nehemiah 5:1-19; Nehemiah 6:1-19.

3.-Obedience to the written Word of God, the ground of blessing and basis of action; all arranged and regulated according to the law of Moses. Nehemiah 7:1-73; Nehemiah 8:1-18; Nehemiah 9:1-38; Nehemiah 10:1-39; Nehemiah 11:1-36; Nehemiah 12:1-47; Nehemiah 13:1-31.

## 031 Esther: 521 B.C. - 10 Chapters and 167 Verses

---

Esther: 521 B.C. - 10 Chapters and 167 Verses TEN CHAPTERS AND 167 VERSES.

Probably not above 60,000 of the people availed themselves of the permission granted by Cyrus to return to the ruined cities and towns of Judah - so poorly was Jerusalem inhabited that Nehemiah appointed one of every ten of the people to reside in the holy city (Nehemiah 11:1). During a residence of seventy years - two generations - in Babylon, the mass of the people originally deported died out, and those born during the period of servitude were, as a rule, totally indifferent to Jehovah and His land and interests. This book, therefore, shows the care of God exercised secretly towards those of His people who, utterly indifferent to the hopes of their fathers, deliberately preferred remaining in the land of their exile. The grace of God is boundless, and His care unwearied, and so He watched with deep and tender solicitude over His apostate people. It is the book of God's secret providence. He is here as it were hidden from His people, hence His name does not once occur in the book. Ahasuerus, the Persian monarch of this book, is usually regarded as the celebrated Xerxes of profane history, and whose invasion of Greece so stirred up the rage of the mighty Macedonian monarch, Alexander (Daniel 8:7). Certainly what is said of Ahasuerus - of his riches (Esther 1:4), of the extent of his vast empire (Esther 1:1), of his sensuality and feasting (Esther 1:5-10), of his arbitrary and tyrannical conduct (Esther 1:13-22, etc.) - agree with the character and historical account furnished by profane authors of Xerxes. The feast of Purim or lots (Esther 3:7), was instituted in commemoration of the deliverance of the people from the wicked plot of Haman, who designed their thorough extermination and destruction; this festival is termed "Mordecai's day" in the books of the Maccabees, and is even still observed in these modern times by the Jews throughout the world. The last three of the historical books of Scripture are Ezra, Nehemiah, and Esther, the latest of all being Nehemiah, which closes Old Testament history. As to the typical bearing of the book, Vashti represents the Gentile wife who, failing to show her beauty was deposed, and Esther, the Jewish wife and queen, taken into high favor; Mordecai sets forth the blessed Lord exalted to the headship of the world and Israel; all this pointing forward to the coming future. The following are the Persian monarchs specially named in the post-captivity books. As a rule the Persian sovereigns were generally kindly disposed towards the Jews:- PERSIAN SOVEREIGNS

NAME IN HISTORY.

NAME IN SCRIPTURE.

CYRUS,

CYRUS, Ezra 1:1-11. etc.

CAMBYS ES,

AHASUERUS, Ezra 4:6

SMERDIS,

ARTAXERXES, Ezra 4:7-23

DARIUS HYSTASPIs,

DARIUS, Ezra 4:24, etc.

XERXES,

AHASUERUS, Esther 1:1-22, etc.

ARTAXERXES LONGIMANUS,

ARTAXERXES, Ezra 7:1-28; Nehemiah 2:1

vGENERAL DIVISIONS.

1.-Vashti the Gentile deposed, and Esther the Jew exalted. Esther 1:1-22; Esther 2:1-23

2.-Haman's wicked devices brought to naught, and himself and house ignominiously destroyed. Esther 3:1-15; Esther 4:1-17; Esther 5:1-14; Esther 6:1-14; Esther 7:1-10.

3.-Mordecai (type of the Lord in the end) exalted to the right hand of the then imperial power, and using his authority to effect the deliverance of, and also to securely establish the blessing of the people. Esther 8:1-17; Esther 9:1-32; Esther 10:1-3.

## 032 The Lord Hath Afflicted his Zion

---

The Lord Hath Afflicted his Zion The city He loved so well, Where He deign'd, like a couching lion,  
In glory and strength to dwell. And why hath Jehovah forsaken The place of His ancient throne;  
His Vine from the wilderness taken, To flourish for Him alone?

Ah! deem not the Holy One cruel; Had Solyma loved His will, She had sparkled the costliest jewel,  
The beauty of nations, still; The Lord had been still her defender, And she, the queen of the earth,  
In holiness, freedom, and splendor, Had gloried in Shiloh's birth. But she fell-and her crown of  
glory Was struck from her rebel brow; And with feet all wounded and gory, She wanders in exile  
now.

Yet, sad one, distrust not our pity;

Though some may wring out thy tears, We will weep for the Holy City, And sorrow o'er former  
years.

Thou art stricken, dethroned, and lowly, Bereft of a home on earth, Yet still to our hearts thou art  
holy, Thou land of Messiah's birth!

He sprang from thy chosen of daughters, His star o'er thy hills arose, He bathed in thy soft-flowing  
waters, And wept o'er thy coming woes.

He wept, who in secret yet lingers, With yearnings of heart, o'er thee;

He, He, whom thy blood-sprinkled lingers Once nailed to the cursed tree.

Dark deed! it was thine to afflict Him;

Yet longs His soul for the day When thou, in the blood of thy victim, Shalt wash thy deep stains  
away.

Thou land of the Cross, and the glory, Whose brightness at last will shine Afar through the  
earth-what a story Of darkness and light is thine!

He died as a lamb:-as a lion, He spares thee, nor can forget His desolate Exile of Zion;

He waits to be gracious yet.

-Sir Edward Denny, Bart.

## **033 The Third Division of the Old Testament: The Psalms (Luk\_24:44)**

---

The Third Division of the Old Testament: The Psalms (Luke 24:44) "The Psalms."

Comprising the Following Books:- Job, The Book Of Psalms, Proverbs, Ecclesiastes, Song Of Solomon-in all, five books.

[So termed because they are the utterances of the human heart.]

## 034 Job: 1520 B.C. - 44 Chapters and 1070 Verses

---

Job: 1520 B.C. - 44 Chapters and 1070 Verses The scenes in this book are laid in the far distant east, in the ancient country of Arabia, "the only land in all antiquity that never bowed to the yoke of a foreign conqueror." Its customs, manners, and people, are almost identical with the earliest ages of mankind; thousands of years have passed away, and yet the charming simplicity of patriarchal life, as exhibited in Abraham and Job, may be witnessed still in that ancient and interesting country, which has maintained its primitive character, while empires and kingdoms have flourished and fallen.

"In Job, we have man put to the test. We might say, with our present knowledge, man renewed by grace, an upright man, and righteous in his ways, in order to show whether he can stand before God in presence of the power of evil, whether he can be righteous in his own person before God. On the other hand, we find the dealings of God, by which He searches the heart, and gives it the consciousness of its true state before Him." It is a book written upon the moral government of God in this world, not with a nation such as Israel, but with a God-fearing, prosperous man, yet one whose conscience had not been searched in the presence of God and in the light of His holiness. It carefully details the process by which a man learns the utter worthlessness of the flesh in its best estate. Will human righteousness avail for God? In the details of the book, Satan is used as the servant of the divine purpose for breaking the will of man, hence his power is permitted, limited, and directly controlled (Job 1:1-22; Job 2:1-13); it is in principle what we find in Christianity (1 Corinthians 5:5.) Job is also a book without dates, hence is neither characteristically dispensational nor historical The book is also cast in the early patriarchal times between Abram and Moses - the latter being regarded by many as the writer of the book. The age of Job (Job 42:16) and other considerations point to this ancient and inspired document as being, probably, as old as the Pentateuch. Job was no mythical personage, nor were the circumstances merely imaginary as some have strangely and unbelievably supposed; the testimony of the prophet Ezekiel (Ezekiel 14:14) and the apostle James (James 5:11), should effectually silence all such unbelieving thoughts, which are simply the product of the dark and wicked heart of man.

Job's friends, Eliphaz and Bildad, each addressed him three times, Zophar twice, and Elihu once. Eliphaz was calm, dignified, and temperate, and, as the eldest, commenced the discussion. Bildad was more heated, more direct and personal too in his attacks upon Job. Zophar distinctly held Job responsible for the trouble which had come upon him, and speaks in a hasty, impulsive mood. Elihu, the youngest of the group, speaks, when all are silent. He vindicates God in His dealings and ways with man, and reproves both Job and his friends. Here we have the utterances of one who is standing for God - a true witness for Jehovah, and the interpreter of His character and ways as displayed in His moral government in this world.

Those speeches and Job's answers, form a deeply interesting discussion upon the principles of the divine and moral government of this world. The reasonings of Job's three friends, Eliphaz, Bildad, and Zophar, were to the effect that the earthly government of God in the temporal

prosperity of some and in the deep afflictions of others, were according to God's approval or disapproval of their conduct, and thus the measure of His dealings towards men, a principle both false and dangerous, and one which Job thoroughly exposes both by argument and fact. Job's nothingness is exposed in light of God's power (Job 38:1-41; Job 39:1-30), and his vileness in light of God's presence (Job 40:1-24). Satan retires from the scene after chapter 2. This use of Satan to accomplish the divine purposes - God using his artillery against Himself - is a truth of much comfort to the saint (1 Corinthians 5:5; 1 Timothy 1:20). "All power is of God" -divine, satanic, human. God is the source of all power, as He is of all goodness. Hence He limits and controls its exercise as it pleaseth Him and for the blessing of His own. vGENERAL DIVISIONS.

1.-God Himself raising the question with Satan as to His servant - Job's integrity. Job 1:1-22; Job 2:1-13.

2.-Job's mournful complaint and the eight speeches of his three friends with Job's replies - the subject being the earthly government of God. Job 3:1-26; Job 4:1-21; Job 5:1-27; Job 6:1-30; Job 7:1-21; Job 8:1-22; Job 9:1-35; Job 10:1-22; Job 11:1-20; Job 12:1-25; Job 13:1-28; Job 14:1-22; Job 15:1-35; Job 16:1-22; Job 17:1-16; Job 18:1-21; Job 19:1-29; Job 20:1-29; Job 21:1-34; Job 22:1-30; Job 23:1-17; Job 24:1-25; Job 25:1-6; Job 26:1-14; Job 27:1-23; Job 28:1-28; Job 29:1-25; Job 30:1-31; Job 31:1-40.

3.-Elihu justifies God in all His dealings and ways, and silences Job as before Job had silenced his three friends. Job 32:1-22; Job 33:1-33; Job 34:1-37; Job 35:1-16; Job 36:1-33; Job 37:1-24.

4.-Job owns his nothingness and vileness before God; the divine object being thereby gained, self-judgment, confession, and utter loathing of self are the precious points of God's controversy with His saint and servant. Job 37:1-24; Job 38:1-41; Job 39:1-30; Job 40:1-24; Job 41:1-34; Job 42:1-6.

5.-God turned the captivity of Job when he prayed for his friends and the blessed conclusion and happy issue of all. Job 42:7-17.

Besides those general divisions, the contents of the book

may be thus divided and arranged:-

God, Satan, and Job, -

Job 1:1-22; Job 2:1-13; Job 3:1-26.

THE ARGUMENT STATED.

The address of Eliphaz,

Job 4:1-21; Job 5:1-27.

The answer of job, -

Job 6:1-30; Job 7:1-21.

The address of Bildad, -

Job 8:1-22.

The answer of Job,

Job 9:1-35; Job 10:1-22.

The address of Zophar, -

Job 11:1-20.

The answer of Job, -

Job 12:1-25; Job 13:1-28; Job 14:1-22.

THE ARGUMENT CONTINUED.

The address of Eliphaz, -

Job 15:1-35.

The answer of Job, -

Job 16:1-22; Job 17:1-16.

The address of Bildad, -

Job 18:1-21.

The answer of Job, -

Job 19:1-29.

The address of Zophar, -

Job 20:1-29.

The answer of Job, -

Job 21:1-34.

THE ARGUMENT CONTINUED.

The address of Eliphaz, -

Job 22:1-30.

The answer of Job, -

Job 23:1-17; Job 24:1-25

The address of Bildad, -

Job 25:1-6.

The answer of Job, -

Job 26:1-14; Job 27:1-23; Job 28:1-28; Job 29:1-25; Job 30:1-31; Job 31:1-40.

THE ARGUMENT CONTINUED.

The Speeches of Elihu, -

Job 32:1-22; Job 33:1-33; Job 34:1-37; Job 35:1-16; Job 36:1-33; Job 37:1-24.

Jehovah addressing His servant, -

Job 38:1-41; Job 39:1-30; Job 40:1-24; Job 41:1-34.

Job's brokenness of spirit, and happy

conclusion, -

Job 42:1-17.

## 035 Psalms: 150 Psalms and 2461 Verses

Psalms: 150 Psalms and 2461 Verses The title (Acts 1:20) and numbering (Acts 13:33) of this divine collection of heart utterances are fully owned of God. The headings, many of which are untranslated, are of very ancient date, being found in the Septuagint or Greek version of the Old Testament, nearly 300 years B.C. There are 116 Psalms titled or headed, the remaining 34 being strangely enough styled "Orphan Psalms." The name of David occurs in the headings in more than the half of those titled Psalms. Those dedicated to "the Sons of Korah" are evidence that God remembered mercy in that awful scene of judgment recorded in Numbers 16:1-50, for to them were committed the choral services of worshipping Israel. The Psalms historically cover the whole period from Moses (Psalms 90:1-17) till the Judean captivity in Babylon (Psalms 137:1-9), about a 1000 years. The meaning of the word *selah*, which occurs about 70 times, and three times in the Prophet Habakkuk, Habakkuk 3:1-19, has been the subject of much dispute amongst scholars; but let any sober-minded Christian look up a few of the Psalms where the word is found, and will he not naturally pause and consider as he reads it? Whatever the word may signify critically, we are convinced that the force and value of the word "*selah*" are to be gathered from moral considerations. The two main subjects of the book of Psalms are, first, a godly remnant as distinguished from the mass of the nation of Israel (Psalms 1:1-6); and second, the Messiah the object of counsel and prophecy (Psalms 2:1-12). Thus the two first Psalms form the ground work of the whole inspired collection. The Hebrews, ancient and modern, divided the 150 Psalms into five books, disregarding historical sequence or chronological order. The spiritual and soundly instructed have owned that the Hebrew arrangement of the book must have been of divine ordering. The First Book contains Psalms 1:1-6; Psalms 2:1-12; Psalms 3:1-8; Psalms 4:1-8; Psalms 5:1-12; Psalms 6:1-10; Psalms 7:1-17; Psalms 8:1-9; Psalms 9:1-20; Psalms 10:1-18; Psalms 11:1-7; Psalms 12:1-8; Psalms 13:1-6; Psalms 14:1-7; Psalms 15:1-5; Psalms 16:1-11; Psalms 17:1-15; Psalms 18:1-50; Psalms 19:1-14; Psalms 20:1-9; Psalms 21:1-13; Psalms 22:1-31; Psalms 23:1-6; Psalms 24:1-10; Psalms 25:1-22; Psalms 26:1-12; Psalms 27:1-14; Psalms 28:1-9; Psalms 29:1-11; Psalms 30:1-12; Psalms 31:1-24; Psalms 32:1-11; Psalms 33:1-22; Psalms 34:1-22; Psalms 35:1-28; Psalms 36:1-12; Psalms 37:1-40; Psalms 38:1-22; Psalms 39:1-13; Psalms 40:1-17; Psalms 41:1-13 We have here a good deal of the personal history of the Messiah, also the covenant name "Jehovah," or LORD, which is written about 270 times, whereas "God," the creation title, does not occur more than 50 times. As a suffering remnant of Israel, or rather Judah, is here recognized in their land, and the Messiah's identification with them, as in Matthew 3:1-17 - this identification being historically past, and prophetically future - we easily account for so much of the life-history of Christ being given, and for the frequent occurrence of the covenant title Jehovah. The Second Book contains Psalms 42:1-11; Psalms 43:1-5; Psalms 44:1-26; Psalms 45:1-17; Psalms 46:1-11; Psalms 47:1-9; Psalms 48:1-14; Psalms 49:1-20; Psalms 50:1-23; Psalms 51:1-19; Psalms 52:1-9; Psalms 53:1-6; Psalms 54:1-7; Psalms 55:1-23; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12; Psalms 61:1-8; Psalms 62:1-12; Psalms 63:1-11; Psalms 64:1-10; Psalms 65:1-13; Psalms 66:1-20; Psalms 67:1-7; Psalms 68:1-35; Psalms 69:1-36; Psalms 70:1-5; Psalms 71:1-24; Psalms 72:1-20. The Judah-remnant, which occupies such a large place in

the prophetic Scriptures, is here prophetically viewed as driven out from Judea and Jerusalem, and undergoing a baptism of blood, but are cheered and sustained by the presence and promises of their Messiah. God does not publicly own this remnant, whom governmentally He has driven out of the land, and hence Jehovah, the relationship title, not being enjoyed, only occurs about 30 times; whereas God, the creation title, really characterizing the people then, occurs about 200 times. The Third Book contains Psalms 73:1-28; Psalms 74:1-23; Psalms 75:1-10; Psalms 76:1-12; Psalms 77:1-20; Psalms 78:1-72; Psalms 79:1-13; Psalms 80:1-19; Psalms 81:1-16; Psalms 82:1-8; Psalms 83:1-18; Psalms 84:1-12; Psalms 85:1-13; Psalms 86:1-17; Psalms 87:1-7; Psalms 88:1-18; Psalms 89:1-52 The whole history of the nation is here divinely sketched from her rise in Egypt till her settlement in millennial glory and blessing. The names Jehovah and God occur in nearly equal numbers. The Fourth Book contains Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15; Psalms 93:1-5; Psalms 94:1-23; Psalms 95:1-11; Psalms 96:1-13; Psalms 97:1-12; Psalms 98:1-9; Psalms 99:1-9; Psalms 100:1-5; Psalms 101:1-8; Psalms 102:1-28; Psalms 103:1-22; Psalms 104:1-35; Psalms 105:1-45; Psalms 106:1-48 The successive announcements of Jehovah's (Christ's) coming, and the blessing attending His reign and personal presence, are the grand subject of these joyous Psalms, the Jews being regarded as the center, and Jerusalem the metropolis of all earthly glory. The relationship of Israel to God being restored, Jehovah occurs about 100 times, and God about 20 times. The Fifth Book contains Psalms 107:1-43; Psalms 108:1-13; Psalms 109:1-31; Psalms 110:1-7; Psalms 111:1-10; Psalms 112:1-10; Psalms 113:1-9; Psalms 114:1-8; Psalms 115:1-18; Psalms 116:1-19; Psalms 117:1-2; Psalms 118:1-29; Psalms 119:1-176; Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3; Psalms 135:1-21; Psalms 136:1-26; Psalms 137:1-9; Psalms 138:1-8; Psalms 139:1-24; Psalms 140:1-13; Psalms 141:1-10; Psalms 142:1-7; Psalms 143:1-12; Psalms 144:1-15; Psalms 145:1-21; Psalms 146:1-10; Psalms 147:1-20; Psalms 148:1-14; Psalms 149:1-9; Psalms 150:1-6 This division is not so prophetic in character as the others, but is more distinctly moral. Jehovah's character and doings are grandly celebrated in songs unrivaled for sublimity and poetic sweetness and fervor. The songs of degrees, 15 in number, (Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3), while historically applying to the return from Babylon to Jerusalem, look forward to the various stages of Israel's moral return to Jehovah, the name of whom occurs 230 times and more, while God is only written about 30 times. The direct application of the Psalms is to the Messiah and Israel, not to Christ and the Church - to a people under the moral government and disciplinary dealings of God. Judah will be restored to her land by Gentile intervention on her behalf, undertaken for political motives merely (Isaiah 18:1-7), and will then be disciplined and scourged under the governmental anger of Jehovah; for have they not as a nation persistently rejected the Holy Ghost, persecuted the prophets, betrayed and murdered the Just One, and broken the Law which they faithfully promised to keep (Acts 7:51-53)? These solemn counts in Israel's indictment will be pressed upon the conscience of the guilty nation, and will be fully owned by the God-fearing part of Judah, whose experience, prayers, trials, and confessions, are the subject-matter of many of these Psalms. The dispensational character of the book, as a whole, has been greatly overlooked; and Christian standing, experience, and hopes

have been imported into the book, when they are really not to be found. There is, of course, much truth common to the saints of all ages, and a certain experience of God's goodness, which all may enjoy. But it is a fatal mistake in the apprehension of this book to read it as recording true, full Christian experience. The following blessings characteristic of Christianity, will not be found in the book of Psalms:

- 1.-The knowledge of eternal life (John 5:24).
  - 2.-Sins forgiven and the conscience purged (Hebrews 10:1-39.).
  - 3.-Union to Christ in the heavens (Ephesians 1:1-23).
  - 4.-Immediate access to God, because the veil is rent (Hebrews 10:1-39).
  - 5.-The consciousness of relationship-"Father" (Romans 8:1-39). The book of Psalms primarily regards a people under law and as the immediate objects of the earthly government of God.
- vGENERAL DIVISIONS.

1.-Christ associating Himself with the Jewish remnant of the latter days. Psalms 1:1-6; Psalms 2:1-12; Psalms 3:1-8; Psalms 4:1-8; Psalms 5:1-12; Psalms 6:1-10; Psalms 7:1-17; Psalms 8:1-9; Psalms 9:1-20; Psalms 10:1-18; Psalms 11:1-7; Psalms 12:1-8; Psalms 13:1-6; Psalms 14:1-7; Psalms 15:1-5; Psalms 16:1-11; Psalms 17:1-15; Psalms 18:1-50; Psalms 19:1-14; Psalms 20:1-9; Psalms 21:1-13; Psalms 22:1-31; Psalms 23:1-6; Psalms 24:1-10; Psalms 25:1-22; Psalms 26:1-12; Psalms 27:1-14; Psalms 28:1-9; Psalms 29:1-11; Psalms 30:1-12; Psalms 31:1-24; Psalms 32:1-11; Psalms 33:1-22; Psalms 34:1-22; Psalms 35:1-28; Psalms 36:1-12; Psalms 37:1-40; Psalms 38:1-22; Psalms 39:1-13; Psalms 40:1-17; Psalms 41:1-13

2.-Messiah identifying Himself with the godly out of the land in the last days. Psalms 42:1-11; Psalms 43:1-5; Psalms 44:1-26; Psalms 45:1-17; Psalms 46:1-11; Psalms 47:1-9; Psalms 48:1-14; Psalms 49:1-20; Psalms 50:1-23; Psalms 51:1-19; Psalms 52:1-9; Psalms 53:1-6; Psalms 54:1-7; Psalms 55:1-23; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12; Psalms 61:1-8; Psalms 62:1-12; Psalms 63:1-11; Psalms 64:1-10; Psalms 65:1-13; Psalms 66:1-20; Psalms 67:1-7; Psalms 68:1-35; Psalms 69:1-36; Psalms 70:1-5; Psalms 71:1-24; Psalms 72:1-20.

3.-History of all Israel from her rise in Egypt till her blessing under the rule of the Messiah. Psalms 73:1-28; Psalms 74:1-23; Psalms 75:1-10; Psalms 76:1-12; Psalms 77:1-20; Psalms 78:1-72; Psalms 79:1-13; Psalms 80:1-19; Psalms 81:1-16; Psalms 82:1-8; Psalms 83:1-18; Psalms 84:1-12; Psalms 85:1-13; Psalms 86:1-17; Psalms 87:1-7; Psalms 88:1-18; Psalms 89:1-52; Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15; Psalms 93:1-5; Psalms 94:1-23; Psalms 95:1-11; Psalms 96:1-13; Psalms 97:1-12; Psalms 98:1-9.

4.-The coming of Jehovah (Messiah) for the blessing of Israel and creation. Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15; Psalms 93:1-5; Psalms 94:1-23; Psalms 95:1-11; Psalms 96:1-13; Psalms 97:1-12; Psalms 98:1-9; Psalms 99:1-9; Psalms 100:1-5; Psalms 101:1-8; Psalms 102:1-28; Psalms 103:1-22; Psalms 104:1-35; Psalms 105:1-45; Psalms 106:1-48

5.-Moral truths; songs and universal praise. Psalms 107:1-43; Psalms 108:1-13; Psalms 109:1-31; Psalms 110:1-7; Psalms 111:1-10; Psalms 112:1-10; Psalms 113:1-9; Psalms 114:1-8; Psalms

115:1-18; Psalms 116:1-19; Psalms 117:1-2; Psalms 118:1-29; Psalms 119:1-176; Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3; Psalms 135:1-21; Psalms 136:1-26; Psalms 137:1-9; Psalms 138:1-8; Psalms 139:1-24; Psalms 140:1-13; Psalms 141:1-10; Psalms 142:1-7; Psalms 143:1-12; Psalms 144:1-15; Psalms 145:1-21; Psalms 146:1-10; Psalms 147:1-20; Psalms 148:1-14; Psalms 149:1-9; Psalms 150:1-6

[The three first divisions end with the words "Amen, and amen;" while the two last divisions close with "Praise ye the Lord" or Hallelujah.]

## 036 Proverbs: 1000 B.C. - 31 Chapters and 915 Verses

---

Proverbs: 1000 B.C. - 31 Chapters and 915 Verses This book unfolds the path of wisdom and way of blessing, not for eternity but for time, and not for heaven but for earth. Its maxims are the result of experience, are fully owned of God, and have been communicated to us by Divine inspiration, hence they are not to be regarded merely as a part of the 3000 proverbs spoken by King Solomon (1 Kings 4:32), for the authority of God is distinctly attached to this book, which is meant to apply to our every-day life and to its multitudinous details. All, whether king or subject, master or servant, father or son, mother or daughter, husband or wife, will find the sayings contained here, invaluable, and he who directs his life accordingly will, under the moral government of God, spend a happy, useful, and prosperous life. The book should be carefully studied by all, and especially would it be to the advantage of the young, were these proverbs stored up in the heart and memory, and right blessed will the man be who orders his life by them. Let it be carefully noted, however, that the book is a faithful and wise directory for earth, not for heaven. It is highly important, also, for the Christian to recognize that he is in title a heavenly man (1 Corinthians 15:48); hence the fuller application of these "Proverbs" to an earthly people, whose place and blessing will be secured for them on this earth by the introduction of God's king. Of Agur and his pupils Ithiel and Ucal (Proverbs 30:1) and King Lemuel (Proverbs 31:1) Scripture reveals nothing.

vGENERAL DIVISIONS.

1.-The principles of God's moral government on the earth with individuals. Proverbs 1:1-33; Proverbs 2:1-22; Proverbs 3:1-35; Proverbs 4:1-27; Proverbs 5:1-23; Proverbs 6:1-35; Proverbs 7:1-27; Proverbs 8:1-36; Proverbs 9:1-18.

2.-The application of these principles of God's moral government in the details of daily life. Proverbs 10:1-32; Proverbs 11:1-31; Proverbs 12:1-28; Proverbs 13:1-25; Proverbs 14:1-35; Proverbs 15:1-33; Proverbs 16:1-33; Proverbs 17:1-28; Proverbs 18:1-24; Proverbs 19:1-29; Proverbs 20:1-30; Proverbs 21:1-31; Proverbs 22:1-29; Proverbs 23:1-35; Proverbs 24:1-34.

3.-The application of general truths and principles to daily life, briefly and tersely expressed. Proverbs 25:1-28; Proverbs 26:1-28; Proverbs 27:1-27; Proverbs 28:1-28; Proverbs 29:1-27.

(The foregoing divisions are each introduced with the preface "The Proverbs of Solomon.")

4.-The words of Agur (Proverbs 30:1-33.) and of King Lemuel (Proverbs 31:1-31.), the former rich in moral truth, and the latter describing the character of a good king and a virtuous woman. Proverbs 30:31.

## **037 Ecclesiastes or the Preacher: 977 B.C. - 12 Chapters and 222 Verses**

---

Ecclesiastes or the Preacher: 977 B.C. - 12 Chapters and 222 Verses This book records the experience of King Solomon, the wisest, richest, and happiest king that ever sat upon a throne. Was there a cup of earthly bliss which Solomon had not fully tasted? Wisdom, riches, pleasures, honor, power had been poured in rich and abundant profusion into the lap of the King. The world and its varied stores utterly failed to satisfy and fill the heart of the monarch, and "What can the man do that cometh after the king?" Here is detailed the experience of one who had both capacity given him from God, and the means to minister to it fully, also divinely given. Hence it is important to see that we have not in this book the morbid experience of a misanthrope, nor of one who had failed in the search after every form of human happiness. Moreover, it is the record of the musings of a heart which had not drunk in, and enjoyed, every kind of lawful pleasure merely, but besides had gratified to the full every unlawful pleasure and lust. The book was written by Solomon at the close of his life, and after his repentance because of his idolatry and other sins (1 Kings 11:1-43). Calmly the aged monarch reviews his life. To him the world had yielded its choicest stores. Is he satisfied? He takes pen in hand, and, gazing up and all around, he writes down "All is Vanity." "Everything beneath the sun" is pronounced unworthy as an object for the heart of man. "All is vanity" is the solemn and true verdict of the King, and the whole duty of man as to this world is to "fear God and keep His commandments." This book searches everything "beneath the sun" to find a satisfying object large enough for the heart, and the utter failure is here announced.

O for grace to learn and read the lesson to present and everlasting profit, that there is but ONE whose glory is above the brightness of the sun, even Jesus, who alone can fill the heart and satisfy the deepest longings of the soul. vGENERAL DIVISIONS.

1.-The vanity of everything beneath the sun. Ecclesiastes 1:1-18; Ecclesiastes 2:1-26; Ecclesiastes 3:1-22; Ecclesiastes 4:1-16; Ecclesiastes 5:1-20; Ecclesiastes 6:1-12.

2.-The path of true wisdom through the world. Ecclesiastes 7:1-29; Ecclesiastes 8:1-17; Ecclesiastes 9:1-18; Ecclesiastes 10:1-20; Ecclesiastes 11:1-10; Ecclesiastes 12:1-14.

## 038 Song of Solomon: 1014 B.C. - 8 Chapters and 117 Verses

---

### Song of Solomon: 1014 B.C. - 8 Chapters and 117 Verses

Amongst the 1005 songs sung or composed by King Solomon (1 Kings 4:32), this one is pre-eminently "the song of songs." The Spirit of God has been pleased to convey this Song to us, which, like all other portions of Holy Scripture given by inspiration of God, will be found most needful for the Christian (2 Timothy 3:16-17). What became of the 1004 songs we know not. Had it been to our profit to know, we would have been divinely informed. Our true wisdom is to learn from what God has preserved and chosen in His sovereign goodness to communicate to us. This book does not figure the relationship existing between Christ and the Church, and the affections and exercises of heart resulting therefrom. This Song reveals the longings and yearnings of a heart desiring an established relationship with the object loved, but the contrary is true of the Church. Her relationship with Christ is already settled, although the actual consummation is yet future (Revelation 19:7-9). Our union to Christ is as good as accomplished, as the Holy Ghost, given to dwell in the believer, is the power of present enjoyment, bringing all the blessedness of the coming day of glory into our hearts, besides imparting the consciousness that "now are we the sons of God." Hence the feelings and heart exercises of the Church as produced by the Spirit of God, result from a present, established, and known relationship. In this precious book, King Solomon figures the Lord in His future dealings and ways with the godly remnant of Israel in drawing out their affections and desires after Himself. It is the king and the spouse, not the bridegroom and the bride. But while the book has a typical and future bearing upon Israel, we must be careful to maintain its distinctly moral application to ourselves individually. Love and Communion are in the main its themes. It comes short, however, of the love of John 17:1-26. If in Ecclesiastes the object is too small for the heart, in this book the object is too large for the heart; in the former we need an object, in the latter an enlarged heart. Careful and accurate attention to the various actors and speakers will greatly assist in the intelligent apprehension of the purport and contents of the book. We have marked them off as follows:- The SPOUSE, Song of Solomon 1:1-7; Song of Solomon 1:12-14; Song of Solomon 1:16-17; Song of Solomon 2:1; Song of Solomon 2:3-17; Song of Solomon 3:1-4; Song of Solomon 4:16; Song of Solomon 5:2-8; Song of Solomon 5:10-16; Song of Solomon 6:2-3, and the two last clauses of verse 13; Song of Solomon 7:9-13 beginning "for my beloved;" Song of Solomon 8:1-3; Song of Solomon 8:6-7; Song of Solomon 8:10-12; Song of Solomon 8:14. The KING, Song of Solomon 1:8-11; Song of Solomon 1:15; Song of Solomon 2:2; Song of Solomon 3:5; Song of Solomon 4:1-15; Song of Solomon 5:1; Song of Solomon 6:4-12; Song of Solomon 7:1-9, middle clause; Song of Solomon 8:13. The COMPANIONS, Song of Solomon 3:6-11; Song of Solomon 5:9; Song of Solomon 6:1, and first two clauses of verse 13; Song of Solomon 8:8-9, and first clause of verse 5. vNOTE.

Song of Solomon 3:5, "till he please," should read "till she please."

We are aware that this book has been questioned, that its inspiration and Divine origin have been denied, that its claim for insertion amongst the sacred writings has been rejected by many. But it

has always struck us as a singular thing, that many who reject the book are most unspiritual persons. The mass of saints in all ages have richly enjoyed the reading of this Song; it has quickened their affections and spoken to their hearts of Him who loved them and died for them. The argument usually advanced by objectors, that the book is full of love-imagery, could have no weight with Easterns. Oriental poetry and language abounds in flowery metaphor and forms of expression as dramatic in character as will be found in the Song. Neither Orientals - past nor present - nor Hebrews - ancient and modern - have ever regarded this book as the expression of voluptuous passion. It has been reserved for the cold and heartless Christianity of the Western world to find fault, where others have reveled to the delight and joy of their souls.

Jonathan Edwards, regarded by many as the "driest and most astute of scholastic theologians," greatly delighted in this book; so Dr. Chalmers; but need we multiply? The book is of God. It formed part of the sacred Hebrew canon, and was accepted as such by the compiler of the Old Testament writings, the Jewish nation as a whole, and the Septuagint translators, who inserted it in the place where we have it in our English Bibles. Further, the Lord spoke of it as forming part of the collection then known and recognized by the Jews as "The Psalms" (Luke 24:44).

Here is an expression of honest indignation from the scholarly Spanish-Jew Rabbi, Aben Ezra, against the unbelieving attacks hurled against the Song of Solomon: "Far be it! far be it! that the Song of Songs should treat of carnal affections; but all things in it are figuratively spoken. Yea, unless its excellence had been great, it would have had no place among the sacred writings: nor is there any controversy as to that."

" The voice of my beloved sounds Over the rocks and rising grounds- O'er hills of guilt and seas of grief He leaps, He flies to my relief." vGENERAL DIVISIONS.

1.-"My beloved is mine." The desire is towards Him and the spouse, realizing that He belongs to her. Song of Solomon 1:2; Song of Solomon 1:16.

2. "I am my beloved's."The desire of His heart is toward me, and I have the sweet consciousness that I belong to Him. Song of Solomon 2:17; Song of Solomon 6:3.

3. "I am my beloved's, and His desire is toward me" (Song of Solomon 7:10). That is, I belong to Him, and the unchanging love of His devoted heart is ever set upon me. Song of Solomon 6:4; Song of Solomon 8:14.

(In these divisions there is a growing and deepening apprehension of His love, and consequently a ripening experience on the part of the spouse.)

## **039 The Second Division of the Old Testament: The Prophets (Luk\_24:44)**

---

The Second Division of the Old Testament: The Prophets (Luke 24:44) "THE PROPHETS." -  
COMPRISING THE HISTORICAL AND PROPHETIC BOOKS - TWENTY-NINE IN ALL.

## 040 Isaiah: 760 B.C. - 66 Chapters and 1292 Verses

---

Isaiah: 760 B.C. - 66 Chapters and 1292 Verses

Isaiah signifies "Salvation of the Lord," and is to some extent descriptive of the character of this "the most sublime and elegant of the prophets of the Old Testament." Of the Prophet's personal history we know nothing; it is the mission and not the man; the work and not the servant we contemplate in these sublime and grandly comprehensive prophecies, which, in their range and extent are unequaled amongst the many magnificent prophecies which adorn the blessed pages of inspiration. It is, we judge, because of this book holding the first place in extent, in breadth, and completeness of its subjects, that it heads the arrangement of the prophetic writings in all Hebrew and English Bibles. Isaiah is also termed the "Evangelical Prophet," as his predictions of Christ are more full and abundant than in any portion of the Old Testament, and the quotations from his prophecy more numerous in the New Testament than from any book in the former revelation, save the book of Psalms, which in this latter respect exceedeth even Isaiah.

Israel's future in millennial glory and blessing, Jerusalem being the metropolitan city of the redeemed earth; the judgment of the nations and their blessing afterward, but in subordination to Judah; this by the introduction of and knowledge and presence of the Messiah, are in the main the subjects of the book. This grand prophecy is divided into two great parts. First, Isaiah 1:1-31; Isaiah 2:1-22; Isaiah 3:1-26; Isaiah 4:1-6; Isaiah 5:1-30; Isaiah 6:1-13; Isaiah 7:1-25; Isaiah 8:1-22; Isaiah 9:1-21; Isaiah 10:1-34; Isaiah 11:1-16; Isaiah 12:1-6; Isaiah 13:1-22; Isaiah 14:1-32; Isaiah 15:1-9; Isaiah 16:1-14; Isaiah 17:1-14; Isaiah 18:1-7; Isaiah 19:1-25; Isaiah 20:1-6; Isaiah 21:1-17; Isaiah 22:1-25; Isaiah 23:1-18; Isaiah 24:1-23; Isaiah 25:1-12; Isaiah 26:1-21; Isaiah 27:1-13; Isaiah 28:1-29; Isaiah 29:1-24; Isaiah 30:1-33; Isaiah 31:1-9; Isaiah 32:1-20; Isaiah 33:1-24; Isaiah 34:1-17; Isaiah 35:1-10, in which God's dealings with Judah, Israel, and the nations in the latter days are revealed; there is not much detail here, the subject being largely and comprehensively dealt with. Then follows four chapters of past historical matter (Isaiah 36:1-22; Isaiah 37:1-38; Isaiah 38:1-22; Isaiah 39:1-8.) needful for the linking up of the history with the prophecy. The second main division consists of Isaiah 40:1-31; Isaiah 41:1-29; Isaiah 42:1-25; Isaiah 43:1-28; Isaiah 44:1-28; Isaiah 45:1-25; Isaiah 46:1-13; Isaiah 47:1-15; Isaiah 48:1-22; Isaiah 49:1-26; Isaiah 50:1-11; Isaiah 51:1-23; Isaiah 52:1-15; Isaiah 53:1-12; Isaiah 54:1-17; Isaiah 55:1-13; Isaiah 56:1-12; Isaiah 57:1-21; Isaiah 58:1-14; Isaiah 59:1-21; Isaiah 60:1-22; Isaiah 61:1-11; Isaiah 62:1-12; Isaiah 63:1-19; Isaiah 64:1-12; Isaiah 65:1-25; Isaiah 66:1-24, in which the two grounds of judgment upon Israel - Judah especially - are discussed at length; these are the turning to idolatry and the rejection of the Messiah.

We add, from one now with the Lord, the following list of subjects:-"Citations from each of them will be found in the New Testament:"

Nos.

CHAPTERS.

1.-The preface, -

Isaiah 1:1-31

2.-The day of the Lord, -

Isaiah 2:1-22; Isaiah 3:1-26; Isaiah 4:1-6

3.-The vineyard, -

Isaiah 5:1-30

4.-The throne of judicial glory, -

Isaiah 6:1-13

5.-The confederacy; or, Emmanuel and the children,

Isaiah 7:1-25; Isaiah 8:1-22; Isaiah 9:1-7

6.-The Assyrian, -

Isaiah 9:8-12

7.-The threshing of the nations, -

Isaiah 13:1-22; Isaiah 14:1-32; Isaiah 15:1-9; Isaiah 16:1-14; Isaiah 17:1-14; Isaiah 18:1-7; Isaiah 19:1-25; Isaiah 20:1-6; Isaiah 21:1-17; Isaiah 22:1-25; Isaiah 23:1-18; Isaiah 24:1-23; Isaiah 25:1-12; Isaiah 26:1-21; Isaiah 27:1-13

8.-The five woes, -

Isaiah 28:1-29; Isaiah 29:1-24; Isaiah 30:1-33; Isaiah 31:1-9; Isaiah 32:1-20; Isaiah 33:1-24; Isaiah 34:1-17; Isaiah 35:1-10

9.-The historic interlude, -

Isaiah 36:1-22; Isaiah 37:1-38; Isaiah 38:1-22; Isaiah 39:1-8

10.-Israel in Babylon, -

Isaiah 40:1-31; Isaiah 41:1-29; Isaiah 42:1-25; Isaiah 43:1-28; Isaiah 44:1-28; Isaiah 45:1-25; Isaiah 46:1-13; Isaiah 47:1-15; Isaiah 48:1-22

11.-Jesus and Jerusalem, -

Isaiah 49:1-26

12.-The risen Jesus and the remnant, -

Isaiah 50:1-11; Isaiah 51:1-23; Isaiah 52:1-12

13. -The cross and its virtues, -

Isaiah 52:13-15

14.-The remnant manifested, -

Isaiah 56:1-12; Isaiah 57:1-21

15.-Israel trained for the kingdom, -

Isaiah 58:1-14; Isaiah 59:1-21; Isaiah 60:1-22

16.-The two advents, -

Isaiah 61:1-11; Isaiah 62:1-12; Isaiah 63:1-6

17.-Israel's prayer and Messiah's answer, -

Isaiah 63:7-19

18.-The conclusion, -

Isaiah 66:1-24.

#### vGENERAL DIVISIONS.

1.-The Assyrian, the great northern invader of Judah, and the first and last enemy of Israel, will be punished after God has dealt with the conscience of and in judgment with His people, this will close the Lord's indignation against "His own." Christ will then stand as an "Ensign" to the peoples and nations and to Him the center of rest and glory - all will gather (Isaiah 11:10). Saved Israel in her magnificent song, sung in the days of her gladness and redemption from her sins and enemies (Isaiah 12:1-6.), ascribes salvation and strength to Jehovah. Isa 1:-12.

2.-In this division all the powers that had to do with Israel are judged; thus the "burden of Babylon," the "burden of Moab," the "burden of Damascus," the "burden of Egypt," etc., etc.; then the world, the kings of the earth, and the "host of the high ones on high," 1:e., wicked spirits in heavenly places (Ephesians 6:12, margin). Israel will be gathered individually and celebrate her full deliverance, not in song, as in Isaiah 12:1-6., but in worship. Isa 13:-22.

3.-In this section we are at once transported into the scenes of the closing days connected with Israel, Jerusalem being prominent. Every power opposed to the counsels of Jehovah and the blessing of His people (Idumea especially) will, consequent upon the Lord's descent from heaven be utterly and immediately destroyed. The blessing at the close is grandly expressed. The land, the people, and the waste places share largely in the joy and blessing which God will bestow in rich and glorious fullness in that day. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 28:1-29; Isaiah 29:1-24; Isaiah 30:1-33; Isaiah 31:1-9; Isaiah 32:1-20; Isaiah 33:1-24; Isaiah 34:1-17; Isaiah 35:1-10.

4.-The importance of this distinctly historical section is easily perceived, its main subjects forming the historical basis of the prophetic future. These are:-The captivity in Babylon, the Assyrian invasion, and the raising up from death of David's son - thus figuring Christ. Isaiah 36:1-22; Isaiah 37:1-38; Isaiah 38:1-22; Isaiah 39:1-8.

5.-God in controversy with His people because of idolatry; closing with the words, "There is no peace, saith the Lord, unto the wicked." Isa 40:-31.

6.-God in controversy with His people because of their rejection of Messiah - the Servant of Jehovah in life and death; also closing with the words, "There is no peace, saith my God, to the wicked." Isa 49:-26.

7.-The return of the Messiah to Zion; all the people righteous. Jerusalem magnificently adorned, and the wealth and homage of the Gentiles and their kings paid to it. Judgment, too, ever to be remembered (Isaiah 66:24), as glory will feast the eyes of Israel and the nations forever. Isa 58:-14. vNOTE.

It will be observed that Israel is spoken of as outcast and Judah as dispersed (Isaiah 11:10). Notice, too, that the first three divisions end with a bright millennial scene, and the last three divisions with a dark millennial picture. vCORRECTIONS IN THE TEXT OF Isaiah 53:1-12 ENGLISH TEXT. CORRECTED TEXT.

Isaiah 53:8. Who shall declare His generation? His manner of life who would declare?

(The question was alone answered by the dying robber who justified Christ, saying, "This man hath done nothing amiss." Luke 23:14 Isaiah 53:9. He made His grave with the wicked. His grave was appointed with the wicked.

(Man's appointment to lay the holy One of God in the same grave with the wicked was divinely overruled, for God had determined otherwise. John 19:38-42.) Isaiah 53:11. By His knowledge shall my right-By His knowledge shall My righteous Servant eous Servant justify many, for He instruct many (1:e., in practical righteousness), shall bear their iniquities. and He shall bear their iniquities.

(In this verse we have the life work of the blessed Lord, and also His death-work. He instructed His disciples (Matthew 5:1-48; Matthew 6:1-34; Matthew 7:1-29) during his life. He bore the iniquities of sinners in His death.

## 041 Jeremiah: 629 B.C. - 52 Chapters and 1364 Verses

---

### Jeremiah: 629 B.C. - 52 Chapters and 1364 Verses

Jeremiah was separated to God, and ordained a prophet unto the nations before his birth, in this, like John the Baptist. He was of Aaronic descent, his father being a priest residing in Anathoth, a place about four miles from Jerusalem. He began his prophetic ministry at a very early age - in the 13th year of the reign of the godly King Josiah; his extreme youth, and the gravity and arduous nature of the service to which he was called, evidently appalled the young prophet, as he shrank from his commission, saying, "Ah, Lord God! behold, I cannot speak: for I am a child." Strengthened and reassured that it was Jehovah's mission, Jehovah's word, and Jehovah's presence (Jeremiah 1:4-10), he began and continued his service, which was one of almost uninterrupted suffering for a period of about 40 years, all through the successive reigns of Jehoiakim and Zedekiah.

We have a good deal of the personal history of the prophet interwoven with his ministry; in this he resembles the great apostle of the Gentiles, whose personal biography and inward life and feelings are inseparably linked with truths and revelations of everlasting and vital importance. Another point of resemblance between the prophet and the apostle is in their sufferings, and as recounted by themselves; probably no Old Testament prophet suffered so much and so continuously as Jeremiah, and, certainly, no New Testament servant suffered as did the great apostle. In Isaiah, the glorious predictions and magnificent prophecies leave us transported amidst visions and glories and grandeurs, and we never once think of the man; but in Jeremiah the ground is lower, the atmosphere very different, our hearts are drawn to the man whose messages are treated with contempt, and the faithful unfold of the mind of Jehovah thrown again and again into the filthy underground dungeons of Jerusalem. Apparently too, the mission of Jeremiah was fruitless, no present results were effected. Solemnly he warned the nation of impending ruin; plainly he told them of their sin, uncovered their wickedness, and spared neither king, priest, nor people. The appeals to the conscience of Judah are of the most searching character. His rebukes and remonstrances most stern and unqualified. Again, we see him breaking his heart over their impenitence and hardness, saying, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jeremiah 9:1). But all were unavailing to win back to God the alienated heart of Judah; the tears, words, and prayers of the prophet seemed fruitless. Judah was bent upon her own way and upon her own destruction. Even during the closing years of Judah's last king, Zedekiah, Jeremiah in the name of the Lord, again and again counseled submission to the Chaldeans then besieging Jerusalem; the dungeon and nearly death was the answer.

After the capture of the city, and when the Word of the Lord had been fully vindicated, and the predictions of the prophet been fulfilled to the letter, no reward or inducements could lead the faithful Jeremiah to forsake the feeble remnant left in the land by the Chaldean conqueror, for a life of honor and ease in the imperial city of Babylon (Jeremiah 40:1-16.). Jeremiah would cling to the

land and the people on whom the eyes of Jehovah rest perpetually; most touching proof of a heart devoted to Jehovah and His people! Upon the murder of Gedaliah, the Babylonian governor of Judah, the people terrified, fled for protection and safety to Egypt, and that in spite of the earnest remonstrances of the prophet, who assured them of safety by remaining in the land (Jeremiah 41:1-18; Jeremiah 42:1-22). But the Word of the Lord which had been so often disregarded, was again set at defiance; they went to Egypt, but thither the sword of the Chaldean reached both them and Egypt; and again, as always, the Lord vindicated His own blessed Word. The last notice of our prophet is with the apostate remnant in Egypt, lifting up his voice in testimony against their idolatry (Jeremiah 44:1-30.).

There is not at all the comprehensiveness of Isaiah in these prophecies, but there is much more direct appeal to the conscience and touching heart-breaking expressions of sorrow; Judah, too, is very specially the subject of testimony, and the object to whom these moral appeals are immediately addressed. The anticipations of future blessing for all Israel are very full; their moral condition occupying a prominent place in these latter-day prophecies (Jeremiah 30:1-24; Jeremiah 31:1-40; Jeremiah 32:1-44; Jeremiah 33:1-26.). It is in this book also that the duration of the Babylonian captivity - 70 years - is stated; and, further, that at its close the Chaldean Empire would be utterly destroyed (Jeremiah 25:11-14; Jeremiah 29:10-14). The prophecies of Jeremiah also formed the ground work of those wonderful communications bearing upon the full blessing of all Israel at the close of the 70 weeks or 490 years, seven years of which have yet to be accomplished (Daniel 9:1-27). The sins of the people - of Judah - and impending judgments, with details of the condition of things in Jerusalem before the Babylonian attack, and after the capture of the city amongst the poor of the people left in the country under the administration of Gedaliah, with judgment of the nations immediately or remotely connected with the Chaldean invasion of Judah, and promises of full latter-day blessing for all Israel - are the main subjects of the book; only it is well to see that the great effort is to reach the conscience of all to whom the prophecy refers. The various dates of the prophecies are not given chronologically, hence moral sequence must be sought. The following simple threefold division may assist in the understanding of the book as a whole. vGENERAL DIVISIONS.

1.-In this section the moral appeals to the heart and conscience of Judah are numerous and forcible. The history does not go beyond the capture of Jerusalem; but in the closing chapters of the section, Babylon and all the surrounding nations come in for judgment. Jeremiah 1:1-19; Jeremiah 2:1-37; Jeremiah 3:1-25; Jeremiah 4:1-31; Jeremiah 5:1-31; Jeremiah 6:1-30; Jeremiah 7:1-34; Jeremiah 8:1-22; Jeremiah 9:1-26; Jeremiah 10:1-25; Jeremiah 11:1-23; Jeremiah 12:1-17; Jeremiah 13:1-27; Jeremiah 14:1-22; Jeremiah 15:1-21; Jeremiah 16:1-21; Jeremiah 17:1-27; Jeremiah 18:1-23; Jeremiah 19:1-15; Jeremiah 20:1-18; Jeremiah 21:1-14; Jeremiah 22:1-30; Jeremiah 23:1-40; Jeremiah 24:1-10; Jeremiah 25:1-38.

2.-Here many interesting details are given of the siege of Jerusalem, and of the state of things previous to that important epoch. Israel as well as Judah are embraced in the prophecies of Jer 30:-24.; the promises of future blessing are very full and rich, Jer 26:-24.

3.-Jerusalem captured; Jeremiah released from prison; and the history and fate of the people who went to Egypt; Babylon, Egypt, and other nations all judged with the most blessed intimations of future mercy and blessing for all Israel. Jer 39:-18. vNOTE. The heathen are abruptly informed in

their own language, the Chaldee, that their gods are doomed to utter destruction (Jeremiah 10:11); the rest of the book is of course Hebrew.

## 042 Lamentations of Jeremiah: 588 B.C. - 5 Chapters and 154 Verses

---

Lamentations of Jeremiah: 588 B.C. - 5 Chapters and 154 Verses This is an exceedingly touching book as recording the feelings of the prophet over the awful desolation of Judah and scattering of her people. The predictions of Jeremiah had been fulfilled to the letter, and Jerusalem - the city of the Great King - lay ruined before the prophet's eyes, her palaces, her glorious temple, her walls, gates, and bulwarks being utterly destroyed. He had witnessed the assaults of the enemy, the capture of the city, the slaughter of the inhabitants, and the captivity of others. Judah was without a king, throne, or temple, the ruin was complete; the destruction thorough and unsparing. The strains in which all this is told, express intense anguish of spirit. The misery, consequent upon the Chaldean's successful capture of Judah, leads the prophet to bewail and lament over the scene of desolation, in which "every letter is written with a tear, and every word is the sound of a broken heart" How touching the language! - "How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger." But while here, we have a heart breaking itself over the afflictions of God's people, it is important to note, that the weeping prophet fully recognizes God as having in righteous judgment effected the terrible desolation, whoever had been the means instrumentally in accomplishing it (Lamentations 2:1-8); it is well to recognize this principle, namely, to withdraw the eye from the instrument in accomplishing the disciplinary work and purpose of God, to ascribe righteousness to Him, with full confession of personal sin, while feeling for the miseries resting on others.

Both Jeremiah and Christ wept and lamented over guilty Jerusalem (Matthew 23:1-39; Luke 19:41); but in this, as in all else, Christ exceedeth. The first, second, and fourth chapters, each containing 22 verses, are alphabetically arranged, according to the letters of the Hebrew alphabet; the third chapter of 66 verses, mostly consisting of one clause, is singularly arranged, every third verse beginning with the Hebrew alphabet in alphabetical order - a letter for every three verses; the fifth chapter contains 22 verses, but is not arranged as the others.

These lamentations originally constituted one book with the prophecy of Jeremiah, but their importance demands an examination apart. vGENERAL DIVISIONS.

1.-Jerusalem's utter desolation. Lamentations 1:1-22 2.-The Lord the author of Jerusalem's desolation. Lamentations 2:1-22.

3.-The prophet identifying himself with the miseries and afflictions of God's people. Lamentations 3:1-66 4.-The Lord as having judged His people and will judge their enemies is before the mind of the prophet.

Lamentations 4:1-22 5.-The Lord's tenderness, compassion, and unchangeableness are appealed to in confidence. Lamentations 5:1-22 vNOTE. The Chaldean were a "bitter and hasty" people; and Zedekiah - who had sworn by Jehovah to be a true and faithful vassal of the mighty heathen monarch, Nebuchadnezzar - certainly stirred up the slumbering passions of the Babylonian.

Relying upon Egypt's help, Zedekiah despised the name of Jehovah by whom he had sworn, and threw off his allegiance to Nebuchadnezzar. The Chaldean commenced the siege of Jerusalem in the ninth year of Zedekiah's reign (2 Kings 25:1). The defense was a bold and protracted one. Egypt, the only hope of the despairing people, did march an army to the relief, which compelled Nebuchadnezzar to raise the siege, but the respite was but of short duration (Jeremiah 37:1-21.), and the siege was renewed with increased vigor. The city was completely invested on all sides. Even then, had the king and nobles accepted the counsels of Jeremiah and gone out, submitting themselves to the clemency of the Babylonian, the city and people would have been spared (Jeremiah 38:2); but, alas! the word of Jehovah was set at naught, and the weeping prophet committed to the filthy dungeons of Jerusalem. Soon, however, famine and pestilence desolated the city, and the besiegers making a breach in the walls, the invaders poured into the doomed city, wreaking their vengeance on the truly miserable and infatuated people. No mercy was shown. The streets of Jerusalem ran with blood, and her sanctuary courts were polluted with the slain of her people. Neither youth, beauty, age, or sex, moved the heart or arrested the relentless arm of the Chaldean. The city was taken after a siege of about eighteen months (Jeremiah 39:1-2). The king and princes vainly attempted to escape. They were captured, and Zedekiah's sons cruelly slain before him; and, by a refinement of cruelty, made the last object he ever beheld. His eyes were then put out, and he was taken, heavily fettered, to Babylon, where he lingered in prison till his death. Upwards of threescore of the nobles and chief men were cruelly massacred at Riblah. A month after the capture of the city (compare 2 Kings 25:3. with 2 Kings 25:8), the captain of the Chaldean army burned the temple and the palaces, and laid the whole city in ruins. The desolation was complete; hence these mournful elegies.

## 043 Ezekiel: 595 B.C. - 48 Chapters and 1273 Verses

---

Ezekiel: 595 B.C. - 48 Chapters and 1273 Verses Of the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, two were priests, namely, Jeremiah and Ezekiel, who with Daniel were for a considerable time contemporary. Those three were pre-eminently the prophets of the captivity; Jeremiah ministering amongst the poor left in the land after the final capture of Jerusalem, and afterward continuing his mission amongst them in Egypt; Ezekiel prophesied in Mesopotamia amongst the "dispersed of Judah" located there by the Babylonian conqueror, where also considerable numbers of the "outcasts of Israel" had been transported at an earlier time by the Assyrians; while Daniel who was of the seed royal of Judah, exercised his prophetic ministry in the court of the Gentiles. Thus the witness of the Lord and His testimony to His people were most complete. Of the personal history of Isaiah we know nothing; of Ezekiel very little; of Daniel we know a good deal; of Jeremiah much of personal biography and of his inner and outer life is revealed to us, but this is so presented as to form an integral part of his mission, being remarkably interwoven with his prophecies. Of the style of these prophets we may also speak, for be it carefully noted that the Spirit of God takes up the human mind in all its varied peculiarities, occupies it with Himself, and uses the individual man in revealing and publishing the truths of divine revelation; thus the masterly mind of Paul is used in writing the Epistle to the Romans, the most orderly and powerfully written of all the Pauline epistles, and one which has engaged the scholarly attainments and trained intellect of the Christian through all ages; while on the other hand the loving heart of John is as surely reflected in the writings bearing his name, and which have been the source of consolation to the spiritual and godly ever since they were penned. We would, however, take this opportunity of pressing upon all, that while a cultivated mind and scholarly attainments have their due place (and surely we are much indebted to the critical labors of scholars in settling the text of Scripture, and in helping much as to the framework of the truth), yet the Holy Spirit is the alone power by which the mind of God can be understood and received (1 Con 2:11-16); the Corinthians were naturally a learned people, but spiritually only babes. The truth is, that individual character, style, and peculiarity, is in exact keeping with the fullest inspiration. Jeremiah, to whom we have more than once referred, is an illustration of what is strictly human, with what is as strictly divine; thus the oft recurring expression: "Thus saith the Lord" establishing the truths of inspiration and Divine authority is in perfect accord with the human element, so markedly manifested in the book of the prophet Jeremiah. The style of Isaiah is stately and grand; his rich, full and commanding descriptive powers are finely illustrated in describing the glory of Jerusalem in Isaiah 60:1-22 of his prophecy; Jeremiah is tender, sensitive, solemn, and pungent in his appeals to the conscience. The tears and utterances of the prophet afford a striking example of the combination of fearless exposure of sin and its condemnation, solemn dealing with the conscience, with intense love and feeling for the people. Ezekiel is full of imagery, symbol, and representation, thus his prophecies afford abundant material for the seer of the New Testament in the writing of the Revelation. The style is vigorous, forcible, and rapid. "The holy energy, indignant zeal for God, and the moral authority of the prophet in reproofing Israel are strikingly apparent" Daniel writes as the historian. The precision and exactness of details as in Daniel 11:1-45,

combined with the comprehensive narration of the Gentile - past, present, and future, as in Dan 2:-7., has made this book invaluable to the historian and prophetic student. The characteristic and broad features of the empires which successively assumed the sovereignty of the world are wonderfully compressed into a very few words (Daniel 7:4-8), and which many pages of the learned historians fail to convey with equal exactness.

Ezekiel was carried captive to Babylon at the close of the brief reign, of but three months, of Jehoiachin (or Jeconiah); the second to last king of Judah. The principal people of the land, besides the treasures of the temple and the wealth of the king's house, were embraced in this second recorded captivity (2 Kings 24:1-20); seven years previously Jehoiakim, with Daniel and other members of the royal family and a part of the temple vessels, had been deported to the Babylonian court. The third captivity (2 Kings 25:1-30), eleven years after the second, completed the ruin of Judah. Ezekiel with his family resided at Tel Abib, on the banks of the Chebar, a considerable distance from the metropolis of the Chaldean empire. Ezekiel's forced exile lasted 27 years (Ezekiel 29:17) at least, but we are not safe in affirming that he wore the prophetic mantle more than 22 years, as it was in the fifth year of Jehoiachin's captivity that he began to prophesy (Ezekiel 1:2). Our prophet seems to have been held in high repute amongst his exiled countrymen, and his house a meeting-place for the elders of Israel and heads of the people (Ezekiel 8:1; Ezekiel 14:1; Ezekiel 21:1-32, etc.), who assembled to hear the words of the Lord from the burning and eloquent lips of the prophet. The desolation of all Israel being now complete, the whole nation is generally embraced in these prophecies. In the book we have a good deal as to Israel's ecclesiastical future, which might be expected from the combination of priestly service and prophetic ministry in the introduction. The future settlement of the tribes in the land, in equal and parallel bands, across the country from east to west, with numerous interesting details bearing upon Israel's millennial position, is also given us. (Ezekiel 48:1-35)

There is no direct reference in the book either to Christ's first advent in grace or to His second in glory<sup>1</sup> - the gap between these epochs is filled up by the circumstances detailed in the book of Daniel. Another interesting circumstance may here be noted, namely, that the title "Son of Man," applied to the prophet above 100 times, is also used in the book of Daniel twice, and the blessed Lord, in the days of His flesh, applied it to Himself 60 times or thereby. Our prophet also speaks of Noah, who preached righteousness; of Daniel, who suffered for righteousness; and of Job, whose righteousness withered in presence of the Divine glory (Ezekiel 14:14). The departure of the "glory" from the temple, then from the city (Ezekiel 1:1-28; Ezekiel 2:1-10; Ezekiel 3:1-27; Ezekiel 4:1-17; Ezekiel 5:1-17; Ezekiel 6:1-14; Ezekiel 7:1-27; Ezekiel 8:1-18; Ezekiel 9:1-11; Ezekiel 10:1-22), and its return to the millennial temple (Ezekiel 43:1-27) are graphically and vividly portrayed. The future temple will be built according to Divine pattern and measurement (Ezekiel 40:1-49; Ezekiel 41:1-26; Ezekiel 42:1-20); the long-deserted throne of Judah will also be occupied by a lineal descendant of David's house, termed in the closing chapters of the book "the Prince." The feasts, ordinances, and sacrifices, commemorative of Christ's work and Israel's glorious deliverance, will be reinstated according to the new covenant made with the people - hence Pentecost, which has already received its fulfillment in the calling of the church, will be omitted. The new birth will be absolutely needful for Israel's introduction into millennial blessing, while of course it is indispensable to Divine favor now. Compare Ezekiel 36:25-27, with John 3:3-12.

vGENERAL DIVISIONS.

1. -A series of chronologically arranged prophecies bearing upon the impending Chaldean invasion, the destruction of Jerusalem, the scattering of the people, and utter ruin of all Israel. This division closes with the destruction of Jerusalem. Ezekiel 1:1-28; Ezekiel 2:1-10; Ezekiel 3:1-27; Ezekiel 4:1-17; Ezekiel 5:1-17; Ezekiel 6:1-14; Ezekiel 7:1-27; Ezekiel 8:1-18; Ezekiel 9:1-11; Ezekiel 10:1-22; Ezekiel 11:1-25; Ezekiel 12:1-28; Ezekiel 13:1-23; Ezekiel 14:1-23; Ezekiel 15:1-8; Ezekiel 16:1-63; Ezekiel 17:1-24; Ezekiel 18:1-32; Ezekiel 19:1-14; Ezekiel 20:1-49; Ezekiel 21:1-32; Ezekiel 22:1-31; Ezekiel 23:1-49; Ezekiel 24:1-27

2.-Judgment of the nations who participated in or rejoiced in the ruin of Judah. There are seven nations (a symbolic number signifying completeness) pointed out as the objects of Divine judgment, and who rejoiced or aided in the destruction of Jerusalem and scattering of her people, namely, Ammon, Moab, Edom, Philistia (Ezekiel 25:1-17.), nations bordering upon Immanuel's land; then Tire (Ezek. 19:26-28:) and Zidon (Ezekiel 28:20-23), the great commercial centers; and, lastly, Egypt (Eze 29:-21.), to which latter, judgments of the most unsparing kind are dealt out. Eze 25:-17.

3. -Judgment upon Israel; upon Gog and her allies in the closing days, with promises of future restoration and blessing of all Israel. Gog is judged after the commencement of the kingdom reign. Eze 33:-33.

4.-The millennial temple and its services; the throne and the people established securely in the land. Ezekiel 40:1-49; Ezekiel 41:1-26; Ezekiel 42:1-20; Ezekiel 43:1-27; Ezekiel 44:1-31; Ezekiel 45:1-25; Ezekiel 46:1-24; Ezekiel 47:1-23; Ezekiel 48:1-35. vNOTE. Who is Gog and Magog of Ezekiel 38:1-23; Ezekiel 39:1-29? We believe the reference is to the last prince or autocrat of all the Russias: Magog, or ancient Scythia, is his land. Russia will be the great antagonist and leader of the powers north and east of Palestine in the coming future for Israel. The attack described in these chapters will be after the Lord has come, and at the introduction of the millennial era. The sentence, "O, Gog, the chief Prince of Mesech and Tubal," is rendered by the Septuagint, "O, Gog, prince of Rosh," 1: e. Russia. This is further confirmed by the naming of the former European and present Asiatic capitals of the empire. Moscow and Tobolsk. Gog and Magog in this book, therefore, refer to the Russian people and land; but in the Apocalypse (Revelation 20:8) the expression must be understood symbolically.

## 044 Daniel: 607 B.C. - 12 Chapters and 357 Verses

---

### Daniel: 607 B.C. - 12 Chapters and 357 Verses

We have a good deal of personal history and biography in the Prophets Jeremiah and Daniel, but so interwoven in the texture of their prophecies as to form an integral part of their prophetic utterances. Daniel was of the seed royal of Judah, and was taken to Babylon when very young - probably 14 or 15 years old. There seems to have been an invasion of Judea, at least of Jerusalem, in the third year of the reign of Jehoiakim, the third to last, king of Judah (compare Daniel 1:1-2 with 2 Kings 24:1), when part of the temple treasures were removed, and the King, Princes, and members of the royal family were taken captive to Babylon. This first attack upon Jerusalem took place nearly 20 years before the final sack of the city. Daniel, therefore, must have spent the greater part of his life in the Court of the Chaldeans, as he survived that dynasty, for we find him prophesying in the third year of Cyrus, King of Persia (Daniel 10:1). The consideration of these circumstances tends to give great weight to the confession of his own and the nation's sins (Daniel 9:1-27.), for personally he could not have been a sharer, at least to any great extent, of the national guilt.

God did not leave Himself without ample testimony, even to the people whom, in the exercise of righteousness, He had driven from their city, country, and temple. Jeremiah, as we have already seen, prophesied amongst the poor left by the conqueror in the land. Ezekiel spake "the word of the Lord" amongst the captives settled in Mesopotamia, while Daniel interpreted the dreams of Nebuchadnezzar, and revealed the visions granted to himself, in the immediate region and center of Gentile royalty itself. Thus all were left without excuse, both the conqueror and the conquered.

Attention may here be called to the interesting circumstance that the writing from Daniel 2:4 till the close of Daniel 7:1-28 is in the Syriac or Aramean language, and as that portion of our Prophet divinely sketches the rise, progress, and end of Gentile power, the Babylonians and Assyrians - the two powers used in the captivity of all Israel - had in their own language the mind of God upon that committed to them, the grant of sovereign authority in the world. In this book of Gentile prophecy, "the times of the Gentiles," which historically commence with the removal of the throne and glory of God from Jerusalem, and the transference of governmental power from Judah to Nebuchadnezzar (the head of gold), are briefly sketched until the entire setting aside of Gentile rule, and the introduction of the world-kingdom of the Son of Man. The revival of the fourth or Latin Empire of the West in a ten-kingdom form, and its connection with apostate Israel in the last days of Gentile supremacy, are leading features of this prophecy. Certainly the distribution of the Empire into ten kingdoms, having a central and directly controlling head, has never taken place; yet it is clear from Daniel 2:1-49 and Daniel 7:1-28 that such will be its character at the close of this age. This new and hitherto unknown feature necessarily calls for the revival of the Empire; and indeed we know from Revelation 17:1-18, that its future revival by Satanic energy awaits fulfillment. It may simplify this important point if we direct, for fuller consideration by the reader, the four following conditions ascribed to the Roman Empire. "The beast that thou sawest was" - that is,

its Imperial form as it existed in John's day -"and is not,"- that is, it has no present political existence -"and shall ascend out of the bottomless pit,"- that is, its future revival by direct Satanic energy -"and go into perdition,"- that is, its terrible end will be utter, awful ruin (Revelation 17:8). The ten kingdoms and the beast, or fourth imperial power, will be found in direct conflict with the Lamb and His heavenly saints (Revelation 17:12-14) in that awful crisis which will usher in the Kingdom of Christ. Daniel alone of the prophets and the Apocalypse occupy the field covered by "the times of the Gentiles." The nations, headed by the Assyrian and Gog, express their hatred to the Jews as a people; while the nations of the West, comprised in the empire of or headed by the beast or "little horn" of Daniel 7:1-28, express their hatred to the Lamb, while politically favoring the apostate nation, then returned to her land, having received the "Antichrist." Isaiah, and the prophets generally, treat of the political enemies of restored Judah and Israel, while Daniel and the Revelation treat specially of the last phase of the fourth empire, and its relation to the Jews (subject of the prophet) and to the Lamb (object of the apostle). The political history of the four great empires is given us in Daniel 2:1-49; Daniel 7:1-28; the former chapter symbolizing them as metals, and the latter chapter as beasts. First, the Babylonian power, as "head of gold," highest and purest character of governmental power, and "lion," the majesty of that power. Second, the Persian empire, as "arms and breast of silver," inferior character of power to the former, being lodged in the hereditary nobles of the empire, and binding even the sovereign, and "bear," the grasp it maintained upon its conquered and numerous dependencies. Third, the Grecian Empire, as "belly and thighs of brass," lower character of power still, being practically in the generals and officers of the army, and "leopard," the almost marvelous celerity by which Alexander accomplished his extensive conquests. Fourth, the Roman Empire, as "legs and feet of iron and clay," the constitutional forms of monarchical government, and "fourth beast," its extensive and cruel absorption into the empire of near and distant kingdoms and states. The "little horn" of Daniel 7:1-28. is the great Gentile leader in the West; the "little horn" of Daniel 8:1-27. is the distinguished leader in the East. They are distinct personages. The seventy weeks or 490 years, date from the commission granted to Nehemiah (Nehemiah 2:1-20) to restore Jerusalem. The last seven of these years have yet to run. They will commence after the Temple is rebuilt and Jewish worship reinstated, which of course supposes the Jews restored to their land (Daniel 9:27). Daniel 11:1-35 records the conflicts between the kings of the North (Syria) and South (Egypt) - Palestine, the object of contention by both powers, lying between. From Daniel 11:36 to the end the history is distinctly future. The previous part of the chapter has been historically fulfilled, but its typical bearing upon the coming crisis must not be overlooked. To do so is to make the prophetic word of "private interpretation." 2 Peter 1:20-21.

Daniel 12:11 is that referred to by our Lord in His great prophetic discourse on Mount Olivet (Matthew 24:15). Its future application is evident from the Lord's use of it in that chapter speaking of it to be fulfilled.

#### GENERAL DIVISIONS.

1.-The dreams of Nebuchadnezzar and their interpretation by Daniel, unfolding the history of Gentile power from its rise till its close. Daniel 1:1-21; Daniel 2:1-49; Daniel 3:1-30; Daniel 4:1-37; Daniel 5:1-31; Daniel 6:1-28.

2.-The visions of Daniel, and the connection of the Grecian (Daniel 8:1-27; Daniel 9:1-27; Daniel 10:1-21; Daniel 11:1-45) and Roman Empires with Daniel's people - the Jews in their latter-day history. Daniel 7:1-28; Daniel 8:1-27; Daniel 9:1-27; Daniel 10:1-21; Daniel 11:1-45; Daniel 12:1-13. vNOTES.

Daniel 2:1-49 -The great image represents Gentile authority or government. The gold represents the Babylonian empire. The silver represents the Persian empire. The brass represents the Grecian empire. The iron and clay represent constitutional governments. The stone out of the mountain represents Christ in judgment.

Daniel 7:1-28 -The four beasts represent the four universal empires. The lion represents Babylon. The bear represents Persia. The leopard represents Greece. The four wings represents the fourfold partition of Alexander's empire. The fourth beast represents Rome. The ten horns represents the ten kings of the Roman empire. The little horn represents the personal head of the empire.

"Till the thrones were cast down," read "till the thrones were placed or set up."

Daniel 8:1-27 -The ram with two horns represents the Medo-Persian empire. The goat from the west represents Alexander the Macedonian. The great horn was broken - Alexander's empire was broken up on his death.

"Four notable ones" represents the fourfold division of the empire.

Little horn (Daniel 8:9) represents Antiochus the Syrian king.

Daniel 11:1-45 -The first 33 verses record past fulfillment; from verse 36 to the end, the application is yet future. The days of Daniel and the Apocalypse are literal, and apply to the time of the end. Horns signify kings beasts, empires; and heads, the governing powers.

## 045 Hosea: 785 B.C. - 14 Chapters and 197 Verses

---

Hosea: 785 B.C. - 14 Chapters and 197 Verses This prophet lived and exercised his ministry during one of the darkest periods of Israel's history - a period extending through the reign of several sovereigns (Hosea 1:1). He was contemporary, or at least partly so, with the prophets Isaiah, Micah, Joel, and Amos. The kingdom of Israel (or ten tribes) was rapidly drawing to its end. Idolatry, murder, and usurpation were crimes exceedingly prevalent in Israel during the reigns of the kings noted in Hosea 1:1-11; and the Assyrians were becoming as troublesome to the ten-tribed kingdom by their repeated invasions, as the Babylonians subsequently to the house of Judah. Hosea, Amos, and Jonah prophesied when Assyria was in the very zenith of its glory. Our prophet anticipates the ruin of Israel by the Assyrian, as later the ruin of Judah by the Babylonian. "He is filled with the afflictions and the guilt of Israel as a whole, and more than any other of the twelve shorter prophets breaks forth into passionate and renewed grief over the people." For about 60 years Hosea energetically warned of sure and coming judgments upon Israel, upon Judah, and also upon the whole nation as such, but omits all prophetic mention of the Gentiles either for blessing or for judgment. There are many exceedingly bright predictions of Israel's glorious future, such as in Hosea 2:14-23. Ephraim, or the ten tribes, and Samaria, the capital, are particularly specified as the objects of Divine judgment. The quotations of Paul and Peter from this book are extremely interesting. The Gentile Apostle (Romans 9:25-26) quotes Hosea 1:10, and applies it to vindicate God's sovereign call of the Gentiles to grace and blessing, while the Jewish Apostle (1 Peter 2:10) quotes Hosea 2:23, in proof that the believing Jewish remnant in his day entered into blessing alone by the sovereign call and choice of God. vGENERAL DIVISIONS.

1.-The dispensational ways and dealings of God with His earthly people set forth under striking prophetic symbols. Hos 1:-3.

2.-Moral appeals to the conscience of the nation as a whole, to Israel and to Judah severally, in view of their sins. Hos 5:-14.

## 046 Joel: 800 B.C. - 3 Chapters and 73 Verses

---

Joel: 800 B.C. - 3 Chapters and 73 Verses In considering the prophecies of Joel, the son of Pethuel, we must do so entirely from an internal examination of their contents, as we have no historical data to aid us in their study. That he was one of the earliest of the Judah prophets is generally allowed, although it would be difficult to fix the precise time when he uttered "the word of the Lord." The silence of Scripture should teach us as distinctly as its utterances.

Judah and Jerusalem and the state of things then existing; famine and a terrible incursion of locusts and other insects who devastated the whole country, forms the text on which the prophet enlarges and announces the coming day of Jehovah, not upon Judah only, but upon all the earth. Joel for "vividness and power of description is not surpassed by any of the prophets." What an elegant account is furnished of the triumphant Assyrian army through the land of Immanuel (Joel 2:1-32.), and which, undoubtedly, in its fullness extends to the future crisis when the land will be invaded and Jerusalem besieged more than once by the then representative of Assyria, the first, as she will be the last of Israel's enemies. This book is one of judgment - of Jehovah's judgment upon all nations. In and around Jerusalem, wrath to the uttermost will fall upon the Gentiles (Joel 3:1-21). The signs and wonders referred to by Joel precede the day of the Lord (Joel 2:30-31); but the blessings - especially the distinguished one of the Holy Ghost poured out on Israel - will be after the day has set in. Peter, in his great Pentecostal discourse (Acts 2:16-21), quotes part of the prophecy of Joel, not in proof of fulfillment, but as showing that the extraordinary effusion of the Spirit and striking results were in perfect accord or agreement with what the prophet testified. Joel's prophecy yet awaits fulfillment.

"More than half the short prophecy of Joel contains a wonderfully fine and vigorous description of a flight of locusts, and the devastation they occasion. There is not in all literature a description of any like subject comparable to this; and if, in our happy exemption from such visitations, we have been incapable of appreciating the serious nature of a calamity occasioned by mere insects, we have only to listen to the solemn tones in which the prophet speaks of it as a national judgment, calling for acts of public mourning and humiliation, to be satisfied that the visitation from locusts is among the most awful dispensations which a land can sustain. The present is indeed the standard Scripture passage on the subject."

One who has personally witnessed the march of these terrible insects thus writes:—"Riding up a hill, I found the whole surface, as it were, animated and rolling down the declivity. There were millions of young locusts, not yet able to jump, looking like a mass of semi-fluid mortar. On another occasion a flight of locusts did considerable injury, and disappeared. But they laid their eggs; and after a while the news arrived that these were hatched and the young ones on their march. They were without wings, and about the size of full-grown grasshoppers. The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches and kindled fires, and beat and burned to death heaps upon heaps; but the effect was utterly useless. Wave after wave rolled up the mountainside, and poured over rocks, walls, ditches, and hedges - those

behind covering up and bridging over the masses already killed." vGENERAL DIVISIONS.

1.-An appeal to the nation, grounded on present calamity, but in view of the period of public and governmental judgment, known as "the day of the Lord." Joel 1:1-20

2.-The day of Jehovah upon Judah, also with intimation of future spiritual blessing upon all flesh, of which Pentecost was a distinct and blessed pledge. Joel 2:1-32

3.-The mighty gathering of the nations; the Gentiles summoned; they gather in the Holy Land to feel the strength of Jehovah's arm in awful judgment; then Judah abides in Jerusalem from generation to generation. Joel 3:1-21

## 047 Amos: 787 B.C. - 9 Chapters and 146 Verses

---

Amos: 787 B.C. - 9 Chapters and 146 Verses This was one of the earliest of the prophets, and contemporary with Hosea. The latter, however, confines his predictions to the ancient people only; whereas our prophet denounces judgment upon the surrounding nations, as well as upon Israel and Judah. The date of the prophecy - "two years before the earthquake" (Amos 1:1), which happened in the long reign of Uzziah, king of Judah - is regarded as an important epoch in the prophetic writings. We have no account of this earthquake - the fact only being recorded; but it must have been a truly dreadful calamity, as the terror inspired and hasty flight of the people from the awful catastrophe are symbolic to some extent of the flight of the Jews for shelter into the miraculously-opened valley on the yet future occasion of the Lord's descent from heaven to Mount Olivet for the deliverance of His earthly people (Zechariah 14:5).

Amos prophesied in the country of Israel, and chiefly in Bethel, the southern seat of idolatry in that land (1 Kings 12:1-33; 1 Kings 13:1-34). He seems, however, to have been a Jew residing in Tekoa, a small town south-east of Bethlehem, and from thence Divinely called to prophesy in midst of Israel. The prophet's account of himself is told with charming simplicity. Amaziah, the apostate priest of Bethel, as well as all Israel (Amos 7:10-15), was so troubled by the plain, outspoken threatenings of judgment upon king and people, that the monarch was appealed to, and the apostate priest forced to own the true and Divine character and mission of the prophet; he said unto Amos, "O, thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there." The reply of Amos is striking for its very simplicity: "I was no prophet, neither was I a prophet's son; but I was an herdman (or shepherd) and a gatherer of sycamore fruit; and the LORD took me as I followed the flock, and the LORD said unto me: Go, prophesy unto My people, Israel." This pastoral prophet, therefore, has judgment as the great burden of his prophecy. The hypocrisy and wickedness of Israel are specially pointed out. Stephen, in Acts 7:1-60, and James, in Acts 15:1-41, quote from this prophet. Israel's blessed future, as in all the prophetic writings, is also unfolded, and expressed chiefly in symbols drawn from the quiet occupations of a pastoral life.

These prophecies of unsparing judgment upon Damascus, Syria, Gaza, Philistia, Tire, Ammon, Moab, also upon Judah and Israel (Amos 1:1-15; Amos 2:1-16), were in measure fulfilled upon the nations bordering on Immanuel's land by the splendid victories and successes of Jeroboam II., who restored to Israel something of her ancient glory (2 Kings 14:23-29), and also Judah's magnificent conquests over the adjoining nations under Uzziah (2 Chronicles 26:6-15). But these judgments were only an earnest or pledge on Jehovah's part of future retribution upon the troublers of His people.

Israel is threatened with "captivity beyond Damascus," and this after her guilt had been forcibly expressed and proved from the time of her departure out of Egypt. The captivity of the ten tribes to Assyria, and of the two tribes to Babylon, vindicated this Word of Jehovah (Amos 5:1-27.). The last five verses of the prophecy are peculiarly rich and full in their anticipations of Israel's future

blessedness under the sway of their Messiah. vGENERAL DIVISIONS.

1.-Judgment denounced upon various states, nations, and cities, including Israel and Judah. Amos 1:1-15; Amos 2:1-16.

2.-Idolatry and other wickednesses of Israel (or ten tribes) pointed out, and their captivity to Assyria predicted. Amos 3:1-15; Amos 4:1-13; Amos 5:1-27; Amos 6:1-14.

3.-Symbolic visions of judgment upon all Israel, with promises of future restoration and blessing. Amos 7:1-17; Amos 8:1-14; Amos 9:1-15. vNOTE.

Jewish tradition asserts that our prophet was badly used by the apostate priest Amaziah, on his refusal to leave the land of Israel for Judah, and, further, that the priest's son completed the work of his father by driving a nail into the prophet's temple, whose friends then removed him in a dying condition to his native place, where he died, and was buried in the sepulcher of his fathers, but, as we have already observed, this is merely tradition.

## 048 Obadiah: 587 B.C. - 21 Verses

---

Obadiah: 587 B.C. - 21 Verses TWENTY-ONE VERSES.

This, shortest of all the prophetic writings in the Old Testament, announces the doom of the Lord upon Edom, the land possessed by the descendants of Esau - Jacob's brother. Edom will be utterly destroyed in the future deliverance of Judah, and her judgment will be executed by the victorious hosts of Jehovah - the Jewish people (Ezekiel 25:14; Isaiah 11:4). The pride and arrogance of the Edomites, secure in their mountain fastnesses and rocky dwellings, is the subject of Obadiah 1:3-4; their destruction would be full and entire, and their friends and confederates would aid in their unsparing doom (Obadiah 1:5-7); their wisdom in allying themselves with the successful invaders of Judah, would be baffled and all, yea, individually they would be cut off by slaughter (Obadiah 1:8-9). Language could not be conceived more precise or definite intimating judgment which would clear the land of the Edomites, and utterly exterminate the whole race and house of Esau, than is supplied in Obadiah 1:18; only be it remembered that this final judgment is yet future, that the people against whom the Lord hath indignation forever is not extinct; they will reappear in the closing days, as will all the nations in their representatives. To man, nations and peoples referred to in that important and early chapter, Genesis 10:1-32, have entirely passed off the scene, but not so to God. All collective and individual responsibility has to be answered for in the future; on this earth all the nations who have played their part, will come up in the closing days in their descendants or representatives, and will have meted out to them the judgment due. The land and possessions of Edom and of the Philistines and Canaanites will yet be fully occupied by restored Israel (Obadiah 1:19-20); the blessed and glorious conclusion of all is stated in Obadiah 1:21; the world-kingdom of Christ will secure righteousness, power, and glory. The ground of these judgments upon Edom, the ancient and bitter enemy of Israel, is given us in the touching Obadiah 1:10-14, in which God rehearses the doings of Esau to His beloved people. It is a serious thing to meddle with the saints of God; they are as the apple of His eye. To do them a wrong is to enter into a controversy with God Himself; to do them a blessing is to merit His hearty commendation.

Esau, the brother of Jacob, thus in a certain external relationship to God began his history by profanely despising the God of blessing (Hebrews 12:16-17), and in the course of his descendants we see manifested the most inveterate hatred to Israel. They actively assisted the Babylonians in their attacks upon Jerusalem, seizing the property of the Jews, cutting off their retreat from the city and delivering up those whom they captured, besides proudly rejoicing over the distress of the people and desolation of the city. The Psalmist thus prays: "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof" (Psalms 137:7). Edom is also prominent in the scenes of the last days, being first named in the wicked confederacy of the nations purposing to cut off the very remembrance of Israel from the earth (Psalms 83:4-18). The land of Edom will also witness to the Lord's vengeance upon the nations; there they will assemble and there be utterly destroyed - Isaiah 34:1-17 - giving us the details. Edom's desolation will be "perpetual," even as she had a "perpetual" hatred to Israel (Ezekiel 35:1-15).

It is interesting to note in reference to Jacob and Esau (Romans 9:13) that the Lord's call of and love to Jacob are fully expressed in the first book of Scripture, but "Esau have I hated" in the last book of Old Testament Scripture - that is the race descended from Jacob's twin brother had fully developed their character, ways, and doings before God records His hatred of them. vNOTE.

Mr. Kelly in his Lectures Introductory to the Study of the Minor Prophets, remarks: "What has been employed to prove a late date is invalid, from forgetting that the prophetic vision presents things future, as already seen. For present time with a prophet is when a prophecy is accomplished, not when it is given. I believe he (Obadiah) was early, not late."

## 049 Jonah: 862 B.C. - 4 Chapters and 48 Verses

---

### Jonah: 862 B.C. - 4 Chapters and 48 Verses

Jonah was the son of Amittai, of Gath-hepher in Galilee. It was probably because of the Gentile mission to which Jonah was separated that led the ecclesiastical heads of Israel in Christ's day to a convenient forgetfulness that a prophet had arisen out of Galilee (John 7:52). This book is one of the earliest among the prophetic writings. We may not be able to determine with certainty that Jonah was contemporary with Elisha, the prophet of grace to guilty Israel; but we are safe in affirming that he must have nearly succeeded him. This we gather in an incidental way from 2 Kings 14:25, in which we are told that Jeroboam II recovered from the Syrians certain territory bordering on the Mediterranean, formerly belonging to Israel. This was in accordance with a prediction uttered by Jonah some time before.

Jonah's unwillingness to undertake the mission of judgment to the great Gentile metropolis, reminds us of Peter's unwillingness to bear a message of grace to the Gentiles in his day (Acts 10:1-48; Acts 11:1-30). Both the prophet and the apostle were thoroughly Jewish, and both had to be taught the lesson (and we through them) that God is sovereign in His actions, and that when it pleaseth Him to go out of the ordinary ways and channels in the exercise of a wisdom altogether His own, neither saint nor servant must say unto Him "What doest thou?" The mission of the prophet Jonah was certainly an extraordinary one. Assyria was at that time the mistress of the world, and Nineveh, her proud, wicked, and exceedingly strong and large city, was to be destroyed in 40 days, which would, of course, involve the destruction of the empire. Such was the Divine threat. But when God threatens, it is with a view to repentance. The king to the meanest of his subjects humbled themselves before God; proclaimed a fast; cried mightily to God and turned from their wickedness. On the repentance of the people, God graciously turned from His purpose, and Nineveh was spared for about a century and a half, when Nahum was commissioned to announce its total destruction. God's ways with the Ninevites afford us valuable insight into His public and governmental dealings. The personal history of the prophet too - which occupies the greater part of the book - is exceedingly instructive to the servant of the grace and glory of God. Jonah's disappointment at the sparing of the city and people of Nineveh, because his credit as a prophet was at stake, is a lesson worth pondering by all serving the master. Jonah, away from God, was the source of trouble to all in the ship; on his account, Jehovah caused a "mighty tempest in the sea," and the destruction of the poor ignorant Gentile mariners was imminent. This will be remarkably verified in the coming crisis. The Jew will be the occasion of judgment to the Gentiles in the latter days of their history. "The Eastern Question" will have to be solved and settled in connection with Judah's land and people (Zechariah 14:1-21); and while, in the first place, the Jew will be the occasion of judgment to the nations, when received into Divine favor and blessing, she will become the source and channel of universal blessing, "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Jonah is also in some respects a type of the blessed Lord,

first in death, then in resurrection, and then, as now, in testimony to the world (compare Jonah 2:1-10 with Matthew 12:39-41) vGENERAL DIVISIONS.

1.-The Divine commission to destroy Nineveh. The prophet, instead of going eastward to execute the Divine command, went westward to flee from the presence of the Lord. Jonah turns from himself in the fish's belly to the Lord, saying, "Salvation is of the Lord." Jonah 1:1-17; Jonah 2:1-10.

2.-The second commission to destroy the city. The people's repentance and the prophet's great disappointment at the exceeding grace of God in averting the threatened judgment, because his word apparently comes to naught, and his credit as a prophet seriously imperiled. Jonah 3:1-10; Jonah 4:1-11. vNOTE.

What is the moral value to the Christian in discussing the capabilities of existing aquatic animals of swallowing a man? The pen of Divine inspiration has written these words: " Now the Lord had PREPARED a great fish to swallow up Jonah " Whether by immediate creation or by an existing species we are not informed, but surely the word of the Lord is enough, and as if to rebuke the daring unbelief of this century, Jesus Himself reaffirms the statement of the fact (Matthew 12:40).

## 050 Micah: 750 B.C. - 7 Chapters and 105 Verses

---

### Micah: 750 B.C. - 7 Chapters and 105 Verses

Micah is termed "the Morasthite," from Moresheth-Gath, a town of Judea. He was one of the early prophets, being contemporary with Isaiah, who, like our prophet, looks forward to Israel's external enemy in the closing days - the Assyrian. Hosea and Amos were also contemporary prophets. His predictions were continued through the reigns of three of Judah's kings, and had special reference to the capitals of the two kingdoms, Samaria and Jerusalem (Micah 1:1). The whole nation is sometimes spoken of as Jacob (what the people were by nature), and at other times as Israel (what the people were by grace).

We have a prediction of Micah's referred to in Jeremiah (Jeremiah 26:18). Other instances of a similar kind might be adduced, as Jonah in 2 Kings 14:25, showing how each part of the Word of God is bound up with the other, and that if Divine authority is denied for any book, you must for all, for the Word of God is one whole; one mind pervades the blessed volume, and "the Scripture cannot be broken." This unity of design is further illustrated by comparing the beautiful millennial scene of Micah 4:1-3 with Isaiah 2:2-4. Other points of resemblance might be adduced between these prophets, both in the subjects and style of treatment. Isaiah, of course, is wide and comprehensive, much more so than any of his prophetic brethren.

Jerusalem, being specially named as the object of Divine judgment, necessarily involved the nation of which it was the center. The same thing is true of Samaria, capital city of the ten-tribed kingdom of Israel. The world, too, comes in to share the judgment in connection with Israel, for Jehovah "cometh forth out of His place;" judgment is His strange work. The intimation of a glorious future for the nation of Jehovah's choice, as also for the world at large, is very full, and strongly, and beautifully expressed. "The Assyrian," so largely treated of in the prophets, especially Isaiah (Isaiah 10:1-34; Isaiah 28:1-29; Isaiah 30:1-33, etc.), comes in here for special notice. The first oppressor of Israel and her last, will again enter Judea after the people have been restored, but will be opposed by Christ, then returned to the land. The Assyrian will be hopelessly destroyed, and Christ will become the peace of restored and happy Israel.

Earlier Scripture had pointed out the suffering and reigning Messiah as descended from Abraham, from Judah (the royal tribe), and from David (the royal house); but another link in the chain of Messianic prediction was needed, and this Micah 5:2 supplies. The birth-place of our Lord is here named, and it was this Scripture that the priests and scribes referred to in proof of our blessed Lord's human genealogy (Matthew 2:4-6). The prophetic announcement of judgment upon the religious capital of Judah, and the proud capital of Israel - Jerusalem and Samaria - have been fulfilled with remarkable exactness (Micah 1:6; Micah 3:12). Samaria has been more than once termed by the sublimest of the prophets, "the crown of pride" (Isaiah 28:1-29). Where is the city that reared its head in pride and glory above the surrounding towns and villages? She is gathered in HEAPS! The broken columns, stones, and ornaments composing the city have been hurled down the mountain on which it stood, and discovered "the foundations thereof."

Zion was to "be plowed as a field." The plow was literally passed over the site of the city after its destruction under Titus, by the Roman general, Turnus Rufus, who did so under orders received from Rome. This ancient custom was meant to express the utter degradation of the conquered city. vGENERAL DIVISIONS.

1.-Jehovah's summons to the people and earth. Expostulations and threatenings followed by promises securing the triumph of all Israel. Micah 1:1-16; Micah 2:1-13.

2.-Jehovah's summons to the heads and princes of Israel. In this section the predictions of future blessing are unequalled in the prophetic word. Mic 3:-5.

3.-Jehovah's summons to the mountains and foundations of the earth. God's controversy with the people and the iniquity owned. Micah 6:1-16; Micah 7:1-20.

## 051 Nahum: 713 B.C. - 3 Chapters and 37 Verses

---

Nahum: 713 B.C. - 3 Chapters and 37 Verses Of Nahum nothing is known, save that he was from Elkosh, a Galilean town.

"The burden of Nineveh" is the subject of the prophecy. When the prophet wrote these predictions, there was not the least probability of Nineveh's downfall. Assyria exercised a proud and arrogant sovereignty over the surrounding nations, and was then planning the conquest and subjugation of Judah (Nahum 1:11). Nineveh's repentance under the preaching of Jonah about 150 years previously had been genuine, but neither lasting nor deep; now the Lord announces His purpose to destroy it utterly, giving no space for repentance. But what an unspeakable comfort to remember amidst scenes of desolating judgment, that "the LORD is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" (Nahum 1:7).

Nineveh was a city of extraordinary strength and size. Jonah calls it "an exceeding great city of three days' journey;" it was one well fitted from its natural position, and the strength and skill of its fortifications to defy almost any invading force. Its walls were said to have been a hundred feet high, with fifteen hundred strong towers. But strong and mighty as the city and empire was, utter ruin was decreed, the proud and "bloody city" must fall, and the insolent and haughty Sennacherib be taught that Jehovah will "make his grave" when in the very zenith of his power. The pride, cruelty, and idolatry of the city are wonderfully and graphically portrayed, but we cease to wonder, as we reflect that the pen of inspiration traced these burning words.

She is ironically invited to prepare herself for a lengthened siege, to strengthen her walls and bulwarks, and victual the great city (Nahum 3:14). The surprise and alarm on the capture of the city is powerfully and graphically told.

Babylon was destroyed by the Persians, who diverted the famous river Euphrates, which flowed through the city into other channels; they then entered by the bed of the river through the two-leaved gates of brass which had been carelessly left open. Assyria too would be destroyed, partly by water, for "the gates of the rivers shall be opened" (Nahum 2:6), and by fire (Nahum 3:13-15); like Babylon, too, her gates would be opened, affording a passage for the enemy (Nahum 3:13); while the sword and captivity would effectually dispose of her numerous and wealthy population. The total and immediate ruin of the city of Nineveh having been decreed by God, little wonder need be felt that these predictions having been fulfilled to the very letter, the site of the city was for centuries unknown, till the discoveries in recent years of the travelers Botta, Layard, and others, have revealed the utter ruin, and placed before the eyes of the skeptical nineteenth century memorials of the awful judgment which befell the "bloody city" of Nineveh. No doubt Nahum 1:11 looks forward to the coming crisis, when "the Assyrian" or "King of the North," will come upon the scene as the representative of ancient Assyria, and play one of the most important parts in that awful time. "The antichrist" is a totally different person. Judah will be remembered in mercy in the future Assyrian destruction (Nahum 1:14-15).  
vGENERAL DIVISIONS.

1.-Jehovah's power in judgment with mercy and blessing for Judah. Nahum 1:1-15 2.-The "Doom of the bloody city," with particulars of its siege. Nahum 2:1-13; Nahum 3:1-19.

NOTE. In the destruction of Babylon and Nineveh, the respective capitals of the Chaldean and Assyrian kingdoms, there are strong points of resemblance; but there is also marked contrast. The besiegers of Babylon entered the city through the almost dry bed of the river, which had been diverted from its usual course, but in the case of the latter city, the waters of the Tigris overflowed its banks and poured into the doomed city. The proud monarch retired to his palace and set it on fire, and thus perished, after sustaining a siege of about two years. The charcoal and burnt wood were plentifully found by the excavators in the ruins of Nineveh - which will never again rear its head (Nahum 3:19). Assyria, however, without its capital, will share millennial blessedness (Isaiah 19:1-25).

## 052 Habakkuk: 626 B.C. - 3 Chapters and 56 Verses

---

Habakkuk: 626 B.C. - 3 Chapters and 56 Verses Of the personal history, or even parentage, of this prophet Scripture is silent. He must have lived and prophesied some time before the ruin of Judah, or even its first invasion by the Babylonians, as he foretells the triumph of the Chaldeans - "that hasty and bitter nation"-over Immanuel's land and people. Nahum announced the destruction of the Assyrians who destroyed the Kingdom of Israel, so our prophet proclaims the utter ruin of the Chaldeans, who in turn destroyed the Kingdom of Judah. We have not so much the historical treated of in this book; the moral element prevails. As to the subject matter of the prophecy, it is easily apprehended. The complete overthrow of the Kingdom of Judah and captivity of her princes, rulers, and people by the Chaldeans - whose warlike prowess and justly celebrated cavalry are described in language terse and beautiful - with the utter destruction of Judah's conquerors and glorious intimations of latter-day blessing for Israel, are the themes of which Habakkuk treats. The character of the Chaldean monarchy as hasty, bitter, avaricious, violent, terrible, dreadful, proud, swift in conquest, fierce as the evening wolves, imperious, idolatrous, treacherous, the instrument of Jehovah's vengeance upon Judah and the nations, is described in poetic and powerful terms in Habakkuk 1:6-17. The spiritual exercises of the prophet and his identification with the people in their sin and with the future remnant of Israel (in this like Christ) turning to Jehovah and hoping in His mercy are weighty and precious instruction. O for more heart to thoroughly identify oneself with the afflictions and trials of God's people - to watch and wait for the coming in of God in power and grace into the circumstances!

Luke (Acts 13:41) quotes Habakkuk 1:5, and Paul applies Habakkuk 2:4 three times: (1) Romans 1:17; (2) Galatians 3:11; (3) Hebrews 10:38. These quotations in their connections are exceedingly interesting. The word "selah" meaning to "pause" occurs three times in the third chapter, occurring also about seventy times in the book of Psalms; that chapter also supplies other points of resemblance to the book of Psalms.

"In the small compass of this book may be found, as in a compendium, all the glories and excellencies of prophetic poetry. Nothing can be more magnificent and sublime than the Divine hymn which terminates his prophecy - nothing more terrible than his threats - nothing more biting than his scorn - nothing more sweet and safe than his consolations." Again, "it were difficult to find words to set forth adequately the exalted claims and peculiar merits of this high minstrel of grief and joy, of desolateness and hope, of scorn and tenderness."

It will be observed that in Habakkuk 2:1-20 there are five woes with which the Chaldeans are taunted by the various nations and peoples so cruelly oppressed by the great Babylonian power; and further, this chapter supplies the answer to the perplexed spirit of the prophet, as shown in the previous one, especially from Habakkuk 2:12-17. The Chaldeans, instead of accomplishing the judgment of God - as a mission to which she was Divinely designated - maintained a haughty independence of God, and mocked its vengeance upon Judah in proud self-will Jehovah is righteous in taking vengeance upon the destroyers of His people as these woe-stanzas indicate,

which are as follows:- The first woe (Habakkuk 2:6-8), greed and cruelty of the Chaldeans. The second woe (Habakkuk 2:9-11), covetousness and self-exaltation of the Chaldeans. The third woe (Habakkuk 2:12-14), blood the foundation of the civil power of the Chaldeans. The fourth woe (Habakkuk 2:15-17), corruption and violence of the Chaldeans. The fifth woe (Habakkuk 2:19-20), idolatry of the Chaldeans. vGENERAL DIVISIONS.

1.-The prophet troubled in contemplating the judgment of Judah by the Chaldeans who in turn are judged. Habakkuk 1:1-17

2.-The prophet in faith waits upon God for a solution of that which troubles his heart, and is informed that the Chaldeans will be judged because of their sins. Habakkuk 2:1-20 3.-The prophet turns to Jehovah for the revival of His work; for joy and salvation too. Habakkuk 3:1-19

## 053 Zephaniah: 630 B.C. - 3 Chapters and 53 Verses

---

Zephaniah: 630 B.C. - 3 Chapters and 53 Verses The pedigree of this prophet is given with more than usual care; his ancestry for four generations is named, as also the period of his prophecy - the reign of the godly reformer, Josiah (Zephaniah 1:1). It is important to note that Zephaniah, Jeremiah, and Habakkuk, who predicted the Chaldean destruction of Jerusalem, and who prophesied during and after the reign of Josiah, omit all reference to the reformation effected by that pious king; for important as that work undoubtedly was, yet its results were neither permanent nor deep. Upon the death of the king both the succeeding prince and people lapsed into the wickedness of their fathers, and the nation became tributary to Egypt. Hence God, who knoweth the end from the beginning, passes over in silence the work of Josiah in clearing the kingdom of wickedness and idolatry.

It has been frequently remarked, and indeed it is self evident, that the book of Jeremiah is both moral and historical in treating of Judah's coming doom, and further, that our prophet, while occupied with the same event, does so historically; while Habakkuk, also writing of the same Judean epoch does so more as the moralist. Thus Zephaniah takes up the historical side of Jeremiah, and Habakkuk the moral side. The references to preceding written prophecies as Isaiah, Amos, and Joel, are pretty numerous in so short a prophecy. The harmony and entire agreement in the prophetic books of the Old Testament are well worth a while's consideration, as evidencing that one Divine mind and purpose characterize all Scripture. The great themes of all the prophets are iniquity, judgment and glory, and Zephaniah descants on these subjects, especially the latter. In the main the burden of his prophecy is the "great day of the Lord," the day of Jehovah's anger - an expression common to all the prophets, and signifying the future period of judgment which will succeed the translation of the church to heaven. It is therefore pre-eminently a book of judgment, but glory triumphs in the end. The judgments predicted by this prophet are not only general and universal in their range and extent, but are also minute and particular - none escape. All creation trembles when Jehovah awakes for judgment, but glory triumphs in the end; and perhaps there is not a finer expression of Jehovah's delight and joy in Zion within the blessed compass of revelation, than is furnished by our prophet:-"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zephaniah 3:16-17).

Thy land and people, O Immanuel, will yet be the object of Thy joy and the rest of Thy love.  
vGENERAL DIVISIONS.

1.-The whole land of Judah is doomed to utter wasting and destruction; Jerusalem, the center of iniquity, will be thoroughly searched by judgment - none shall escape. Zephaniah 1:1-18

2.-A remnant are exhorted to seek the Lord, so that they may be hid in the day of Jehovah's anger, for all the near and distant nations will endure the wrath of the Lord. Zephaniah 2:1-15 3.-Judah's awful corrupt condition, but her latter-day blessing most glorious. Zephaniah 3:1-20 vNOTES.

TABLE OF REFERENCES.

Zephaniah 1:7

with

Isaiah 34:6.

Zephaniah 1:13

with

Amos 5:2.

Zephaniah 1:14-16

With

Joel 2:1-2.

Zephaniah 2:13-15.

With

Isaiah 34:13-15.

"Chemarims" (Zephaniah 1:4), elsewhere translated "Idolatrous priests"

(2 Kings 23:5).

## 054 Haggai: 520 B.C. - 2 Chapters and 38 Verses

---

### Haggai: 520 B.C. - 2 Chapters and 38 Verses

There are five books dealing with the returned remnants to Jerusalem and Judea. Two are mainly historical, namely, Nehemiah and Ezra; the former treating of the civil condition of things, while the latter is occupied with the ecclesiastical state of the people. The three closing books of the Old Testament, sometimes termed "Prophets of the Restoration," prophesied in midst of these returned Jews, but in view of their utter and complete failure and ruin, uttering predictions not of judgment only, but, blessed be God! rich also in anticipations of that blessed future awaiting Israel and the earth, when after every testimony committed to man, and every steward and witness for God has proved a signal failure; when after a full and lengthened trial of the "first man," the kingdom and glory will be established in power in the hands of the "Second man." These times of blessing are nigh at hand. The prophets Haggai and Zechariah (Ezra 5:1) were commissioned to encourage the people to recommence the building of the temple, which had been interrupted for a number of years by the assiduous efforts of the Samaritans, who succeeded in getting a decree from the Persian King - Artaxerxes, forbidding the work (Ezra 4:1-24). Our prophet, therefore, abounds in reproofs, warnings and encouragements. Under the faithful and energetic ministry of these two prophets, the work of the temple which had been interrupted for about 14 years, was quickly resumed and finished. During that long interval, the people displayed a remarkable zeal for their own interests, planting, house-building, and the like, but were utterly regardless of Jehovah's things indolently and carelessly saying:-"The time is not come that the Lord's house should be built." The energetic remonstrances of the prophets named, Haggai especially, prevailed, and the people commenced building before Darius reversed the decree of Artaxerxes (Ezra 4:1-24), and granting another confirming the commandment of Cyrus, given 21 years before, and which had been so much in the people's favor (Ezra 6:1-22); this is to be noted as showing that Jehovah was working for and His blessing resting upon the people; His presence too was with them (Haggai 1:13). Thus the unalterable laws of the Medes and Persians, which bound even the monarchs themselves to obedience (Daniel 6:15), are changed according to the Divine pleasure. "The glory of this latter house," Haggai 2:9, reads "the latter glory of this house." Paul beautifully and powerfully comments on Haggai 2:6-7, in his Epistle to the Hebrews, Hebrews 12:25-29. The book contains four messages, in each case termed "The word of the Lord." These charges from Jehovah to the people were all delivered in the second year of Darius, and within the brief period of four months. The five post-captivity books may be thus briefly regarded:-

**vBOOKS OF THE JEWISH RESTORATION.**

1. Ezra, who unfolds the ecclesiastical state of things.
2. Nehemiah, who depicts the civil condition.
3. Haggai, the prophet of encouragement.
4. Zechariah, the prophet of the future.

5. Malachi, the prophet of the people's moral condition.

" Thus saith the LORD of hosts, Consider your ways." May writer and reader lay the exhortation to heart. vGENERAL DIVISIONS.

1.-Sharp and solemn reproof as to the people's indifference to the Lord's interests; the gracious effect produced. Haggai 1:1-15, or message one.

2.-Exceedingly cheering and encouraging, and withal, beautifully prophetic of latter-day glory connected with the Temple. Haggai 2:1-9, or message two.

3.-A solemn call to the people to consider their ways. Haggai 2:10-19, or message three.

4.-Jehovah will overturn and destroy the kingdoms and might of the earth, but will also remember His chosen. Haggai 2:20-23, or message four.

## 055 Zechariah: 520 B.C. - 14 Chapters and 211 Verses

---

Zechariah: 520 B.C. - 14 Chapters and 211 Verses The two prophets, Haggai and Zechariah, were for a time contemporary - fellow-laborers among the restored of Judah (Ezra 5:1). The former prophet, however, was called to the exercise of his ministry two months earlier than his colleague (compare Zechariah 1:1 with Haggai 1:1). Of Haggai we know nothing, not even his father's name, as he is simply styled "Haggai the prophet;" but of Zechariah, we are informed of his father's and grandfather's name, and further learn from Nehemiah 12:4 and Ezra 5:1 that he was of priestly descent, as were also Jeremiah, Ezekiel, and Ezra. Zechariah began his prophetic ministry in the eighth month of the second year of Darius Hystaspes (Zechariah 1:1), and continued prophesying for more than two years at least (Zechariah 7:10). The accuracy with which these dates are given, even to the day of the month as well as the year, is to be noted, as they conclusively signify God's recognition of the then Gentile Imperial Power and of the consequent degradation of His people. Of the three prophets of the Restoration, Malachi unfolds the moral corruption of the people; Haggai warns, reproveth, and encourages the remnant, promising Jehovah's presence and blessing, even although under Gentile dominion; but our prophet widens and enlarges his sphere of testimony, and shows the relation of and connection of Judah especially to the Gentile Powers in their judgment, and then as received to favor subordinately to the Jews. Jerusalem as a city, and Judah as a people, are in the fore-front of these prophecies, with the future relations of both to the Gentile Powers of the last days. The details of the closing hours of Jewish unbelief are numerous and interesting, and the miraculous signs and physical facts connected with the Lord's descent from heaven to Mount Olivet should possess intense interest to the student of prophecy (Zechariah 14:1-21.). In the first six chapters we have eight visions seen on the same night (Zechariah 1:7-8). The first vision represents the three empires which succeeded the Babylonian; it having passed away at the time of these prophecies. The earth was at rest under the yoke of the first of the three-the Persian power (Zechariah 1:8-11). The second vision represents the four empires and their final destruction after their scattering and destruction of Judah (Zechariah 1:19-21). The third vision represents the measuring of Jerusalem, thus signifying the appropriation of the city and people for Jehovah: the people will return in large numbers from the center, from whence they were anciently universally scattered, namely, Chaldea or the north. Surely Jerusalem is ever before the eyes of Jehovah, for in it He will yet establish His throne and His temple (Zechariah 2:1-13.). The fourth vision represents the nation in the person of Joshua, the high priest, guilty and defiled; but God in the exercise of His sovereign grace pronounces their justification, and accepts them to favor and clothes them with glory (Zechariah 3:1-10.). The fifth vision represents the combined glories of royalty and priesthood centering in Messiah, then returned to Judah (Zechariah 4:1-14.). The sixth vision represents unsparing judgment upon the apostate and wicked part of the nation (Zechariah 5:1-4). The seventh vision represents Babylon as the seat and center of wickedness, civil and ecclesiastical (Zechariah 5:11). The eighth vision represents the providential course of the four great empires; the judgment upon Babylon having in meantime satisfied and vindicated the God of righteousness (Zechariah 6:8); the full execution of Divine judgment upon the Gentile imperial powers will be effected at the coming of the ancient of

days (Daniel 7:1-28). Thus closes this series of visions (Zechariah 6:1-15.). The triumphant entry of Christ as Israel's Prince and King, into the royal city of Jerusalem (Zechariah 9:9, with Matthew 21:5), and Zion strengthened against the power of Greece (Zechariah 9:13) - who will play no unimportant part in the coming Jewish future - are important events in the closing days of Judean history, and introductory to the establishment of Christ's millennial kingdom. Egypt, out of which Israel was redeemed, and Assyria, into which Israel was sent in chastisement (Zechariah 10:10), will yield Jehovah's people at the epoch of their happy deliverance. The brotherhood between Judah and Israel is in meantime broken, and the Messiah of Israel is valued by the nation at thirty pieces of silver (?), while in retributive justice, the antichrist or "idol shepherd," will feed upon the fat and wealth of the land, but judgment will surely overtake him (Zechariah 11:1-17.). Jerusalem will be a burdensome stone and cause of wrath to the peoples besieging it - for Jerusalem, after the return of her people, will be besieged twice by the surrounding nations. Certain judgment will fall on the congregated nations gathering in rage against Judah, while the civil leaders of the returned people, the nation as a whole, as also the greatness and strength of Jerusalem with its inhabitants, will feel the awful stroke. The judgment and then deliverance and blessing of the remnant of Israel (Zechariah 13:8-9) will be followed by the general mourning of the nation in presence of their once pierced Messiah - the king (David), the prophet (Nathan), the priest (Levi), and the people (Shimei or Simeon), with "their wives apart" - that is, individually - will thus all share in the general mourning and confession of national and individual sin (Zechariah 12:1-14.). Idolatry rooted out of the land; Jehovah owning the "Good Shepherd" on the cross as His fellow; the apostate part of the nation cut off, and a third or remnant number purified by judgment and owned as Jehovah's people (Zechariah 13:1-9.). The second and final siege of Jerusalem by the nations north and east of Jerusalem; the descent from heaven of the Lord, accompanied by all His heavenly saints and the miraculous signs and physical changes in and about Jerusalem; the feast of tabernacles kept yearly by the spared nations in Jerusalem, with holiness stamped upon the civil and ecclesiastical polity set up in the City of the Great King, and the utter extermination of the Canaanite closes this interesting book of combined Jewish and Gentile prophecy, which, in its fullest bearing, can only apply at the end of this age (Zechariah 14:1-21.). The quotation in Matthew 27:9-10, and ascribed to Jeremiah, is really from Zechariah 11:13. The difficulty has been explained on the ground that Jeremiah headed the list of prophetic writings as directed by the Jewish doctors, and consequently that any quotation from any Old Testament prophet could thus be ascribed to Jeremiah. The peculiar reference to that prophet in Matthew 16:14, does, in the opinion of many, imply some such arrangement referred to. vGENERAL DIVISIONS.

1-The future blessing of Judah and Jerusalem, with judgment upon the Gentile oppressors of Jehovah's people, closing with the introduction of Messiah's millennial reign as King and Priest upon His Throne - presented in a series of visions. Zec 1:-6.

2.-The moral condition of the people; the relation of the Gentiles to Israel in the future days, with their full and final destruction - a remnant spared and the latter-day glory - Jerusalem being the center. Zec 7:-14. vBRIEF SYNOPSIS OF THE BOOK.

Zechariah 1:1-21. -Jehovah's jealousy for Zion; His return in mercy to Jerusalem and the destruction of the Gentile Empires who had scattered Judah.

Zechariah 2:1-13 -The future establishment of Jerusalem, her glory, prosperity, and joy as chief among the nations; Jehovah in her midst.

Zechariah 3:1-10 -The full justification of the Jewish people pronounced by Jehovah Himself; the guilty and defiled nation represented by Joshua, the High Priest.

Zechariah 4:1-14 -The glories of royalty and priesthood would yet be established in Zion, setting her as chief in blessing on the earth.

Zechariah 5:1-11 -The apostate nation of Israel under the governmental curse of Jehovah; and Babylon regarded as the seat of wickedness on earth.

Zechariah 6:1-15 -Providential government exercised through the four Empires; Christ the branch building the temple and bearing the glory in the future.

Zechariah 7:1-14 -Jehovah's controversy with the priests and people; the returned remnants called to the exercise of practical righteousness.

Zechariah 8:1-23 -Jehovah and the people's future return to Zion and the latter-day glory and blessing of Jerusalem; Jehovah in her midst.

Zechariah 9:1-17 -Historical fulfillment from Alexander's overthrow of Persia till Christ; the early part of the chapter typical of the future.

Zechariah 10:1-12 -Israel gathered from the north and south, Assyria and Egypt, and strengthened by Jehovah Himself.

Zechariah 11:1-17 -The Messiah, all Israel, the Gentile oppressors, the Antichrist (Zechariah 11:15-17), all in special relation to the last days.

Zechariah 12:1-14 -Judgment of the hostile eastern powers; Israel, delivered, mourns in presence of her once crucified Savior.

Zechariah 13:1-9 -Practical cleansing of the people; mass of the nation cut off, and a third or remnant numbered delivered.

Zechariah 14:1-21 -The last gathering of the Gentiles against Jerusalem, and numerous details of the closing days. vNOTE. The triumphal march of the Lord into Jerusalem (Zechariah 9:9); the price at which He was valued (the price of an ox or a slave in the marts of the east), and the use to which the money was applied (Zech. 11:13,22), with the piercing of His blessed side (Zechariah 12:10) - are Messianic predictions fulfilled to the letter.

## 056 Malachi: 397 B.C. - 4 Chapters and 55 Verses

---

Malachi: 397 B.C. - 4 Chapters and 55 Verses Of Malachi, personally, nothing is known; the name signifies "My Messenger" (Malachi 3:1). This last book of the Old Testament closes with a dark and sorrowful picture of the moral condition of the returned captives. As time wore on, the state of the remnant was marked by rapid decline, so that in the days of our prophet a remnant out of it had to be distinguished (Malachi 3:16-18) from the mass which had grown corrupt and wicked. At the time of the prophecy, the people had been once more established in the land, although under Gentile sovereignty and permission; the temple had been rebuilt, a regular and genealogical priesthood, and the great body of Levitical sacrifice and feasts reinstated, but the moral state of all, both priest and people was at the lowest possible ebb. The sight presented by the closing prophet of the Old Testament is a most humbling one. The spirit of zeal for the glory of God and of worship characterized the remnant at the commencement of their return to the city and land of their fathers: here the spirit of unconcern for Jehovah and His interests, of unbelief and scorning, stamp their features upon them at the close. Contempt for all that formerly distinguished them in their early history, is terribly demonstrated in offering to God sacrificial animals expressly prohibited by the Levitical law. What an answer to the grace of Jehovah in thus offering polluted bread, and the blind, lame, and sick, yea, the blemished animals in sacrifice. What a contrast is presented in Malachi 1:11; if they are so utterly indifferent to the grace and glory of Jehovah, He knows how to vindicate His own blessed name, and within the compass of the prophetic word a richer, fuller exposition of the glorious future is not to be found than in those beautiful words: "For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of Hosts." The earnest, lovely, and pleading expostulations of the Lord are received and answered in a high-handed reasoning spirit. Vision and prophecy were to be sealed up till the coming of John the Baptist, the immediate forerunner of Christ and greater prophet than all who had preceded him (Matthew 11:9-11). Elijah too is promised after Christianity and before the day of Jehovah - in the short interval lying between - who will wind up the prophetic testimony of our God. While John the Baptist was "The Messenger" (Malachi 3:1), he was also to faith the Elias to come (Matthew 11:14); on the other hand, Malachi 4:1-6, distinctly declares that Elijah will come to prepare Israel for the day of the Lord; this coming, therefore, is yet future. The opening words of the prophet are quoted by Paul in Romans 9:13; while the closing utterances are again and again referred to in the Gospels. Thus "the Scripture cannot be broken." The Divine inspiration of the whole is attested - repeatedly attested by our Lord, the apostles, and writers of the New Testament. While the prophets and holy men of old spake the "Word of the Lord," their testimony was not their own, but what they spoke and wrote in Jehovah's name was in the power and inspiration of the Spirit of Christ, which was in them (1 Peter 1:10-12). vGENERAL DIVISIONS.

1-The moral insensibility of the people to God and His worship. Malachi 1:1-14 2. -The sin and integrity of the ecclesiastical leaders of Judah. Malachi 2:1-17

3.-Jehovah coming in grace, preceded by His messenger - John the Baptist, with the remnant distinguished. Malachi 3:1-18 4.-Jehovah coming in judgment, preceded by His prophet Elijah. Malachi 4:1-6 vNOTE. The coming of Jesus in grace was heralded by John the Baptist (chap. 3:1). The coming of the Lord in judgment is to be introduced by the ministry of Elijah the prophet (chap. 4:5).

## 057 Guide Notes to the Books of the Old Testament

---

Guide Notes to the Books of the Old Testament vGENESIS contains in germ every truth and subject unfolded in the Word of God. vEXODUS illustrates in grand and impressive types the great truth of Redemption and resulting consequences. vLEVITICUS treats of sacrifice and priesthood, the basis and means of drawing nigh to God. vNUMBERS records the trials, service and wanderings of Israel in the wilderness. vDEUTERONOMY reviews the wilderness and instructs us as to Canaan - ways and conduct. vJOSHUA treats of the wars of Canaan and conquest of and partition of the country. vJUDGES notes the repeated failures of the people with Jehovah's unchangeable faithfulness and grace. vRUTH unfolds in type Israel's future reception on the ground of sovereign grace alone. v1 SAMUEL shows governmental power in the hands of Saul. v2 SAMUEL shows governmental power in the hands of David. v1 KINGS shows governmental power in the hands of Solomon and its subsequent decline. v2 KINGS traces the decline of royal power, especially in the Kingdom of Israel. v1 CHRONICLES shows royal power and glory in David connected with the Throne and the Temple. v2 CHRONICLES traces the decline of royal power, especially in the Kingdom of Judah. vEZRA unfolds the ecclesiastical condition of the returned Jews to Judea. vNEHEMIAH unfolds the civil condition of the returned Jews to Judea. vESTHER reveals the providential care of Jehovah over the mass of His people not returned to Judea. vJOB details the process by which the flesh and human righteousness are withered up - all being according to the disciplinary dealings of God. vTHE BOOK OF PSALMS records the experiences of Christ personally, and in connection with the future remnant of Israel. vPROVERBS is a Divine collection of wise maxims for a righteous walk in the world. vECCLESIASTES. gives the search of the king for happiness, and the result - "All is vanity." vTHE SONG OF SOLOMON unfolds the changing feelings of the bride and the unchanging affection of the bridegroom. vISAIAH is the grandest and most comprehensive of all the prophetic writings. vJEREMIAH is both historical and moral in character, and deals with Israel, Judah, and the nations of the past and future. vTHE LAMENTATIONS depicts the sorrows of a heart breaking itself over the miseries of God's people - Israel. vEZEKIEL unfolds the judgment of Israel by the Chaldean, and reveals latter-day blessing connected with Israel, her land and temple. vDANIEL comprehensively sketches the times of the Gentiles and their latter-day connection with Judah. vHOSEA points out the sins of Israel and Judah; but also their future blessings. vJOEL speaks of the day of the Lord (judgment), afterward the Spirit poured out upon all flesh - Pentecost being a sample. vAMOS declares the iniquities of Israel and the nations; at the close however, glory and blessing for all Israel. vOBADIAH presents a brief and forcible record of Edom's ways and doom vJONAH announces judgment upon Nineveh and its repentance. vMICAH predicts certain judgment upon Jerusalem and Samaria, but full blessing for both in the last days. vNAHUM is the announcement of final judgment upon haughty Nineveh. vHABAKKUK abounds in moral reflections and exercises upon Israel's sorrowful condition and guilty ways. vZEPHANIAH speaks of unsparing judgment upon Jerusalem and the nations - a remnant preserved and blest. vHAGGAI is Divine encouragement to the people to resume the buildings of the temple. vZECHARIAH unfolds the scenes of the last days; Jerusalem being the center of them all. vMALACHI gives a touching record of Jehovah's last pleadings with

His people.

## 058 The Prophets and Prophecy

---

The Prophets and Prophecy The characteristic feature of the Old Testament is God acting in government, while the distinguishing one of the New Testament is God's acting in grace. Now, the platforms on which the dealings of God were displayed, the people and city which formed the center of these Divine dealings, were the nation of Israel and Jerusalem its metropolis. There Jehovah established His throne and set up His temple - the former from whence He governed the whole earth, and the latter designed as a center of blessing for Israel and the nations. But who are the people beloved of God, the object of His eternal choice and love, in whom are displayed so fully the exceeding riches of God's grace? The Church, in which is neither Jew nor Gentile, is the object on which God has been pleased to lavish His rich and sovereign mercy. Through it the manifold wisdom and ways of God will be eternally displayed (Ephesians 3:1-21) vProphecy and Revelation.-To whom, then, does prophecy primarily refer - to Israel or the Church? We believe the answer to this important question lies at the root of the various contradictory systems of prophecy, and gives definiteness and interest to the prophetic future, besides affording an easy solution of numerous passages which are usually twisted to suit the purpose of the commentator. Now, were the distinction between the terms prophecy and revelation and the persons to whom they apply understood, the student would have at his command the key to the understanding of a large portion of the Word of God. Prophecy has the Jews as a people, Palestine as a country, and Jerusalem as a city in the fore-front. But the Jewish people being "set in the midst of the nations and countries" (Ezekiel 5:5), the center of Jehovah's government of the earth and the source of blessing to the world, necessarily embrace the earth and nations as part of the sphere where the dealings of God are displayed. Prophecy, then, regards the earth, the Jews as a people being prominent, and then subordinately the nations. Thus, then, we have the Jews first, then the Gentiles as the subjects of prophecy. But the Church in which there is neither Jew nor Gentile (Galatians 3:28), but the fruit of the baptism of the Spirit - Jew and Gentile forming one body, a heavenly people united to the glorified Man in the heavens, and whose character, prospects, and hopes are heavenly - is outside the sphere to which prophecy strictly applies. Hence the Church is not named in the Old Testament, nor is she the subject of prophecy at all. We have, of course, saved persons in the Old Testament Scriptures, but not one body, this latter needed the death of Jesus (John 11:52) and the work of the Spirit to accomplish (1 Corinthians 12:12). The Church as Christ's body was a mystery till revealed by Paul (Ephesians 3:1-21). Revelation as clearly connects itself with the Church as prophecy does with the Jews. The Resurrection (1 Corinthians 15:51), Translation (1. Thess. 4:15), Unity (Ephesians 3:3), and the standing ordinance of the Church - the Lord's Supper (1 Corinthians 11:23) - are all subjects of revelation, because they concern a heavenly people - heavenly as to title and character (1 Corinthians 15:48-49). It may surprise the reader, but the remark will bear the most searching inquiry, that no prophecy in the Old or New Testaments directly concerns the Church. vThe Function of the Prophet.-A prophet is one who speaks in the name and by the authority of another; thus Aaron, the spokesman of Moses to Pharaoh, is termed a prophet (Exodus 7:1); so also is Abraham, as in measure possessing the mind of God (Genesis 20:7). Both the terms - prophet and prophecy - are used in the Scriptures

with a breadth and largeness of thought just like God, while as unlike the contracted theology of man.

Thus the 288 sacred musicians of the temple (1 Chronicles 25:1-7), and the heathen poet of Crete (Titus 1:12), as well as Miriam (Exodus 15:20-21), and the four daughters of Philip the evangelist (Acts 21:9) - all prophesied. Prophecy in its large and extended meaning is the unfolding of God's mind, and in this respect it differs from the teacher, that while teaching is the unfolding of the written word, prophesying is the means by which God speaks to the conscience of man (1 Corinthians 14:1-40). The woman of Samaria termed Jesus a prophet, because He had unfolded her life's history and dealt with her conscience (John 4:19). The High Priest stood as the head and representative of the nation before God, thus, Aaron in his robes of glory and beauty (Exodus 28:1-43), and Joshua clad in filthy garments (Zechariah 3:1-10) respectively represented the people before Jehovah - the former as to the acceptance of the people, and the latter as to the guilt and consequent justification of the nation before God. The prophet on the other hand was the bearer of a Divine message - "God spake - by the prophets" (Hebrews 1:1). As representing Jehovah, and speaking in the power and majesty of His name, they uttered their standing formula "Thus saith the Lord," at once the expression of their holy mission and secret of the power and veneration with which the men and their utterances were regarded in Israel. The more ancient title of the prophet was that of "Seer," for "he that is now called a prophet was before time called a Seer" (1 Samuel 9:9). Possibly the latter differed from the former in this respect, that visions of God were opened to the gaze of the Seer, while the word of the Lord was as truly characteristic of the prophet (2 Chronicles 9:29). vThe Unwritten Period of Prophecy. - Prophecy as an institution permanently established in Israel dates from the call of Samuel (Acts 3:24). From Israel's settlement in Canaan under Joshua till the judgeship of Samuel - 450 years (Acts 13:20), we have only three direct notices of prophetic ministry (Judges 6:8; Judges 14:4; 1 Samuel 2:27); again, from Samuel, the first of the long line of prophets (which closed with John the Baptist), till the days of Uzziah, a period of about 300 years, we have no written prophecy. We would style that era the historical period, as the following abridged list from the books of Kings and Chronicles will show. v

HISTORICAL WRITINGS.

1. "The book of the Acts of Solomon."
2. "The book of the Chronicles of the Kings of Judah."
3. "The book of the Chronicles of the Kings of Israel."
4. "The book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer."
5. "The book of Shemaiah the prophet."
6. "The story of the prophet Iddo."
7. "The book of John, the son of Hanani."
8. "The story of the book of the Kings," etc. From the period named therefore we have the spoken word of Jehovah, but in order that a permanent record of the Divine word and will be preserved, that word must be written. vThe Written Period of Prophecy.- Probably the whole of the 16 books - prophetic books - were written within a period of four centuries; again, from Malachi till John the Baptist, which ended the prophetic line, till resumed by the future ministry of Elijah (Malachi 4:5-6),

we have an interregnum of about four centuries. When Isaiah began to prophesy, the kingdom of Israel was rapidly drawing to a close, and ere the prophet died (Jewish tradition reports that he was sawn asunder with a wooden saw, so as to protract his sufferings), Judah had been invaded by the allied kings of Israel and Syria; also by Sennacherib the mighty Assyrian, and threatened besides with captivity in Babylon. Israel, too, had her cities and towns all depopulated by the Assyrians. Thus the grave circumstances under which the prophetic word was uttered and then written, gave occasion for the display of the most marked interpositions, and furnished the historical basis on which God mirrored forth His purpose to deliver and bless His people in the last days. We have then, in those writings, both the moral and strictly prophetic elements abounding. The book of the prophet Jeremiah is an example of this double character of Divine teaching and instruction. The prophetic lamp burned with unusual brilliancy during this the darkest period of Israel's history. The prophets, so to speak, turned their backs upon Israel's past, and directed the gaze of the faithful to the glorious future. How fittingly, therefore, that these predictions of future blessedness should have been written! How solemnizing also, that here we have penned by the unerring Spirit of inspiration the judgments which will descend upon Israel and the nations, introductory to the era of blessing! The four centuries occupied in writing these 16 books, were at once the darkest on man's side, while the brightest on God's side.

Classification of Prophetic Books. ■ These 16 books are divided in to four greater and 12 minor prophets. This arrangement is solely in view of the relative size of the books, and not at all a question of the moral value of one book more than another. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. Here we have what so many regard as a truth of almost vital importance, strict chronological sequence. We confess, however, that in the Bible, which has always a moral end in view, we fail to see that chronological order has such a place as it has in the systems of men. When God gives a date, He means us to learn from it, but when He withholds a date we ought equally to learn. The silence of Scripture is to be respected as well as its written utterances.

Isaiah properly heads the prophetic writings as being the most comprehensive of any of the books; it is the only one which describes the whole circle of the Divine thoughts and purposes respecting Israel. Then Jeremiah follows with the last pleadings of love over the guilty people before they are finally banished to Babylon, and with the remnant in the land spared by the conquerer. Next we have Ezekiel on the banks of the Chebar prophesying among the early captives deported to Chaldea. What striking and impressive symbols God used in instructing His prophets, and by which they in turn taught the people! Look at that basket of summer fruit (Amos 8:1-2) intimating that Israel's summer was gone, and a winter of judgment was rapidly nearing. Again, see Ahijah, the Shilonite, rending his mantle into twelve pieces, and giving ten of these to Jeroboam. What more significant action of the rending of the united kingdom and the setting up of the kingdom of Israel under Jeroboam its first king? But Ezekiel, in energetic word and action, far outstrips any of his prophetic brethren. Are the miniature representation of the siege of Jerusalem (Ezekiel 4:1-17.), or the eating of the prophetic roll (Ezekiel 3:1-27), mysterious symbols too dark to be understood? If we have Ezekiel amongst the mass of the people in the land of their captivity and exile, we have Daniel amongst the more select class - the court of the Gentiles. Daniel covers that long phase of Israel's sorrowful history, termed "the times of the Gentiles."

Coming now to the minor prophets, we will make the last successful invasion by Babylon and the capture of Jerusalem the break. In past Jewish history no more important historical event has

happened than the destruction of Jerusalem by Nebuchadnezzar, and the captivity of the people. The government of the earth then passed from the Jew to the Gentile, and the throne was set up in Babylon instead of Jerusalem. It was, indeed, a step fraught with the gravest consequences to man - both Jew and Gentile. Before the ruin of Judah, we have Hosea, Joel, Amos, and Micah who was contemporary with Isaiah, Habakkuk, and lastly, Zephaniah, who prophesied on the very eve of the subversion of the kingdom of Judah - six prophets in all.

After the captivity, we have the prophets Haggai, Zechariah, and Malachi-the ministry of the two former abounding in precious encouragement to the remnant people, while the latter depicts the moral corruption of all classes - priests and people.

There is yet a third and special class of prophets whose mission was to announce judgment upon the Gentile portion of the world; these are Jonah, Nahum, and Obadiah. Chronologically, Jonah precedes Nahum by nearly a century and a-half. Both these prophets announce the sure judgment of God upon the proud and haughty city of Nineveh - type of the world in its pride and haughty independence of God. Jonah, however, develops the public ways of God with nations - the threatened judgment was stayed on the repentance of the people. Obadiah reveals the overthrow and complete destruction of every hostile power opposed to Jehovah and His people. If Assyria represents the world in its pride, Edom represents it in its hatred to God and His people; and of this latter power Obadiah treats. vSketch of the Prophetic Future.-The following epitome of the intensely interesting future awaiting Israel and the world is an abstract from the author's pamphlet entitled "The Eastern Question, and what the Bible says about Coming Events:"

Let us now very briefly take a glance at the coming situation. The blessed Lord is calling His "friends" around Himself, making known to us "all things" that He has heard of His Father (John 15:5). First carefully note that at any moment of time, unrevealed in the Scriptures of truth, and quite independent of political changes in the east or elsewhere, the translation of the saints to meet the Lord in the "air" may take place. My reader, if you are a believer on the Lord Jesus Christ, the blessed One who suffered may come now, ere you finish the reading of this paper, and fetch you to Himself. Would you be glad to see Him? Are your loins girded, your lamp trimmed, and your light burning? After the Church's removal to heaven, and after Canaan's separation from Turkey, Palestine will again come into prominence. The complete independence of Egypt will be secured, and a kingdom equally distinct established by Russian power and influence will occupy the territory north of Palestine. The Roman empire will be revived in a ten-kingdom form (Daniel 7:1-28; Revelation 13:1-18; Revelation 17:1-18). The prophetic references to Rome show the empire distributed into ten kingdoms, while her unity and integrity as a whole are secured by the "little horn" of Daniel 7:1-28 These phases of the empire are not yet matter of history, and they are indispensable requisites for the fulfillment of the prophecies of Daniel and the Apocalypse. When the empire was broken up, its unity was gone. Prophecy demands a strong, compact, and united empire; this Satan will effect as accomplishing the purposes of God: "The beast shall ascend out of the bottomless pit " (Revelation 17:9). The Antichrist or Man of Sin will be settled as a king in Jerusalem (Daniel 11:36), and will act in concert with the head of the fourth empire (Revelation 13:12-17). The Jews will have been restored to their land through the aid of a seafaring nation, and for political purposes (Isaiah 18:1-7). When restored they will accept the false Messiah as their king, and, through their civil and religious leaders, make a seven years' covenant - Daniel's last or 70th week - with the Roman prince (Daniel 9:27; Isaiah 28:14-15). The unholy compact will not

stand, for 's spite of the help and protection afforded by the western powers, that is Europe under the headship of Rome, God will bring against His deeply guilty and apostate people the Assyrian or King of the North, who will be as a rod in Jehovah's hand in the scourging of the guilty nation; at the close of the Lord's indignation against Israel a remnant will have learned to "stay upon the Lord, the Holy One of Israel, in truth" (Isaiah 10:20). Further, the Roman Prince or little horn of Daniel 7:1-28 will break the agreement formed with the people, which guaranteed safety from their bitter enemy - the King of the North or Assyrian (Isaiah 28:15) - and gave them a seven years' freedom and quietness to worship and sacrifice to the God of their Fathers (Daniel 9:27). Antichrist, aided by his chief, the head of the revived empire, will force idolatry upon Christendom (Revelation 13:1-18) and on the people of Judea (Daniel 11:36-39). The attempt to connect the temple with idol worship in the midst of Daniel's future and unfulfilled week of seven years, and to suspend the daily and other sacrifices (Daniel 9:27) will be resisted by the God-fearing remnant of Judah, whose experiences, prayers, songs, confessions, and trials are detailed at length in the book of Psalms and in the Prophets. The refusal of this remnant to worship "the beast" (Revelation 13:15) lets loose the rage and malice of Antichrist against these holy sufferers. Idolatry or death is the awful alternative. Many, forewarned by the Savior, will flee when they "shall see the abomination (idol) of desolation... stand in the holy place." When a certain idol (for such is the meaning of abomination as used in Scripture, 1 Kings 11:5-7) is set up in a prominent part of the temple, it is to be regarded as a signal for instant flight (Matthew 24:15-20, with Daniel 12:1).

Thus the Jews will be doubly oppressed in these days - first, by the Antichrist in the land, their great ecclesiastical oppressor; and secondly, by the Assyrian, their great political oppressor, who will come against them, enter their palaces, tread down the people as mire in the streets, capture Jerusalem, leading many into captivity, and committing the most frightful atrocities upon the inhabitants. This double oppression will continue three years and a-half, immediately after which the Lord Jesus will descend from heaven with all His heavenly saints, stand upon Mount Olivet - whose geographical position is so accurately described, that it cannot but be taken as a literal statement - and deliver His earthly people. Jerusalem will be besieged in the coming crisis more than once (Zechariah 12:1-14; Zechariah 14:1-21); the last assault upon the city will not be a successful one. The personal intervention of Christ on behalf of His people, at the critical moment, when they are about to fall a prey to their foes, is marked by signs of a striking and miraculous character. The Mount of Olives, when touched by the feet of the Son of God will cleave in two; thus a great gap or valley will be formed, into which the remnant at least will flee for safety. The Lord will Himself thus close the great Eastern - or Jewish - Question in a baptism of blood, Judah assisting in the work. Israel's place on the earth can only be made good by grace reigning through righteous judgment, both upon themselves and also upon those who burden themselves with Jewish matters. The nations of the west are not directly involved in this awful struggle at Jerusalem. The Emperor of the west, with his ten vassal kings, will be rather the friend and would-be protector of restored Judah, politically. The peoples composing the Roman earth, if not those of a wider area, will express their hatred to Christ Himself. A solemn future and a terrible end are set before these lands of Christendom (Revelation 17:14; Revelation 19:11-21). The Gentiles north and east of Palestine are those outside the Roman Empire, and are the nations to be gathered against Jerusalem (Zechariah 12:1-14; Zechariah 14:1-21). The doom of the nations is regulated according to their guilt; thus the northern and eastern peoples are destroyed in a special manner, Israel assisting in the work of judgment. Greece also will figure in the closing scenes, and

take part in the coming struggle, but will be most thoroughly vanquished by the sons of Zion (Zechariah 9:13). The apostate nations of the west will rise against the Lamb and His heavenly saints, and, accordingly, they have a terrible doom meted out to them (Revelation 19:1-21). The three chief agents of Satan's power and wickedness in these awful times are cast into the lake of fire. (1) The Beast, head of the apostate civil power, under whose representative Christ was crucified. (2) "The false prophet," - "Antichrist," - "Man of Sin," - the second beast of Revelation 13:11. These two, namely the Beast and False Prophet - the heads of the civil and ecclesiastical apostasies, and acting in concert - are united in the same doom; "these both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20). (3) The Assyrian, Israel's determined foe in the coming days (Isaiah 30:31-33). The prophet of visions (Ezekiel 38:1-23; Ezekiel 39:1-29) tells us of Persia, Ethiopia, and many other nations, coming down under the leadership of Gog "like a cloud to cover the land." The apparently defenseless state of Judea; its numerous and thriving villages, having neither walls, bars, nor gates, seem to offer an easy prey to the neighboring nations, while the world's wealth, then centralized in Jerusalem, will awaken the cupidity of these powers (Ezekiel 38:10-13). To plunder and destroy are the objects of this mighty confederation (see also Isaiah 33:1-24, which also refers to Gog's attack). Alas! little do they dream that Jehovah hath girded Zion with strength, and that the keeper of Israel neither slumbers nor sleeps. The Lord Jesus Christ is there - Israel's glory and defense, and His and their enemies only reach the Judean mountains to find a grave, and their wealth to swell the treasures already gathered in Immanuel's land (Ezekiel 39:1-29.). The chosen leader of this expedition against restored Israel is Gog. But who is Gog? The answer is at hand. The reference is to the vast and growing power of Russia - the outcome of the warlike Slavonic tribes of ancient origin, descended from Japheth, eldest son of Noah (Genesis 10:2). The capital cities of European and Asiatic Russia are named in the first verses of the two chapters. "Meshech" (Moscow), formerly the seat of government of European-Russia, and "Tubal" (Tobolsk), chief city of Siberia, are not only thus early designated, but Russia itself is distinctly named and that, too, centuries before she was known as such. The words in the beginning of our chapters "the chief Prince of Meshech and Tubal" - should read, "Prince of Rosh, Meshec, and Tubal." Such is the reading in the Greek version of the Old Testament, so largely quoted from and referred to by our Lord and the New Testament writers. Thus Russia - and were it still doubted, the naming of her chief cities, will surely establish the fact - is clearly pointed out in the Scriptures of truth centuries before she, as such, was known; a certain proof of the futurity of this remarkable prophecy. Gog is a symbolic term for the head of all the Russias; Magog, also symbolic, is his land. Now let us read Ezekiel 38:17, "Thus saith the Lord God: Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" This being said of Gog, emperor of all the Russias, has led many to suppose that Gog and the Assyrian are one. We conceive, however, that Daniel 8:24 decides that point. The northern king, of fierce countenance, acts as the vicegerent of another and more powerful chief. The separate identity of Gog, and the Assyrian or King of the North, is clear: they are closely allied however. The relation of these powers to each other is similar to that which will exist between the "beasts" of Revelation 13:1-18, namely, the Roman power (Revelation 13:1-7), and Antichrist (Revelation 13:11-17). The King of the North, or Assyrian, is upheld by the power of Gog (Russia); while Antichrist in the land acts in the power of the Latin empire. What is said by the prophet of the captivity to Gog is attributed by the prophets of Israel to the Assyrian. This need present no difficulty because the latter acts in the

power of the former. We will select one passage from the most comprehensive of the prophets (Isaiah 10:5-34), as showing who God will bring against His guilty and apostate people, as a scourge in His hand: "O Assyrian, the rod of mine anger. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge to take the spoil and to take the prey, and to tread them down like mire of the streets." This treading down of the Jewish people we have attributed to "the little horn" of Daniel 8:1-27, the same personage as the Assyrian. There will be several invasions of Judea under the leadership of the Assyrian; but the last attack, conducted on a large scale, and by Gog in person, is the one referred to by Ezekiel, and which will take place when the Lord is actually reigning with His risen and glorified saints, not on, but over the earth. The utter defeat of this gigantic expedition against Judea, consisting of cavalry and troops of every description; the awful destruction of the "mighty army," which for numbers are compared to a cloud covering the land, and of which but a sixth are spared; the burning of the weapons of war for seven years, so that the forests will be untouched, and Israel supplied with firewood by the vast quantity of warlike implements gathered as spoils from the vanquished foe; Jehovah's hand in judgment reaching Magog (Russia), the center of this terrible outburst of hate against Israel, as well as the near and distant isles; the effect of these awful judgments and marked deliverance of Israel upon the heathen and upon Jehovah's people are powerfully told us in these chapters.

Russia is destined to become master in Asia. Already her vast empire stretches over half of Europe, and nigh the whole of northern Asia. Her dominions compose about a seventh of the habitable earth. It is very well known that the Russian policy is one of steady aggression, not chiefly in Europe, but in Asia, and that she has long coveted sole mastery in the East. The very rich and fertile provinces desolated by centuries of Mohammedan oppression and misgovernment, have been long and eagerly coveted by the giant power of Russia. There is little doubt but that she will succeed in her designs - that most of the Turkish territory will go to swell her already vast and growing possessions. She will command the powers north of Palestine (Lebanon mountains) and those east of the river Euphrates. The enemies of Israel, spared from judgment, will be converted, and sent out as missionaries to the near and distant heathen - "they shall declare My glory among the heathen"- and, instead of expressing hatred to the Israelite any more, theirs will be the willing service of love in gathering to Judea those of the people left in distant countries, who will be gathered one by one (Isaiah 66:19-21). The long-standing and bitter enmity between Syria and Egypt will also be completely removed. There shall be an highway from Egypt, through Canaan to Assyria, trod in peace and quietness by the traveler. The Egyptians and Assyrians, who in the past most cordially detested each other, and anciently strove for the mastery of the world at the expense of the other's ruin, will unite in happy service, and bury forever their mutual distrust and hatred. God will unite them in blessing with His earthly people, saying, "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isaiah 19:23-25). These will be the three leading powers in the millennial age, Israel being the chief, and Jerusalem the metropolitan city of the earth.

Egypt comes in for special notice, now "the basest of kingdoms," and the once haughty power which so sorely oppressed Israel at the commencement of her history. That ancient kingdom is destined to play an important part in the future. She will be the theater of very extensive war operations on the part of certain powers. Besides this, she will be torn by internal commotions, which will drain the country of its strength. God, too, will give the Egyptians a king in retributive

justice for their cruel treatment of His people in ancient times; another Pharaoh will be raised up to rule the country and people with rigor and cruelty. Their favorite river (the Nile), the only means of vegetation to the kingdom, will be dried up, and general desolation ensue. The strength, wisdom, and policy of her counselors and people will utterly fail. But God never forgets what is done to His beloved Son. Egypt opened her friendly shores and received the child Jesus when His own people sought His life (Matthew 2:13-15). Egypt knew not what she did, neither did Moses when he identified himself with the afflicted Hebrews; but which, centuries afterward, the Holy Ghost writes down as "the reproach of Christ" (Hebrews 11:26). Egypt then will share very specially in the blessing of millennial days - on the ground of sovereign grace alone - the basis surely of all glory and blessing to man--but first she must learn the lesson that "with what measure ye mete, it shall be measured to you again." The oppressor is in turn oppressed. In their sorrow and affliction the Egyptians will "cry to the Lord because of the oppressors, and He shall send them a Savior and a Great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it. And the Lord shall smite Egypt; He shall smite and heal it, and they shall return even to the Lord, and He shall be entreated even of them, and shall heal them" (Isaiah 19:1-25). "My people" will be the blessed expression of favor into which the Egyptians will be called in the coming days of glory on earth. How marvelous are the ways of our God! "How unsearchable are His judgments, and His ways past finding out!"

Palestine, too, will be considerably enlarged, according to the limits assigned to Abram (Genesis 15:18); stretching from the Nile on the west to the head of the Persian Gulf, where the Euphrates empties itself on the east; it will necessarily embrace those parts of Africa and Asia lying between those points. Other changes of a physical and geographical character will take place. The nations may squabble about their commercial interests in the Suez Canal, but God having decreed the utter destruction of the tongue of the Egyptian Sea (Isaiah 11:15), formerly the scene of one of the most stupendous miracles recorded in Holy Scripture, it will necessarily involve in the same destruction the desert link connecting the Red Sea with the Mediterranean. The seven streams of the Nile will also be smitten by the hand of judgment (Isaiah 11:15-16). How ever could Israel traverse her land - which will embrace these parts - "in shoes" (see margin) save by the accomplishment of these miraculous events? The Euphrates, too, that river so famous in Scripture history, will be literally dried up. 1500 miles long, and in some parts many miles broad, it has ever formed a serious barrier to the mingling of the east and west, but the hindrance will be removed, for the great battle of Armageddon must be fought, hence the removal of the impediment to the gathering of the kings from the east and their armies; the drying up of the river will, of course, facilitate the march of troops into Canaan, "that the way of the kings from the east might be prepared" (Revelation 16:12). That justly celebrated river formed the eastern boundary of the Roman conquests, and is marked as the eastern limit of the Holy Land. The nations of the west will then meet in deadly strife with those of the east. Judea will become the great battlefield of the nations. This assemblage of opposed forces in the Holy Land is prefigured in that millennial chapter, Genesis 14:1-24. In and about

Judea God will gather the nations and kingdoms, to pour upon them His indignation and fierce anger (Zephaniah 3:8). The reference to Armageddon is, no doubt, symbolic, and refers to Judges 5:19.

We wait calmly upon God for the accomplishment of His blessed word. "Forever, O LORD, Thy word is settled in heaven." May our hearts be kept quiet while we look for the coming of our Lord Jesus Christ - our happy hope. The blessed reign of our Lord for one thousand years over the earth (Revelation 20:4-6) is near at hand. Those glorious times foretold by prophets, and sung and harped by bards, groaned for by creation, and yearned after by the Church, are coming. They are nigh athand. Our hope, however, is the coming Jesus Himself.

Blessed Lord! prepare Thy Saints to meet Thee in the air.

## 059 Outline of the Ways of God

---

Outline of the Ways of God By referring to the chart, the various parts of which are numbered, the orderly series of God's ways with man will be more simply perceived, their retention in the memory aided, and the general scope of the Divine purposes and plans more easily grasped by the mind:■

1.-By far the grandest counsel of eternity, as also the grandest fact in time, is the Lamb slain (1 Peter 1:20). Then the blessing of the saints and their predestination to the place, portion and relationship of children come next in importance (Ephesians 1:4-5).

2.-Geology clearly enough establishes the truth of a creation prior to Adam, but no conflict need thereby be apprehended between science and the Mosaic or rather Divine account of creation. The first verse of Genesis refers to the original creation of heaven and earth, and is an independent statement entirely apart from what follows; the second verse shows the earth in a ruined state, yet, at a period prior to man; while from Genesis 1:3-31 we have the earth got ready in six literal days as a dwelling for man. The terms "creating" and "making" are important in this connection. "These are the generations of the heavens and of the earth when they were created (verse 1 of the Bible), in the day that the Lord God made (in six days Exodus 20:11) the earth and the heavens" (Genesis 2:4).

3.-Adam was created in innocence; we are born in sin (Psalms 51:1-19); in Christ humanity was holy (Luke 1:35). The period of innocence or sinlessness was a brief one, and in it Adam stood alone as Christ did before the work of the cross (John 12:24). Adam, as fallen, became the head of the race (Romans 5:15); Christ in victorious power over death is head of His redeemed (1 Corinthians 15:45). Innocence and Paradise once forfeited cannot be regained; but holiness, heaven, and eternal life are ours in Christ.

4.-For 1656 years God left man to himself. Conscience - that inward tribunal before which actions are weighed and judgment pronounced thereon - supplied the place of law and authority. Man went from bad to worse, until God in judgment swept creation by the besom of destruction - a remnant of man and the animal creation being preserved. In Noah, therefore, God instituted civil government (Genesis 9:1-29) in order to bridle the ungovernable will of man.

5.-Idolatry was introduced after the defeat of the Babel attempt to establish a universal independency apart from God (Genesis 11:1-9), and spread rapidly even in the family of Shem, so that Abram's father was an idolater (Joshua 24:2). It was this awful evil which led to the call of Abram by the Word of Jehovah and the appearing of the God of glory, thus God morally judged the world, and began a fresh depository of promise (Galatians 3:16) and committed a new testimony to man (Romans 11:1-36).

6.-The people after celebrating the triumphs of grace on the wilderness side of the Red Sea, foolishly accepted law as the ground of blessing (Exodus 19:1-25). The law was neither given as the ground of justification nor measure of Christian life. As a principle, it applies to man in the flesh, but believers "are not in the flesh, but in the Spirit." Man before Moses was a sinner, but

under the law he became a transgressor, as under Christ and grace an enemy to God.

7.-Moses, the representative of the law (2 Corinthians 3:15), could not conduct the people into Canaan, type of the heavenly places; hence, Joshua, figure of Christ, in the power of the Spirit, triumphantly leads on the people to conflict and victory. Israel was ruled by judges till Saul.

8.-Israel's first king, was the man of the people's choice (1 Samuel 8:1-22); Israel's second king, was the man after God's own heart (Acts 13:22). The kingly power was continued in the tribe of Judah for 130 years after the destruction of the kingdom of Israel or ten tribes, but was finally destroyed by Nebuchadnezzar.

9.-Assyria became the place of captivity to Ephraim - the ten tribes. They have never been restored, and who and where they now are, cannot be ascertained. Ezekiel 20:1-49 details their future restoration. The Jews were deported to Babylon, and the government of the earth transferred to the Gentiles (Daniel 2:1-49); at this point of the history, "the times of the Gentiles" commence.

10.-After a captivity of 70 years, remnants of Judah are permitted to return, first under Cyrus and then under Artaxerxes; they settle again in Palestine but under Gentile subjection, and, after having been ruled over by Persia, Greece, Egypt, and Syria, the Romans in the year 63 B.C., took Jerusalem, and Judea became a tributary province to the Roman empire.

11.-Christ was crucified under Pontius Pilate, the then representative of the fourth or Latin power, was buried, raised, and ascended to heaven, all now being made subject to Him - the glorified Man (1 Peter 3:22).

12.-The descent of the Holy Ghost ten days after the ascension of Jesus, is the characteristic truth of the dispensation (Acts 2:1-47). By His coming, He has constituted believers what they were not before - the body of Christ (1 Corinthians 12:12) and the house of God (Ephesians 2:22).

13.-Jerusalem, after sustaining a siege unparalleled in history, was taken by Titus in the year 70, A.D., and thus the last historical dealings of God with His earthly people were broken; to be resumed, however, on their national return to Palestine (Isaiah 18:1-7).

14.-God in grace has visited the world, and is calling out of it a people for His name. To those thus called, heaven is opened (Epistle to the Hebrews), and they are associated with Christ as joint heirs (Romans 8:17); their prospect, hope, portion and blessings, are all heavenly-"partakers of the heavenly calling." As Eleazer, the steward of Abram's house, led Rebekah through the wilderness to Isaac - heir of all (Genesis 24:1-67), so the Holy Ghost is leading home to Christ on high the bride, sustaining and cheering her meantime by the way. Her immediate hope is the personal return of the Lord to fetch her to Himself (1 Thessalonians 4:13-18). The Lord will descend from heaven, and by His voice and presence change the bodies of the living saints like to His own (Php 3:21); He will raise the righteous dead of all ages and dispensations, and, together with the changed living, take them up in clouds, in His own most blessed likeness-"forever with the Lord."

15.-After the rapture of the saints to heaven, Daniel's 70th week or seven years will transpire, during which Antichrist, accepted as the false Messiah by the mass of Judah thus returned, will reign as king in Palestine (Daniel 11:36), and the Roman empire be revived under a ten-kingdom

form (Daniel 7:1-28; Revelation 17:8). The judgment detailed in the central part of Revelation will then be poured out upon an apostate Church and apostate Judaism.

16.-Christ, after the tribulation, will descend from heaven with all His saints and angels, and close in awful judgment "The times of the Gentiles" (Revelation 19:20-21; Daniel 2:44-45); deliver the Jews (Zechariah 14:1-21) and restore Jerusalem to more than ancient grandeur (Isaiah 60:1-22.).

17.-The millennium or world kingdom of Christ will then be established on and over the earth, and will exist in blessing and glory for 1000 years (Revelation 20:4). Christ and the church will together reign - one in power and glory - over the redeemed scene. Then Israel will be set in blessing on the earth, head of the nations, and Jerusalem become the metropolis of the earth (Isaiah 60:1-22). The Gentiles too will be richly blest in these coming days, but subordinately to Israel (Psalms 67:1-7). Creation too will be delivered from her pain and sorrow, and rest in peace under the beneficent sway of its Creator and Preserver (Romans 8:19-21). The kingdom-reign will continue for a period of at least 1000 years (Revelation 20:1-15).

18.-At the close of the kingdom a solemn pause ensues. Satan, who had been bound during the reign (Revelation 20:3), is let loose, and makes a last despairing attempt to occupy the throne of the world. He succeeds so far as to seduce the nations from under the rule of Christ and His saints, but quick unsparing judgment follows the impious attempt of Satan and his countless multitudes of followers - "fire came down from God out of heaven and devoured them" (Revelation 20:7-9).

19.-Then the wicked dead are raised; the last of God's saints had been raised 1000 years previously (Revelation 20:5). This will be followed by the last act of the drama. Creation as a sphere for the moral display of God and man, having served its purpose, will be rolled up as a worn-out vesture by its Lord and Creator - the eternal lover of our souls (Hebrews 1:12). As the heavens pass into eternal oblivion it will be with a great noise, but the earth and its works, stained with the crime and sin of thousands of years, will be burnt up (2 Peter 3:1-18).

20.-The great white throne, before which the wicked will be judged, will be set up in eternity; and the "dead, small and great," upheld before it in space by power divine, which can neither be gainsaid nor resisted. The doom pronounced is irrevocable and eternal (Revelation 20:11-15).

21.-The church will enter the eternal scene in bridal affection, and in established relationship as the Lamb's bride and wife; also as the tabernacle of God amongst men (Revelation 21:2-3).

22.-The heaven and earth will be physically new, and in them will dwell righteousness; the Divine Sitter upon the throne will break the silence of these grand, magnificent and eternal ages, saying: "Behold, I make all things new." Amen, and amen.

## 060 Scripture Numeration

---

Scripture Numeration The study of numbers was a favorite one with some of the learned in ancient times. It would be a curious, but certainly not a profitable, piece of work to lay before the reader the strange fancies, and wild and extravagant speculations in the use of certain numbers, as the expression of the superstition and philosophy of the heathen world. Some of these numbers as then used, were not wholly destitute of a measure of truth. The scattered rays of Divine light now and again emitted from these and other symbols of heathen faith and superstition, only corroborate the apostle's account of the heathen world (Romans 1:1-32). The study of Scripture numerals, however, will be found to yield no uncertain light, but will materially aid in the discovery of moral, dispensational, and prophetic glories. Need we say that here, as elsewhere, the regions of fancy and speculation must be shunned, and the student be content to be guided simply by the Spirit of God who leadeth into all truth. If this be done, the reader will find some interesting circumstances connected with Scripture numeration. In the Lamentations of Jeremiah, we have a striking example of the use of the Hebrew alphabet. Chapters one, two, and four, consisting of 22 verses each, are arranged in strict alphabetical order, the 22 letters of the alphabet answering to the 22 verses in each chapter, and are found in the opening words of the verses. Our translation, of course, fails to convey this to the English reader; then, in chapter three, we have once more the letters of the Hebrew alphabet enumerated in order, but with three verses to each letter. Chapter five, although consisting of 22 verses, is not alphabetically arranged. To the Hebrews, who had neither paragraph, chapter, nor other division in their ancient writings, this Divine arrangement must have been extremely useful, and shows the condescending care of our God in thus aiding the memories of His people. Again, in the longest of the ?Psalms 119:1-176 th■consisting of 22 sections of eight verses each, the Hebrew letters in alphabetical sequence head the sections The Jewish writers had an exalted idea of their sacred language - perhaps the primitive language of man - and used the letters of their alphabet in many striking combinations, thus they reduced the 39 books comprising the Old Testament to 22; this they accomplished by coupling certain books and counting them as one. But the reader would do well to turn from the vagaries of man, which, at the most, contain but an element of truth to the WORD itself. Search these imperishable records, they contain the truth; they are the living source, the Divine fountain, while all else are but muddied channels. vONE. This numeral is the sign of Divine unity and absolute supremacy. We have a complete circle described in Ephesians 4:4-6, consisting of seven distinct unities as one body, one spirit, one hope, one Lord, one faith, one baptism, one God. Three is the sign of Divine manifestation, and seven of spiritual completeness. Notice then, dear reader, that the first three unities are the inward manifestations of God, as believers only are comprehended; the second three unities are the outward manifestations of God, as profession is contemplated, while the unity and supremacy of the whole is maintained by God "above," "through," and "in all," and lastly, as seven is the number denoting spiritual completeness, we have thus a complete, perfect, and unbroken circle described. However skeptical the reader may be upon the subject of Scripture numeration, he cannot, at least, question the evident design in the writing of this passage, which, if read in the light of the numbers we have indicated, will help immensely in grasping the wide and

comprehensive scope of the Scripture as a whole.

We will turn to another interesting passage as showing the designed combination of certain numbers. In Ephesians 4:1-32, we had numerals one, three, and seven; but in the Gospel of John 17:1-26, we have one, two, and four. The Divine unity of the Father and the Son; unity of the apostles in their extraordinary mission; unity of the disciples in present testimony, and their future unity in glory are taught in these heart-breathings of the blessed Lord. As four contemplates man and creation, and two fullness of testimony, we can readily see the value of these numbers in this grand chapter; the whole regard man as such, the first two affording testimony to BELIEVERS; the last two to the WORLD. Surely, too, we are taught the unity of the governmental attributes of Jehovah in the golden cherubim, being of one measure and one size (1 Kings 6:25). Is not the unity of the race, spite of the objections of the learned, expressly declared by Paul in the great and intellectual city of Athens (Acts 17:26)? The professing church needs to be recalled to the meaning of this Divine number. Is she not gradually and surely slipping away from the unity of Christ's one sacrifice of Himself (Hebrews 9:1-28), and her unity of worship - one altar (2 Chronicles 32:12)? These instances are only samples of what may be gleaned in the rich fields of Holy Scripture.

vTWO. The expression of ample and competent testimony is the meaning of this number. The two witnesses of the Apocalypse (Revelation 11:3), signify a full testimony borne to Christ in His royal and priestly rights in the coming days of the tribulation (Revelation 11:4). The two calves of gold set up by King Jeroboam (1 Kings 12:28), are the full expression of Israel's idolatry, while the ministry of the two prophets - Elijah and Elisha - furnish a full testimony on Jehovah's part to the idolatrous nation. The water and the blood which came from the pierced side of the Savior, were a two-fold witness to the efficacy of His death - the one being for purification of sin, the other for expiation of sin (John 19:34.; 1 John 5:6). The two pillars of brass (1 Kings 7:15) in the temple of old, bear their testimony to the enduring character of millennial glory. The testimony to Israel's moral condition is set forth in the two blind men (Matthew 10:27); while the Messiah-ship of Jesus to the nation was competently witnessed to by the disciples sent out two by two (Mark 6:7); the twelve apostles are named and described in pairs (Matthew 10:2-4). Jehovah's testimony of old to the full work of atonement, is expressed in the two birds, alive and clean (Leviticus 14:4), and the two goats (Leviticus 16:1-34). The two tables of the testimony (Deuteronomy 4:13) demanded righteousness from man. The two Testaments reveal God to man. The gold and the shittim-wood set forth the two-fold nature of the Lord as divine and human. Jesus is the second person in the God-head, and bears a double testimony to man's guilt and God's grace. "The testimony of two men is true" (John 8:17), would surely, in connection with the Scriptures already referred to, along with Matthew 9:27; Genesis 6:19; Leviticus 5:7, etc., amply confirm the signification given to this number.

vTHREE. This is a number of very frequent occurrence in the Scriptures, as the following list will show:-Three bear witness (1 John 5:8); three persons in the God-head (Matthew 28:19); threefold cry of the Seraphim (Isaiah 6:3); three Christian graces (1 Corinthians 13:13); three languages in the title over the cross (Luke 23:38); three calls to the earth (Jeremiah 22:29); three times a year (Deuteronomy 16:16); three cities of refuge (Deuteronomy 4:41); three times a day Daniel prayed (Daniel 6:13); three men appeared to Abraham (Genesis 18:2); three-fold priestly blessing (Numbers 6:24-26); three times Peter denied Christ (Mark 14:72); three times Peter beheld the vision (Acts 10:16); three times Paul besought the Lord for the removal of the thorn (2 Con 12:8); three measures of meal (Matthew 13:33); Jonas three days and three nights; Son of Man three days and three nights (Matthew 12:40). Revelation 4:1-11; Revelation 5:1-14 will furnish

a large number of similar instances. This numeral, signifying Divine testimony and Divine completeness, may generally be regarded as the sign number of what is Divine; but certain Scriptures, as the third day in creation, the third in Christ's resurrection, and the third of Israel's revival, would also lead us to regard this number as the sign of resurrection in things moral, physical, and spiritual. (See the following texts:-Luke 13:32; Matthew 12:40; Hosea 6:2; 1 Corinthians 15:4; Genesis 1:11-12, etc.) vFOUR. This number is evidently the sign of universality. It is generally employed when man, the world, or the whole scene of creation is contemplated; where largeness, breadth, and scope are in view, then this number is the one generally used. The following selection will satisfy even the incredulous on this point:-Four universal monarchies (Daniel 2:1-49; Daniel 7:1-28.); four views of the heavenly Jerusalem (Revelation 21:1-27.); four views of the earthly Jerusalem (Ezekiel 48:1-35); four rivers fertilizing the earth (Genesis 2:1-25); four winds of heaven, four corners of the earth, four trumpets, and four living creatures (Rev.); "four sore judgments," "four faces," "four sides," and "four wings " (Ezek.); four horns and four workmen (Zechariah 1:18-21); four chariots (Zechariah 6:1); and we have the four gospels to complete our abridged list. vFIVE. This numeral is not of such frequent occurrence, and is thus not so easily read as those already considered, yet it has its own significance. We regard it as the expression of weakness. Would not David's five smooth stones with which he smote the giant, the five loaves so wondrously multiplied by Christ, five chasing an hundred (Leviticus 26:8), flight at the rebuke of five (Isaiah 30:17), significantly express weakness as the import of this number? Israel went up out of Egypt by five in a rank (Exodus 13:18, see margin; Joshua 1:14, see margin). Was that not weakness in contrast to the might of Egypt? But in such passages as Numbers 5:7; Daniel 2:32-33; Matthew 25:2, etc., human responsibility is evidently the teaching. This number and its multiplies are largely used in the measurements and arrangements of those parts of the tabernacle and temple which express human responsibility and testimony towards man. Five is a number specially connected with man, as the five books of Moses; the five books comprehended under the general title, "the Psalms" (Luke 24:44) as Job, Book of Psalms, Proverbs, Ecclesiastes, and Song of Solomon - and which lay bare the heart of man; the fifth book of Moses, which regards the people as a whole; the five parts of the Gentile image (Daniel 2:1-49); five words with my understanding (1 Corinthians 14:19). In this connection five is an interesting number. vSIX. The root idea in this number is non-completeness - what is short of perfection. The six water pots of stone (John 2:6), according to Jewish ordinance, witnessed the imperfection of man and ordinances to bring in blessing; the continually recurring six days' labor shows the non-completeness of man's work - his work can never reach a full and final result; the six things which the Lord hates do not convey the thought of the completion of evil, "Yea seven (completeness) are an abomination unto Him" (Proverbs 6:16); there is deliverance says Job in six troubles, but "in seven there shall no evil touch thee" (Job 5:19) - there you have the final result. Solomon's glory comes short of perfection, hence the six steps to his ivory throne (1 Kings 10:19) and his yearly revenue of gold-666 talents (1 Kings 10:14). The number of the beast or world-power energized by Satan is 666 (Revelation 13:18), and the number of Pharaoh's chosen chariots were 600 (Exodus 14:7), again expressing satanic power. Thus this number, and as variously multiplied, whether viewed in relation to man or Satan, ever present an incomplete result. vSEVEN.

Seven is more frequently employed in Scripture than any other symbolic numeral; the following list is capable of considerable extension. In Revelation alone, it occurs upwards of 50 times, as seven

churches, seven candlesticks, seven stars, seven lamps, seven angels, seven spirits, seven seals, seven trumpets, seven vials, seven plagues, seven crowns, seven horns, seven eyes, seven thunders. Then we have seven nations destroyed (Acts 13:19), and seven deacons chosen (Acts 6:3); seven demons cast out (Mark 16:9); seven sons of Saul (2 Samuel 21:9), and seven sons of Jesse (1 Samuel 16:10); seven times Naaman dipped in Jordan (2 Kings 5:14); seven altars and seven bullocks (Numbers 23:29); seven priests and seven horns (Joshua 6:4); the blood was sprinkled seven times before the mercy seat (Leviticus 16:1-34); and the leper sprinkled seven times (Leviticus 14:1-57). There were seven feasts of Jehovah; certain of the feasts lasted seven days. The Sabbath was the seventh day. Enoch was the seventh from Adam; Moses the seventh from Abraham. Seventy times seven is the measure of forgiveness (Matthew 18:22). This numeral is a characteristic one in all Divine matters, and, as it is composed of numbers three and four, the former the sign of divinity and the latter of creation, its abundant use in the Bible must impress the careful reader with its significance. Many of the sevens are clearly divided into four and three. This the reader will find helpful to carefully note, and which he may verify for himself in the seven kingdom parables of Matthew 13:1-58, in the seven feasts of Jehovah (Leviticus 23:1-44), and in the seven churches, seven seals, seven trumpets, and seven vials of the Apocalypse. We would understand this number as expressing spiritual perfection and completion, either of good or evil. vEIGHT.

We have "Resurrection" expressed in numbers three and eight; in the former, it is resurrection for man, on his behalf; in the latter, it is the believer's new place and new beginning in Christ risen. Seven completing the circle of God's ways on earth, eight would point to the eternal rest of God. This number, therefore, we regard as the sign of Resurrection, of Eternity, of a new Epoch. We submit the following texts in confirmation:-John 20:26; Luke 9:28; 1 Peter 3:20; Genesis 21:4; Leviticus 14:23; 2 Peter 2:5; John 7:37, etc. vNINE. This may be a symbolic number, but of this we cannot speak with certainty. As original numbers multiplied express greater intensity of thought, it has been suggested that, as nine is a multiplication of three by three, the value of this latter number, but proportionately increased, must be sought for in the occurrences of "nine" in Holy Scriptures. It is several times used in the religious ordinances of old, Numbers 29:26; Leviticus 25:22. It is marked as the hour of prayer more than once in the New Testament, Acts 3:1; 3:30; Luke 17:17. It is an hour marked off from every hour before or since that moment, when Christ gave utterance to His great agony, "My God, my God, why hast Thou forsaken Me?" (Mark 15:34.) The darkness and the cry of desertion were both at the "ninth hour." vTEN. This number measures responsibility towards God, as five does towards man. In the ten curtains, ten pillars, and ten sockets of the tabernacle, we have expressed responsibility to God; the same in the ten commandments, in which the prohibitory word "not" occurs ten times. We have also God "said," ten times repeated in Genesis 1:1-31. The people's failure in wilderness responsibility is expressed in the ten times they tempted Jehovah (Numbers 14:22-23). Pharaoh's responsibility to God is noted in the ten times he hardened his heart, and is measured in judgment by the ten plagues. This number is also found in the same signification in Revelation 17:1-18; Leviticus 27:32; 1 Kings 7:1-51; Zechariah 5:2; Luke 15:8. This numeral is of very frequent occurrence, and is often used in various multiplied forms in the ordinances of Israel, and in the tabernacle and temple measurements. vELEVEN.

WE cannot say much upon this number, but it seems to us as if it presented incompleteness of earthly administration. Divine authority administered on or towards the earth, is expressed in the number "twelve," and, as eleven is short of that, we gather that the signification given is correct; thus, Jehoiakim reigned eleven years (2 Kings 23:36); and Zedekiah, last king of Judah, eleven years (2 Kings 24:18); thus the administration of royal authority comes short in these reigns. Again we have the eleven disciples (Matthew 28:16) and eleven apostles (Acts 1:26); eleven stars (Genesis 37:9); eleven sons (Genesis 32:22); eleven curtains (Exodus 26:7-8); eleven cities (Joshua 15:50; and eleventh hour (Matthew 20:6-9). It will be observed that in all these instances incompleteness of administration is signified. vTWELVE. This number signifies the administration of Divine government on or over the earth; also regarded as the sign of Israel's unity, as in the twelve cakes of shewbread (Leviticus 24:5); "one bread" or loaf is the expression of church unity (1 Corinthians 10:17). The government of the glorified saints over creation is viewed in Revelation 21:1-27; there are twelve gates, twelve angels, twelve foundations, twelve pearls, twelve apostles, twelve tribes, twelve manner of fruits. The special government of Israel is committed to the twelve apostles, who will sit on twelve thrones (Matthew 19:28). Israel's place of supremacy and administrative authority amongst the nations, is set forth in her twelve gates (Ezekiel 48:31-34). Then we have twelve patriarchs (Acts 7:8); twelve precious stones in the breast-plate (Exodus 28:21); twelve legions of angels (Matthew 26:53), twelve stones taken out of the Jordan, and twelve stones put into the Jordan (Joshua 4:8-9); twelve wells of water (Exodus 15:27); twelve oxen (1 Kings 7:25). Christ at twelve years of age is found amongst the doctors at Jerusalem, and Solomon, when twelve years old, decided the question as to the mother of the living child. vTHIRTEEN. So far as we know, this is not a symbolic number, and its occurrence is but rare in Scripture. It is an interesting circumstance, however, that the present descendants of Ishmael circumcise their male youths when they reach the age of thirteen. Ishmael, it will be remembered, was circumcised when he was thirteen years old, the rite moreover, was confined to the line of Isaac, and to be administered when eight days old (Genesis 17:25). vFORTY. This number is a very frequent one in the Scriptures. It expresses a period of full trial and probation. A few clear instances of the use of this number will show its signification. Jesus was driven by the Spirit into the wilderness, where, "with the wild beasts," He was tempted forty days. Matthew informs us that Jesus fasted forty days and forty nights, thus, as the dependent man trusting in Jehovah, He was fully tried, and in every way tested, and, not only for forty days, but besides, for forty nights. During that long probationary period, He waited in patience for the coming-in of Jehovah - He lived upon His every word; the trial only brought out His deep perfection as man, and His obedience as servant and minister of His Father's grace. Israel's forty years' wanderings in the wilderness was the full testing and proving of the people; and what was the result? murmurs and complaints. Moses lived forty years in the court of Pharaoh - a full term, for manhood was then reached (Hebrews 11:24) - he there acquired those essential qualifications which shone so pre-eminently in the law-giver, but which he could renounce for the reproach of Christ; again, he spent forty years in Horeb, another full period of trial and moral preparation for the work assigned Him in conducting the Lord's redeemed through the wilderness, this service also lasting forty years. The reigns of Saul, David, and Solomon each extended during the full period of forty years. God would visit the haughty spirit of Egypt with a forty years period of judgment and desolation (Ezekiel 29:13-14). Nineveh was threatened with judgment after the probationary period of forty days had run its course; wisely they employed the time in repenting and seeking the Lord, and so averted

the judgment. Isaac's age - forty years - when he married, and Esau's age, also forty when married, are circumstances to be regarded in the light of this symbolic number. The spies were out viewing the land forty days; Moses was forty days and forty nights in the mount with God; Elijah fasted forty days and forty nights; punishment by stripes was restricted to forty (Deuteronomy 25:3); an Israelitish mother's purification after the birth of a man-child was forty days (Leviticus 12:2-4); and Ezekiel (Ezekiel 4:6) was to bear the iniquity of Judah forty days - a day for a year. Full trial and testing, with the object of bringing out what is of man, and to strengthen what God has wrought in the soul is very clearly the teaching of these and numerous other texts containing the same number.

We have other numbers - as seventy, one hundred and twenty, and one hundred and forty four-which convey their own lessons to those who are willing patiently to learn; but we need not pursue the subject further, as these multiplied numbers will yield their meaning and precious lessons too by adding together the value of the respective figures necessary to form the larger numeral. Thus in forty we have the combination of four and ten, besides the ten, four times repeated, thus expressing greater intensity in the thought attached to that numeral; again in seven, we have four and three; in one hundred and forty-four, 12 by 12.

"Thousands of thousands" signify countless myriads.

Satan counterfeits those numbers to which what is Divine is attached, as three, seven, ten. For this, consult the Apocalypse where Satan's last actings in the closing days are described. The following extract is from an excellent article on this subject in Helps for Wayfarers-a Canadian publication of real merit:■

"The books of the Old Testament are 36 in number (counting Samuel, Kings, and Chronicles as one book each, as is really the fact). The simplest division of 36 is into 3 by 12. Put this into meaning according to the symbolism of these figures, and what do we find? Three is the Divine and 12 the governmental number; taken together they give you 'God in government'. What preciser definition could we have for the books of the Law?

"But the books of the New Testament are 27 in number. And this is the cube of three: it is 3 times 3 times 3; the most absolutely perfect number that can be, the only one into which none but the symbol of Divine fullness enters or can enter. Thus it is God and only God - God in His own absolute perfection - revealed in the New Testament pages - in the gospel of His grace.

"According to the common reckoning in our Bibles, Christ was born into the world in about the 4000th year of it. Now examine this date according to already-established principles. For forty centuries, then (less or more), the world's probation lasted, and this forty as we have already seen to be the mark and measure of full probation.

"But whence the other factor? Whence the century? Let us only consider that Isaac was a type of the true 'Child of Promise', and then we shall easily remember that his birth took place when Abraham's body was now dead, when he was about a hundred years old.... How significant and easily applicable to One greater far! born in the fortieth century of the world's probation, when all flesh was seen as dead, and in the power of God new life began for man in Christ."

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Revelation 5:11-12).

## 061 Collection of Bible Symbols

---

Collection of Bible Symbols ALPHABETICALLY ARRANGED.

THE interpretation of the symbols here given will be found to throw considerable light upon many otherwise obscure passages in God's Word. We have sought to make the list as complete as possible, and believe that the general reader of Scripture will find it useful in numerous instances. It may be of advantage to some to refer to these symbols in their daily reading.

SYMBOL

MEANING.

REFERENCE.

Abominations

Every species of idolatrous worship,

1 Kings 11:5-7; Daniel 9:27; Daniel 12:11; Ezekiel 8:1-18

Adamant

Confirmed hardness of heart to God,

Ezekiel 3:9; Zechariah 7:12.

Adultery

Israel's unfaithfulness to Jehovah, in giving herself up to idolatry

Jeremiah 3:8-9; Ezekiel 23:36-37.

Adder

Active, secret, and deadly evil

Psalms 140:3; Genesis 49:17; Proverbs 23:32

Air

Moral influences acting upon man

Ephesians 2:2; Revelation 9:2; Revelation 16:17

Altar, Brazen

Christ meeting the responsibility of the sinner in judgment

Exodus 27:1-8

Altar, Golden

Christ in the value of His person the ground and object of the saint's worship

Exodus 30:1-10

Almonds

Fruit produced by the Spirit in resurrection-life

Numbers 17:8; Exodus 25:33-34

Anchor

Confidence and security founded on what is divine

Hebrews 6:19

Angel

A representative or messenger Expressive of office not of nature; the context determines which is meant.

Matthew 18:10; Revelation 2:1-29; Revelation 3:1-22

Anoint

Consecration, appointment, power conferred

Leviticus 8:10-20; Exodus 29:7; 2 Corinthians 1:211 John 2:27; Acts 10:13

Apples of Gold pictures of Silver

Fruit of Divine righteousness set in the beauty and stability of the atonement

Proverbs 25:11

Apple Tree

Christ the Bridegroom in His own preciousness

Song of Solomon 2:3; Song of Solomon 8:5.

Arm

Divine strength. Human Power

Isaiah 52:10; Psalms 10:15

Ark

Christ in His wondrous and adorable person as Man (the shittim wood), as God (the gold) Seat of Divine strength Figure of Israel's relationship with God

Exodus 25:10-22Psalms 132:8Revelation 11:19

Arrows

Judgments or chastenings,

Job 6:4; Psalms 7:13

Ashes

Deep humiliation, and thorough self-judgment, Witness of the judgment of sin,

Job 40:6 Numbers 19:9-10

Ass

Man in nature and ungovernable,

Exodus 13:13; Job 11:12

Babylon

Seat and source of the future ecclesiastical apostasy,

Revelation 17:18

Babe

An unhealthy Christian state

1 Corinthians 3:1; Hebrews 6:12-14

Badgers' Skins

Defense against the various forms of evil from without

Ezekiel 16:10; Exodus 26:14

Balance

Man Divinely measured. A time of famine

Daniel 5:27; Revelation 6:5-6

Beard

Human energy displayed

2 Samuel 10:5; Leviticus 14:9; Jeremiah 48:37

Bear

Powerful and destructive enemy. Persian Empire,

Proverbs 17:12; Daniel 7:5

Beast

Acting without feeling of responsibility toward God, Imperial power acting without reference to God

Daniel 4:16; 1 Corinthians 15:32 Daniel 7:1-28

Bees

Numerous enemies The Assyrian in latter-day judgment upon Israel

Deuteronomy 1:44; Psalms 118:12 Isaiah 7:18

Bells

The declared testimony of the Holy Ghost to Christ's acceptance and work within the veil

Exodus 28:33-34; Exodus 39:25-26

Belly

The inward condition

Romans 16:18; John 7:38; Revelation 10:9-10

Billows

Overwhelming sorrows of a judicial character

Psalms 40:7; Jonah 2:3.

Birds

Speedy agents for good or evil. Spiritual wickedness

Isaiah 31:5; Revelation 18:2.

Black

Mourning. Moral defilement

Jeremiah 4:28; Revelation 6:5; Song of Solomon 1:5-6

Blind

Without spiritual perception

2 Corinthians 4:4; Revelation 3:17.

Blood

Dreadful slaughter, The pollutions of human nature Life forfeited by sin, but claimed by a holy God  
Complete apostasy from God and truth

Revelation 14:20 Ezekiel 16:6 Leviticus 17:10-14; Leviticus 3:17 Revelation 16:3

Blue

Heavenly character. The leading color used in... the construction of the coverings, curtains, and veil of the Tabernacle

(Book of Exodus).

Book,...

Record of open judgment A register of Christian profession written in time Register of real believers written in eternity

Revelation 10:2 Revelation 3:5 Revelation 13:8

Bosom

Place of rest and deepest affection

John 1:18; Isaiah 40:11; Luke 16:23

Bow

Distant conflict. Deceit and falsehood

Revelation 6:2; Jeremiah 9:3

Breasts

Fruitfulness

Genesis 49:25; Isaiah 66:11

Breast

The affections of Christ

Leviticus 7:31-34

Bread

Jesus incarnate

John 6:1-71

One loaf, Christ for the communion of the Church - one being the expression of her unity

1 Corinthians 10:17

Bread

Twelve loaves, Christ for the communion of Israel - twelve being the expression of her unity

Leviticus 24:5-9

Refreshment

Genesis 14:18

Brass (Copper)

Grecian Empire, Strength and endurance Christ's ability in bearing the responsibility of the sinner, as in the brazen altar, Christ's ability in sustaining the responsibility of the saint, as in the brazen laver, Firmness of Divine judgment

Daniel 2:39 Psalms 107:16; Zechariah 6:1; Micah 4:13 Exodus 27:1-7 Exodus 38:8 Revelation 1:15

## Breastplate

Moral condition a safeguard for the heart and conscience

Ephesians 6:14; 1 Thessalonians 5:8

## Bridle

Moral restraint upon nature

Psalms 32:9; James 3:2; Isaiah 30:28

## Brimstone

Utter ruin and intense anguish

Revelation 14:10; Job 18:15

## Bullock

Christ a sacrifice offered to God in the strength and vigor of perfect manhood

Leviticus 1:1-5; Leviticus 16:1-34

## Bulls

Cruel and powerful enemies

Psalms 22:12; Jeremiah 1:11

## Buckler

Divine protection

Psalms 18:2; Psalms 18:30; Song of Solomon 4:4

## Camp

A religion which would attach man to earth; or, the union of human and Divine principles

Exodus 33:7; Hebrews 13:13

## Candle

Artificial light. Divine light and favor

Revelation 22:5; Job 29:3

## Candlestick of pure Gold

The fullness of the Spirit's light resting upon believers, The perfect display of the moral glories of Christ as seen in His adorable person

Exodus 26:35 Numbers 8:2-4

## Carpenters

God's instruments of judgment upon the Gentile oppressors of His people, Israel

Zechariah 1:20-21

Caterpillars

Devouring enemies

Jeremiah 51:14; Joel 1:4

Cedar

Earthly greatness Man displayed in his best and fairest forms

Ezekiel 17:1-24; Amos 2:9. Leviticus 14:4-6; Numbers 19:6

Chariots

Imperial powers The governmental power and authority of Jehovah,

Zechariah 6:1 Psalms 68:17; Isaiah 66:15

Cherubim (Plural)

The moral supports of God's throne exercised administratively in government, as justice and judgment,

Exodus 37:7; 1 Kings 6:28; Ezekiel 10:5; Psalms 91:1

Cisterns

Resources

Jeremiah 2:12; Isaiah 36:16

City

Protection;

Proverbs 18:11

Seat of the Roman Empire

Revelation 16:19

The Church, both in its glorified and apostate states,

Revelation 18:1-24; Revelation 21:1-27

Clay

Man as dead material the subject of the sovereign power of God

Romans 9:21

No foot-hold in suffering

Psalms 40:2.

Clouds

Divine majesty

Daniel 7:13; Psalms 104:3; Revelation 1:7

The presence of Jehovah, but His glory veiled

Exodus 33:9-10; Exodus 34:15-18; Luke 9:35; Leviticus 16:2

Colors

Varied glories

Genesis 38:3; 1 Chronicles 29:2; Isaiah 54:11

Concision

Those who would saddle the law upon Christians

Php 3:2.

Cords

Divine restraint. Compellings of love

Psalms 2:3; Hosea 11:4

Corn, Old

Christ in glory the food of a heavenly people

Joshua 5:11

Crown

Delegated authority Victorious power

Ezekiel 16:12 Revelation 9:7; Revelation 19:12.

Kingly dignity, There are four crowns set before the saints:

Revelation 4:4-10

Crown

First, the crown of gold common to the redeemed,

Revelation 4:10

Second, the crown of life for the martyr,

Revelation 2:10

Third, the crown of righteousness for the servant and witness Forth, the crown of glory for the shepherds' of God's flock

2 Timothy 4:8; 1 Peter 5:4

Cup

The sinners' portion, Divine wrath, The believers' portion, Divine favor,

Psalms 75:8; Psalms 23:5

Curtains

The curtains of the Tabernacle were inside, and set forth Christ and His glories for us. The curtains of the court were outside, and set forth Christ and His glories to be displayed by us....

Exodus 26:1; Exodus 26:14; Exodus 27:9-16

Darts

Sharp and sudden temptations

Ephesians 6:16

Death

Apostasy from God and truth Divine and judicial judgment upon man

Revelation 8:9 ; Rev. 2:53

Dog

An expression of utter contempt, Uncleanness Persons without conscience or feeling Satan

Matthew 15:27; Phil 3:2; Proverbs 26:11; Psalms 22:16; Psalms 22:20

Door

Divine opening and liberty for service Liberty for communion with Christ

1 Corinthians 16:9; Revelation 3:8; Revelation 3:20

Dove

Beauty. Harmlessness. Spotlessness.

Psalms 68:13; Matthew 10:16; Song of Solomon 6:9

Dragon

Cruel Egyptian power. Satan

Ezekiel 29:2; Revelation 12:13

Drunkenness

Utter insensibility to judgment. Carnal excitement,

Isaiah 29:9; Ephesians 5:18

Dung

Utter contempt and abhorrence

Malachi 2:3; Php 3:8

Dust

Utmost depths of humiliation

Psalms 22:15; Daniel 12:2

SYMBOL.

MEANING.

REFERENCE.

Eagle

Emblem of strength, safety, tenderness, and care,

Exodus 19:4; Deuteronomy 32:11

Sure and thorough judgment

Luke 17:37; Job 39:29-30

King of Babylon. King of Egypt

Ezekiel 17:3; Ezekiel 17:7

Ears

Human attention Divine attention Devoted obedience

Matthew 12:1-50; Revelation 2:3. Ps. 24:25 Psalms 40:6

Earth

Prophetically, the Roman Empire

Revelation 10:2; Revelation 13:11

Earthquake

Prophetically, the convulsion of settled order of things

Isaiah 29:6; Revelation 6:12; Revelation 16:18

Eating

Personal appropriation of Christ; entering by faith into the reality of His death

John 6:51; John 6:57

Communion and fellowship generally

1 Corinthians 10:16; 1 Corinthians 5:11; Acts 11:3-9; Song of Solomon 5:1; Matthew 26:26

The priests' eating of the sin and other offerings expressed their thorough identification with what those sacrifices respectively set forth

(See Exodus and Leviticus).

Eyes

Divine perception and intelligence Direction and guidance

2 Chronicles 16:9; Revelation 4:8 Numbers 10:31; Psalms 123:2.

Face

Intelligence The Divine presence

Revelation 4:7; Ezekiel 1:10 Exodus 33:13-23.

Fat

Fruitfulness, abundance, excellence

Psalms 63:5; Numbers 13:20; Psalms 92:14; Ezekiel 34:20.

Fat

Utter insensibility of heart and conscience towards God

Isaiah 6:10; Psalms 119:70; Deuteronomy 32:15.

The fat of the sacrifices set forth the holy energy and devotedness of will which led the Blessed One to death

Leviticus 1:1-17; Leviticus 2:1-16; Leviticus 3:1-17; Leviticus 4:1-35; Leviticus 5:1-19; Leviticus 6:1-30; Leviticus 7:1-38

Feet,

Christian walk and ways Under the feet; thorough subjection

Ephesians 6:15; John 13:1-10 1 Corinthians 15:27; Ephesians 1:22; Romans 16:20

Fig Tree

A kingdom

Judges 9:10-11

Israel nationally

Luke 21:29; Luke 13:6-7; Hosea 9:10

Security, prosperity, peace

Zechariah 3:10; Micah 4:4; 1 Kings 4:25.

Fire

Judgment

Matthew 25:41

Purification

Malachi 3:2

Action of the Word of God

Jeremiah 23:29

First Born

Dignity, not necessarily of birth

Psalms 89:27; Colossians 1:15

Fish

The rulers of Egypt

Ezekiel 29:4-5

Flame

The severity of Divine judgment

Luke 16:24 : Isaiah 29:6

Flesh

The nature of man as such, or that principle of life and action in man which, in its very nature is opposed to God,

Genesis 6:3; Romans 7:5; Galatians 5:16-19; Ephesians 2:3

Flesh

Mere human life, without reference to its character,

Luke 3:6; Php 1:22; Matthew 24:22

Forehead marked

Specially set apart

Ezekiel 9:4; Revelation 14:9; Revelation 13:16

Fore-skin

Filthiness of the flesh

Deuteronomy 10:16; Exodus 4:25; Habakkuk 2:16.

Forest

Kingdom

Ezekiel 20:46; Jeremiah 21:14; Isaiah 10:18-19

Fornication

Illicit intercourse with the world

Revelation 2:20-21; Revelation 17:2; Ezekiel 16:15

Foundation

Immovable security

2 Timothy 2:19; Isaiah 28:16.

Fountains

Sources

Psalms 36:9; Revelation 8:10; Revelation 7:17; Isaiah 41:18

Fowls

The great of the earth

Ezekiel 31:6; Matthew 13:32

Thorough destruction

Isaiah 18:6; Revelation 19:17-18

Fox

Craft, cunning

Ezekiel 13:4.

Crafty Herod

Luke 13:32

Frankincense

The moral perfectness of Christ displayed in what He was and in what He did

Leviticus 2:6

All went up to God as a sweet savor

Leviticus 2:2

Furnace

Deep trial and suffering

Deuteronomy 4:20; Isaiah 48:10

Divine judgment

Matthew 13:42; Matthew 13:50; Revelation 1:15

Garden of God

The kingdoms and powers of the world

Ezekiel 31:8-9

Garments

Practical holiness

Revelation 3:4; Revelation 16:16; Exodus 28:40-43

Gate

Place of government

Genesis 19:1; Revelation 21:12-13

Open gate denotes security

Isaiah 60:11; Revelation 21:25

Girdle

Prepared and ready for service

Revelation 15:6; Psalms 109:19; Exodus 29:9

Goats' Hair

Practical separation from evil

Exodus 25:4; Exodus 26:7; Exodus 35:6

Goat

Alexander, the Macedonian king

Daniel 8:21

The living wicked at Christ's return

Matthew 25:32-33

The great sin offering

Leviticus 16:1-34

Gog and Magog

Historically, the future Russian Prince and his land; Thus literally to be understood

Ezekiel 38:1-23; Ezekiel 39:1-29

Gog and Magog

The wicked on the earth at the close of the millennial reign; thus symbolically to be understood

Revelation 20:8

Gold

Divine glory, Divine righteousness, Divine nature of the Lord

Exodus 25:1-40; Exodus 26:1-37; Exodus 28:1-43

Grapes, ripe

Apostates ready for judgment

Revelation 14:18

Moral fruit for God

Isaiah 5:1-7

Grasshoppers

Insignificance

Numbers 13:33; Isaiah 40:22

Grass

Prosperity of a temporary character

James 1:10-11; Revelation 8:7; Isaiah 40:6-7; 1 Peter 1:24

Hailstones,

Sudden and severe judgment

Isaiah 30:30; Ezekiel 13:13; Joshua 10:11

Hair, long

Subjection. The woman's glory

1 Corinthians 11:15; Revelation 9:8

Hair, short

Masculine energy and dignity

1 Corinthians 11:14; Numbers 6:18-19

Hands

Actions and service

Psalms 90:17; Psalms 73:13

Hand, right

Christ's personal place of power and favor Security. Power and judgment

Mark 16:19Psalms 16:8; Exodus 15:6; Exodus 21:8

Harlot

A corrupting religious system or people

Ezekiel 16:1-63; Hosea; Revelation 17:5; Jeremiah 3:1-10

Harvest

Discriminating and separating judgment A special season of grace

Matthew 13:30; Revelation 14:15; Joel 3:13Matthew 9:37-38; John 4:35

Head

Seat of moral government, intelligence, and power

Isaiah 7:8-9; Isaiah 9:14-15; Gen. 59:26; Zechariah 6:11; 1 Corinthians 11:3-10

Heart

Seat of the feelings, affections, and understanding,

Proverbs 6:18; Luke 6:45; Hosea 7:11; Luke 24:25; John 12:40; Colossians 3:16

Heaven

Scene of authority and light

Matthew 24:29; Revelation 6:13; Revelation 8:10

Helmet

Divine certainty of salvation

Ephesians 6:17; 1 Thessalonians 5:8

Herbs

The moral judgment of evil according to God

Exodus 12:8; Deuteronomy 11:10

Hill

Seat of royal government Perpetuity

Psalms 2:6; Psalms 15:1; Psalms 24:3Deuteronomy 33:15; Job 13:7

Hinds

Agility, fearlessness, liberty, affection,...

2 Samuel 22:34; Psalms 18:33; Habakkuk 3:19; Proverbs 5:19; Song of Solomon 2:7; Song of Solomon 3:5

Honey

Mere natural affection; forbidden to be offered in the sacrifices

Leviticus 2:11

Honey

Sweetness

Psalms 119:3; Revelation 10:10

Hooks of Gold and Silver

Divine security, founded on the righteousness of God (Gold) and the blood of Christ ( Silver)

Exodus 26:1-37; Exodus 27:1-21; Exodus 28:1-43; Exodus 29:1-46; Exodus 30:1-38; Exodus 31:1-18; Exodus 32:1-35; Exodus 33:1-23

Horns

Kings or royal powers

Daniel 7:8; Revelation 13:17

Power, strength, glory

Psalms 75:10; Psalms 132:17; 1 Samuel 2:1; Revelation 5:6

Horse

Successful power in war and conquest,.....

Zechariah 6:1-15; Revelation 6:1-17

Hunger and Thirst

Intense spiritual desires,.....

Matthew 5:6; John 6:35

Hyssop

Man in his worst estate,.....

Leviticus 14:1-57; Numbers 19:6; 1 Kings 4:33

Idolatry

Any object of life or center for the heart short of God

1 John 5:21; Colossians 3:5; Php 3:19; 1 Corinthians 10:14

Image

One who represents another,.....

Genesis 1:26; Colossians 1:15; Acts 19:35

Incense

Christ in the value and fragrance of His person offered to God

Leviticus 16:13

Prayers of future suffering saints

Revelation 5:8.

Indignation, The

The future brief but awful period of Israel's suffering at the hands of Jehovah

Isaiah 10:25; Isaiah 26:20

Iron

Strength

Dan. 3:40; 7:7; Job 40:18

Iron

Irresistible power

Psalms 2:9

Hardened conscience

1 Timothy 4:2; Revelation 9:9

Jasper

Divine glory displayed

Revelation 4:3; Revelation 21:11; Revelation 21:18

Jewels

Our preciousness to God. Marks of Divine favor

Malachi 3:17; Ezekiel 16:17; Isaiah 61:10

Key

The right to exercise Divine authority and government

Isaiah 22:22; Revelation 1:18; Revelation 3:7; Matthew 16:19

Kidneys

The inward feelings and affections

Leviticus 3:1-17; Leviticus 4:1-35; Leviticus 5:1-19; Leviticus 6:1-30; Leviticus 7:1-38; Leviticus 8:1-36; Leviticus 9:1-24

Kings

Royal dignity of saints

Revelation 1:6; Revelation 5:10

Kiss

Familiar yet holy expression of love

1 Corinthians 16:20; 1 Peter 5:14

Divine expression of love

Luke 15:20

Knee bowed

Subjection. Reverence

Php 2:10; Ephesians 3:14

Ladder

Communication between heaven and earth

Genesis 28:12.

Lamb

Gentle, meek, tender, unresisting

Luke 10:3; Acts 8:32; Isaiah 11:6; Isaiah 40:11

The word occurs nearly thirty times in the Revelation but is there associated with strength, glory, and worship

Lamb

The great Passover sacrifice

Exodus 12:1-51

The daily morning and evening sacrifice

Numbers 27:4

Lamp

Prophetic light

Genesis 15:17

Governmental light

1 Kings 15:4

Religious profession in possession of light and privilege -- The Spirit's perfect light in the sanctuary  
-the presence of God

Matthew 25:7; Leviticus 24:2-4

Laver

No measurements are given of the laver, wherein the priests daily washed their hands and feet. God's remedy for cleansing the daily defilements of His people is not blood but water-i.e., the constant application of the Word of God to the thoughts, words, and actions of the believer. Christ is the laver; the Word of God is the water.

Ephesians 5:26

Lead

Judgment of evil and evil men

Exodus 15:10; Zechariah 5:7-8

Leaf

Religious profession Millennial blessing and healing

Psalms 1:3; Matthew 21:19; Revelation 22:2; Ezekiel 47:12

Leaven

Moral and doctrinal evil

1 Corinthians 5:5-8; Galatians 5:9; Matthew 16:6

Legs

Strength and stability

Daniel 2:33; Song of Solomon 5:15; Psalms 147:10

Leopard

Grecian Empire in its rapid conquests

Daniel 7:6

Leprosy

Uncleanness in heart and life

Leviticus 13:14

Lightning

Obedience connected with the judicial power of God

Ezekiel 1:13-14; Nahum 2:4

Lily

Loveliness and virgin purity

Matthew 6:28; Song of Solomon 2:1-2

Linen

Personal purity

Leviticus 13:16; Revelation 15:6; Revelation 19:8-14

Lion

Majesty. Royal power Babylonian Empire in its imperial greatness

Genesis 49:9; Revelation 5:5; Ezekiel 1:10 Daniel 7:4

Loaves, Two

Church presented to God in her actual state at Pentecost, hence the presence of leaven ( evil) in these loaves

Leviticus 23:17

Locust

Utter and wide-spread destruction

Joel 1:4; Joel 2:25; Psalms 78:46; Revelation 9:3-7

Loins, girt

Inward strength; bracing up of the inner man,...

1 Peter 1:13; Luke 12:35; Ephesians 6:14.

Manna

A humbled Christ for our wilderness circumstances,

John 6:1-71; Exodus 16:1-36

Measured

Appropriation or possession

Zechariah 2:2; Ezekiel 40:1-49; Revelation 11:1; Revelation 21:15

Meat

Christ as the nourishment of the new nature

1 Corinthians 10:3; John 6:27; John 6:55

Mercy-seat

The throne of God, where in righteousness and grace, because of the sprinkled blood, Jehovah could meet His guilty people

Exodus 25:21-22; Leviticus 16:1-34; Romans 3:25.

Christ is the true mercy-seat.

Mire

Pollutions of the world Utter moral degradation

2 Peter 2:22. Isaiah 10:6; Job 30:19.

Milk

Elementary truth for babes in Christ

1 Corinthians 3:2; Hebrews 5:12

Moon

Derived light and authority New MOON - Israel's re-appearance in the latter day

Song of Solomon 6:10; Revelation 8:12; Revelation 12:1 Psalms 81:3; Ezekiel 46:1

Mother

Source of religious corruption or blessing

Galatians 4:22-31; Revelation 2:20-23; Revelation 17:5

Mountain

Stability and greatness, political and moral

Daniel 2:35; Jeremiah 51:25; Psalms 125:1-2

Mustard Seed

What in itself is small and insignificant

Matthew 17:20; Matthew 13:31

Nail

Steadfast, firmly established

Isaiah 22:23-25; Zechariah 10:4; Ezra 9:8

Naked

Spiritual destitution. Without Christ

Revelation 3:17-18; 2 Corinthians 5:3

Net

Cunning contrivance

Psalms 9:15; Proverbs 1:17; Habakkuk 1:16

Nurse

Affection and tenderness

1 Thessalonians 2:7; Numbers 11:12

Oak

Might and prosperity,.....

Isaiah 1:30; Isaiah 6:13; Isaiah 2:13; Amos 2:9

Oil

Holy Spirit

Matthew 25:4; Leviticus 2:1-16

"Mingled with oil"-sets forth the Conception of Jesus by the Holy Ghost

Matthew 1:20; Luke 1:35

Anointed with oil-sets forth the truth of Acts 10:28,

Luke 3:21-23

Olive Tree

Fruitfulness and testimony for God

Romans 11:1-36; Judges 9:8-9; Jeremiah 11:16

Ostrich

Parental forgetfulness. Cruelty

Job 39:13-17; Lamentations 4:3

Oven

Thorough, severe, and unsparing judgment

Malachi 4:1; Psalms 21:9

Owl

Solitariness in suffering

Psalms 102:6; Micah 1:8

Ox

Patience and strength for labor

1 Timothy 5:18; Psalms 144:14; 1 Corinthians 9:9

Palm Tree

The growth and flourishing state of the righteous

Song of Solomon 7:7-8; Psalms 92:12

Sign of victory

Revelation 7:9; John 12:13

Paradise

Heaven, or the immediate presence of God

Luke 23:43; 2 Corinthians 12:14

Pearl, One

The Church in unity, beauty, costliness

Matthew 13:46; Revelation 21:21

Pillar

Ability to support, uphold, or maintain

1 Timothy 3:15; Galatians 2:9; Revelation 3:12

Pins, hooks, cords, &c.

Used in the construction of the Tabernacle. The believer upheld and maintained by Divine power variously employed. "Kept by the power of God,"

1 Peter 1:5

Plow

Spiritual labor

1 Corinthians 9:10; Luke 9:62

Plumbline

Exact measurement

Amos 7:7-8

Pomegranates

Fruit of a heavenly character

Exodus 28:33-34; Song of Solomon 6:11; Song of Solomon 8:2

Potter

Divine sovereignty exercised in grace or judgment

Jeremiah 18:1-10; Psalms 2:9; Romans 9:21

Pounds

Talents or gifts for public service

Luke 19:1-48

Pricks

Sharp troubles

Acts 9:5; Numbers 33:55

Purple

Royal or imperial color

John 19:2; Revelation 18:16; Exodus 25:4

Race

Energy in Christian life and service

1 Corinthians 9:24; Hebrews 12:1

Rain

Blessing from heaven. Refreshing and fruitful

Psalms 84:6; Hebrews 6:7; Deuteronomy 32:2

Ram

Consecration. Median and Persian power

Leviticus 8:22; Daniel 8:1-27

Rams' Horns

Man's weakness consecrated to the service of God,

Joshua 6:1-27

Rams' Skins dyed Red

Absolute devotedness and consecration to God

Exodus 25:5; Exodus 26:14

Red

Judgment; bloodshed

Isaiah 63:2; Zechariah 1:8

Reed

Inconstancy; weakness,.....

Isaiah 36:6; Matthew 11:7; 2 Kings 18:21

Reins

Inward thoughts and feelings,.....

Psalms 26:2; Revelation 2:23; Jeremiah 20:12

Ring

Honor. Royal authority. Love and relationship

Genesis 41:42; Esther 3:8; Luke 15:22

River

Channel of spiritual blessing

John 7:38; Psalms 65:9; Revelation 22:1-2

Roast

Thoroughness of the judgment of God

Exodus 12:1-51; 2 Chronicles 35:13

Robe, best

Christ risen, our righteousness in the Divine presence

Luke 15:22

Rock

Firm, immovable foundation

Psalms 32:2; Matthew 7:24-25; Matthew 16:18

Rod

Power displayed in chastening or judgment

Psalms 2:9; Isaiah 10:5; 1 Corinthians 4:21

Grace bestowed

Psalms 23:4; Hebrews 9:4

A tribe or people

Psalms 74:2

Rose

The Spouse in her fragrance and beauty

Song of Solomon 2:1

Salt

Preservation. Sound words. Perpetuity and incorruption

Matthew 5:13; Colossians 4:6; Mark 9:49

Sand

Countless multitudes

Genesis 22:17; Genesis 32:12; Psalms 139:18

Sapphire

Glory of the throne of God

Exodus 24:10; Ezekiel 1:26

Scarlet

Earthly glory

Revelation 17:3-4; Revelation 18:16; Numbers 4:8

Scepter

Sign of royal authority. Tribal character of Israel

Esther; Amos 1:1-15; Amos 5:1-27; Amos 8:1-14; Genesis 49:10

Scorpions

The instruments of mental distress and anguish

Revelation 9:3; Revelation 9:5; Revelation 9:10

Scourge, Overflowing

King of the north - great political enemy of the Jews and leader of the peoples attacking Palestine in the last days

Isaiah 28:15; Isaiah 28:18

Sea

Peoples in a state of anarchy and confusion

Revelation 8:8; Revelation 13:1; Matthew 13:1

Restlessness of mere nature

Isaiah 57:20

Seal

Confirmation. Security

2 Timothy 2:19; 1 Corinthians 9:2; Ephesians 4:30

Marked for blessing and preservation

Revelation 7:1-17; Revelation 9:4

Selah

Pause; consider. Occurs about 70 times in the book of Psalms; also three times in the prophet Habakkuk 3:1-19.

Serpent

Satanic and mere worldly wisdom. Subtlety

2 Corinthians 11:3; Isaiah 27:1; Genesis 49:17

Shepherd

Civil and ecclesiastical rulers and guides

Nahum 3:18; Ezekiel 34:1-31

Shield

Protection and defense

Genesis 15:1; Psalms 3:3; Ephesians 6:16

Ships

Commerce

Genesis 49:13; Revelation 8:9; Revelation 18:19

Shittim Wood

The holy humanity of our Lord Jesus

See book of Exodus

Shoes

Christian walk and wilderness traveling

Exodus 12:11; Ephesians 6:15

Shoes off

Reverence

Exodus 3:5.

Shoulder

Ability; strength to bear or carry burdens

Isaiah 22:22; Luke 15:5

Silver

Price of Redemption - the precious blood of Christ

Exodus 30:12-16

Skin

Outward appearance revealing inward condition

Leviticus 13:1-59

Sleep

Death as to the body; it is never used of the soul

1 Corinthians 11:30; John 11:11; 1 Thessalonians 4:4

Smoke

Blinding and darkening judgment

Isaiah 14:31; Revelation 9:2-3; Revelation 9:17-18

Snow

Purity

Revelation 1:14; Lamentations 4:7; Psalms 51:7.

Sockets of Silver and of Brass

Founded, established, secured on the ground of the blood of Christ (silver), and the divine ability of Christ in meeting the judgment of God (brass).

See book of Exodus.

Sparrow

The commonest of creatures objects of Divine care

Psalms 84:3; Matthew 10:29; Matthew 10:31

Spices

Divine graces. Moral graces

Exodus 30:23-38; Song of Solomon 4:14

Spue

Loathing and utter rejection

Revelation 3:16; Leviticus 18:28.

Staff

Sign of wilderness journeying

Psalms 23:4; Mark 6:8; Hebrews 11:21

Emblem of power and of judgment

Isaiah 14:5; Isaiah 10:5

Stars

Subordinate lights and rulers

Revelation 8:12; Revelation 12:1; Dan. 8 10

Staves of Shittim Wood and Gold

Christ in the dignity of his person (wood as man and gold as God) sustaining us in our wilderness path

Exodus 25:1-40; Exodus 27:1-21

Sun

Supreme glory, light, and authority

Revelation 1:16; Revelation 8:12; Revelation 12:1; Mal. 4:12

Supper

Last meal before midnight; grace or judgment

Luke 14:16-24; Revelation 3:20; Revelation 19:9; Revelation 19:17

Swallow

Restlessness

Psalms 84:3; Proverbs 26:2

Swine

Uncleanness in nature and practice

2 Peter 2:22; Isaiah 66:3; Isaiah 66:17; Deuteronomy 14:8

Sword

Keen searching judgment of the Word of God

Hebrews 4:12.

War and bloodshed. Judgment

Revelation 6:4; Revelation 19:15

Magisterial authority and power

Romans 13:4

SYMBOL

MEANING

REFERENCE

Table

Communion. Fellowship

1 Corinthians 10:21; Psalms 23:5; Leviticus 24:6

Tail

False prophets and false teaching

Isaiah 9:14-15; Revelation 12:4

Talents

Gifts for public service

Matthew 25:14-30

Tares

Religious but unsaved professors

Matthew 13:1-58

Teeth

Cruelty. Mischievous power

Daniel 7:5; Daniel 7:7; Daniel 7:19; Psalms 58:6

Tempest

Afflictions. Judgment

Job 9:17; Psalms 11:6

Thighs

Strength

Daniel 2:32; Genesis 32:25; Psalms 45:3

Thorns

Generally what is unprofitable

Hebrews 6:8; Matthew 13:7

God's instruments in chastening His people

2 Corinthians 12:7; Numbers 33:55

Thousands of Thousands

Countless myriads

Revelation 5:11; Daniel 7:10

Throne

Seat of established authority

Isaiah 66:1; Matthew 25:31; Revelation 4:1-11

Tongue

Speech. Remorse and torment. Mere profession

Proverbs 12:18; Luke 16:24; 1 John 3:18

Tower

Safety

Psalms 61:3; Proverbs 18:10; 2 Samuel 22:51

Travail

Anguish of spirit and great anxiety

Jeremiah 4:31; Galatians 4:19

Trees

Eminent persons

Ezekiel 31:5; Ezekiel 31:9; Revelation 8:7; Daniel 4:1-37

Trumpet

Loud and public summons

1 Zechariah 9:14; Revelation 8:2; Jeremiah 51:27; Joel 3:15; Isaiah 27:13

The trump of 1 Thessalonians 4:16; 1 Corinthians 15:52, will sound for Christians only.

Unicorn

Great strength. The agonies of death

Numbers 23:22; Psalms 22:21

Vail of the Tabernacle, with its Colors, Cherubim, and Material

Christ in absolute purity, in His varied glories and character heavenly and earthly as a man

Exodus 26:31; Hebrews 10:20

Vine

Israel - the responsible fruit-bearing system on earth

Psalms 80:1-19; Jeremiah 2:21

Christ on earth morally replacing Israel

John 15:5

Vipers

Poisonous doctrines and ways

Matthew 3:7; Matthew 12:34; Job 15:16

Virgins

Separation from the world, its idolatry and ways

Revelation 14:4; 2 Corinthians 11:2

Vulture

Quickness of sight; keen vision

Job 28:7

Walls

Divine and also human security

Isaiah 26:1; Revelation 21:14; Revelation 21:18; Deuteronomy 1:28

Water

The weakness of man

Psalms 22:14; 2 Samuel 14:14

Water

The sanctifying and cleansing character of the Word of God

Ephesians 5:26; John 15:3

Waters

Nations acting under certain influences

Revelation 8:11; Revelation 16:4-5; Revelation 17:15

Waves

Judgments divinely inflicted

Psalms 42:7; Jonah 2:3; Psalms 88:7

Well

Source of blessing and refreshment

Psalms 84:6; John 4:14; Genesis 49:22

Wheat

Genuine profession

Jeremiah 23:28; Matthew 13:24-30

Wheels

Course of providential government on earth

Ezekiel 1:10; Daniel 7:9

Whirlwind

Manifestation of Divine power

Zechariah 9:14; Isaiah 66:15

White

Purity

Revelation 1:14; Revelation 3:4; Revelation 14:14 : Mark 16:5

Whoredoms

Religious corruptions. Spiritual idolatry

Ezekiel 16:1-63; Revelation 17:1-18

Widow

Desolateness

Revelation 18:7; Isaiah 1:23; Isaiah 47:8

Wilderness

An afflicted and desolate condition

Revelation 12:6; Revelation 17:3

Wind

Unseen, yet powerful operations of the Spirit of God

John 3:8; Acts 2:2

Instability

Ephesians 4:14; James 1:6.

False and vain expectations

Hosea 12:1; Isaiah 26:18.

Divine manifestation in judgment or in grace

Isaiah 57:13; Daniel 2:35; Ezekiel 37:9.

Wine

The mere excitement of nature. Joy. Judgment,

Ephesians 5:18; Judges 9:13; Jeremiah 25:15; Leviticus 10:9

Wings

Protection. Shelter. Rapidity of action

Psalms 91:4; Psalms 36:7; Luke 13:34; Ezekiel 1:1-28; Revelation 9:9; Revelation 12:14

Wolves

Enemies of God and destroyers of His people

John 10:12; Acts 20:29; Matthew 7:15

Woman

Weakness and imperfection

Isaiah 3:12; Isaiah 19:16

The false church as well as the true bride; Israel also, or any religious system

Matthew 13:33; Galatians 4:22-24; Revelation 2:20

Word, the

The expression of what Christ is personally and essentially

John 8:25; John 1:1-2

Worm

Abject and contemptible creature. Eternal misery

Job 25:6; Psalms 22:6; Mark 9:44; Mark 9:46; Mark 9:48

Wrinkle

Care and old age

Ephesians 5:27; Job 16:8

Yoke

Restraint

Deuteronomy 28:1-68; Matthew 11:29-30

## 062 Untranslated Hebrew Words in the Book of Psalms

---

Untranslated Hebrew Words in the Book of Psalms The following valuable paper is part of an article from The Present Testimony, vol. 1, and which appeared many years ago. We trust this public acknowledgment of the source from whence it is taken will be accepted by the publishers and proprietor of The Testimony:- v1. Aijeleth-Shahar. (Psalms 22:1-31 title.)

Aijeleth occurs only here and in Proverbs 5:19, "the loving hind;" and Jeremiah 14:5, "the hind." But there are many kindred words which confirm this meaning.

Shahar occurs about twenty-three times; it means morning, e.g. Genesis 19:15, "when the morning arose;" and 32: 24 (25) "the breaking of the day;" and 26 (27) " the day breaketh," etc. The marginal reading for Aijeleth-Shahar, given by the translators is, "hind of the morning."

Query? Was this the name of an instrument; or of a tune to which the Psalm was to be sung; or was it rather a name given to the Psalm on account of its subject? v2. Alamothe occurs in 1 Chronicles 15:20, "with psalteries on Alamothe;" Psalms 46:1-11 title, "A song upon Alamothe." The same word Alamothe (which is only the plural of the word commonly used for Virgin, as Isaiah 7:14, "a virgin shall conceive," etc.), is, however, found, Psalms 68:25, "the damsels playing," etc. Song of Solomon 1:3, "The virgins love thee;" Song of Solomon 6:8, "Virgins without number."

"For the Virgins" (1:e. virgin voices) makes good sense, and accords with modern singing: as we say, "for boys' voices." It may, however, be the name of an instrument, or of a tune. v3. Al-taschith occurs in the titles of Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 75:1-10.

Al means not, and Taschith, destroy, as the translator's margin reads "Destroy not."

Observation must decide whether this was connected with the subject of the Psalms, or whether it was the name of a tune. v4. Degrees. Though Anglicized songs of Degrees in Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3, a few words may not be amiss, inasmuch as "Degrees" is nearly as unintelligible to some as would Mangaloth be. The same word is used in Exodus 20:26, for the steps of an altar, as in 1 Kings 10:19, of a throne; 2 Kings 9:13, the stairs, and 2 Kings 20:9, the degrees of a sun-dial; 1 Chronicles 17:17, a man of high degree; Ezra 7:9, for a journey, "began to go up;" Ezekiel 11:5, the things which come into your mind;" Amos 9:6, "he that buildeth his stories in the heaven" (marg. ascensions or spheres). The word from which it is derived means, simply, to go up - ascend.

Luthers renders it, "in the higher choir," higher, either as to position in which placed, or, perhaps, tone of voice.

Some have supposed these songs were sung on the steps of the temple: so the LXX, and Vulgate. To my own mind, there is an eternal evidence in them, of their being written, in grace, for the times when, thrice in the year, the males were to go up from their homes and appear before the Lord. A

few of them may also have reference to such goings up as Ezra's from captivity. v5. Githith. Psalms 8:1-9; Psalms 81:1-16; Psalms 84:1-12. The word Gath, winepress, is by most connected with this word, as the inhabitants of Gath were called Gittites.

Whether the vat; or Gath, the town, or an instrument of the name; or a tune is referred to; Query?

Some one suggests that they are all joyous songs, suited to be sung on such an occasion as a harvest-home, or a vintage. v6. Higgsion. Thus once rendered in Psalms 9:16. It occurs in three other places:-"and the meditation of my heart," Psalms 19:14; "harp with a solemn-sound," Psalms 92:3; "and their device against me," Lamentations 3:62. The humming sound of a harp struck, is supposed to correspond to the indistinct thoughts of musing; or the device against one who is hated; for the device, in this case, tells, but indistinctly the hatred within.

I do not see why meditation, or solemn-sound or device might not have been put for Higgsion, and the verse anglicized with the addition of some words in italics, as (this was their) meditation, or device, or a solemn-sound, (this). v7. Jonath-Elem-Rechokim is only found Psalms 56:1-13 title.

Jonah means dove, as in Genesis 8:8-12; or pigeon, as in Leviticus 1:14, etc.

Elem means bound; the verb is frequently used to mark silence; as, I was dumb, Psalms 39:3; Psalms 39:10 : but it is applicable to any binding: as Genesis 37:7, binding sheaves. The word Elem only occurs here, where it is commonly said to mean silence, and in Psalms 58:1, where it is rendered "Do ye indeed speak righteousness, O congregation?" (1:e., mass of persons bound together).

Rechokim, in Hebrew, is a distinct word from Elem; though in English, sometimes printed as one with it; it is a participle of the verb translated (Psalms 22:11), "Be not far from me;" see also Psa. 5:19, and Psalms 35:22, and Psalms 38:21, and Psalms 71:12, and Psalms 109:17, etc.

" The dove of silence (among) strangers" is a common literal. The dove of - that which is bound - persons afar off - are its three representative terms in English. - Compare the Psalm itself. v8. Leannoth. see Mahalath v9. Mahalath occurs alone Psalms 53:1-6 The dictionary says, "meaning uncertain." Why not, as others, sickness, or disease taking it as the common noun of the verb (Genesis 48:1). "thy father is sick;" Psalms 35:13, "when they were sick," etc. The 53rd Psalm is striking, concerning the diseased state of the nation, and its importance as a Psalm is seen in its being given a second time in the book, but slightly altered (see Psalms 14:1-7.) The word Mahalath also occurs with Leannoth, after it Psalms 88:1-18, which may be the plural of the word rendered Wormwood, Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; Jeremiah 23:15, etc.; and Hemlock, Amos 6:12 - unless Leannoth be a proper name, concerning the sickness of Leannoth; concerning the disease of wormwood (1:e. the deadly, bitter disease), which would suit the Psalm. The LXX. divided Leannoth into le the preposition to, and sing, respond to; and consider Mahalath either a proper name, of a tune, or instrument to sing on, or to Mahalath. I prefer the other. v10. Maschil. Translated in margin, "or giving instruction."

There are thirteen of these Psalms, viz:- 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. As the translators have given a rendering here, I say no more than, that their side readings (as found in King James' bible) are as authoritative as their text, and of far more value than modern "lit," which are often worse than nonsense. As a whole, their translation is as wonderful as is the mercy which

God has shown to this land, in connection with it, as above that of other lands. v11. The Michtam Psalms are 16, 56, 57, 58, 59, and 60.

I know no better rendering than the common one, a golden psalm. The word Michtam occurs nowhere else: but the word rendered, in gold of Ophir, Psalms 45:9; and golden wedge (Isaiah 13:12) is a kindred word, and occurs nine times, as gold, and in no other sense. v12. Muth-labben. Psalms 9:1-20 title.

Muth (Psalms 48:14), "our guide unto death."

La, for the; ben, son. "Concerning death for the Son." The LXX. concerning the secret things of the Son. v13. Neginah, of which Neginoth is the plural.'

Job 30:9, "I am their song;"Psalms 69:12; Psalms 77:6, song; so Isaiah 38:20; and Lamentations 3:14; Lamentations 5:14, music;Habakkuk 3:19, "on my stringed instruments" (margin, neginoth) shows the meaning plainly enough. The verb is to strike the strings. Neginah occurs on Psalms 61:1-8 title; Neginoth,Psalms 4:1-8; Psalms 6:1-10; Psalms 54:1-7; Psalms 55:1-23; Psalms 67:1-7; Psalms 76:1-12. Upon the stringed instrument, or upon the stringed instruments. v14. Nehiloth. Psalms 5:1-12 The pipes, or flutes, as commonly derived from the verb, to pierce. v15. Selah occurs seventy times in the Psalms, and three times in Habakkuk.

All sorts of tortures have been inflicted on this word, to make it speak. Some take its three consonants as the first letters of three words, and render it as equivalent to our da cape, in music: let the musician return. But this is very unlike old Hebrew.

Gesenius says it is Silence, supposing it equivalent to the words, at rest,Daniel 4:4; as if Shelah and Selah were the same. Though I desire to read with shoes off my feet (for the place is holy, and I dread conjectures), it might, according to kindred words, mean raising. And so silence, as the result of one's rising from singing; for the idea of weighing is found in Lamentations 4:2; in a good sense comparable to gold: and also, in a bad sense, Psalms 119:118, trodden down.

I observe that Selah is put often where a pause is natural, as after some peculiar statement: and thus, practically, I feel that it is pause, or silence, with Gesenius. More I cannot say. v16. Sheminith occurs 1 Chronicles 15:21; Psalms 6:1-10 title, 12 title. The translator's margin gives, on the eighth. It is the common ordinal adjective for eight, and refers to strings of instruments.

Some render it Octave, as denoting that it is to be played an octave lower than it is written; so, I think, Gesenius. I prefer the margin.

Observe that in 1 Ch 20:21, Alamothe and Sheminith are in contra-position. v17. Shiggaion, Psalms 7:1-17, and Habakkuk 3:1, Shigionoth in the plural. The verb is, to err, as in Psalms 119:10; Psalms 119:21; Psalms 119:118; Leviticus 4:13, sin through ignorance. A wandering ode - an ode of wandering.

Variable songs - songs with variations. But I prefer either of the former. v18. Shoshannim. The lilies, as in Song of Solomon 2:16; Song of Solomon 4:5, etc., occurs Psalms 45:1-17; Psalms 49:1-20, and in connection with Eduth,Psalms 80:1-19.

Shushan-Eduth (Psalms 40:1-17) is the same word nearly, it occurs only 1 Kings 7:19, lily. Eduth is the common word for the testimony, in Exodus, etc. The lily is supposed to refer to an instrument, from its shape: so, I think, Calmet. Others connect it with the name of a song. The word for upon, may just as well be rendered concerning to, etc. v

Aijeleth-Shahar

The hind of the morning.

Alamoth

Virginals

Al-Taschith

Destroy not

Degree

To go up-ascend

Gittith

The wine-vat

Higgaion

Meditation

Jonah-Elem-Rechokim

The dove dumb (among) strangers

Mahalath

Disease

Leannoth

Bitter disease

Maschil

To instruct

Michtam

Golden (psalm)

Gnal-Muth-Labben

Neginah

A stringed instrument

Neginoth

The stringed instruments

Nehiloth

The pipes

Selah

Pause

Sheminith

Eight-stringed instrument

Shiggaion

Wandering ode

Shoshannim

The lilies

Shushan

The lily

Eduth

- of the Testimony

## 063 Divisions of the Book of Psalms

---

Divisions of the Book of Psalms There are in all 150 psalms, not chronologically but morally divided into five books, thus:-

Book One contains Psalms 1:1-6; Psalms 2:1-12; Psalms 3:1-8; Psalms 4:1-8; Psalms 5:1-12; Psalms 6:1-10; Psalms 7:1-17; Psalms 8:1-9; Psalms 9:1-20; Psalms 10:1-18; Psalms 11:1-7; Psalms 12:1-8; Psalms 13:1-6; Psalms 14:1-7; Psalms 15:1-5; Psalms 16:1-11; Psalms 17:1-15; Psalms 18:1-50; Psalms 19:1-14; Psalms 20:1-9; Psalms 21:1-13; Psalms 22:1-31; Psalms 23:1-6; Psalms 24:1-10; Psalms 25:1-22; Psalms 26:1-12; Psalms 27:1-14; Psalms 28:1-9; Psalms 29:1-11; Psalms 30:1-12; Psalms 31:1-24; Psalms 32:1-11; Psalms 33:1-22; Psalms 34:1-22; Psalms 35:1-28; Psalms 36:1-12; Psalms 37:1-40; Psalms 38:1-22; Psalms 39:1-13; Psalms 40:1-17; Psalms 41:1-13 - Of these Psalms 37:1-40 contains the name of David in the headings, and Jehovah is the characteristic Divine title throughout.

Book Two contains Psalms 42:1-11; Psalms 43:1-5; Psalms 44:1-26; Psalms 45:1-17; Psalms 46:1-11; Psalms 47:1-9; Psalms 48:1-14; Psalms 49:1-20; Psalms 50:1-23; Psalms 51:1-19; Psalms 52:1-9; Psalms 53:1-6; Psalms 54:1-7; Psalms 55:1-23; Psalms 56:1-13; Psalms 57:1-11; Psalms 58:1-11; Psalms 59:1-17; Psalms 60:1-12; Psalms 61:1-8; Psalms 62:1-12; Psalms 63:1-11; Psalms 64:1-10; Psalms 65:1-13; Psalms 66:1-20; Psalms 67:1-7; Psalms 68:1-35; Psalms 69:1-36; Psalms 70:1-5; Psalms 71:1-24; Psalms 72:1-20 - All these Psalms are titled, save three, and 18 bear the name of David, while God is the characteristic Divine title.

Book Three contains Psalms 73:1-28; Psalms 74:1-23; Psalms 75:1-10; Psalms 76:1-12; Psalms 77:1-20; Psalms 78:1-72; Psalms 79:1-13; Psalms 80:1-19; Psalms 81:1-16; Psalms 82:1-8; Psalms 83:1-18; Psalms 84:1-12; Psalms 85:1-13; Psalms 86:1-17; Psalms 87:1-7; Psalms 88:1-18; Psalms 89:1-52 - All these Psalms are headed and titled. The Divine names God and Jehovah occur in about equal numbers, although God is more prominent in the first 11 Psalms.

Book Four contains Psalms 90:1-17; Psalms 91:1-16; Psalms 92:1-15; Psalms 93:1-5; Psalms 94:1-23; Psalms 95:1-11; Psalms 96:1-13; Psalms 97:1-12; Psalms 98:1-9; Psalms 99:1-9; Psalms 100:1-5; Psalms 101:1-8; Psalms 102:1-28; Psalms 103:1-22; Psalms 104:1-35; Psalms 105:1-45; Psalms 106:1-48 - There are only three of these Psalms titled. Jehovah is here the characteristic Divine title.

Book Five contains Psalms 107:1-43; Psalms 108:1-13; Psalms 109:1-31; Psalms 110:1-7; Psalms 111:1-10; Psalms 112:1-10; Psalms 113:1-9; Psalms 114:1-8; Psalms 115:1-18; Psalms 116:1-19; Psalms 117:1-2; Psalms 118:1-29; Psalms 119:1-176; Psalms 120:1-7; Psalms 121:1-8; Psalms 122:1-9; Psalms 123:1-4; Psalms 124:1-8; Psalms 125:1-5; Psalms 126:1-6; Psalms 127:1-5; Psalms 128:1-6; Psalms 129:1-8; Psalms 130:1-8; Psalms 131:1-3; Psalms 132:1-18; Psalms 133:1-3; Psalms 134:1-3; Psalms 135:1-21; Psalms 136:1-26; Psalms 137:1-9; Psalms 138:1-8; Psalms 139:1-24; Psalms 140:1-13; Psalms 141:1-10; Psalms 142:1-7; Psalms 143:1-12; Psalms 144:1-15; Psalms 145:1-21; Psalms 146:1-10; Psalms 147:1-20; Psalms 148:1-14;

Psalms 149:1-9; Psalms 150:1-6 - Of these Psalms 16:1-11 are titled. Jehovah is the Divine name which is here almost exclusively used.

## 064 Biblical Notes

---

Biblical Notes MISTRANSLATIONS CORRECTED AND OBSOLETE WORDS AND EXPRESSIONS EXPLAINED.

MISCELLANEOUS NOTES.

Total number of books in the Old Testament 39 Total number of chapters in the Old Testament 929 Total number of books in the New Testament 27 Total number of chapters in the New Testament 260 Total number of verses in the Old Testament, 23,235 Total number of verses in the New Testament 7,959 The shortest book in the Old Testament is Obadiah. The shortest chapter in the Old Testament is Esther 10:1-3 The last historical book in the Old Testament is Nehemiah. The moral condition of Israel to the first coming of the Lord in grace is given in the book of Malachi.

Old Testament history is comprised in sixteen books - from Genesis till Nehemiah - the first and last historical books of the Old Testament. The priests' guide book was Leviticus. The Levites' guide book was Numbers. The peoples' guide book was Deuteronomy. The following prophets prophesied after the restoration from the captivity:-Haggai, Zechariah, and Malachi. The following prophets prophesied during the captivity:-Daniel in the royal court of the conquerors; Ezekiel amongst the captives at the river of Chebar; and Jeremiah amongst the poor of the people left in the land. The first mention of believing in the Old Testament is in Genesis 15:6. The first historical notice of idolatry is in Joshua 24:2. The first person in Scripture termed a "Hebrew" is Abram (Genesis 14:13). The first altar spoken of is Noah's (Genesis 8:20). The first polygamist was Lamech (Genesis 4:19). The first worker for salvation was Cain (Genesis 4:1-26). The first city builder and murderer was Cain (Genesis 4:1-26). The first conqueror and hunter was Nimrod (Genesis 10:8-11). The first recorded instance of a son dying before his father is noted in Genesis 11:28. The first recorded instance of a daughter being born is noted in Genesis 4:1-26 The first general confederacy amongst men is recorded in Genesis 11:1-6. For the first time the Hebrews are termed Jews; see 2 Kings 16:6. The first mention of Assyria after the days of Nimrod, is noted in 2 Kings 15:19. The first, second, and third kings of all Israel each reigned the probationary period of 40 years. The first notice of the Rainbow - token of Divine goodness - is in Genesis 9:1-29 There were ten fathers before the flood, and ten fathers after the flood, till Abram.

Christ suffered at man's hands as a martyr for righteousness; hence judgment is the result (Psalms 69:1-36). Christ suffered at God's hands as a victim for sin; hence grace to man is the blessed fruit (Psalms 22:1-31). The last five verses of Psalms 40:1-17 - the prayer of the suffering Messiah - forms Psalms 70:1-5, the prayer of the future remnant of Judah.

"There is no peace, saith the LORD, unto the wicked," is the concluding words of Jehovah's expostulation with His people, because of their idolatry (Isaiah 40:1-31; Isaiah 41:1-29; Isaiah 42:1-25; Isaiah 43:1-28; Isaiah 44:1-28; Isaiah 45:1-25; Isaiah 46:1-13; Isaiah 47:1-15; Isaiah 48:1-22). "There is no peace, saith my God, to the wicked," is the concluding words of God's expostulation with the people, because of their rejection of the Messiah (Isaiah 49:1-26; Isaiah

50:1-11; Isaiah 51:1-23; Isaiah 52:1-15; Isaiah 53:1-12; Isaiah 54:1-17; Isaiah 55:1-13; Isaiah 56:1-12; Isaiah 57:1-21).

Human life has been shortened by about a half, several times; thus the longest liver after the flood - Heber - lived 464 years, a little less than half Methuselah's age, 969 years, the longest liver before or since the flood; the longest liver after the dispersion at Babel - Reu lived 239 years, a little more than half Heber's age. In the wilderness, life was again shortened to about half of the age of Abram (Psalms 90:10): the blessed Lord was cut off in "midst" or half of His days, as a man (Psalms 102:24).

Scripture furnishes no account of the birth or death of any of Cain's posterity, but simply records their doings (Genesis 4:1-26).

Seth, third son of Adam, in whom the line of grace was continued, was contemporary with all the antediluvian fathers, except Noah.

Methuselah was contemporary with Adam for more than 200 years, and with Noah for about 600 years.

Enoch, who walked with God, was contemporary with Adam for about 300 years, and with Noah for some time, and thus the truth and revelation of God then revealed, was handed down for 1656 years. The Cherubim (plural) are always connected with the judicial and governmental authority of God; it is so in the first instance, where they are named as in guarding the tree of life (Genesis 3:24). In the tabernacle and temple, they formed the moral supports of Jehovah's throne, as "justice and judgment" (Psalms 89:14); and in Ezekiel 1:1-28; Ezekiel 10:1-22, they clearly set forth God acting judicially towards His people, in bringing against them that "bitter nation," the Chaldeans. The Seraphim (plural) announce the holiness of Jehovah, the Divine glory being their great care and concern; they are only once named in Scripture (Isaiah 6:1-13); God's righteous mess is the great care of the Cherubim.

Four cities originally constituted the strength of the Babylonian kingdom (Genesis 10:10), and four cities the strength of the Assyrian kingdom. (Genesis 10:11-12.) The Patriarchs were called upon to walk before God and be perfect (Genesis 17:1); Israel was to be perfect with the Lord thy God (Deuteronomy 18:13); Christians are to be perfect, as their Father in heaven is perfect (Matthew 5:48). The Feasts of Jehovah were seven in number (Leviticus 23:1-44), and are termed in John's Gospel "feasts of the jews," because there the moral rejection of the Lord is assumed from the commencement of the gospel (John 1:10-11).

## 065 The Seven Feasts

---

The Seven Feasts 1. The Sabbath - God's eternal rest for man and creation (Hebrews 3:1-19; Hebrews 4:1-16).

2. The Passover - Redemption by blood, the foundation of all blessing and glory (1 Corinthians 5:7).

3. The Feast of Unleavened Bread - Holiness of walk and life (1 Corinthians 5:8).

4. The Feast of Weeks - Pentecost, when the Holy Ghost came down and formed the Church (Acts 2:1-47).

5. The Feast of Trumpets - Israel again summoned and gathered to her land and God (Psalms 81:1-16).

6. The Day of Atonement - Israel coming into the blessing of redemption (Zechariah 12:1-14).

7. The Feast of Tabernacles - Millennial glory of Israel (Zechariah 14:16). The first four chapters of Lamentations, Proverbs 31:10-31, Psalms 25:1-22; Psalms 34:1-22; Psalms 37:1-40; Psalms 111:1-10; Psalms 112:1-10; Psalms 119:1-176; Psalms 145:1-21, are acrostics founded on the 22 letters of the Hebrew alphabet.

Abimelech was a common title of a race of Philistine kings.

Pharaoh was the royal designation of the Egyptian monarchs.

Antiochus was the royal title borne by the kings of the North, or of Syria.

Ptolemy was the royal title of the kings of the South, or of Egypt.

Cæsar was the title borne by the first Roman emperors.

Raguel, Reuel, Jethro, are various names given to Moses' father-in-law. The sovereignty of God in election cannot be questioned, for the Word of God is full of it from Genesis to Revelation. Jacob instead of Esau, Isaac instead of Ishmael, Shem instead of Japheth, Seth instead of Cain, Arphaxad instead of Elam, Ephraim instead of Manasseh, Joseph instead of Reuben, royalty in the fourth son of Jacob, and priesthood in the third, are all witnesses of the sovereign elective purposes of God. The subject of Isaiah chapter 53. commences with verse 13 of chapter 52. The Jews have been successively ruled over by the Babylonians, the Persians, the Greeks, the Egyptians, the Syrians, and the Romans.

## 066 The Temples

---

The Temples The following are the temples mentioned in the Word of God:- Solomon's Temple (1 Kings 8:1-66), was destroyed by Nebuchadnezzar in the year 588 B.C. Zerubbabel's Temple (Ezra 3:1-13; Ezra 6:1-22) was pillaged and dedicated to the heathen god, Jupiter, by Antiochus Epiphanes, in the years 168 and 170 B.C. Herod's Temple (John 2:20) was reconstructed and almost rebuilt in a style of surpassing magnificence; commenced in the year 17 B.C. Antichrist's Temple (2 Thessalonians 2:4) will be built by the Jews in unbelief when returned to their land (Isaiah 18:1-7); the "Antichrist" and the "Beast," 1:e., head of the revived Roman Empire, will establish idolatrous worship in it. Christ's Millennial

Temple (Ezekiel 40:1-49) will be entirely new, and not on the site of the old one; it will be grand and capacious, according to Divine plan and measurement, and the glory of Jehovah will fully occupy it.

Both Phinehas and Aaron were set in the priesthood, the latter by the choice of Jehovah (Leviticus 8:1-36), the former by earning his title to it (Numbers 25:1-18).

We have no mention of rain during the first sixteen and a half centuries of the world's history (Genesis 7:4); the ground was watered by a mist which went up from the earth (Genesis 2:6). The first recorded instance of Egypt invading Judah is in the reign of Rehoboam. The temple and palace were plundered of their wealth; but Jerusalem itself and the country were spared for a time (1 Kings 14:1-31; 2 Chronicles 12:1-16).

## 067 Prophetic Notes

---

### Prophetic Notes

Prophecy necessitates the resuscitation of the fourth or Latin empire and its distribution into ten kingdoms, and possessing a strong and powerful chief at its head; this it will have in the "little horn" of Daniel 7:1-28 This fourth monarchy is the fourth of the metals in the great image of Daniel 2:1-49 and the fourth beast of Daniel 7:1-28; there are also four distinct stages in its progress and history, as noted in Revelation 17:8 :- "The beast that thou sawest was," 1:e., its imperial form in John's day; "and is not," 1:e., its present broken up state as having no political existence; "and shall ascend out of the bottomless pit," 1:e., will be revived by direct satanic origin; "and go into perdition," 1:e., its future awful doom. The seventy weeks of Daniel (Daniel 9:1-27) are weeks of years, and, when multiplied by seven, give us a period of 490 years. After 483 of these years had run out, Messiah was cut off, and, in consequence, the seven years necessary to complete the whole prophetic period was postponed, and is still future. Between, therefore, the close of the 69th week and the opening of the 70th, the present interval of grace to the world, and Israel's degradation come in, this latter is the subject of Daniel 9:26 of the prophecy which, when complete, the 70th week or seven years will have their fulfillment. The various dates in Revelation 12:1-17; Revelation 13:1-18; Matthew 24:15, and in Daniel, refer to the last part of this celebrated prophetic week. After the rapture of the church to heaven, the restoration of the Jews to Palestine, the temple rebuilt, antichrist accepted, and the Roman power revived, the last seven years will commence. The Great Image (Daniel 2:1-49) and Wild Beasts (Daniel 7:1-28) represent the governmental powers on earth, transferred from Judah at the epoch of the Babylonian captivity, to the Gentiles. In the four metals composing the image and four wild beasts we have the four successive empires represented. In the decreasing inferiority and value of the several metals we have pictured the gradual departure from the source of all power, and the inferior character of each of the empires, not only from the gold, but from each other; while in the wild beasts we have those same powers represented, but as acting without conscience or feeling towards God.

The Gold,..... Babylon.

The Lion,..... Babylon.

The Silver,..... Persia.

The Bear,..... Persia.

The Brass,..... Greece.

The Leopard,..... Greece.

The Iron,..... Rome.

The dreadful and terrible Beast,..... Rome.

The complete overthrow of the mighty and extensive Persian Empire; its destruction by Alexander the Great, and rapid growth of the Grecian power: its break-up and subsequent four-fold division, are all described with wonderful circumstantiality of detail in the prophet Daniel 7:6; Daniel 8:1-8. The awful condition of the Jews during the great siege of Jerusalem in the year 70, and the character of the Roman power, are minutely described by Moses more than a 1000 years before (Deuteronomy 28:44-67). The "little horn" of Daniel 7:1-28, is a power arising in the west, and to be distinguished from the "little horn" of Daniel 8:1-27, which arises in the east. The following are the various names and titles applied to the future Antichrist in the Scriptures:-1, The King (Daniel 11:36); 2, The Idol Shepherd (Zechariah 11:17); 3, Bloody and Deceitful Man (Psalms 5:6); 4, Antichrist (1 John 2:22); 5, False Prophet (Revelation 19:20); 6, Another Beast (Revelation 13:11); 7, Man of Sin (2 Thessalonians 2:3); 8, Son of Perdition (2 Thessalonians 2:3); 9, Wicked One (2 Thessalonians 2:8); 10, Come in his own Name (John 5:43). The seven heathen nations inhabiting the land of Canaan, and which God ordained to be exterminated root and branch, were: (1) the Canaanites, (2) the Perizzites, (3) the Hivites, (4) the Jebusites, (5) the Hittites, (6) the Gergashites, (7) the Amorites. Israel failed in driving out these nations, hence their descendants will once again inhabit the land of Palestine, but will be utterly destroyed by the Lord at His second coming; "And in that day there shall be no more the Canaanite in the house of the Lord of Hosts " (Zechariah 14:21). The last prophetic book in the Old Testament is Malachi.

Interesting details as to the closing days are given us in the book of Zechariah. A comprehensive outline of the prophetic outline is found in the book of Isaiah. The religious and civil state of Israel during the millennium is given in the prophecy of Ezekiel. The rise, course, and doom of the Gentile powers of the west is unfolded in the prophecy of Daniel. The feelings, exercises, and sorrows of the Israel God-fearing remnant in the future crisis of her history, are fully detailed in the book of Psalms. The judgment and ruin of the Edomites was prophetically foretold by Obadiah. The judgment and ruin of the Assyrians was prophetically foretold by Nahum. The judgment and ruin of the Chaldean was prophetically foretold by Habakkuk.

## 068 Words and Expressions Explained

Words and Expressions Explained vAbib, Exodus 13:4.-The Jewish year, like our own, was one of twelve months (1 Chronicles 27:1-34), only about half of which, however, are named in the Old Testament; they are generally spoken of as the first, second, third month, etc. Abib was the seventh month of the civil year; but, consequent, upon the people's redemption from Egypt, it appropriately became the first month of the ecclesiastical year (Exodus 12:2). It was called "Nisan" after the captivity from Babylon (Neb. 2:1). Abib corresponds to our month April. vSubjects, Psalms 35:15.- This word signifies slanderers: occurs but once in the Old Testament. vAcre, 1 Samuel 14:14.- Signifies as much as a yoke of oxen can plow in a day, hence not a term of exact land measurement. vAdar, Esther 3:7.- The sixth Jewish month, and twelfth of their ecclesiastical; only named in the post-captivity books. Adar corresponds partly to our months of February and March. vAdvisement, 1 Chronicles 12:19.- Means full and careful consideration. vAffinity, 1 Kings 3:1.-Relationship through marriage. vAge, Job 8:8.-Generation. In Isaiah 38:12, it should be dwelling or habitation. Generally used to express the duration of a man's life, or a period of time. vAha! Psalms 70:3.-The language of insolent contempt and triumph. vAll-to, Judges 9:53.-Meaning completely or thoroughly. vAmen, Deuteronomy 27:1-26 -The Hebrew form for "truly" or "verily." An affirmative response, implying the soul's assent to the truth of what is uttered. Used as a substantive, it signifies truth, as in Isaiah 65:16" the God of truth." Used also in the Christian assembly (1 Corinthians 14:16). vAnakims, Joshua 11:21-22.-A giant race of Canaanites. Goliath-about nine feet high-was a descendant of Anak, the original head of these gigantic men. vApothecary, Exodus 30:35.-One who seasons. A compound of sacred and other perfumes. vAppertain, Numbers 16:32.-Belonging to. vArcturus, Job 9:9.-Name of a star in the northern hemisphere. vAriel, Isaiah 29:1-24 -Meaning Lion of God. Figuratively the strong city of Jerusalem. vArtificer, Genesis 4:22.-A skilful workman. vArtillery, 1 Samuel 20:40.-Weapons, as bows and arrows. vAway with, Isaiah 1:13.-Signifies I cannot endure it. vAzzah, Deuteronomy 2:23, or Gaza.-A capital city of the Philistines, and situated on the shores of the Mediterranean. vAssayed. 1 Samuel 17:39.-To attempt or try. vBaca, Psalms 84:6. Weeping, thus "the Valley of Baca" would be "the Valley of Weeping. vBakers' Street, Jeremiah 37:21.-In the East persons of the same occupation generally resided in the same street, hence Bakers' Street. vBeeves, Leviticus 22:19.-Signifies domestic animals. vBehemoth, Job 40:15.-A gigantic animal, generally understood as the huge Hippopotamus. vBelial, Deuteronomy 13:13. Worthless. Frequently used of wicked, worthless persons; "Wicked heart" (Deuteronomy 15:9), "Ungodly men" (2 Samuel 22:5), "evil disease" (Psalms 41:8), "wicked thing" (Psalms 101:3), "naughty person" (Proverbs 6:12), "wicked counselor" (Nahum 1:11), etc., are translations of the word Belial. vBestead, Isaiah 8:21.-Literally, distressed. vBeulah, Isaiah 62:4.-Meaning married, and thus expressing the relationship which Immanuel's land sustains to Jehovah. vBewray, Isaiah 16:3.-Discover. See also Proverbs 27:16. vBlain, Exodus 9:9-10.-Ulcerous sores; one of the Egyptian plagues. vBlaspheme, 1 Kings 21:13.-In its theological signification this word denotes speaking against God or His Word, and is so used in the Holy Scriptures, as in Matthew 12:31-32, etc. vBoaz, 1 Kings 7:21.-In him is strength; one of the brazen pillars in Solomon's Temple, alluded to in Revelation

3:12. vBoils, Job 2:7.-Severe and inflammatory swellings on various parts of the body. The "sore botch" of Deuteronomy 28:27; Deuteronomy 28:35, is the same as Job 2:7 and Exodus 9:9. vBonnets, Isaiah 3:20.-Female head-dresses of various kinds. Bonnet (Exodus 28:40), the priestly miter. vBravery, Isaiah 3:18.-Finery, characteristic of the maidens of Judah. vBow the knee, Genesis 41:43.-Marginal reading, tender father. vBorrowed of the Egyptians, Exodus 12:35.-The word "borrowed" means asked or demanded, and does not at all imply a return. vBranch and Rush, Isaiah 9:14; Isaiah 19:15.-The "great and small." vBrass, Deuteronomy 8:9.-This metal is a compound of copper and zinc, and was unknown previous to the 13th century. The Scripture "brass" was a native production, and would be more correctly translated "copper." vBreakings, Job 41:25.-Judgments. vBreaches, Judges 5:17.-Creeks or harbors. vBreaker, Micah 2:13.-The Messiah dealing with every hindrance and enemy opposed to the blessing and rest of His people. vBrigandine, Jeremiah 51:3.-A coat of mail or light armor. vBollid, Exodus 9:31.-So swollen as about to burst. vBruit, Jeremiah 10:22; Nab. 3:19.-Report or rumor. vButtocks, Isaiah 20:4; 2 Samuel 10:4.-Hind-parts. vCalves of the lips, Hosea 14:2.-Should be praises of the lips. vCaulkers, Ezekiel 27:9; Ezekiel 27:27.-Ship carpenters. vCaphtor, Jeremiah 47:4, etc.-The original location of the Philistines, who were descended from Mizraim (Egypt), Genesis 10:14. vCarriage, 1 Samuel 17:22; Judges 18:21.-The goods or baggage, 1:e., not what carried, but what was carried. See also Acts 21:55. vCauls, Isaiah 3:18.-Female head covering of net work, and of an ornamental character. vChains, Isaiah 3:19.-This word signifies ear-drops. vChambers of imagery, Ezekiel 8:12.-Egyptian idolatry occupying the rooms, and generally the interior of the temple. vChampaign, Deuteronomy 11:30.-That part of a country not intersected by hills, but open and easily traversed. Applied to any open field or plain. vChancellor, Ezra 4:8, 9, 57.-A Persian officer of high rank, and connected with the granting of the decrees of the realm. vChapiters, Exodus 36:38, etc.-The upper and ornamental parts of the columns or pillars of public buildings. vChapman, 2 Chronicles 9:14.-In England we would say a "hawker;" only in the East the employment was a respectable one. vChariot of Israel, 2 Kings 2:12.-The Divine defense and safeguard of Israel. vChemarim, Zephaniah 1:4.-The priests of Baal and of other idols. Translated idolatrous priests in 2 Kings 23:5; Hosea 10:5; in these Scriptures the margin reads chemarim. vCherubim, Genesis 3:24, etc.-Ministers of the governmental and judicial power of Jehovah. vChief prince, Ezekiel 38:2-3; Ezekiel 39:1.-The Septuagint or Greek version of the Old Testament, reads correctly 'Prince of Rosh,' 1:e., of Russia. It was only toward the close of the ninth century that Russia, as such, became known, or rather, that her history as a kingdom commenced, hence our translators took the word "rosh" as signifying the "chief," or great prince. vChild an hundred years old, Isaiah 65:20.-Refers to the great prolongation of life in the millennium. vChildren of the East, Judges 6:3; Judges 6:33.-Dwellers in the desert lying between Canaan and the river Euphrates. vChimney, Hosea 13:3.-Denotes any aperture covered over with interlaced lattice-work for the escape of smoke; it is the same word translated windows (Genesis 7:11; Genesis 8:2). vChittim, Daniel 11:30.-The historical fulfillment of the first part of this chapter (Daniel 11:1-35) prove that Rome is the power here meant. vCholer, Daniel 8:7; Daniel 11:11 -This Greek word signifies great rage and anger. vCharger, Numbers 7:13.-A salver, or large dish. vChurl, Isaiah 32:5; Isaiah 32:7.-A niggardly person; also, surly and ill-tempered, as Nabal (1 Samuel 25:1-44). vCleave is used in exactly opposite meanings, as to cut or divide in Psalms 141:7, and to a close and inseparable union, as in Genesis 2:24. vCoal, quench my, 2 Samuel 14:7.-Ruin me in my circumstances and prosperity. vCoasts, Judges 18:2.-Borders of territory,

whether of sea or land. vCockle, Job 31:40.-An exceedingly poisonous plant. vConvocation, Exodus 12:16.-This Latin word signifies a religious gathering duly called and constituted. vConverts, Isaiah 1:27.-The remnants of Israel and Judah returned to their city and God. The root idea in this word, and in that of "conversion," is "turned," or a radical change in life and character. vCotes, 2 Chronicles 32:28.-Chambers or other enclosures for the protection of sheep; see also 1 Samuel 24:3. vCoulter, 1 Samuel 13:20-21.-An implement of husbandry, generally regarded as a plowshare. vCountervail, Esther 7:4.-Could not avail against the king, or damage him in any way. vCovenant of Salt, Numbers 18:19, etc.-An agreement or league of a perpetual and enduring character; yet practiced to a large extent in eastern countries, where, if a visitor eats salt in your house, he has thereby secured your help and protection, and for the time under your special safeguard. vCovereth his Feet, Judges 3:24.-See margin; also 1 Samuel 24:3. vCrisping Pins, Isaiah 3:22. -Small bags or purses; translated bags in 2 Kings 5:23. vCunning, Exodus 26:8, etc.-Clever or skilful; not to be understood in a bad sense, as with us. vCush, Isaiah 11:11.-That part of Africa known as Ethiopia. vDarling, Psalms 22:20.-The life or soul as being dear; see also Psalms 35:17. vDark Sayings of Old, Psalms 78:2.-The true spiritual design of Israel's early history. vDaysman, Job 9:33.-Arbiter or umpire. vDeal of flour, Numbers 15:4, etc.-A part or portion of flour. vDenounce, Deuteronomy 30:18.-Announce or declare. vDesert of the sea, Isaiah 21:1.-Babylon and its utter desolation. vDesired, 2 Chronicles 21:20.-Lamented or mourned for; 2 Chronicles 21:18-19 clearly enough show this to be the force of the word desired as here used. vDote, Jeremiah 50:36.-Stupid; but in Ezekiel 23:1-49 where the word doted occurs six times, it implies intense and all-absorbing affection. vDoves' dung, 2 Kings 6:25.-Valuable for vegetation; also a vegetable resembling pigeons' dung, and largely used for food. vDukes, Genesis 36:1-43 -Patriarchal chiefs or rulers, not as with us a title of nobility. vDumah, Isaiah 21:11.-Edom or Idumea. vEthiopia, beyond the rivers of, Isaiah 18:1.-Rather, Cush, 1:e., beyond the rivers Nile and Euphrates, as the descendants of "Cush" (Genesis 10:1-32) settled on the borders of both rivers. vEaring time, Exodus 34:21, etc.-Seed-time. vEars Tingle, 1 Samuel 3:11.-Horror and astonishment. vEast and West, Isaiah 45:6.-The whole earth. vEd, Joshua 22:34.-A witness. The name of the altar erected by the two Tribes and a-half on the western side of Canaan. vEmerods, Deuteronomy 28:27.-Hemorrhoids or piles. vEnds of the Earth, Psalms 72:8.-Most distant parts of the globe. vEnlightening the Eyes, Psalms 19:8.-Imparting Divine light. Intelligence, perception; see also 1 Samuel 14:27. vEthanims, 1 Kings 8:2.-Flowing or streaming rivers. The seventh Jewish ecclesiastical month and first of the civil year, corresponding to our September and October. vEunuchs, Isaiah 56:4.-Persons incapacitated for marrying, and forbidden to enter the congregation of the Lord (Deuteronomy 23:1). In the east generally employed as guardians of the bed-chamber. vExact upon him, Psalms 89:22.-Shall not vex or persecute him. vFairs, Ezekiel 27:1-36 -Six times repeated in the chapter. Established emporiums for the sale and barter of all kinds of goods. vFallow ground, Jeremiah 4:3, etc.-Uncultivated ground. vFats, Joel 2:24.-Special vessels for pressing out the juice of the grape. vFelloes, 1 Kings 7:33.-The whole circumference of a wheel. vFellow, Exodus 2:13, etc.-Neighbor or companion. For the latter, compare Psalms 45:7, with Hebrews 1:9; so also, Zechariah 13:7. In these three Scriptures the word should be companions or associates. Scripture does not use the word in a contemptuous sense as we do; hence delete the italicized word "fellow" in Genesis 19:9; Matthew 26:61; Acts 24:5. vFillet, Exodus 27:1-21, etc.-Silver fastenings, whereby the pillars of the tabernacle supporting the curtains were secured. vFiner, Proverbs 25:4.-A worker in precious metals; hence goldsmith, Isaiah 41:7.

vFirmament, Genesis 1:17, etc.-Expanse or sky-covering over our heads. In Isaiah 40:19, and Numbers 16:38-39, it is spoken of as that which covers or spreads. vFirst-born, Psalms 89:27.-A title of dignity; not necessarily one of birth. vFish-gate, Nehemiah 3:3, etc.-So termed because the fish for the city of Jerusalem was sold there. vFitches, Isaiah 28:25; Isaiah 28:27.-A vegetable used for food and medicine, and resembling our English pea. vFord, Genesis 32:22 etc.-The word simply denotes a passage across either land or water. vFootman, 1 Samuel 22:17.-A guard or foot soldier. vFray, Deuteronomy 28:26 etc.-To send away by fright, or to frighten. vGathering of the people be, Genesis 49:10.-Reads: gathering of the peoples be; Gentiles as well as Jews will be gathered to Christ. vGeneration, who shall declare? Isaiah 53:8.-"Manner of life who would declare?" vGentiles, Isaiah 11:10 etc.-All were spoken of as Gentiles who were not Jews. vGalley, Isaiah 33:21.-A large decked boat propelled by oars. vGlory, afterward receive me to, Psalms 73:24.-Should be, after the glory receive me, Israel being received to fullness of Divine favor after the glory has been set up; while Christians are received before it is established over the earth. vGlede, Deuteronomy 14:13. Vulture, as translated in Leviticus 11:14. vGlory of this latter house, Haggai 2:9.-Literally "Latter glory of this house." The contrast is not between the house or temple then and the future one; but between the glory then and the glory to come. vGin, Isaiah 8:14.-A trap for catching birds. vGoads, Judges 3:31, etc.-Poles armed with iron spikes to urge on the oxen; about 8 feet in length. vGo to, Genesis 11:7.-An ejaculation, not meaning "go away" but rather come. vGods, Dent. 32:17.-Idols; used also of angels (Psalms 97:7) and of persons in authority (Exodus 22:28). vGog and Magog, Ezekiel 38:1-23; Ezekiel 39:1-29 -"Gog a symbolic designation for the future head of all the Russias; "magog," also symbolic, his land. The term in the apocalypse is a moral and not a geographical one (Revelation 20:8). vGrave made with the wicked, Isaiah 53:9.-Literally "grave appointed with the wicked;" that was man's appointment, but God ordered otherwise (John 19:38-42). vGreat Sea, Joshua 9:1, etc.-Or Mediterranean Sea. vGraven on the Palms of the hands, Isaiah 49:16.-Beautifully explained by the eastern custom of engraving, by puncturing on the palms any person or place much loved, and thus having a continual remembrance of the object before one. vGrisled, Zechariah 6:3; Zechariah 6:6.-Party-colored, see also Genesis 31:10; Genesis 31:12. vGutters, Genesis 30:41.-Water-troughs. In 2 Samuel 5:8, the word would have a wider meaning, probably the aqueduct. vHabergeon, Nehemiah 4:16.-A Coat of Mail, especially for the protection of the neck and shoulders. vHap, Ruth 2:3.-"Her hap," 1:e., fortune. vHarnessed, Exodus 13:18.-By five in a rank, see margin which gives the correct reading. vHead sick and Heart faint, Isaiah 1:5.-King and Priest. Descriptive condition of the then civil and ecclesiastical state of Israel. vHead and tail, Isaiah 9:14.-King and False Prophet. vHeadbands, Isaiah 3:20.-Rather girdles. vHephzibah, Isaiah 62:4.-Means my delight is in her; expression of Jehovah's delight in Israel in the coming days of glory. vHerd, Genesis 18:7, etc.-Sheep, and generally small cattle were ordinarily termed the "flock," while bullocks and larger cattle were termed the herd. vHireling, Job 14:6, etc.-A mere paid servant. vHolpen, Psalms 83:8.-Helped. vHigh Places, were altars, etc., erected on hills and mountainous parts, where Jehovah was worshipped before the erection of the temple (Judges 6:25-26; Genesis 22:2, etc.). Afterward they became consecrated to idolatry of the grossest kind, as the books of Kings abundantly testify. The people were prohibited from worshipping on these "high places" on their entrance into the land (Deuteronomy 12:3). vIchabod, 1 Samuel 4:21. The glory has departed. The ark - the proper glory of Israel - being in the hands of the Philistines. vIdumea, Isaiah 34:5.-The country of Edom. vImmanuel, Isaiah 7:14; Isaiah 8:8.-God with us.

Fulfilled in, and applied to Christ (Matthew 1:23). vIndignation, the, Isaiah 10:1-34; Isaiah 28:1-29 -Apart from the general use of the word, it is technically applied as the expression of God's special period of, and appointed wrath against His guilty people in the coming days. vInn, Genesis 42:27, etc.-The word often denotes a resting place merely, and not as it is generally regarded in the western world. vIslands, Isaiah 11:11, etc.■Western parts, bordering upon the Mediterranean or Great Sea. vJachin, 1 Kings 7:25.-Established; name of the right-hand brazen pillar of Solomon's temple, referred to in Revelation 3:12. vJah, Psalms 68:4, etc.-An abbreviated form of Jehovah, and signifying Majesty. vJavan, Isaiah 66:19.-Ancient name of Greece. vJebus, Judges 19:10.-Ancient name for Jerusalem. vJegar-Sahadutha, Genesis 31:47.-Heap of witness, an Aramean word so called by Laban, but Jacob called it "Galeed," a Hebrew word, also signifying heap of witness. vJehovah-Jireh, Genesis 22:1-24 - The Lord will provide. vJehovah-Nissi, Exodus 17:1-16 -The Lord my banner. vJehovah-Rophecha, Exodus 15:26.-The Lord that healeth thee. vJehovah-Shalom, Judges 6:24.-The Lord send peace. vJehovah-Shammah, Ezekiel 48:35.-The Lord is there. vJehovah-Tsidkenu, Jeremiah 23:6.-The Lord our righteousness. vJeshurun, Deuteronomy 32:15.-Meaning righteous. Applied to Israel, "God's justified or righteous people." vJewry, Daniel 5:13.-The land of Judea. vJezreel, Hosea 2:22.-God shall plant, 1:e., restored Israel. vJubilee, Leviticus 25:8-15, etc.-Every fiftieth year, termed from its character, "the year of liberty" (Ezekiel 46:17). vJustle, Nahum 2:4.-Jostle or clash. vJustify many, Isaiah 53:11.-Reads instruct many, as in Matthew 5:1-48; Matthew 7:1-29. the life-work of Jesus. vKerchiefs, Ezekiel 13:18-21.-Female veils or coverings for the head. vLancets, 1 Kings 18:28.-Short spears or lances. vLap, I shook my, Nehemiah 5:13.-An ancient and eastern expression of judgment. vLarge Place, Psalms 18:19, etc.-Enlargement or place of liberty. vLattice, Judges 5:28, etc.-A window made of net work. vLeasing, Psalms 4:2.-This old English word signifies lying, or generally what is false. vLeft-handed, Judges 3:15.-Both-handed, 1:e., capable of using either hand. vLeviathan, Job 41:1 -A huge aquatic animal. vLieutenants, Ezra 8:36.-Persian deputy governors. vLifted up his hand, 1 King 11:26, 27,-Or rebelled. vLittle way, a, Genesis 35:16.-This was about four miles in length. vLine of Samaria, 2 Kings 21:13.-The same lot or judgment which befel Samaria is appointed to Jerusalem; see whole verse and context. vLooking glasses, Exodus 38:8.-Plates of finely polished metal reflectors. vLo-ammi, Hosea 1:9.-Not my people. The present rejection of Israel by Jehovah. vLo-ruhamah, Hosea 1:6.-Not having obtained mercy. Israel at present outside the pale of national mercy. vLORD, Genesis 4:1-26, etc.-Jehovah. When "Lord " thus printed, as in Psalms 8:1-9, etc., it is used in the sense of Master, Proprietor. vLubims, 2 Chronicles 12:3, etc.-Or Africans. vLust, Psalms 78:18.-Strong desire for anything. vLucifer, Isaiah 14:12.-Morning, Star. Title of the King of Babylon, who is a figure of the future head of the revived Roman power. vLudim, Genesis 10:13.-Probably Egyptians. vMantles, Isaiah 3:22.-This word signifies to wap, hence wappers would correctly convey the meaning. vMade a Road, 1 Samuel 27:10.-A military attack for purpose of plunder or spoil. vMandrakes, Genesis 30:14.-Has been termed love apple, and supposed to assist in the propagation of the species; it is still grown in various parts of Syria; its odor is most offensive to Europeans, although prized by the natives for its taste and smell. vMany, Daniel 9:27; Daniel 11:33; Daniel 12:3.-Reads the Many, a special class distinguished from the mass of the nation. vMatrix, Exodus 13:12, etc.-The Womb. vMete-yard, Leviticus 19:35.-A measuring rod. vMattock, Isaiah 7:25, etc.-An instrument used in agricultural and other work. vMazzaroth, Job 38:32.-The marginal reading gives the twelve signs, 1:e., of the zodiac. vMene, Mene, Tekel, Upharsin, Daniel 5:25.-Literally it reads "Numbered, Numbered, Weighed,

Divided." The words were in Hebrew characters. The kingdom was numbered and ended; was weighed and found light; was divided and given to the Persians. vMeshech, Ezekiel 38:2-3; Ezekiel 39:1.-Moscow, the metropolis of European Russia till beginning of this century. vMessiah, Daniel 9:25, etc.-A Hebrew word meaning "Anointed," the corresponding Greek word "Christ " also means anointed. vMinished, Psalms 107:39.-Diminished or reduced in number. vMinni, Jeremiah 51:27.-Understood to be "Armenia" or part of it. vMizraim, Genesis 10:6.-The word as here used is in the dual form, referring to lower and upper Egypt, and is the word generally used in the Hebrew Scriptures, and translated in all versions, "Egypt." vMufflers, Isaiah 3:19. Veils for the face, still used by eastern women. vMunition, Isaiah 29:7.-A fortress or place of defense. vMurrain, Exodus 9:3.-This fifth plague was one of death, as the word "murrain" signifies, and was inflicted upon all the Egyptian cattle and beasts of burden. vNecromancer, Deuteronomy 18:11 -One who impiously inquires as to the state of the dead. vNeesings, Job 41:18.-"Sneezings " would sufficiently express the thought to us. vNehushtan, 2 Kings 18:4.-"Piece of brass," significantly applied to the "brazen serpent," which had been worshipped till the days of the godly King Hezekiah. vNethinims, Ezra 2:43, etc.-"Dedicated persons." A portion of the Gibeonites (Joshua 9:1-27) set apart to perform the meanest services for Israel. vOracle, 2 Samuel 16:23.-An authoritative, because Divine, revelation; also the most holy place. 1 Kings 6:5, etc. vOrion, Job 9:9, etc.-A southern constellation seen in winter. vOuches, Exodus 28:1-43; Exodus 39:1-43-Sockets, probably in the form of rings for fastening the shoulder pieces, precious stones and breast-plate of the High Priest. vOverflowing Scourge, Isaiah 28:15.-Restored Israel's great enemy in the future day, spoken of by the prophets as the "Assyrian" and "King of the North." vPannag, Ezekiel 27:17.-An untranslated word referring to a herb or spice. vPate, Psalms 7:16.-Crown of the head. vPilled, Genesis 30:37-38.-Peeled or stripped off the bark. vPlot, 2 Kings 9:26.-Place or portion of ground. vPleiades, Job 9:9, etc.-In Amos 5:8 the word is rendered the seven stars. A cluster of stars which, when seen, intimate the return of spring; thus the word is derived from pleein, to sail, because in those ancient times, when navigation was much more difficult than now, spring weather would be a favorable opportunity. vPotsherds, Isaiah 45:9; Psalms 22:15.-Broken earthenware. vPottage, 2 Kings 4:38-40.-Flesh, vegetables, and other ingredients boiled together. vPrevent, Psalms 79:8, etc.-Anticipate or go before; see also 1 Thessalonians 4:15; thus the Scriptural use of the word and common usage are diametrically opposite. vPrinted, Job 19:23.-Inscribed. The art of printing is said to have been known to the people of Sinim (China) five centuries before the Christian era. Its use in Europe is comparatively of recent date - the fifteenth century - and greatly contributed to the work of the Reformation. vPur, Purim, Esther 3:7, etc.-Words of Persian signification, meaning Lot, Lots. A Jewish feast in remembrance of their deliverance from Haman's wicked efforts to destroy them, observed on the 14th and 15th of the month, Aar or March. vRahab, Psalms 87:4, etc.-Descriptive of Egypt, and also of its king (Ezekiel 29:3); the words "great dragon" are the signification of "Rahab," which, however, must not be confounded with the "Rahab" or Raca) of Jericho; they are really different words. vRentest thy face, Jeremiah 4:30.-Distend the eyes. vSalem, Genesis 14:18,-Peace. The name given to Jerusalem in the days of Abram. vScepter, Genesis 49:10.-The tribal character of Israel; used elsewhere for righteous government, as in Psalms 45:6, etc. vScum, Ezekiel 24:6; Ezekiel 24:11-12.-The worst, the very wicked. vSeed, seeds, Genesis 22:1-24, compare with Galatians 3:1-29 -It is an interesting thought that when "seed," irrespective of number, is used, it refers to Christ, but when not so used it refers to Israel. vSeer, 1 Samuel 9:9.-The prophets were originally termed seers, because they alone unfolded the

future. vSeethe, 2 Kings 4:38, etc.-Boil. vSelah, Habakkuk 3:1-19-Pause, Consider, occurs three times in Habakkuk 3:1-19, and about seventy times in the book of Psalms. vSeraphim, Isaiah 6:1-13 -Attendants upon and proclaimers of the holiness of Jehovah and of His throne. Seraph is singular, and "Seraphim" is plural. vServitor, 2 Kings 4:43.-A servant. vSeveral House, 2 Kings 15:5.- Dwelling alone. vSheep-gate, Nehemiah 3:1; Nehemiah 3:32, etc.-The gate through which the animals entered Jerusalem required for sacrifice. vSherd, Isaiah 30:14.-A small piece or portion. vSheriffs, Daniel 3:2-3.-Chaldean officers whose precise functions, cannot with certainty be determined. vSheshach, Jeremiah 25:26, etc.-Babylon. vShiloh, Genesis 49:10.-To whom the Government belongs, 1:e., to the Messiah. vShinar, Isaiah 11:11.-Babylonia vShoe over Edom will I cast, Psalms 60:8.-A significant action expressing the thorough subjection of the country of Edom. vSilk, Ezekiel 16:10-13.-Probably very fine linen. Silk was first manufactured in China, and introduced into the East by Alexander the Great, after the overthrow of the Persian power. vSilverlings, Isaiah 7:23.-Pieces of silver. vSinim,Isaiah 49:12.-China. There is but little doubt that the very ancient and interesting kingdom of China is referred to in the above passage. There are great numbers of Jews located in that country. vSister, Genesis 12:13, etc.-A term not exclusively confined to members of one family, but applied to near female relatives. vSith, Ezekiel 35:6.-Because or since. vSivan,Esther 8:9.-Ninth month of the Jewish civil year, and third of their ecclesiastical; corresponding to part of our June and July. vSluices, Isaiah 19:10.-Ponds or enclosures for catching fish. vSmite mine hands together, Ezekiel 21:17.-This action significantly betokens indignation. vSmith, 1 Samuel 13:19, etc.-A worker in metals. vSnow water, Job 9:30.-Regarded as possessing peculiar cleansing properties. vSod Pottage, Genesis 25:29.-Boiled pottage. vSons of God, Job 1:6; Job 2:1; Job 38:7.-Angelic beings. "Son of God" occurs but once in the Old Testament (Daniel 3:25). vSprinkle many nations, Isaiah 52:15.-The Messiah in grace reaching the Gentiles in fullest blessing. vStreets, Psalms 144:13.-Large open spaces. vStomacher, Isaiah 3:24.-A garment worn round the chest. vTablets, Isaiah 3:20.- Perfume boxes or scent bottles. vTaches, Exodus 26:1-37, etc.-Or hooks. vTale of the bricks, Exodus 5:8.-Full measure. vTaught the men, Judges 8:16.-Chastised the men. vTempt, Genesis 22:1, etc.-Means to try or prove. vThrum, Isaiah 38:12.-End of a web; see margin. vThrones were cast down, Daniel 7:9.-Read, Thrones were set up. vTime, Times, and half-a-time, Daniel 7:25; Daniel 12:7, etc.-(Time) a year; (times) two years; (half-a-time) six months. Thus, three years and a half, or 1260 days or 42 months (Revelation 12:1-17; Revelation 13:1-18.); all these refer to the same future period. vTires, Isaiah 3:18, etc.-A female covering for the head wreathed in folds. vTirshatha, Nehemiah 7:65, etc.-A Persian title, meaning "August," only conferred on persons of distinction. vTo wit, Genesis 24:21, etc.-To see or understand. See also 2 Corinthians 8:1 vTubal, Ezekiel 38:2-3; Ezekiel 39:1.-The modern "Tobolsk," and capital city of Asiatic Russia. vUnicorns, Psalms 22:21.-Wild horned animals. vUrim and Thummim, Exodus 28:30, etc.-Precious stones put in the breast-plate worn by the high priest before Jehovah. The words literally signify "lights" and "perfections." vVail, Ruth 3:15; Isaiah 3:23.-A cloak or mantle. vVagabond, Psalms 109:10.-This Latin word signifies a wanderer. vValley of Decision, Joel 3:14.-The gathering of the north-eastern powers for judgment at the commencement of the millennial reign of Christ. vVerily, Verily, Genesis 42:21; Psalms 111:7.-Truly Truly. vVestry, 2 Kings 10:22.-Chamber containing the robes and vestments of the idolatrous priests. vVolume, Psalms 40:7. Written scroll rolled up. vWall they digged down, Genesis 49:6.- Houghed or slaughtered the oxen. vWeeks, Daniel 9:24.-The Hebrew word simply denotes sevens;-of days, weeks, months, or years can alone be learned from

the context of each passage. Here it is weeks of years-70 weeks or 490 years. vWilderness, Exodus 14:1-31, etc.-The word does not necessarily mean a desert, but rather a pastoral tract of country, not agricultural. vWimples, Isaiah 3:22.-Cloaks or shawls. vWoeto the Land, Isaiah 18:1.-He to the Land.

## 069 The Tabernacle: Its Materials, Vessels, and Coverings

---

The Tabernacle: Its Materials, Vessels, and Coverings The tabernacle was constructed by Divine command and according to Divine plan, and when set up in the wilderness became the center of the many thousands of Israel, and the meeting place between Jehovah and His people (Exodus 29:42-46). In it God dwelt, surrounded by His happy and redeemed people, and out of it He addressed them in strains of richest grace (Leviticus 1:1). It is several times termed "the tabernacle of witness," as eloquent in its teaching of heavenly and better things to come. The tabernacle was set up in the wilderness on the first day of the first month of the second year of Israel's departure from Egypt (Exodus 40:17); its flooring was the sand of the desert, unlike that of the temple, which was of pure gold, but the majesty of Jehovah abode thereon, and the glory of Jehovah filled it (Exodus 40:34). The tabernacle and all that pertained to it, even to the cords, pins, and tacks, was intended to teach Christ, to shadow His work and priesthood, and to illustrate various relationships between God and His heavenly and earthly peoples. In its general arrangement and structure, down to the minutest detail recorded, all was planned and constructed by the Spirit of God (Exodus 31:1-18), who, many centuries afterward comments upon His own workmanship (Hebrews 9:8). The tabernacle was made according to a pattern shown to Moses (Hebrews 8:5), and served as a shadow of good things to come (Hebrews 9:11); the patterns, too, of things in the heavens (Hebrews 9:23-24), but it figured also the whole scene of creation (Hebrews 3:1-19.) The building was divided into three parts, first, the innermost recess, into which the high priest alone could enter once a year, and only with incense and blood - Christ's person and work. Here stood the ark, covered by the pure gold mercy-seat and supported by the golden, overshadowing cherubim, between which, Jehovah sat enthroned in Divine majesty and glory. This apartment is called "the holiest of all," and "most holy," and figures the immediate presence of God - the heaven of heavens. Second, the holy place divided from the "holiest" by the beautiful veil, and from the "court" by the hanging. Here rested the incense or golden altar, the gold-covered table of shewbread, and seven-branched golden candlestick. It was in this holy apartment where the priests daily worshipped and served, which represents the heavenly places, the scene of the church's blessing; there we burn the fragrant incense in the presence of our God - the merits of Christ's person and accomplished sacrifice; there, too, does the Holy Spirit exhibit the varied glories of Christ as the lamps shone upon the beautifully carved shaft of the candlestick, displaying its beauties; and there, too, do we feed upon Christ, as the priests did upon the shewbread. Third, we are now in the "outer court" where stood the brazen altar and the brazen laver filled with water. The former told its own tale of judgment; surely the ever burning fire, fed by continual sacrifice, impressively pointed to the "Lamb of God," bearing sin's judgment on the cross, and the value of which is eternally ascending to God; the brazen laver, on the other hand, which stood between the entrance to the holy place and the altar of burnt-offering, pointed to the necessity of God's priests having clean hands to hold up, and clean feet wherewith to tread the courts of the Lord's house, for both hands and feet were to be constantly cleansed in the laver. The vessels then in the outer court would express the ground, place, and means by which God could righteously meet any sinner coming out of the world, yes, and meet him too in richest grace. The main design of the

tabernacle was two-fold. First, as the scene and manifestation of God to man; and, secondly, as revealing the holy means by which man could be righteously and in grace presented to God. If this two-fold design in the construction of the tabernacle and in the enumeration of its vessels be borne in mind, it will sufficiently account for the singular omission of the laver in the description of the outer court (Exodus 27:1-21), and of the incense altar in the account given of the holy place (Exodus 25:1-40); both those vessels will be found fully described after the consecration of the priesthood (Exodus 30:1-38). Here we are furnished with a fine example of the perfection of Holy Scripture. From Exodus 25:1-40 till Exodus 27:1-21, we have God manifesting Himself to man through those wondrous types and shadows, hence the marked omission of certain vessels; but from Exodus 28:1-43 till Exodus 30:1-38, we have the priests, their holy garments, and the vessels previously omitted, as all these refer to the means of man's approach to God. The studies of the Christian reader on the subject of the tabernacle generally, and of its spiritual teachings, will be considerably facilitated by carefully noting the force of three expressions in Hebrews 9:1-28 : "The tabernacle," the "first tabernacle," the "second" tabernacle. The first expression refers to the whole structure, as in first clause of Hebrews 9:2 : "for there was a tabernacle made;" the second expression refers to the holy place, and the third to the most holy. Now, the first tabernacle, or holy place, the scene of constant service and worship, figures the whole Jewish economy, characterized by continual doing, yet unfinished service, and which necessarily kept man at a distance from God (Hebrews 9:8-10).

**MATERIALS USED IN THE CONSTRUCTION OF THE TABERNACLE AND THE VESSELS, THE PRIESTS' HOLY GARMENTS, &c. (Exodus 35:1-35)**

v1. GOLD-Divine glory; Divine righteousness; Divine nature of the Lord Jesus Christ. v2. SILVER-Jesus in the value of His person and work for the sinners' redemption. v3. BRASS-Christ sustaining the judgment of God against sin. v4. BLUE-Heavenly character of the blessed Lord. v5. PURPLE-Royalty of Christ. v6. SCARLET-Earthly glory of Christ. v7. FINE LINEN-Spotless purity of the blessed One in His person and ways. v8. GOATS' HAIR-Christ's absolute separation from all outward evil and sin. v9. RAMS' SKINS DYED RED-Life-and-death devotedness of Christ to God. v10. BADGERS' SKINS-Absolute holiness of Jesus, repelling every form of outward evil. v11. SHITTIM WOOD-The holy humanity of our Lord Jesus. v12. OIL FOR THE LIGHT-The Spirit of God the efficient power of all true testimony. v13. SPICES FOR ANOINTING OIL, AND FOR SWEET INCENSE-The moral graces and perfections of Christ expressed in the energy of the Holy Spirit (the oil), and also in Christ's intercession for believers. v14. ONYX STONES-The variegated glories of Christ. v15. STONES FOR THE EPHOD AND BREASTPLATE-Moral glories and beauties of Christ.

**THE PROMINENT VESSELS, ETC., OF THE TABERNACLE.** v1. ARK, made of shittim wood, and covered all over with gold inside and outside, surmounted with a golden crown, and with its rings and staves-Highest type of Christ in the two-fold glory of His person as man (shittim wood), as Divine (gold) and now crowned with glory and honor, and His perfect adaptation to all our wilderness circumstances (the rings and staves). v2. ALTAR of incense, made of shittim wood, and overlaid with pure gold, with its rings and staves, and surrounded with a golden crown-Christ the holy meeting-place between God and the saint in respect to worship. By Him we offer the sacrifice of praise to God (Heb. 13:55). Crowned on high (Hebrews 2:9) and seated in the highest

place (Hebrews 8:5), He presents the merits of His own glorious person and the infinite perfection of His own accomplished sacrifice before the face of God, and that too for us, who there act as kings and priests to God (Revelation 1:6). In yonder Man, "Who is set on the right hand of the

throne of the Majesty in the heavens," my heart doth rest, in Him my affections delight; on Him I feed, and find present, full, and eternal satisfaction. As we gaze on Him, the heart is filled with worship, and we fill the holy place with songs of praise to Him who loved us and washed us from our sins in His own blood. v3. ALTAR of judgment, made of shittim wood and overlaid with brass (copper) with its rings and staves, grating, etc.-Christ the righteous meeting-place between God and the sinner in respect to sin.

Christ on the cross measuring the distance and the responsibility of sinner to God. There my need as a sinner is fully met, and my guilty conscience perfectly satisfied. The golden altar in the holy place is the expression of my nearness to God as a happy saint; the brazen altar in the court is the expression of distance from God and of the judgment due to the sinner. v4. BREASTPLATE of judgment, made of gold (divine), blue (heavenly), purple (royalty), scarlet (earthly glory), and of fine-twined linen (spotless humanity), with stones engraved (reflections of the glories of Christ) and set in the breastplate in gold enclosing (Divine securities)-Believers ever borne on the heart of Jesus before God in divine love and righteousness, and according to all that Christ is personally and officially. v5. CHERUBIM (plural) made out of the same piece of gold as the mercy-seat or lid of the ark, one on either side covering, it with outstretched wings-Divine attributes judicially displayed, or the moral supports of Jehovah's throne, as " justice and judgment " (Psalms 89:14). v6. CANDLESTICK, of pure gold, with beautifully carved shaft, and with its branches, bowls, knops, and flowers-The Holy Spirit's perfect display of Christ in the exquisite and variegated glories of His person as the wondrous Light of a heavenly people. v7. GOLDEN BELLS AND POMEGRANATES, of blue, purple, and scarlet, hung alternately round the hem of the blue robe of the ephod worn by the High Priest in the presence of God The "golden bells" set forth the testimony of the Holy Ghost to us as to the acceptance of Christ in all that He is, as now within the veil. The "golden pomegranates" sets forth the fruit Christ has gathered out of this scene, and which He now presents to God in all the glorious efficacy of His person. The "bells" are testimony to us; the "pomegranates" are fruit to God. v8. LAVEN, of brass, with its foot also of brass and filled with water-The ability of Christ in meeting His people's defilement, so as to keep them practically clean for priestly service and priestly worship. The water figures the Word of God (Ephesians 5:26) as constantly applied to our walk, ways, words, thoughts, and actions. v9. MERCY SEAT, of pure gold; the golden cover of the ark-On this, and between the cherubim, rested the cloud - symbol of Jehovah's presence. It was on the mercy seat, and thus before the eye of God, that the high priest sprinkled the blood once on the yearly atonement day, and before it seven times, as giving us a standing in the Divine presence. The mercy seat was also the trysting-place between God enthroned in Divine majesty and the people represented by the high priest, who entered with incense and blood. Christ is our mercy seat (Romans 3:25). v10. TABLE OF Show-BREAD, made of shittim wood, overlaid with pure gold, surrounded with a golden crown, and show-bread set before the Lord alway-Christ, now crowned with glory and honor in the double glory of His person as God and man, is the table; and Christ too the food set thereon, and all this He ever is before our God. He is our light - the candlestick; our food - the bread; and our object in worship - the golden altar: all these standing in the holy place. Is not Christ everything in these shadows?

## **070 Veil of Blue, Purple, Scarlet and Find-Twined Linen: With Cherubim**

---

Veil of Blue, Purple, Scarlet and Find-Twined Linen: With Cherubim We Know From Hebrews 10:20, that the veil represents "His Flesh." His varied glories and judicial and governmental attributes all center in Him, Who is the man Christ Jesus. The glory of Jehovah filled the Tabernacle (Exodus 40:34-38). The glory of Jehovah filled the Temple (1 Kings 8:10-11). The glory of Jehovah will occupy the Millennial Temple (Ezekiel 43:5-5).

"To Him be glory in the church by Christ Jesus throughout all ages. World without end. Amen."

## 071 The Burnt Offering: Lev\_1:1-17

---

The Burnt Offering: Leviticus 1:1-17 The sacrifices, as a whole, pointed to the person, life, and work of the Lord Jesus; but when examined in detail, they will be found to yield precious instruction and abundant material for the meditation and worship of the believer. The burnt offering is the first in Divine order and the highest in character of all the sacrifices. But our apprehension of these sacrifices and their adaptation to our need is uniformly opposite to the order of their institution (2 Chronicles 29:1-36, etc.). As sinners, we first know Christ as the trespass offering "delivered for our offenses;" and as led on by the Spirit in the fuller revelation of Christ and His precious work and person, we travel upward till we stand as worshippers around the altar of burnt offering, and wonder and adore as the ascending flame laden with the divinely-prepared perfume goes up to Jehovah for the satisfaction and rest of His heart. Most blessed it is, however, that God in the order in which these offerings are presented would teach our souls that the self-same sacrifice in which He finds present and eternal delight, is the answer to our need as sinners and our communion as saints. Atonement could be effected by the burnt offering and the various classes of sin offerings, but not by either meat or peace offerings. This sacrifice points to the voluntary surrender, to the freewill offering of Jesus to accomplish in death the Divine will, as written of Him in the volume of God's eternal counsels: "Lo, I come to do Thy will, O God" (Hebrews 10:7). It is that aspect of the sacrifice of Jesus which directly and exclusively regards God "who through the eternal Spirit offered Himself without spot to God." In the sin offering there was atonement (Hebrews 4:1-16; Hebrews 5:1-14) as in the burnt offering; but with this profound difference, that in the former it was to secure forgiveness - hence the frequent recurrence of the phrase, "it shall be forgiven him" - while in the burnt offering it was atonement for the acceptance of the person. Is it not therefore of priceless value to us that Christ, in the absolute devotedness of a will wholly set upon His Father's glory, gave Himself up to God on the altar, and there in the scene where man had so terribly dishonored God and trailed His glory in the dust - yea, in the place of sin-bearing itself, the fire of Divine judgment was kindled and all went up to God as a sweet savor, and in that we are accepted. The unblemished animal was killed, flayed, and cut in pieces. The parts enumerated are the "head," the "fat," the "inwards," and the "legs" - denoting the intelligence, will, motives, and walk of the blessed One in thus offering Himself - a WHOLE Christ and an intelligent surrender to the glory of God. All were laid upon the altar and subjected to the fire - the searching judgment of God. "The priest shall burn all upon the altar to be a burnt sacrifice, an offering made by fire of a sweet savor unto the LORD." What the offering was ceremonially, being washed in water, that Jesus was intrinsically. The fire of Divine judgment searched Him inwardly and outwardly; the motives and springs, as well as the walk and ways - and in result all went up to God as a sweet savor.

We, through Divine grace and in the power of the Holy Ghost, identify ourselves with Jesus thus so thoroughly glorifying God - entering into its blessedness, knowing our acceptance in His most precious acceptance, and as thus set down in the holiest of all, in all the value of Christ's person and work. All this is significantly expressed in the identification of the offerer and the victim: "And

he shall put his hand upon the head of the burnt offering (this significant act only stated in the case of the 'herd,' Leviticus 1:4), and it shall be accepted for him to make atonement for him." God's eternal delight in Jesus as the burnt offering is beautifully told out in the words: "The fire shall ever be burning upon the altar; it shall never go out" (Leviticus 6:13). The reader's careful attention is called to the distinction between the sweet savor offerings in which the saint is identified in all the Divine acceptance of the sacrifice, and the sin offerings in which the sinner is identified in the judgment of the victim.

## 072 The Meat Offering: Lev\_2:1-16

The Meat Offering: Leviticus 2:1-16 This is another of the "sweet savor offerings" in which God's portion and delight in Jesus is fully brought out. True in one sense all that Jesus did, all that He was in life and death was "for us;" but His work to God for the expiation of sin is surely a different thing from His work to God for the acceptance of the offerer. In the former, God's hatred to sin and outpouring of wrath upon the sinner's Substitute is expressed; in the latter, God's delight in holiness and in the infinite perfection of Christ in His person and work. "Christ made sin for us," characterize the various sin and trespass offerings. Christ giving Himself for us "an offering and a sacrifice to God for a sweet smelling savor," describe the distinguishing feature of the other sacrificial offerings.

If the burnt offering sets Jesus before us coming up to the altar - the cross - of His own free will, and there, in the place of sin, and where only it could be expiated, offering Himself to accomplish the will and glory of God in death; the meat offering presents Him offering a whole unblemished life to God, and that too, in the place of sin and sorrow. The material of which it was composed was "fine flour" - humanity in perfection; its adjuncts were "oil"-the Holy Ghost; "frankincense"-the moral graces; and "salt" - incorruption and perpetuity. What was forbidden was "leaven" (save in one marked exception), figure of evil; and "honey," type of mere human affection. The "oil poured" upon the offering is the expression of Christ's anointing by the Spirit and power, as in Acts 10:38; while the offering mingled with oil sets forth the profound teaching of Matthew 1:20 - "conceived of the Holy Ghost." This "most holy of the offerings of the LORD made by fire," was brought to the priests; a handful taken out with all the frankincense and burnt upon the altar. Thus Jesus in all His blessed life, His words, His ways, His actions, and in all the moral graces and beauties and lovely traits of that wondrous path, trod to the glory of God, was subjected to the trial of fire. And what was the result? A sweet savor of rest to God. That part of the offering not put upon the altar, became the food of the priests. Thus we enjoy communion with God in His expressed delight of His Beloved One as a man on earth. Wondrous privilege!

Neither leaven nor honey were to be burned on the altar (Leviticus 2:11). The meat offering of first fruits being baked with "leaven" (Leviticus 2:12; see Leviticus 23:17), was an exception, but this, as setting forth the church at Pentecost, sanctified and presented to God by the Holy Ghost, could not be "burnt on the altar," for the simple but weighty reason that there was "leaven" or sin there; hence, when the "meat offering," typical of the church was offered, the loaves made of fine flour were baked with leaven, but there was also offered with them a sin offering, to meet the actual state of the church, which, of course, on this side of glory is necessarily one of imperfection (Leviticus 23:15-21); for the meat offering representing Christ personally - in which there was the most careful exclusion of "leaven," see Leviticus 2:1-10. The vital connection between the God-glorifying life and death of priceless worth, of Jesus, was carefully maintained by an abiding statute when the people were settled in the land, every burnt offering (death of Jesus), was to be accompanied with a meat offering (life of Jesus). Numbers 15:8-11.

We would again call attention to the interesting and important distinction in these offerings. The four classes of sacrifice were the burnt, meat, peace, and sin offerings, the three former specially expressive of God's delight therein, while the latter expressed His judgment upon sin.

## 073 The Peace Offering: Lev\_3:1-17

---

The Peace Offering: Leviticus 3:1-17 The essential character of the peace offering being communion, a female animal could be offered. In the Church's communion there is necessarily a measure of imperfection and weakness. This seems to be set forth in the "female." But "without blemish" is an indispensable requisite here as in all the sacrifices. God cannot deny Himself. Holiness is an absolute necessity of His nature.

We can readily understand and appreciate surely, in our measure, the appropriate place of this sacrifice as coming after the two already named, the burnt and meat offerings. Our communion in the person and work of Jesus is not only based upon His sacrifice, but partakes of the character of what has already been presented to God, and what He has accepted. Jehovah has already fed upon that which represented Christ in death and life, and according to His delight therein our souls are maintained in communion. We are thus privileged to feast and joy in common with God, with Christ, and with each other. What an exalted privilege! The portions which Jehovah claimed, here called "food of the offering," were all the "fat" and the "inward parts," that is, the excellency and energy of will, and the feelings, motives, and affections of the Blessed One, which none but God could fully appreciate. All was proved by fire; everything in Jesus was divinely tested, and the trial only brought out His deep perfections. Hence all went up to Jehovah as a sweet savor; yea, more, God fed upon it, found delight and rest in every movement of the heart and will of His Beloved One. In connection with this sacrifice God claimed as a perpetual statute, the "fat" and the "blood," the will and life. As nothing, in all connected with the Jewish sacrificial ritual, was left to the imagination of man, but all carefully, minutely, and divinely prescribed, so they, as we, have only to obey, hence the importance of attending to the law regulating the observance of these sacrifices (Leviticus 6:1-30; Leviticus 7:1-38.). In this latter chapter we are told what was done with the rest of the animal. The "breast," the devoted love of Jesus, was fed upon by Aaron and his sons, that is, Christ and His people. The "right shoulder," the mighty strength of Jesus, was the special portion of the priest who offered the blood and burnt the fat. Who could be thus typified save Jesus? He is both sacrifice and priest, offerer and victim. The rest of the sacrifice was eaten on the day or day after it was offered by the offerer and his friends. On the third day whatever remained must be burnt on the altar, setting forth the weighty truth that communion cannot be prolonged beyond the measure of one's spiritual power and capacity. Working oneself into fellowship with God, or the fleshly effort to maintain communion, is most certainly an abomination to the Lord (Leviticus 7:18). The peace offering presents a truly wonderful sight; God, Christ, the Christian, and the Church together feeding-together delighting in Jesus, and in His love, person, and work.

Precious Savior, Thou joy of our hearts, Thou infinitely Blessed One, maintain our communion uninterrupted until we see Thee face to face.

## 074 The Sin Offering: Lev\_4:1-35

---

The Sin Offering: Leviticus 4:1-35 The various sin offerings being identified with that which was in itself abhorrent to God, were not burnt on the altar, but were wholly consumed "outside the camp;" God thus marking His sense of the terrible character of sin, even when laid on Jesus - His soul's delight - who "suffered without the gate," saying, as the expression of His soul's agony in that awful hour, "My God, My God, why hast Thou forsaken Me?" But let it ever be remembered, that even in those sacrifices which represented Jesus made sin for us, and thus only on the cross, officially obnoxious to God, that personally He never was more dear to His God and Father; for the blood (the life) was sprinkled before Jehovah, and in certain cases put upon the horns of the golden altar - worship; and upon the brazen altar - approach; while all the fat was burnt upon the altar, ascending to Jehovah and heaven as a sweet savor. The various grades in the offerings express the various measures of apprehension found amongst God's people in respect to the one sacrifice of Christ. If we have measures of apprehension, we have also degrees of sin, and this latter is specially pointed out here. The gravity of sin must be measured by the dignity of the offended One, and the relative position of the offender. First, then, we have the sin of the anointed priest (Leviticus 4:3-12); secondly, of the whole congregation (Leviticus 4:13-21); thirdly, of the ruler (Leviticus 4:22-26); fourthly, of any of the common people (Leviticus 4:27-35). If the priest, who represented the people before Jehovah, or the congregation, sinned, the blood - the witness of death - was sprinkled seven times (spiritual perfection) before the Lord, and also put upon the horns of the golden altar; this latter use of the blood was in order that the worship and communion of the redeemed congregation might be righteously and holily maintained, or, if lost, restored; but when a prince or ruler, or one of the common people transgressed, the worship of the Lord's host was not necessarily interrupted, and hence, in their case the blood was merely put upon the horns of the brazen altar. The sin of the anointed priest, and the corporate sin of the whole congregation, were the most serious cases of any; on their sin the judgment of God rested more heavily than in the other cases, for in theirs only is it said that the sin offering was to be wholly burned outside the camp. It may be remarked, that so thoroughly is this aspect of the death of Jesus identified with the sin of man, that in the original it is the same word for "sin" and "sin offering."

All these sacrifices and the teachings based thereon have a solemn voice to us, and read us deeply impressive lessons, which may God grave upon our hearts.

## 075 The Trespass Offering: Leviticus 5 and 6:7

---

The Trespass Offering: Leviticus 5 and 6:7 The distinction between sin and trespass may here be pointed out. Trespass refers to acts done against God or man, sin to the root from whence these acts proceed. It will be observed that in the sin offerings, particular acts are not specified, as the immediate object is the condemnation of sin itself, there the man is regarded as a sinner, but in the various trespass offerings particular offenses are carefully enumerated, and the man regarded as a transgressor. All transgression is sin, but all sin does not necessarily partake of the character of transgression. In the sin offerings the victim and the offerer are identified, the laying on of hands on the head of the victim being the fit expression of this identity; but this was never done in cases of trespass, although confession, full and ample, was required. Thus in the sin offerings the condemnation of sin is the great point, while in the trespass offerings the confession of sin is a necessity.

It is of profound importance to note carefully that sin is not measured by conscience or knowledge of what is evil, but by the holiness of God. Thus sins of ignorance were not excusable or passed lightly over, but had to be provided for in the most solemn manner possible (Leviticus 4:1-35). In the trespass offerings, to meet offenses done against the Lord, whether known or unknown, the blood of a victim alone could suffice, besides the offender making ample amends for the harm done. In the first thirteen verses of Leviticus 5:1-19, the prescribed ritual is to meet sin and trespass together. In cases of trespass against one's neighbor, restitution for the wrong done must be full and ample, the principal had to be restored and a fifth part added. This would satisfy man's claim, but even in these cases, forgiveness and atonement, as always, can only be obtained through the death of another, "for without the shedding of blood is no remission." After these sacrifices had been duly instituted, and the laws regulating their due observance been established, the consecration of the priesthood naturally follows, which we do not enter upon here. Sacrifice necessarily precedes priesthood; yea, more, is the basis of all true acceptable worship, and the ground of the priestly grace of Jesus.

## 076 Wilderness Defilement: Or the Red Heifer

---

Wilderness Defilement: Or the Red Heifer This was a special provision to meet wilderness defilement. Our standing as Christians before God is founded on the accomplished work of the cross (Leviticus 16:1-34). Our whole condition as sinners has been divinely met, and that for God and eternity, by the blood of Jesus. Our weakness, infirmity, and sorrow as saints have their blessed answer in the unchangeable priesthood of the Son of God on high; while positive failure and defilement, contracted while passing on to our eternal rest, are securely provisioned for in the advocacy of Christ with the Father, in answer to which the spirit brings the written Word (the running water, Numbers 19:1-22) and the remembrance of Christ in agony and death (the ashes, Numbers 19:1-22) to bear upon the conscience of the erring one. Confession full and thorough follows, and the result is that the impaired communion with God is again restored. But be it carefully noted that this is Divine provision for a saint of God, one whose standing is in Divine righteousness, and of whose eternal safety there is not the least doubt. The red heifer must be spotless, unblemished, "wherein is no blemish," and "upon which never came yoke." Thus is Christ set forth in the absolute perfection of His nature, and in the holiness of His life. Like the sin offering, the animal was wholly consumed outside the camp, but with this marked peculiarity that the fat and the blood - the excellency and the life - were also consumed, save a little of the blood, which was reserved, and sprinkled seven times (perfection) before the Tabernacle. Thus the witness of death was brought before the eye of God. Cedar wood, hyssop, and scarlet were then cast into the midst of the burning. Human nature in its best estate (cedar), in its lowest forms (hyssop), and all earthly glory (scarlet) for the Christian, went in the cross of Jesus. The ashes - remembrance of Christ's agony and wrath of God - were carefully gathered up as a "purification for sin," and along with running water - figure of the searching and convicting Word of God - were sprinkled by a clean person on the defiled one, on the third and seventh days. The third day's sprinkling was in view of his sin, the second sprinkling was in light of God's grace. The first would lead to a deepening sense of what sin is in light of what Jesus suffered, and the other application of the ashes and water would as surely lead to a more profound sense of what grace can accomplish as the fruit of the cross.

Blessed Savior, we will soon be with Thee, and our sinning and our suffering will be all over.

THE BURNT OFFERING.

THE MEAT OFFERING.

THE PEACE OFFERING.

SIGNIFICATION.

SIGNIFICATION.

SIGNIFICATION.

Jesus in death presenting Himself to accomplish the will and glory of God. It is the God-ward aspect of the cross of Christ (Hebrews 9:14).

Jesus as man presenting to God an unblemished life, with all its grace and moral perfectness; of Him who was "holy, harmless, undefiled, separate from sinners."

A slain Christ the ground and material of communion whether for God, the Church, or any individual member of the priestly family.

NOTES.

NOTES.

NOTES.

The offering could be of the herd, flock, or birds. Thus the animals specified are bullocks, goats, sheep, rams, lambs, turtle doves, young pigeons. Here the offerer is prominent; he offers the animal, lays his hand upon its head, kills it, flays it, cuts it into pieces, and washes the inwards and legs in water. When it was an offering of birds the priest killed it; but that was an exception, not being directly priestly work. The priests sprinkled the blood and arranged the various parts on the altar. The trumpets were to be blown over these offerings on special occasions, as a memorial before God (Numbers 10:10). This was the highest in character and the first in order of all the sacrifices. On the entrance of Israel into the land, no burnt offering was complete without an accompanying meat offering; God would have the death and life of His Son thus prefigured before Him,

The offering consisted of "fine flour" or "green ears of corn." Its adjuncts were frankincense, oil, salt. The oil "mingled" with the flour sets forth the truth of the Divine conception of the human nature of our Lord (Matthew 1:20); while the flour "anointed" with the oil would as fittingly signify the weighty truth expressed in Acts 10:38. God's part was a handful of the flour with the oil, and "all the frankincense". This offering, as setting forth the holy humanity of our Lord, is not only a sweet savor offering, but is termed "most holy." Salt was not to be omitted. Honey was not to form an ingredient. This offering was based upon and its value declared by that which God found in the burnt offering. The meat offering for a priest was wholly consumed, none of it being eaten.

This offering could be of the herd (male or female) of the flock (male or female) Bullocks, lambs, and goat are specified animals. The fat and inward burnt on the altar as sweet savor. The breast (love) and other parts eaten by the priestly family. The shoulder (strength, heaved before the Lord, and eaten by the officiating priest The remainder of the, animal (if any) was burnt on the third day, as communion with God could only be maintained in connection with the sacrifice. The trumpets were to be blown over these sacrifice on all solemn occasions and seasons of gladness (Numbers 10:10). Laid on the altar of burnt offering, as was also the meat offering, both of which derived their worth from the moral value expressed in the burnt offering -what God found in the blessed and voluntary surrender of Jesus to accomplish tb will of God.

REFERENCES. Leviticus 1:1-17; Leviticus 6:9-13. Numbers 15:3-12. 2 Chronicles 7:1-7.

REFERENCES. Leviticus 2:1-16; Leviticus 6:14-23. Numbers 15:4-9. Exodus 29:40-42.

REFERENCES. Leviticus 3:1-17; Leviticus 7:11-21. Numbers 18:17-18.

The special ordinances of the Red Heifer for Wilderness Defilement (Numbers 19:1-22) and the Passover, commemorative of Redemption (Exodus 12:1-51) with the annual Atonement (Leviticus 16:1-34) are exceptions.

THE SIN OFFERING.

THE TRESPASS OFFERING.

THE DRINK OFFERING.

SIGNIFICATION.

SIGNIFICATION.

SIGNIFICATION.

Jesus on the cross made sin for us. The judgment of God borne and sin condemned in the holy sacrifice of Christ.

Sins and transgressions against God or man divinely met by Christ's sacrifice, and restitution insisted upon.

The joy of God and man in the voluntary death-and life-obedience of Jesus.

NOTES.

NOTES.

NOTES.

This offering could be of the herd (male or female), of the flock (male or female), of birds, and in one case of a tenth part of an ephah of fine flour. The goat was pre-eminently the sin-offering. The sin, trespass, and meat offerings were termed "most holy." Here the offerings varied according to the position of the offender; sin being measured by the character of God, and the responsibility of the person by the position he was divinely set in. Thus the value of the animal and the application of its blood are important points in these sin offerings. Sins of ignorance were not passed over, but could only be met by sacrifice. The very poorest were thought of by God; they could bring a pair of birds, or even the tenth part of an ephah of flour. The fat (excellency) of this offering could ALONE be burned on the altar and go up to God as a sweet savour.

This offering was of rams and lambs. In these offerings the main thought is not what I am, but what I have done. Having injured another, it can only be met by sacrifice, and the injury repaired by full and righteous restitution. Most of the particulars bearing upon the sin offering equally apply to these sacrifices. There was no laying on of hands on the victim's head (identification), as in the case of the sin offerings. Sacrifice, restitution, with an additional part added as compensation, accompanied with confession, are characteristics of these offerings. The guilt of the person is more in view in the sin offering; here it is the injury done, whether to God or man,

This offering consisted of "strong wine" poured unto the Lord in the Holy Place (Numbers 28:7). A drink offering was to accompany the daily morning and evening burnt sacrifice. This offering could

only be offered in connection with that which set forth the death and life of Jesus, namely, the burnt and meat offerings. The fourth part of WINE and the fourth part of OIL teach that our joy (wine) is proportionate to the power of the Holy Ghost (oil). The wine and the oil always correspond in quantity. Drink offerings will yet again be poured out before the Lord in expression of millennial gladness. The touching expression of Paul in Php 2:17 refers to this blessed character of offering: "Yea, and if I be poured out as a libation on the sacrifice and ministrations of your faith."

REFERENCES. Leviticus 4:1-35; Leviticus 5:1-13; Leviticus 6:4-30; Leviticus 10:16-20.

REFERENCES. Leviticus 5:14-19; Leviticus 6:1-7; Leviticus 7:1-7; Numbers 18:9-10.

REFERENCES. Exodus 29:40-42; Numbers 15:1-13; Numbers 28:7.

Salt (incorruption) was indispensable in all meat offerings, and in all the sacrifices it was to be offered. In no case was honey (mere natural affection) nor leaven (sin) to be burned on the altar. "Azazel" meaning goat of departure, occurs four times, and only in Leviticus 16:1-34

## 077 The Thirteen Judges of Israel

---

### The Thirteen Judges of Israel

Paul in his summary of Israelitish history (Acts 13:1-52) says-"And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet" (Acts 13:20). In the following list we have not included Eli, who exercised the priestly functions as well as judging in a civil capacity; nor Samuel, who, while ruling Israel, also filled the prophetic office. We have noted only those recorded in the book of Judges - from Othniel to Samson.

These judges were extraordinary deliverers raised up by God from time to time, in answer to His people's cries and tears. Their condition was most deplorable. The wonders of God in Egypt and at the Red Sea; and the still more recent marvel of the Jordan affording a dry passage into Canaan, with all the forty years' story of grace in the wilderness - were fading from their memories, and certainly losing their freshness and power in their souls. Departure from the Lord is ever the effect of resting upon the demonstrations of Jehovah's love and care, instead of knowing and resting upon that love itself. In order to recover the wandering heart of Israel, and wean the people from the idolatry and sin of the surrounding heathen, they were delivered into the hands of the nations whom they had failed to drive out; there to learn through bitter experience the folly of departing from the living God. Upon their repentance, God raised up a class of saviors, who, in themselves, and by their mode and way of deliverance, were fitted to humble Israel, and, besides, vindicate the sovereignty and grace of Jehovah.

<SH >1. OTHNIEL, Lion of God.-Judges 3:5-11.

It was out of Mesopotamia that Israel's great progenitor was called (Acts 7:2-3); and into the hands of that power Israel was first delivered. This period of servitude lasted eight years. The deliverer from Mesopotamian bondage was Othniel, whose courage and valor was put to the test in the capture of the strong city Kirjath-sepher; and, as reward, received Caleb's daughter, Achsah, to wife (Joshua 15:15-17). Forty years' rest was the result of the mighty deliverance wrought by "Caleb's younger brother." The sovereignty of God in the choice of a younger brother is not to be overlooked. v2. EHUD, Unity.-Judges 3:12-30. The second captivity lasted eighteen years, and that under a people peculiarly obnoxious to Israel, whose origin was disgraceful (Genesis 19:1-38), and who were forever debarred entering into the congregation of the Lord (Deuteronomy 23:3-6). As in the previous deliverance, a forty years' rest and quiet was secured, so by this second intervention of Jehovah in the judgment of Moab and deliverance of His people, they enjoyed a rest of 80 years. The deceit practiced upon the fat King of Moab, and the extermination of all the men of war - ten thousand in all - may be safely left as written. The Word of God records facts, states things as they occurred, neither explaining nor defending the actions of men. God makes the wrath of man to praise Him, and so turned to the blessing of His people the death of Eglon, King of Moab, and his men of war. The sovereignty of God in the choice of Ehud, a "left-handed" man, is once more observable. v3. SHAMGAR.- Judges 3:31. The Philistines next come upon the scene as the oppressors of the southern tribes of Israel. How long this third

captivity lasted, or how long Shamgar judged Israel, we are not informed. The whole history of this time is briefly summed up in one verse. The bold and daring exploit of Shamgar killing 600 Philistines with an ox-goad reminds us of the doings of Samson amongst that same people; and one cannot fail to remark upon the sovereignty of the mode of deliverance. Who ever heard of victories obtained over a brave and warlike people by the use of such an instrument as an ox-goad, and that, too, wielded by a single arm? One man successfully opposing and overcoming 600! v4. DEBORAH and BARAK, bee, lightning.-Judges 4:1-24; Judges 5:1-31 The tribes located in northern Palestine now come under the cruel and iron yoke of Hazor, king of Canaan, who for twenty years "mightily oppressed Israel." This king seems to have had a large army, well supplied with war chariots, and commanded by an able and experienced captain. The Israelites, on the contrary, could oppose no cavalry to the 900 iron chariots of Sisera, nor could a weapon of war be found amongst 40,000 of the people (Judges 5:8). But what of the mighty host of Sisera or his iron chariots, were they ever so strong and countless? Dare the puny arm of man be bared in presence of Jehovah's power? The cry of the oppressed people again enters the ear of God, and He raises up an instrument which certainly reflected no honor upon Israel. Deborah, a woman, not only judged the people, but also prophesied in the Lord's name, so that the moral condition of the people could scarcely be lower. Barak, the son of Abinoam, refused to take the leadership of the Lord's host, save as directed by, and in the presence of, a woman (Judges 4:8-9). The truly humbling death of the Canaanitish captain, and the utter destruction, even to a man, of his mighty army, covered with renown the name of the Lord of Hosts (Judges 5:1-31.). A forty years' quiet was the result of this mighty victory. v5. GIDEON, Breaker.- Judges 6:1-40; Judges 7:1-25; Judges 8:1-35 The next oppression was from the east. The Midianites, a powerful people, were joined by the Amalekites and the nomade tribes of the desert, who, with their camels and cattle entered the land in countless numbers, and pitched their tents in the very heart of the country. Plunder was evidently the object of this motley host; "they entered the land to destroy it." In a short time they turned a large portion of the fairest part of the country almost into a desert, sweeping away the growing crops and removing all the beasts of burden and domestic animals. The heavily burdened and cruelly oppressed people had to flee from their dwellings and betake themselves for safety to the mountains. This awful time of distress lasted seven years, when the people again turning to Jehovah were faithfully addressed by a prophet whose name is not recorded. Then Gideon was raised up, but first he must clear his father's house of idolatry ere he could become a suited vessel in Jehovah's hands for the deliverance of the people. The moral training to which Gideon was subjected, is well worthy of being carefully pondered by those serving in the church of God, while the numbers, manner, and instruments employed in the glorious and complete discomfiture of the mighty and numerous hosts opposed to Israel, conspicuously displayed the weakness of man and the power of Jehovah. What a lesson we learn in that 300 tried and tested men approached the host of Midian with neither sword nor spear in hand! The broken pitchers were the fitting expression of human weakness; and the trumpets giving forth their blast were a call to Jehovah as in ancient days, when it was said-"Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee" (Numbers 10:35). As the result of the mighty victory gained over Midian and his confederates, another forty years' peace was secured. The total inability of man to hold himself in the place of blessing is sorrowfully demonstrated in the closing years of Gideon's administration. His sun, which rose so fair, went down in a dark back-ground of worldliness and idolatry (Judges 8:24-27). v6. ABIMELECH, Father of the King.-Judges 9:1-57 The signal

deliverance obtained over the allied forces of Midian kindled quite a loyal feeling among the men of Israel. They entreated Gideon to assume the royal prerogative, and to transmit the same to his sons, of whom he had a goodly number, "three score and ten." Most nobly was the proffered crown rejected, and Jehovah's rule over the people maintained: "I will not rule over you, neither shall my son rule over you; the LORD shall rule over you" (Judges 8:22-23). It would have been well for the people of Shechem, and well, too, for Abimelech if he had caught the spirit of his father. But ambition and love of power obtained the mastery in the mind of Abimelech, who of all the sons of Gideon had least right to assume royal or other power in Israel, being the son of a concubine. By craft he secured the good-will of the inhabitants of Shechem, and then cruelly murdered, "upon one stone," his sixty-eight brothers, Jotham, the youngest, escaping. Abimelech was the first person in Israel who usurped royal power. It was on the occasion of Abimelech's accession to the throne, when the elders and men of Shechem were gathered in the valley beneath, that Jotham, standing on a commanding position on the cliffs above, addressed to the assembled congregation the most ancient parable recorded. It was a keen, pointed home-thrust to the conscience of both king and people.

Craft and cruelty inaugurated Abimelech's accession to the throne; but a throne established on iniquity and blood cannot prosper, as the men of Shechem found to their cost, as also the king, who died a shameful and humbling death, especially so regarded by an eastern monarch, and that after a short-lived, troublesome reign of but three years (Judg. 9:3-57). v7. TOLA, Worm.-Judges 10:1-2 The next defender of Israel was Tola, of whose actions, and of the state of the people during the twenty-three years of his administration we know nothing. His parentage is given, and where he dwelt and died, but nothing more. v8. JAR, whom God enlightens.-Judges 10:3-5. The successor of Tola occupied the territory east of the Jordan, in the country of Gilead. He seems to have been a man fond of pomp and display, and withal very ambitious, as in the brief record we are told that his thirty sons rode on "thirty ass colts," and they had "thirty cities" termed "Havoth-Jair," meaning the cities or villages of Jair. Three verses have been deemed sufficient by the recording Spirit to chronicle the twenty-two years of Jair's administration. v9. JEPHTHAH, the Opener-Judges 10:6-12; Judges 7:1-25.

Israel again lapsed into idolatry. The debasing, cruel, and generally obscene rites which formed an integral part of heathen worship amongst the nations in and surrounding the land of Canaan were quickly learned and practiced by the people, to whom it was said by God Himself, "Thou shalt have no other gods before Me" (Exodus 20:3). The anger of Jehovah burned hot against His people, and He delivered them into the hands of the Philistines and Ammonites; the former people oppressed the tribes lying south and west, while the latter not only crushed those on the eastern boundary of the Jordan, but crossed over the river, and made the tribes of Ephraim, Judah, and Benjamin also suffer. This double and sore oppression lasted eighteen years. Once again, the deliverer arises from the land of Gilead, and from a quarter which least of all reflected honor upon Israel. Jephthah, the son of a harlot-a degree worse even than the parentage of Abimelech, son of a concubine - and expelled from home by his indignant brethren, had gathered around him a troop of bold, bad men, who lived by making raids or incursions into the surrounding parts of the country. This was the man who, in the wisdom and sovereignty of God, was destined to deliver Israel from a captivity of eighteen years. Jephthah, with all his shortcomings, was yet a man who turned to God; personally "a mighty man of valor," yet he did not rely on the strength or bravery of his arm to

accomplish deliverance for Israel, but "vowed a vow unto the Lord, and said, If Thou shalt without fail deliver the children of Ammon into mine hands." Jephthah judged Israel six years. v10. IBZAN, illustrious.-Judges 12:8-10. The only incident recorded about this judge is that he had an equal number of sons and daughters, and, failing to get them married at home, he procured elsewhere thirty daughters for his thirty sons, and sent away his daughters where they could more readily obtain husbands. Ibzán was buried at Bethlehem, after a judgeship of seven years. v11. ELON, Oak.-Judges 12:11-12 The next judge was Elon, who directed the affairs of his country for ten years. Nothing is known of this ruler, save that he was a Zebulonite. v12. ABDON, Servile.-Judges 12:13-15.

Again the record is brief, and the materials exceedingly scanty, but enough is told us to warrant the conclusion that Abdon was a man fond of display, and bent upon the aggrandizement of his family, for not only were his sons privileged to ride on ass colts, but so were his nephews. This honorable distinction was conferred upon seventy members of his family. Abdon judged Israel eight years. v13. SAMSON, Sun.- Judges 13:1-25; Judges 14:1-20; Judges 15:1-20; Judges 16:1-31. The circumstances narrated previous to the birth of Samson are interesting and instructive. Probably, with the exception of Isaac, he is the only one whose birth was announced before-hand, at least the only one recorded in the Old Testament. Samson was a Nazarite from his birth, and although many of his actions and ways were erratic, still so long as he preserved his Nazariteship intact, he was invincible. Practical separation from an evil world is the Christian's only power for God, and the moment he sinks down to the level of things around, he can only become the sport of an unbelieving world, and, robbed of his strength, become weak as water. With Israel, so with the Christian. We can never be on a level with the world. Israel never did stand on equal terms with the surrounding nations; either she formed a footstool for their feet, or they were in as perfect and thorough subjection to her. As Israel walked with and confided in Jehovah, her place amongst the nations was one of headship and supremacy; but when she sank into idolatry and wickedness, she forfeited her exalted, national standing, and became a downtrodden and tributary people. What a lesson to us in all this! Israel was under the rigorous rule of their old and bitter enemies - the Philistines, then in the zenith of their power, for forty years - the longest captivity recorded. During the twenty years of Samson's administration, he seems to have been but feebly, if at all, supported by the nation. The acts of individual prowess are truly wonderful, and have never been equaled, much less surpassed, but Samson falls before the seductions of nature, and although classed amongst the judges who are held in everlasting remembrance (Hebrews 11:32), yet, the close of his eventful life is full of solemn warning and instruction. Beware of nature's enticements; beware of tampering with the world from which ye have been delivered (Galatians 1:4).

## 078 Sovereigns of the United Kingdom of Israel

---

Sovereigns of the United Kingdom of Israel v1. SAUL (asked for), Israel's first king, reigned forty years.-The history is fully recorded in the first book of Samuel. Man's choice. Type of the future anti-christian king who will reign in Palestine before the Lord will assume the sovereignty of the world (Daniel 11:36). v2. DAVID (beloved), Israel's second king, and the only one born in Bethlehem, the Savior's birthplace, reigned forty years. God's choice. Type of the Lord in millennial conflict and successful warfare. Although Saul was the first king, yet David is always regarded as the head and root of royalty in Israel, as being the object of Jehovah's choice in contrast to Saul, man's choice. v3. SOLOMON (peaceable), Israel's third king, reigned forty years - Is spoken of as "the king and the king's son " (Psalms 72:1-20). Type of the Lord in millennial peace and glory. The united reigns of David and Solomon are typical of the millennial reign of the Lord Jesus Christ. The Christian reader will find it interesting and instructive to note that, as a rule, types bearing upon the system of glory to be set up in the millennium are presented in pairs as Joseph and Benjamin - union of glory and power; Melchizedek and Abraham - priesthood and successful conflict; David and Solomon - righteousness and peace.

## 079 Sovereigns of the Kingdom of Judah

---

### Sovereigns of the Kingdom of Judah

Jerusalem, the capital (1 Kings 14:21), distant from the Mediterranean about thirty miles. The kingdom, which consisted of the tribes of Judah and Benjamin, existed nearly 400 years under twenty sovereigns, and was finally destroyed by the Chaldeans, under Nebuchadnezzar, 588 B.C.

v. REHOBOAM (enlargement of the people), reigned seventeen years.-For the first three years of this monarch's reign, both prince and people walked in the ways of David and Solomon; afterward, however, the land became filled with Sodomite wickedness and idolatry (2 Chronicles 12:1-16).

v2. ABIJAM, or ABIJAH (signification doubtful), reigned three years.-This king trod closely in the steps of his father, but for David's sake the lamp continued to burn at Jerusalem (2 Chronicles 13:1-22).

v3. ASA (physician), reigned forty-one years.-A pious king and zealous uprooter of idolatry; in his old age diseased in his feet (2 Chronicles 16:1-14).

v4. JEHOSHAPHAT [whom] (the Lord Judges), reigned twenty-five years.- Under the reign of this pious monarch, who walked in the godly ways of his father, the kingdom was greatly blessed. The commandments of the Lord, and not the ways of Judah, were the guide of his conduct and ways (2 Chronicles 20:1-37).

v5. JEHORAM (the Lord is exalted), reigned eight years.-This was a wicked king, a murderer and an idolater, walked in the ways of wicked Israel, and died unlamented, besides being denied a grave in the sepulcher of the kings (2 Chronicles 21:1-20).

v6. AHAZIAH [whom] (whom Jehovah sustained), reigned one year.-A wicked king, and who walked in the wickedness of the house of Ahab, according to their and his idolatrous mother's counsel. Slain by Jehu (2 Chronicles 22:1-12).

v7. ATHALIAH [whom] (the Lord afflicts), reigned six years. -A cruel woman, who murdered all the seed royal of Judah, save Joash, who was almost miraculously preserved. Athaliah was slain by her captains and officers (2 Chronicles 23:1-21).

v8, JEHOASH [whom] (the Lord has given), reigned forty years.-This youthful monarch walked well when counseled by Jehoiada, the priest, but on his death, the princes of Judah aided the king in the affairs of the state, and both king and kingdom thereby suffered. Slain by his servants (2 Chronicles 24:1-27).

v9. AMAZIAH [whom] (Jah - a form of the Divine title "Jehovah" - has strengthened), reigned twenty-nine years. -This king was very unsteady in his conduct. For a time he walked well, but very soon forsook the Lord, and brought a violent death upon himself, and war and distress upon the kingdom (2 Chronicles 25:1-28).

v10. AZARIAH or UZZIAH (help of the Lord), reigned fifty-two years.- For a considerable time this king earnestly sought the Lord and walked according to Divine counsel. Hence God prospered him in battle, and caused his name to be widely spread abroad. But when thus exalted his heart became filled with pride, and impiously usurping priestly functions, he was struck with leprosy, and continued a leper in a separate house assigned him till the day of his death (2 Chronicles 26:1-23).

v11. JOTHAM (the Lord is perfect), reigned sixteen years.- This good king "became mighty, because he prepared his ways before the Lord his God." Beautiful testimony! (2 Chronicles 27:1-9)

v12. AHAZ (possessor), reigned sixteen years.-This was probably the most wicked and idolatrous of all Judah's kings, and almost brought the kingdom to ruin. The more he was afflicted, the more he sinned. He was buried in Jerusalem, but not in the sepulchers of the

kings (2 Chronicles 28:1-27). v13. HEZEKIAH (strength of the Lord), reigned twenty-nine years.-This godly and devout king was next to Solomon, the most honored of all the Judean monarchs; his zeal and earnestness were remarkable (2 Chronicles 32:1-33). v14. MANASSEH (forgetting), reigned fifty-five years.-This long-lived monarch, spite of faithful warnings and earnest remonstrances, did more evil than any of his predecessors. He filled Jerusalem with innocent blood, and the temple with the vilest forms of idolatry; he instigated Judah to work wickedness of a character worse than the very heathen, and thus greatly hastened the ruin of all Israel. In his old age he turned to the Lord (2 Chronicles 33:1-25). v15. AMON (artificer), reigned two years.-Amon trod closely in the wicked ways of his father, but not in the after repentance, and was slain in his own house (2 Chronicles 33:1-25). v16. JOSIAH (may the Lord heal) [him], reigned thirty-one years.- In the eighth year of his reign, Josiah sought and found the Lord, and four years afterward began to extirpate idolatry out of the land - root and branch. This godly king's reign was signalized by close attention to the written word of God (2 Chronicles 35:1-27). v17. JEHOAHAZ [whom] (the Lord holdeth), reigned three months.-This bad king's reign was brought to an abrupt termination by the king of Egypt, who deposed him, sending him in chains to Egypt, and making Judea a tributary province (2 Chronicles 36:1-23). v18. JEHOIAKIM (may the Lord establish) [him], reigned eleven years.-A wicked king, seated on the throne by the king of Egypt, and deposed by the king of Babylon (2 Chronicles 36:1-23). v19. JEHOIACHIN (may the Lord establish) [him], reigned three months and ten days.-A wicked king, deposed and taken captive to Babylon for thirty-seven years; afterward released from his long imprisonment and raised to dignity (2 Chronicles 36:1-23). v20. ZEDEKIAH (righteousness of the Lord), reigned eleven years.-The third son of the godly Josiah, and last king of Judah, who perfidiously broke his oath to Nebuchadnezzar, and hardened himself against the faithful ministry of Jeremiah the prophet; he was carried captive to Babylon where he died (2 Chronicles 36:1-23). vNOTES.

About the half of those sovereigns were good; hence the long continuance of the kingdom over that of Israel.

It will be observed that, as a rule, the mothers of the Judah kings are specially named, but not so in the case of the kings of Israel.

There is only one female sovereign amongst those of Judah, and not one amongst the sovereigns of Israel. The fathers of the godly kings, Hezekiah and Josiah, were bad men, thus illustrating the sovereign goodness and choice of God.

It is worthy of careful observation that, according to the personal piety and faithfulness of the monarch, Judah was blest, and the country enjoyed peace and prosperity. The longest reign was that of Manasseh's, fifty-five years; while the shortest was that of Jehoahaz, which lasted only three months. The books of the Chronicles specially detail the doings of these kings.

## 080 Sovereigns of the Kingdom of Israel

### Sovereigns of the Kingdom of Israel

Tirzah, in the first instance, became the capital city and seat of government, but during the reign of Omri, Samaria, which was distant from Jerusalem about forty-two miles, became the royal city. The kingdom, consisting of the revolted ten tribes, existed for nearly 260 years under nineteen kings, till completely overthrown by the Assyrians under Shalmaneser, 721 B. C. v1. JEROBOAM [whose] (people is numerous), reigned twenty-two years.- The kingdom established on idolatry, and a vile priesthood instituted. Jeroboam was a noted idolater, and gave character to the after history of the kingdom (1 Kings 14:1-31). v2. NADAB (liberal or noble), reigned two years.-This wicked king followed in his father's evil courses, and was conspired against and slain by Baasha 1 Kings 15:1-34). v3. BAASHA (wickedness), reigned twenty-four years.- True to the meaning of his name, a most wicked king; the destroyer of the house of Jeroboam, and his own house threatened with a like total and utter destruction (1 Kings 16:1-34.). v4. ELAH (to be strong), reigned two years.- Another bad king and a drunkard, conspired against and slain by his captain, Zimri (1 Kings 16:1-34.). v5. ZIMRI (my song), reigned seven days.- A kingdom founded on treason and murder, cannot possibly stand. This wicked king employed the one week of his brief reign in utterly destroying the wicked house of Baasha, and then in despair, burned the king's house and himself along with it (1 Kings 16:1-34.). v6. OMRI (servant of Jehovah), reigned twelve years.- This popular captain of the host was unanimously chosen king by the army. He excelled his predecessors in wickedness. After reigning six years in Tirzah, he bought Samaria and made it his capital, which was ever afterward continued as such (1 Kings 16:1-34). v7. AHAB (father's brother), reigned twenty-two years.- This apostate monarch bore a cordial dislike to the faithful Elijah. He married Jezebel, a noted idolatress, and patron of Baal worship. This king exceeded in wickedness and idolatry all the kings before him; his house was to be totally destroyed (1 Kings 22:1-53). v8. AHAZIAH [whom] (Jehovah sustained), reigned two years.-A most wicked king. He "walked in the way of his father (Ahab), and in the way of his mother (the wicked Jezebel), and in the way of Jeroboam" (the noted idolater) (2 Kings 1:1-18). v9. JEHORAM or JORAM (the Lord is exalted), reigned twelve years.- This was another bad king who walked in the idolatrous courses of Jeroboam, and followed his mother - Jezebel's wicked ways. Baal worship, to which his father, Ahab, was so warmly addicted, was to some extent, at least, put down, although other forms of idolatry were practiced (2 Kings 9:1-37). v10. JEHU (He [is] Jehovah), reigned twenty-eight years.- The stern destroyer of the house of Ahab, and zealous uprooter of Baal worship; he afterward, himself turned to idolatry, and worshipped the calves set up by Jeroboam (2 Kings 10:1-36). v11. JEHOAHAZ [whom] (the Lord holdeth), reigned seventeen years.- Another wicked king, but in an extremity he "besought the Lord." During this reign the royal power was greatly curtailed by the incursions of the Syrians (2 Kings 13:1-25). v12. JEHOASH or JOASH (the Lord is gathering together), reigned sixteen years.- A brave king, but one of the many who trod in the steps of wicked Jeroboam, the founder of the kingdom. This monarch's touching appeal to the dying Elisha, is really beautiful, and displays the feelings of a heart not wholly turned aside from God (2

Kings 13:1-25). v13. JEROBOAM II [whose] (people is numerous), reigned forty-one years.- This king followed in the steps of his namesake - the first king of Israel, but the Lord pitying the infliction of His people, used Jeroboam greatly in restoring the northern coasts of the kingdom according to the prophecy of Jonah. A brave and warlike monarch (2 Kings 14:1-29). v14. ZACHARIAH [whom] (the Lord remembered), reigned six months.-This king sinned like his fathers. He was conspired against by Shallum, and publicly slain in presence of the people, and in his death, the house of Jehu became extinct (2 Kings 15:1-38). v15. SHALLUM (retribution), reigned one month.- Ascended the throne by conspiracy and murder, and himself slain in turn (2 Kings 15:1-38). v16. MENAHEM (comforter), reigned ten years.- Another bad king, and, withal, exceedingly cruel (2 Kings 15:1-38). v17. PEKAHIAH (the Lord has opened his eyes), reigned two years.- A wicked king, conspired against by his captain and slain (2 Kings 15:1-38). v18.. PEKAH (open-eyed), reigned twenty years.- Another wicked king, who, like his father, was conspired against and slain (2 Kings 15:1-38). v19. HOSHEA (help, deliverance), reigned nine years.- A wicked king, but sinned not like his fathers; a wily diplomatist (2 Kings 17:1-41). vNOTES. Not one of these kings were really good men; of only one (Jehoahaz), is it said he "besought the Lord," and that under deep pressure, and at a time of real distress.

Idolatry from first to last characterized the reigns of these kings, and it would be well to note carefully that oft recurring expression "walked in the ways of Jeroboam," as Israel's first king really gave character to the kingdom during its entire history. The longest reign was that of Jeroboam II, and the shortest reign Zimri's - the former reigned forty-one years, and the latter seven days.

Observe that there are two kings of the name of "Jeroboam." The fifth king of Judah and the ninth king of Israel were both named "Jehoram;" and the sixth king of Judah and the eighth king of Israel were named "Ahaziah;" the seventeenth king of Judah and the eleventh king of Israel were called "Jehoahaz;" while the eighth king of Judah and the twelfth king of Israel were both called "Jehoash." The books of Kings specially detail the history of these kings.

There were eight dynasties in the history of this kingdom, the founders of which were Jeroboam, Baasha, Omri, Jehu, Shallum, Menahem, Pekah, Hoshea.

## 081 Identification of the Nations Noted in Gen\_10:1-32

---

Identification of the Nations Noted in Genesis 10:1-32 The oldest document extant for the chronologist is Genesis 5:1-32, and for the historian, Genesis 10:1-32. In these chapters we have Divine sources to draw from, and a Divine basis to work upon. The instructions, therefore, upon those useful branches of study, chronology and history, is authoritative and invaluable. All conclusions drawn from other sources ever prove misleading, and are generally overturned by others better taught. The moment we leave the sure pages of inspiration we are off the ground of authority, and all is mere theory and guess work. In this chapter, and only here, have we an account of the rise of nations, peoples, and tongues, and of the dispersion of mankind. The peopling of the earth by families, all speaking one language, having one common interest, and dwelling together in unity, was certainly part of the Divine plan in the wise and beneficent government of God: "Be fruitful and multiply and replenish the earth" (Genesis 9:1). This gracious provision for the blessing of man and creation was not accepted, and men sought to centralize them selves on the earth in direct independence of God. But what God would have accomplished in goodness, had man been obedient, He has brought about in judgment, because of man's self-will. A name and a center were sought for in the "city" and "tower," which men began to build on the plains of Shinar, but which, blessed be God for His intervention, was not finished, for "they left off to build the city." This was the first general confederacy amongst mankind. How God viewed this daring and impious attempt, and how it was utterly defeated, we are informed in the early part of Genesis 11:1-32. "And the LORD came down to see the city and the tower which the children of men builded. And the LORD said, Behold the people is one, and they have all one language: and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

Go to, let us go down and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth and they left off to build the city." Thus the very thing they sought to avert - scattering abroad - was what God accomplished in judgment. Surely, too, there is mercy mingled in all this, for while self-will is as rampant now as on the plains of Dura, the numerous tongues and nationalities effectually hinder an intelligent combination of mankind. Most blessed it is that the many tongues given as an expression of governmental judgment are afterward found publishing the wonderful works of God in grace at Pentecost (Acts 2:1-47), and will yet be used in proclaiming the glories of the Lamb (Revelation 7:1-17).

Part of the Genesis 11:1-32, down to verse 19, precede the historical account of the separation of mankind into nations, as detailed in Genesis 10:1-32. This seems to us clear, from the fact that the moral reason of the dispersion is given in Genesis 11:1-32; and further, that "Peleg," in whose days the dispersion took place (Genesis 10:25), is named in chronological sequence in Genesis 11:19.

Adam is the one common head of the human family; the root and source of mankind. But the rise of nations as such, and origin of the many tongues - which ethnology resolves into three fountain heads - are in this highly important chapter traced up to the three sons of Noah. As individuals of the race, Adam was, of course, there as our progenitor; but viewed as heads and sources of families and nations, they stand in a peculiar and distinct relation to the world.

It must not be supposed that any of the peoples here named are extinct, that they have passed off the scene forever; for man, many of them are, but certainly not for God. It is a principle of great importance in the ways of God on earth, that every individual and every people who have here acted their part, and, as such, are accountable to God - the moral Governor of the universe - will re-appear in the closing days, to give an account of their stewardship. This is generally admitted in the case of individuals, but collective responsibility will as certainly have to be answered for, and this is not so readily allowed. All the peoples named in Genesis 10:1-32, will nationally or representatively re-appear in the coming crisis. All must come up for judgment, and the bearing of this truth upon the prophetic future, imparts immense solemnity and completeness to the dark period prior to the setting up of Christ's millennial reign on the earth. The three sons of Noah were Japheth, the eldest, Shem, the second, and Ham, the youngest. When the order of grace is given, Shem is first named (Genesis 9:26); when the order of birth or nature, Japheth comes first (Genesis 10:2). Apart from the plural ending "im" of many of the names, as Mizraim, Ludim, it is clear that the persons here named do not appear as individuals merely, but as denoting races and nations.

## 082 Descendants of Japheth

---

Descendants of Japheth v1. Gomer, the eldest son of Japheth, is the father of the ancient Cimmerians, who settled on the northern shore of the Black Sea. The modern and familiar name "Crimea," and the "Cimbri" of olden times, are derived from the Cimmerians, the immediate descendants of Gomer. The Gauls and Celts of ancient times, and of more modern date the Germans, French, and English, or British rather, are descended from Gomer. v2. Magog evidently refers to the Scythians or Mongolian tribes who settled on the Caucasus and the Caspian Sea. v3. Madai is readily identified as the well-known Medes, who were allied to the Persians in after years (Isaiah 13:17). v4. Javan is the ancient name of Greece (Daniel 8:21). v5. Tubal we identify as the modern Tobolsk, capital of Asiatic Russia. The peoples descended from Tubal were located between the Black Sea and the Caspian. v6. Meshech, from its association with Tubal and connection with Gog, or Russia, in Ezekiel 38:1-23; Ezekiel 39:1-29, we identify as Moscow, not only a large and populous province, but the city of that name, forming, till the beginning of this century, the metropolis of the whole Russian Empire. v7. Tiras is in all probability the progenitor of the Thracians. v8. Ashkenaz, whose descendants settled in the northern and southern side of the Black Sea. v9. Riphath, the father of the tribes who located themselves on the Rhiplean or Carpathian mountains, pretty far north of Tiras or Thrace. v10. Togarmah, better known as Armenia, the people of which assert that they are descended from "Targom," or the Togarmah of Scripture. v11. Elishah, a portion of the Greek race inhabiting the isles of the Aegean Sea (Ezekiel 27:7). v12. Tarshish is identified by many as Tuscany, in Italy; it may be so, but the proof is not so satisfactory as we would wish. There was an eastern city and a western one both of that name. v13. Kittim or Chittim is the ancient name for the now noted island of Cyprus, but we regard it as denoting the islands and sea coast of the Mediterranean under the yoke of Rome (Daniel 11:30). v14. Dodanim. believed by many to signify an ancient Greek race. v"By these were the isles of the Gentiles divided in their lands, everyone after his tongue, after their families in their nations." It will be observed from the foregoing brief geographical notes, that the "seas round which the descendants of Japheth located, were the Mediterranean, Caspian, and Black Seas; this will help us to understand what is meant by the "isles of the Gentiles." A similar expression occurs in Zephaniah 2:11, etc.

## 083 Descendants of Ham

---

Descendants of Ham v1. Cush is wrongly translated "Ethiopia" in Isaiah 18:1, and elsewhere. The Cushites settled partly on the Nile and partly on the Euphrates. "Rivers of Ethiopia" or Cush, are therefore the rivers Nile and Euphrates. v2. Mizraim is a plural word, denoting both Upper and Lower Egypt. v3. Phut, an African people, known as the Libyans, and from whom the Moors are in turn descended. v4. Canaan is the general designation of the nations inhabiting the country from the Mediterranean on the west, to the Jordan on the east, and prior to Israel's occupation. v5. Seba, Havilah, Sabtah, Raamah, Sabtecha, Sheba, and Dedan, these seven names all refer to peoples settled at or near the Persian Gulf. v6. Babel, Erech, Accad, Calneh, these four cities originally formed the strength of the Babylonian kingdom. v7. Nineveh, Rehoboth, Calah, Resen, these four cities originally constituted the strength of the Assyrian kingdom. v8. Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, these six, it will be observed, have the dual ending, and denominate various African tribes or nations. v9. Philistim are the well-known people who settled within the western borders of Canaan, namely, the Philistines. v10. Caphtorim are the original inhabitants of the Isle of Crete, now known as Candia in the Mediterranean, once a mighty kingdom of 100 cities, - so sang Homer.

## 084 Descendants of Shem

---

Descendants of Shem v1. Elam is the ancient name for Persia. v2. Asshur is the country of Assyria. v3. Arphaxed is the northern portion of Assyria. v4. Lud refers to a people who settled in Asia Minor. v5. Aram, is the Bible designation of Syria (Numbers 23:7).

Here several of the names, as Salah, Peleg, must be read simply as the heads of races or peoples. v6. Eber or Heber, from whence sprung the Hebrews. The most of the other names refer to tribes inhabiting various parts of Arabia. vThe principal peoples descended from JAPHETH, were the Medians, Greeks, Romans, Russians, Gauls, and Britons. vThe principal peoples descended from HAM, were the Egyptians Africans, Babylonians, Philistines, and Canaanites. vThe principal peoples descended from SHEM, were the Hebrews, Persians, Assyrians, and many of the Arabian Tribes. vMost of the nations sprung from Japheth are distinctly pointed out as reappearing in the closing days under GOG, the then Emperor of all the Russias (Ezekiel 38:1-23; Ezekiel 39:1-29 for Greece, see Zechariah 9:13). Egypt and Assyria are spoken of in the past and future, as king of the south and king of the north (Daniel 11:1-45). The ancient enemies of Israel are the Philistines, Edomites, Moabites, Ammonites, and others are also named, as gathering in concert against the beloved people of Jehovah, when restored to their land, for which, see that prophetic Psalms 83:1-18. Speaking generally, the descendants of Noah's sons will be found in the closing days, either under the chieftainship of Gog (Russia) -expressing their hatred and hostility to the jews; or under the Beast (the revived Roman power) - in open antagonism to the Lamb and His heavenly people. The place which these nations occupy in the coming future, suppose the restoration of Israel - at least, Judah - to her land, and the old enmity to that people breaking out afresh; yea, more bitterly than before. The day of glory and blessing for Israel is nigh at hand; but first, the church will be translated to heaven, then will follow the restoration of the Jewish people (Isaiah 18:1-7), to be succeeded by judgment upon the congregated nations, closed by the grand and glorious reign of Jesus over the millennial earth for 1000 years.

## 085 The Holy Land and Its Capital City, Jerusalem

---

### The Holy Land and Its Capital City, Jerusalem

Palestine is not the most ancient, but it is by far the most memorable of all lands, as Jerusalem, its capital, is the most renowned of all cities, and its people the most interesting of all nations. Here the pilgrim fathers of Israel wandered, lived, and died - traversing the country from its northern limit to its southern entrance. This, too, was the goodly land which Moses longed to enter, but which he was only permitted to see, its glories being exhibited to him by its Creator and Beautifier. Into the Holy Land Jehovah led His redeemed host through the dry bed of Jordan. The impetuous torrent was driven back, and stood silent at the presence of the God of Jacob (Psalms 114:1-8). What a land of cloud and sky, of darkness and light - a land of abounding evil, and yet of super-abounding grace. What miracles, moral and physical, have been witnessed in the land of Canaan. Here Samson, the Nazarite judge, displayed his strength and personal prowess against the war-like Philistines. David, too, the warrior king of Israel, performed those wonderful exploits which were not only celebrated by the maidens of Judah, but which have been rehearsed in song and story ever since, and his strange eventful life written in tablets which will never perish. Here, too, reigned Solomon, whose glory and wealth, whose wisdom and power were world-wide, and even formed the subject of converse and inquiry in far-distant courts and lands. Here were the sovereigns of Judah and Israel interred, some of whom await the blast of the trump to rise and enter a glory prepared for them by David's Son and Lord; while others, alas! will answer to the voice of Christ at the close of the future earthly era of blessing, and will come forth to the "resurrection of damnation." The pen of the historian and the pencil of the artist have made us familiar with the scenes where Isaiah uttered his grand and comprehensive prophecies, which fill the soul with their grandeur, and which sweep the whole range and extent of the Divine purposes as to the future. Here, too, the weeping prophet, Jeremiah, poured out his lamentations, and for three-and-twenty years ceased not to warn the Judah part of the nation of near judgment. John the Baptist also lifted up his solitary voice in this land, preparing a people for the Messiah and His kingdom. But surely all is eclipsed by the brighter light which shone upon Zion when Jehovah-Jesus entered His country and visited His people. What an undying interest attaches to those cities and towns trod by the feet of the Son of God.

"Thou land of the cross and the glory, Whose brightness at last will shine Afar through the earth -  
What a story Of darkness and light is thine."

Palestine was anciently regarded as occupying the center of the known world, and certainly its geographical situation is somewhat remarkable. Jerusalem at least occupies a central position in midst of the inhabited world, for "thus saith the Lord God: This is Jerusalem: I have set it in the midst of the nations and countries that are round about her (Ezekiel 5:5). Palestine is protected on the north by the Lebanon range of mountains, the summits of which are almost perpetually capped with snow; on the west it is washed by the waters of the Mediterranean; on the south lies Egypt and adjoining desert, the scene of the forty years' wanderings; while on the east from the Jordan

stretches out the great Arabian desert to the Euphrates, a distance of about 300 miles. It is difficult to give the exact length of the country in miles, as geographers considerably differ in defining the limits of the land from north to south, and even from west to east; but it has been computed that its extreme length is from 140 to 150 miles or thereby, having an average breadth of about 40 miles, but in some extreme points it is about double that. If the territory east of the Jordan, occupied by the two tribes and a half, be embraced, then the land of Canaan would nearly cover 20,000 square miles.

During the time of our Lord the whole country was divided into three parts, the northern one being Galilee (the intellectual), the middle province being Samaria (the defiled), while the southern portion was Judea (the religious). In the glorious reign of Solomon the country rivaled all the kingdoms of the earth for grandeur. Its population was immense (1 Kings 3:8), its social prosperity great (1 Kings 4:20), its commerce successful and extensive (1 Kings 9:26-28). The treasures and rarities of India were imported into Palestine by a regularly established merchant navy (1 Kings 10:22), and gold and silver were so abundant that the latter was "nothing accounted of" in these palmy days (1 Kings 10:21). Soon, however, the fine gold became dim, for what is the glory of man but the flower of grass which withereth and perisheth in a day. Solomon's sins are recounted in first Kings, 1 Kings 11:1-43, as also the Divine threat to rend the kingdom in twain (1 Kings 11:12-13), which was fulfilled on the accession of his son Rehoboam (1 Kings 12:1-33). Thenceforth, within the limits of the hitherto undivided kingdom, two independent monarchies were established, respectively known as the kingdom of Israel, or ten-tribed kingdom, first Tizri, afterward Samaria, being the capital; and second, the kingdom of Judah, or tribes of Judah and Benjamin, Jerusalem being as formerly the capital. The former possession of Canaan was entered upon, held for a brief period, and lost on the ground of the people's obedience (see book of Deuteronomy where the principle is fully stated), but the future entrance into Canaan and lasting possession of the country will be solely on the ground of sovereign grace and unconditional promise made to Abram and the fathers. Thus the future Palestine will stretch from the Nile on the west, across the great Arabian desert till the Euphrates on the east; its northern boundary, too, will be somewhat enlarged (Genesis 15:18; Ezekiel 48:1-35). This we suppose will increase the country to about three times its present size, if not more. We do not see that a future return of the Jews to their land in unbelief and by the aid of an unnamed maritime power (Isaiah 18:1-7); the greatly increased size of the country as already pointed out; the regular settlement of the tribes after their national conversion, and orderly arrangement in parallel bands across the breadth of the country from west to east—from the Mediterranean to the Euphrates (Ezekiel 48:1-35), and the erection of a magnificent temple, constructed according to Divine plan, and of immense size, so as to form an house of prayer for "all people," are statements to be set aside by any system of allegory or figure. Most certainly, no past fulfillment of them can be adduced, and we are convinced, that the more carefully the prophetic Scriptures are read, and their connection with Israel seen, that their future and literal fulfillment must be admitted by all candid and reflecting minds. The names by which Palestine is spoken of are as follows:-

(1) Canaan, Leviticus 14:34; (2) Palestine, so named by the ancients; (3) The Holy Land, Zechariah 2:12; (4) The Lord's Land, Hosea 9:3; (5) Thy Land, O Immanuel, Isaiah 8:8; (6) Land of Israel, 1 Samuel 13:19; (7) Land of the Hebrews, Genesis 40:15; (8) Land of Judah, Isaiah 26:1; (9) Land of Promise, Hebrews 11:9; (10) The Pleasant Land, Daniel 8:9.

Jerusalem, the ancient capital of the kingdom, is named in the Scriptures upwards of 800 times, and although she has suffered more than any city on the face of the earth, having been besieged and pillaged about 20 times, and her present degradation under the Turk is complete, and her restoration humanly impossible, yet, a little while, and Jerusalem will rise from the dust of ages, and become the earthly metropolis and center of the coming era of glory (Isaiah 60:1-22). This wonderful city - wonderful in its very ruins and sacred associations, will be rebuilt in a style of surpassing magnificence. The whole extent of the "oblation" or holy part of the land lying between the portions assigned to Judah and Benjamin, has been computed to form a square of about fifty miles; within this area, the temple, gardens, and city will be situated, the latter forming a square of about thirty-six miles (Ezekiel 48:8-22). The temple, not on the site of the old one, will be a costly structure, and may be about a mile in length (for these and other particulars, consult the prophet Ezekiel, last nine chapters). Jehovah Shammah, meaning "the Lord is there," will be Jerusalem's new name in the day of her gladness.

We forbear a detailed account of Jerusalem's past and present, as in almost all biblical works of reference this is done, and nothing new can at present be furnished.

## 086 Jerusalem

---

Jerusalem Fallen is thy throne, O Israel!

Silence is o'er thy plains;

Thy dwellings all lie desolate, Thy children weep in chains. Where are the dews that fed thee On Etham's barren shore? That fire from heaven that led thee Now lights thy path no more.

Lord, Thou didst love Jerusalem;

Once she was all Thine own: Her love Thy fairest heritage, Her power Thy glory's throne, Till evil came and blighted Thy long-loved olive-tree, And Salem's shrines were lighted For other gods than Thee.

Then sank the star of Solyma, Then pass'd her glory's day, Like heath that in the wilderness The light wind whirls away.

Silent and waste her bowers, Where once the mighty trode; And sunk those guilty towers Where Baal reign'd as God.

"Go," said the Lord, "ye conquerors, Steep in her blood your swords, And raze to earth her battlements, For they are not the Lord's.

Tell Zion's mournful daughter O'er kindred bones she'll tread, And Hinnom's vale of slaughter Shall hide but half her dead." But soon shall other pictured scenes In brighter vision rise, When Zion's sun shall sevenfold shine On all her mourner's eyes; And on her mountains beauteous stand The messengers of peace;

"Salvation by the Lord's right hand,"

They shout and never cease.

MOORE

## 087 Scripture Information Respecting Jerusale

---

Scripture Information Respecting Jerusalem

ITS NAMES.

The City of the Great King

Psalms 48:1-2

The City of God

Psalms 46:4

The City of the LORD

Isaiah 60:14

A City of Truth

Zechariah 8:3

The City of Righteousness

Isaiah 1:26

The Faithful City

Isaiah 1:21

The Holy City

Isaiah 48:2

The City of Judah

2 Chronicles 25:28.

The City of David

2 Samuel 5:7

The City of Solemnities

Isaiah 33:20

The Throne of the LORD

Jeremiah 3:17

The LORD is there

Ezekiel 48:35

The Zion of the Holy One of Israel

Isaiah 60:14

Salem (Genesis 14:18), jebns

Joshua 15:8

DESCRIBED.

Its palaces and towers

Psalms 48:13

Its walls, gates, and bulwarks

Isaiah 26:1

Its wealth, population, industry

Isaiah 22:1-25

Its idolatry, wickedness, religion

Lamentations 2:2

Its geographical situation

Psalms 48:2

ITS FUTURE.

Greatly enlarged

Greatly beautified

Largely populated

The earth's metropolis

Its people saved and righteous

Universal center of blessing

Its riches and wealth

Characterized by holiness

The Gentiles build its walls

Its gates ever open

Served by nations and kingdoms

An eternal excellency

Joy of many generations

The Queen in gold of Ophir

A place of perfect security

Jehovah its rest and glory

Longevity of its inhabitants

Peace within its borders

No more weeping

No more sickness

No more idolatry

No more death

Jerusalem's future is the special testimony of the Hebrew Prophet's (see especially that magnificent millennial description, Isaiah 60:1-22).

BESIEGED.

By Shishak, king of Egypt

2 Chronicles 12:1-4

By Jehoash, king of Israel

2 Kings 14:13-14

By Rezin and Pekah

2 Kings 16:5

By Sennacherib

2 Kings 18:17

By Pharaoh-Necho

2 Kings 23:33-35

By Nebuchadnezzar once

2 Kings 24:1

By Nebuchadnezzar twice

2 Kings 24:10-11.

By Nebuchadnezzar three

2 Kings 25:1-30

By Titus

Luke 21:1-38

[History records no less than thirty-four instances of Jerusalem being besieged. Besides the foregoing, Jerusalem has been attacked by the Grecians, Syrians, Egyptians, Parthians, Romans, and Europeans.] ITS DESOLATION.

Trodden down

Luke 21:24

Plowed as a field

Jeremiah 26:18

Reduced to ruins

Isaiah 25:2

Not one stone left upon another

Mark 13:2

A wilderness and desolation

Jeremiah 25:18

Forsaken and hated

Isaiah 60:15

Under Divine judgment

Lamentations 1:1-22

RESTORED JERUSALEM.

Jerusalem, when reconstructed anew, will cover the site of the old and present city, but will be greatly enlarged, probably occupying with its suburbs and gardens an area of about fifty miles (Ezekiel 48:1-35), and lying between the portions assigned to Judah and Benjamin. The city proper, will probably be about thirty-six miles in circumference. The millennial temple will be built anew from its foundation, and according to Divine patterns and measurements-not on the site of the old one, nor on that to be erected and afterward destroyed, upon the removal of the church to heaven. Zechariah 14:1-21, also the prophets Isaiah, Ezekiel, and Daniel, supply particulars of deep and abiding interest as to the Jewish future.

"Joy to His ancient people! Your bonds He comes to sever- And now, 'tis done! the Lord hath won, And ye are free forever."

## 088 The Ancient Country of Edom

---

### The Ancient Country of Edom

Edom extended from the Dead Sea on the north to the Elanitic Gulf on the south, the eastern arm of the Red Sea. It was about one hundred miles in length, and about twenty miles broad. The country, although not wanting in rich meadows and fertile plains, was, yet on the whole, a mountainous one, rising in some places to an altitude of 3000 feet. It was anciently a kingdom of considerable importance and figures largely in prophecy and history, the ruins of no less than thirty towns, and that within a three days' journey of the Red Sea, fully attest to the eyes of the western world the position which Edom at one time occupied. The Edomites were governed by dukes and kings long before Israel was formed into a kingdom (Genesis 36:1-43), and maintained a haughty independence until subdued by David, after an immense slaughter of its people. The country was then garrisoned, and the Edomites became tributary to David (1 Chronicles 18:12-13); afterward a deputy was appointed for its government under the Judean kings (1 Kings 22:47). Hadad, an Edomite, singularly preserved from the almost universal massacre of his countrymen by Joab (1 Kings 11:14-25), attempted in vain to regain his country's independence. They revolted on several occasions, but suffered a terrible check under Amaziah, king of Judah, who took their principal city, Sela, and cruelly killed ten thousand of the people. The awful cliffs and precipitous rocks, some of which rise to a height of a thousand feet, were the scene of a truly dreadful deed. Ten thousand of the Edomites, spared from the destruction under Amaziah, were led up to the top of their own heights, and then cast down to the awful depths beneath (2 Chronicles 25:11-12). It was a cruel act, and although the

Edomites were Israel's bitterest enemies, and the people against whom Jehovah hath a perpetual hatred, yet without direct Divine sanction, such a mode of stamping out a revolt is indefensible. After the destruction of their renowned and almost impregnable city, Sela, better known as Petra, the cities Teman and Bozrah, became important centers of commerce, and are frequently referred to in the Prophets. It was in the harbors of Edom on the Red Sea, then under Israel, that Solomon built and equipped, a navy, which brought the produce of the south and east to Jerusalem.

Again and again was Edom "impoverished" and her mountains laid waste by Israel, and as often did she resolve to return and build her desolate places, but in vain, for they are "the people against whom the Lord hath indignation forever" (Malachi 1:1-4). They were closely allied to Israel, being the descendants of Esau, Jacob's brother. The seeds of discord sown between the brothers, the founders of the nations of Israel and Edom (Genesis 27:1-46), in course of time ripened into open and determined hostility on the part of the Edomites. Their haughty refusal to allow their brethren of Israel to pass through their country out of the Arabian desert, although permission to do so was most courteously requested (Numbers 20:14-21), was the first decided act of animosity. Their hatred to the people of Jehovah's choice intensified as time wore on, and at the capture of Jerusalem by the Babylonians, the Edomites voluntarily joined the besiegers, and greatly rejoiced in the opportunity afforded them of wreaking their vengeance on the land and people of Judah.

"Rase it, rase it, even to the foundation thereof" (Psalms 137:7) was the bitter cry of the Edomites, as they eagerly hastened to assist in the destruction of Jerusalem. Alas! the Chaldeans needed no such cry to urge them on in executing judgment upon the guilty city. Jehovah says, "I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction" (Zechariah 1:15). The help the Edomites afforded the Chaldeans in the ever memorable invasion of Judea and successful capture of Jerusalem, with their exultation and triumph on the complete downfall of the kingdom, is the great burden of the prophet Obadiah, and forms the main ground of judgment upon the land and people of Idumea, foretold by the prophets Isaiah, Ezekiel, Jeremiah, and others. On the deportation of Judah to Babylon, the Edomites took possession of Judean territory on the south. The degradation of Judah was complete, and the triumph of the Edomite also, when not only Judea became a mere province of the Roman Empire, being governed by a procurator sent from the imperial city, but when in Jerusalem itself, sat a race of Idumean kings. After the sack and destruction of Jerusalem by Titus, Edom or Idumea disappears from the page of history until the time of the Crusaders, who, seeing its importance in a military point of view, entered it on several occasions, and built a pretty strong fortress, ten or twelve miles from Petra. From that time till the year 1812, when the traveler Buckhardt, wandering in the desolate regions of the east, accidentally discovered Petra - the ancient country of Edom was quite unknown. The English people have now been made acquainted with that grand region of departed greatness from the splendid drawings and sketches which successive travelers from the year 1828 have furnished. Is the cry of the Edomite hushed forever? Will those rock-hewn dwellings ever again be inhabited? Will those mountain fastnesses be occupied, those precipitous cliffs ever be scaled, those awful and gloomy defiles again trod by the descendants of its ancient inhabitants? Yes. And here we turn, gladly turn, to the precious pages of Inspiration, in which the veil is lifted as to Edom's future doom. The prophetic lamp is turned to the Mount of Seir, once more occupied by the people having a "perpetual hatred" to Israel (Ezekiel 35:5). It is only of recent date that the fearless children of the Desert could be prevailed upon to pass through the gloomy recesses of Petra, and then only during daylight. The whole district is one shunned and dreaded by the Arabs, who regard it as specially under the ban of the Divine displeasure, and in this they are right (Ezekiel 35:9; Ezekiel 25:13). But the might and wisdom of Edom will again be gathered on her mountains, and play her part in the scenes of the coming crisis. From the prophet Daniel, (Daniel 11:1-45), we learn that the future king of the North (then occupying the present Asiatic possessions of the Sultan) will assault the nations lying contiguous to the Holy Land, but Edom, Moab, and Ammon will escape out of his hand, while the stronger and more powerful country of "Egypt shall not escape" (Daniel 11:40-43). Why is Edom spared? Why is not full and final judgment then executed upon that proud and bitterly hostile people to Israel? Why? because the sword of Jehovah must first be bathed in the land of Idumea, and the glorious apparel of the Conqueror stained in the blood of its people (Isaiah 63:1-6). But besides this awful judgment which the Lord will alone execute (Isaiah 63:5) in accomplishing the redemption of His earthly people, there is another reason why Edom escapes the vengeance of the king of the North, or "the Assyrian." The prophets Isaiah (Isaiah 11:14) and Ezekiel (Ezekiel 25:14) foretold that these very nations, Edom, Moab, and Ammon, were to be destroyed by Israel in the day that her captivity is turned by Jehovah, and so the prophetic lamp reveals their doom. The discoveries of travelers in late years in the mountains and plains of Edom have brought to light numerous interesting facts bearing upon the history of that people - a history more ancient even than that of Israel's. These

ruins "present such a collection of novelties as can be seen nowhere else on this globe." The first historical notice in Scripture of Edom is in Genesis 14:6, where Edom is called " Mount Seir," the name of the progenitor of the Horites, the original inhabitants of the country; the last historical notice of Edom is in Malachi 1:1-14, and between these, the first and last books of the Old Testament, the notices regarding it are very numerous. The capital of this very ancient kingdom is one of the grandest sights in the east. What a full and corroborative testimony to the written Word of God is furnished by these grand and solitary ruins. The cliffs and perpendicular rocks, rising from 80 to 250 feet - the ruined temples, with their solitary Corinthian pillars and really handsome architecture and masonry - the theater cut out of the solid rock, and evidently seated to contain from three to four thousand spectators - the numerous chambers, rooms, and recesses cut out of the front of these overhanging cliffs, and other monumental remains too numerous to mention, make Petra one of the grandest spectacles in these eastern lands. Why have those rock-hewn dwellings, tombs, and stately edifices stood amidst the general crash? Empires have risen, flourished, and fallen; but here is a kingdom, hoary with age, whose antiquity is unquestionable, standing before us after a history of nigh 4000 years, a silent, standing and eloquent protest against the unbelief of the nineteenth century. Has God preserved these noble ruins from decay merely to feast the eyes of the traveler with their rare grandeur? Nay, the attacks now so freely hurled against the Pentateuch and Prophets, are sternly rebuked by the incontestible evidence of their Divine inspiration, furnished by the ruins of Petra. The discovery of this old city from the era of the "Crusades" by the traveler Burckhardt, afterward visited by Laborde, and since fully described by pen and pencil by succeeding explorers, is thus spoken of by Dr. Kitto in his Bible Illustrations:■

"Of the Edomites not even a name remains; and their city has for ages remained broken and desolate. The very site, indeed, was long uncertain, and its place was undetermined in the maps. But, as in the index which closes a book, the various events of centuries are crowded into a few pages: so in these latter days, events that used to be spread over centuries are crowded together into days and years, and the old world history seems tame to the history we live. In this wonderful age events come in 'multitudes - multitudes to the valley of decision;' and old nations and cities - Egypt, Assyria, Edom; Thebes, Nineveh, Petra - are called forth from their tombs... Edom was called - and Petra answered to her name. There she stands, beautiful in her coat of many colors; yet empty, and void, and waste... Singularly beautiful even in ruin, and with the freshness of youth still upon her brow, the utter desolation in which the daughter of Edom' lies shut up amidst the silence of her mountains, is most impressive, and even affecting. But all this was foreseen and foretold with great distinctness by the prophets; and these fearful denunciations and their exact fulfillment furnish an invulnerable argument for the inspiration of the Scriptures; while the present state of the rich and beautiful region in which Edom dwelt, is a most awful monument of the Lord's displeasure against idolatry and wickedness... With the book ( Malachi) containing this prediction concerning Edom, the roll of Old Testament prophecy closes."

## 089 Scripture Information Respecting Edom

---

Scripture Information Respecting Edom

ITS NAMES.

EDOM'S PAST RELATION TO ISRAEL.

Edom

Isaiah 63:1

Israel refused a passage through Edom

Idumea

Isaiah 34:6

Dumah

Isaiah 21:11

Saul and David warred against them

Mount Seir

Ezekiel 35:2

Rebelled against the authority of Solomon

Mount of Esau

Obadiah 1:21

Leagued with others against Jehoshaphat

ITS CITIES.

Bozrah

Amos 1:12

Threw off the yoke of Joram, King of Judah

Teman

Ezekiel 25:13

Ezion-Geber

1 Kings 9:26

Amaziah's destruction of the Edomites

Dedan

Jeremiah 49:8

Petra

Isaiah 16:1 (see margin)

Rebelled against Ahaz

ITS PEOPLE

Actively helped the Babylonians in  
the Jerusalem attack

Were Israel's brethren

Numbers 20:14

Were cruel, proud, mighty, wise

Jeremiah 49:1-39

EDOM'S FUTURE.

Were hated of Jehovah

Malachi 1:3

Slaughter of the Gentiles on her mountains

Were haters of Israel

Obadiah 1:10

Her wise and mighty to be utterly destroyed.

WERE GOVERNED

By Dukes or Chiefs, then by Kings

Judah the instrument of Jehovah's vengeance

then by Deputy

Full destruction of her people

THE COUNTRY.

The country to belong to Israel

Rocky and mountainous

Jeremiah 49:1-39

Judgment and deliverance on the Mount

Exceedingly fertile

Genesis 27:39

Strongly fortified

Psalms 60:9

(See the prophets Obadiah, Isaiah,

Contiguous to Judea

Numbers 20:1-29

and Ezekiel.)

## 090 Historical Account of Babylon

---

Historical Account of Babylon The Chaldean kingdom, the oldest on record, of which Babylon was the capital, lay between the rivers Tigris and Euphrates, and was about 400 miles in length and about 100 in breadth.

Babylon was undoubtedly the grandest city ever built by man. "Of all the seats of empire - of all the cities that the pride or power of man has built on the surface of the globe - Babylon was the greatest. Its greatness, as it was originated so, in large measure was secured by its natural position. Its founders took advantage of the huge spur of tertiary rock, which projects itself from the long inclined plain of the Syrian desert into the alluvial basin of Mesopotamia, thus furnishing a dry and solid platform on which a flourishing city might rest, whilst it was defended on the south by the vast morass or lake, if not estuary, extending in that remote period from the Persian Gulf. On this vantage-ground it stood, exactly crossing the line of traffic between the Mediterranean coast and the Iranian mountains; just, also, on that point where the Euphrates, sinking into a deep bed, changes from a vast expanse into a navigable river, not wider than the Thames at London; where also out of the deep rich alluvial clay it was easy to dig the bricks, which from its earliest date came floating down the rivers from the springs in its upper course." The founder of Babylon was Nimrod, also the founder of the Assyrian monarchy (Genesis 10:1-32), and the original strength of both kingdoms consisted of four cities each (Genesis 10:10-12). Babylon, the first and ancient of all cities, occupies a large place in the Word of God, and is there viewed as the representative of man in his pride, glory, power, and idolatry, and we might add wickedness. It was out of Egypt that Israel was redeemed, but it was into Babylon the people, were sent for their sins; they were slaves in the one and captives in the other. The historical connection of Babylon with the national history of Israel, and of the mystical city with the professing church (Revelation 17:1-18; Revelation 18:1-24), are subjects of very great importance, the former of which is largely developed in the Old Testament Scriptures. "The times of the Gentiles" took their rise from the downfall of Judah and the ascendancy of Babylon. Soon all that now represents Babylon historically and figuratively, which is ever viewed as the dominant power on the earth, acting in proud independence of and in opposition to God and His people, will crumble into dust: "For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob: and the people shall take them and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and handmaids, and they shall take them captives whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers" (Isaiah 14:1-32). Thus restored, Israel in the day of her gladness, celebrates the doom of Babylon. The mystical city is no less doomed to full and final judgment, and the Church thus celebrates the event: "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and

righteous are His judgments: for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia! And her smoke rose up forever and ever" (Revelation 19:1-3).

Babylon was founded by Nimrod in self-will and independence of God; the love of power and conquest characterized its sad origin, and stamped their features on its after history. All this culminated in Nebuchadnezzar, "the head of gold," who, proudly surveying the magnificent city, exclaimed, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty" (Daniel 4:30). Alas! Alas! God has doomed all flesh, and the glory of man to wither as the grass. When the star of Israel sank behind the clouds of wickedness and idolatry, there arose in splendor the day star--Lucifer (Isaiah 14:1-32), and on the ruins of Judah and Jerusalem - Babylon the "golden city;" when the Church ceased to be a reflector of Christ's glory and God's grace in this dark scene, then the mystical Babylon arose surely on a ruined corporate testimony, but Israel will rise and shine, and Babylon will sink to rise no more, and the Church in the glory of God (Revelation 21:1-27), will shine through the everlasting ages of a bright millennial and eternal day - a day without an evening, while the false and corrupting system - the mystical Babylon will sink into gloom and darkness, settled and eternal - a night which will never know a morning.

Babylon under Nebuchadnezzar attained its highest degree of splendor and magnificence, of size and strength. For long it was a mere city of no great pretension, and belonged to the Assyrian empire, of which Nineveh was the capital. But the Babylonians, aided by the Medes, threw off the yoke of Assyria, and reduced Nineveh almost to ashes. Rapidly the new and vigorous kingdom spread her wings, and extended her power over the known kingdoms of the east. Egypt, her southern rival, was completely overthrown, followed by the subjugation of Judah. Then, on the destruction of Jerusalem, the Divine center of earthly government, Babylon found her power all victorious, and an absolute monarchy founded on the plains of Shinar. Herodotus, the earliest historian extant, and who saw Babylon soon after the zenith of her glory, gives a glowing description of the size and magnificence of the city and her buildings. There has been considerable discussion in reference to some of the details, especially as to the height and breadth of the city walls. Probably the description Herodotus gives may be somewhat exaggerated, but certainly Scripture, which is always reliable, and history, which in a measure may be depended upon, would warrant us in saying that Babylon must have been the grandest and largest city built or witnessed by man; to be exceeded in magnificence surely by the future Jerusalem, the metropolitan city of the millennial earth; as the Temple of Belus, in Babylon (said to have been the grandest structure of the kind ever erected) will as certainly be as nothing compared to the New Temple in Jerusalem, which will be built according to Divine plan and measurement.

Babylon stood in a large plain, and formed a square of about fifty-six miles. The Euphrates flowed through the center of the city from north to south, spanned by a wonderfully built bridge, on one side of which stood the magnificent Temple of Belus, of enormous dimensions, containing numerous images of pure gold, and which was plundered by the famous Xerxes; and on the other side of the bridge stood the grand palace of Nebuchadnezzar - the largest and most magnificent, probably, ever built. The hanging gardens, one of "the seven wonders of the world," were truly wonderful as a work of art. They were constructed as terraces, and rose to the height of the walls. Every kind of fruit, flower tree, and vegetable, were grown to perfection in these gardens, and must

have immensely delighted Nebuchadnezzar's Median Consort Amyte, on whose account they were built, in order to remind her of her own country's beautiful gardens and forests. The walls of the city are said to have been about 335 feet high, and about 87 feet broad, thus allowing abundant space for chariots to run on the top of the walls, and even to turn at any point they choose. There were also 100 gates of solid brass, and enormously strong, twenty-five on each side of the city, besides numerous other gates inside, and all of brass and of great strength. From each gate to the other opposite there was a straight street the whole length or breadth of the city, these in turn were intersected, until, in all, there were formed 676 squares. The capture of the city by Cyrus is detailed at length in the prophecies of Isaiah and Jeremiah. The ancient historians who so graphically and circumstantially describe the overthrow of Babylon - the "praise of the whole earth" - are not more minute, and certainly neither so exact nor reliable as the Hebrew prophets already named. The cities Babylon and Nineveh - the respective capitals of the Chaldean and Assyrian monarchies - are doomed in the prophetic word to perpetual desolation.

How blessed, beloved reader, to turn from the wreck and ruin of human greatness, to that which cannot be moved; "let us have grace, whereby we may serve God acceptably with reverence and godly fear."

## 091 Scripture Information Respecting Babylon

---

Scripture Information Respecting Babylon NAMES OF THE COUNTRY & CITY. The desert of the sea. The land of the Chaldeans. The land of Shinar. The land of Merathaim. The land of Babylon. The most proud.

Praise of the whole earth.

Sheshach. The lady of kingdoms. The golden city. The city of merchants.

Babylon the great. The glory of kingdoms. The beauty of the Chaldees' excellency ITS SITUATION. On the rivers Tigris and Euphrates. ITS PEOPLE Were numerous. Were idolaters. Were wealthy. ITS PEOPLE Were cruel. Were superstitious. Were warlike. Were commercial. THE CITY Was large. Was strongly fortified. Was utterly destroyed.

BABYLON Jehovah's instrument of judgment

Upon Egypt.

Upon Judah.

Upon Edom.

Upon Moab.

Upon Ammon.

Upon Tire.

Upon Zidon.

Upon Assyria.

Upon Hazor.

Upon Nineveh. The Babylon of the Apocalypse occupies the same relation to the Babylon of the prophets, as does the New Jerusalem to the Jerusalem of the prophets. In the Revelation, both cities are used in a mystical sense; in the prophets, the cities are to be understood in their literal import. The prophets Jeremiah, Isaiah, and Ezekiel are remarkably definite in their statements upon Babylon and her relation to Judea.

## 092 Historical Account of Alexandria

---

Historical Account of Alexandria This celebrated city, in some respects the connecting link between the two Testaments, was founded by Alexander the Great, 332 B.C. Its situation was skillfully planned, being on the southern shore of the Mediterranean, and contiguous to the Red Sea and the Nile, and thus commanding the trade of the eastern and western worlds. Alexandria soon became a city of very great commercial importance, and attracted the trade which had made Tiro so famous; while during the dynasty of the Ptolemies it attained not only a degree of splendor rivaling most of the cities of antiquity, but became the center of the intellectual power of these centuries. The pride of Assyria had been humbled in the total destruction of her powerful city Nineveh, so that her very site remained a matter of conjecture to the historians of the ancient world. Babylon in turn shared the fate of her rival, and bowed her neck beneath the iron heel of the conquering Persian. Tiro, that famous stronghold on the eastern side of the Great Sea, and emporium of the world's wealth, after defying the combined sea and land forces of Alexander for seven months, had just fallen before the superior strategy and perseverance of the great Grecian commander, and her immense wealth taken to swell the already heavy and accumulated treasures of the conqueror. Then arose Alexandria, bearing the name of her founder, and soon towered above all her competitors in point of commercial importance, and as a center from whence emanated the intellectual and religious life of the world. Its population in the day of its greatness numbered about 600,000 souls. Its present population is estimated at about 40,000.

"Alexandria was a league and a half long, by one third in breadth, which made the circumference of its walls about four leagues. Lake Marcotis bathed its walls on the south, and the Mediterranean on the north. It was intersected lengthwise by straight parallel streets. This direction left a free passage to the northern wind, which alone conveys coolness and salubrity into Egypt. A street of 2000 feet wide, began at the gate of the sea and terminated at the gate of Canopus. It was decorated with magnificent houses, temples, and public buildings. In this extensive range, the eye never tired with admiring the marble, the porphyry, and obelisks, which were destined at some future day to embellish Rome and Constantinople. This street, the handsomest in the universe, was intersected by another of the same breadth, which formed a square at their junction of half a league in circumference. From the middle of this great place, the two gates were to be seen at once; and vessels arriving under full sail from the north and from the south."

Even in a later age, when Rome became the mistress of the world, Alexandria maintained her high reputation as a seat of learning, for here flourished Origen, Clement, and other distinguished men during the first six Christian centuries, and if the description furnished by the Arabian conqueror of Alexandria in the seventh century be correct, it could not have been much behind Rome itself for size and splendor. Amrou wrote to his master the caliph in these words:-"I have taken the city of the west. It is of an immense extent. I cannot describe to you how many wonders it contains There are 4,000 palaces, 4,000 baths, 12,000 dealers in fresh oil, 12,000 gardeners, 40,000 Jews who pay tribute, 400 theaters and places of amusement." It was then that the splendid and famous library of 700,000 volumes was delivered to the flames. For six months they continued to fire the

numerous baths with which the city abounded; thus perished the library of the ancient world, and that by the express order of the ignorant Saracen Omar, who regarded the Koran as sufficient for the intellectual and religious life of mankind. But what makes Alexandria so very interesting to the Bible student is not its former grandeur or greatness, nor even its New Testament references, important as these are. Here the eloquent Apollos was born (Acts 18:24), and its famous shipping supplied Paul and his companions with a vessel to carry them to Rome (Acts 27:6). But in our judgment Alexandria is justly celebrated as being the birthplace of the Septuagint, or Greek version of the Old Testament, and which gave, not only to the many thousands of Jews who found a home and a refuge in Egypt from the cruelty and tyranny of the Syrian kings, the Sacred Scriptures in the Greek tongue, then almost universally spoken, but supplied for nearly three centuries before Christ, and for a considerable time after, the Old Testament complete as presently possessed by us, and that, too, in the tongue of the learned and ignorant. It was this version of the Scriptures which was in constant use during the time of our Lord, and from which He made numerous quotations, and which the Bereans searched to verify the statements of Paul (Acts 17:1-34). Not only did Alexandria, under the Ptolemies for nearly 300 years, rise in wealth, grandeur, and learning, but under their auspices the Septuagint, or Alexandrian version of the Old Testament, was commenced 284 B.C., and afterward finished; so that after the completion of the Old Testament, and the ceasing of the prophetic ministry, God caused His Word to be translated, circulated, and known far beyond the bounds of Judaism. It is not, too, without its importance that Philo, a learned Jewish author and philosopher, and who, according to many, improved upon the philosophy of Plato, flourished in Alexandria in the early part of the first Christian century, and whose corroborative testimony to the truth of Holy Scripture from such a source, is not without value. Singular that Josephus, a Palestinean Jew and historian, and Philo, an Alexandrian Jew and philosopher, both contemporary, and both unbelievers, living about 400 miles apart, yet held the Septuagint to be of Divine authority, besides furnishing other testimonies to the historical veracity of the facts of Scripture history. And certainly these men, from their position and capabilities of knowing and testing the truth for themselves, were in a position to do so vastly superior to the unbelieving critics of our day, who dare to impugn the living and inspired oracles of our God.

## 093 Scripture Time, Months and Seasons

---

### Scripture Time, Months and Seasons

There is at first sight an apparent confusion in the computation of Jewish time, and in the arrangement of their months, but a little consideration of the subject will show that there is no real difficulty. The year was to commence from the beginning of harvest, but if at the end of the year, a late harvest was anticipated, then an extra month was added, called Vedar, so as to secure the year commencing with the month Abib, meaning "ears of corn." By this arrangement, the wave sheaf could always be waved before the Lord in the same month, and a fixed time for beginning the year adhered to.

It will be observed that, consequent on the deliverance from Egyptian bondage and judgment, the months were changed. The seventh month of the old or civil year (Tisri or Ethanim), was thenceforth regarded as the first month, thus recommencing their history on the ground of redemption (Exodus 12:1-51). The Hebrews more generally spoke of their months, as first month, second month, third month, etc.; very few of them are named before the captivity. The corresponding English months must not be regarded as absolutely correct; a close approximation is all that can be given. vARRANGEMENT OF THE JEWISH MONTHS.

CIVIL YEAR

SACRED YEAR

SIGNIFICATION

REFERENCE

CORRESPONDING MONTH.

7

1. Nisan or Abib

"Green ears."

Exodus 13:4

Part of March and April

8

2. Zif

"Blossom."

1 Kings 6:1; 1 Kings 6:37

Part of April and May

9

3. Sivan

"Bush or Thorn."

Esther 8:9

Part of May and June

10

4. Tammuz

"Concealed."

(Not named.)

Part of June and July

11

5. Ab

"Father." (?)

(Not named.)

Part of July and August

12

6. Elul

"Glean or cut off."

Nehemiah 6:15

Part of August and September

1

7. Tisri or Ethanim

"Month of Streaming Rivers."

1 Kings 8:2

Part of September and October

2

8. Bul

"Rain."

1 Kings 6:38

Part of October and November

3

9. Chisleu

(Doubtful.)

Zechariah 7:1

Part of November & December

4

10. Tebeth

"Winter."

Esther 2:16

Part of December and January

5

11. Sebat

"Shoot."

Zechariah 1:7

Part of January and February

6

12. Adar

"Large."

Ezra 6:15

Part of February and March

In several instances, the meanings of the months are strikingly appropriate, as: Elul, "Glean or cut off" the late grapes; Tebeth " Winter," the coldest season of the year; Bul, " Rain," the time when heavy rains fall; Nisan, "Green ears," commencement of harvest, etc. vNIGHT AND DAY

NIGHT.

DAY.

First Watch, Evening 6-9 p.m.

Third Hour 6-9 a.m.

Second Watch, Midnight 9-12 p.m.

Sixth Hour 9-12 noon.

Third Watch, Cockcrow 12-3 a.m.

Ninth Hour 12-3 p.m.

Fourth Watch, Morning 3-6 a.m.

Twelfth Hour 3-6 p.m.

In the Eastern world the evening and the morning constituted the day (Genesis 1:1-31). This borne in mind will afford a clue to the solution of many chronological difficulties.

## 094 The Seasons

---

The Seasons The Jewish Rabbins divided the year into six seasons, and their arrangement prevails throughout the lands of Scripture even to the present day. The descendants of Ishmael, roaming a free and unconquered people in the deserts of Arabia, have continued circumcising their sons when thirteen years old, after the example of their great progenitor Ishmael, who was circumcised at that age (Genesis 17:25); they also observe the seasons, as is done generally in the east, according to the ancient order noted in Genesis 8:22. An uninterrupted continuance of the seasons is secured on Divine authority, so long as the "earth remaineth." The seasons commenced in the middle of the months.

First season or Harvest, from Abib to Sivan-April to June.

Second season or Summer, from Sivan to Ab-June to August.

Third season or Heat, from Ab to Tisri-August to October.

Fourth season or Seed-Time, from Tisri to Chisleu-October to December.

Fifth season or Winter, from Chisleu to Sebat-December to February.

Sixth season or Cold, from Sebat to Abib-February to April.

## 095 Scripture Weights, Measures and Coins

Scripture Weights, Measures and Coins vWEIGHTS. A Shekel weighed about ½ ounce, avoirdupois. A Maneh weighed about 3 pounds 2 ounces, avoirdupois. A Talent weighed about 93 pounds 12 ounces, avoirdupois. A Gerah weighed about 11 grains. A Bekah weighed about 110 grains.

[These must only be regarded as an approximation to current weights. Authorities are not at all agreed.]

Amongst the most ancient forms of commerce was that practiced by Abraham, who bought the field of Ephron, containing the cave of Machpelah, for a burying-place for himself and family, for four hundred shekels of silver, estimated according to weight; not necessarily of one size. Buying and selling by weight, and not by current money, is still extensively practiced in certain parts of the world. vMEASURES OF LENGTHS. A Cubit (common) about 18 inches; holy cubit, about 21 inches. A Span, about 10 inches. A Hand-breadth, about 3½ inches. A Fathom, about 6½ feet. A Measuring Reed, about 11 feet. A Measuring Line, about 146 feet. A Stadium or Furlong, about 1/8th of a mile. A Sabbath day's journey, considerably less than a mile. An ordinary day's journey, about 33 miles. An Eastern Mile, about 400 paces (a pace about 5 feet) more than our mile. vMEASURES OF LIQUIDS. The Log, nearly 1 pint. The Hin, nearly 10 pints. The Bath, nearly 7½ gallons, or 60 pints. The Homer or Cor, about 75 gallons, or 600 pints. The Firkin, nearly 7½, gallons. vMEASURES OF DRY GOODS. The Cab, about 2 pints. The Omer, about 6 pints. The Seah or Measure, about 20 pints. The Ephah, about 60 pints. The Homer, about 8 bushels. The Tenth-deal was the tenth part of an Ephah. The Chenixa was the daily allowance for a Roman slave. In Rev.

6: 6, it implies great scarcity, if not a time of positive want and famine. v COINS

Coin

English money about

A Shekel of Gold A Shekel of Silver A Talent of Gold A Talent of Silver A Daric of Gold A Bekah, or Half-a-Shekel A Gerah, A Maneh, or Mina, A Pound, A Piece of Silver The Dram, or Drachm (Silver), Tribute Money, A Penny, or Denarius A Farthing, or Assarium A Farthing, or Quadrans A Mite, two of these make one Roman Farthing,

£1 0 5464 341 1 0 0 6 3 0 0 0 0 0 0

16 2 5 10 2 1 0 0 2 2 0 1 0 0 0 0

0 3 6 6 0 1 1/2 1 1/4 0 6 5 7 3/4 3 1/2 7 1/2 1 1/2 0 3/4 0 3/4

We would repeat the warning already given not to place implicit confidence in these tables; the whole subject is one of confessed difficulty to Biblical authorities on these matters.

## 096 Idols and Idol Worship: With Notes

---

Idols and Idol Worship: With Notes The first and reliable notice of idolatry on record, is in connection with Israel's great progenitor - Abraham (Joshua 24:2). At what precise time this awful evil was introduced into the world, it is impossible to say, certainly not previous to the flood, but probably at or soon after the dispersion. Whether idol worship originated in the land of the Pharaoh's or in the northern power of Assyria, cannot be determined, nor is it a point, we conceive, of the slightest importance.

Idolatry is the worship of demons (1 Corinthians 10:20). Satan succeeded in getting himself introduced before the conscience of man, as the author and source of all evil and all good; hence he soon came to be worshipped. He quickly deified the passions, virtues, powers of man and of nature. He worked upon men's feelings, fears, and pride. The great effort was to lower the creatures' conception of the Creator. Man, under the guiding hand of Satan "changed the glory of the uncorruptible God into an image, made like to corruptible man." Could the intelligent creature sink lower? Could a step be reached in the fast descending scale of moral corruption, yet lower? Yes; and let the Word of God, amply confirmed by the facts of history now well-known and accessible to all, rebuke the unbelief of Christendom and the savants of the nineteenth century, when the world's regeneration and the development of human nature are so loudly proclaimed and so strongly insisted upon. It was not the ignorant heathen, but the wise and learned - whose works are now the subject of study and research in our learned universities - who "changed the glory of the uncorruptible God... to birds and four-footed beasts," and, as if that were not low enough, Satan rested not till he secured the world's worship of himself - under the form of the serpent or "creeping things" (Romans 1:23; Genesis 3:14). The worship of Satan once so prevalent and almost universal, singly or in conjunction with the sun, will yet be general over these lands of present light and privilege (Revelation 13:1-18; 2 Thessalonians 2:1-17) The deities of the ancients were usually worshipped in pairs; thus, Sir H. Rawlinson tells us that "every god" of the Assyrians "is associated with a goddess." What a degrading conception of the one and only true God! That the reader may form some idea of the extent to which idolatry was practiced, we append a list, by no means complete, of heathen deities. It will be observed, that all which could possibly act upon and influence man, is here represented by its distinctive divinity. How completely this shut God out from the thoughts of man:-+ Angerona, goddess of industry.

Angerona, goddess of silence.

Apollo, goddess of music, etc.

Astrma, goddess of justice.

Ate, goddess of revenge.

Aurora, goddess of the morning.

Autumnus, god of fruits.

■olus, god of the winds.

■sculapius, god of physic.

Bacchus, god of wine.

Bapta, goddess of shame.

Bellona, goddess of war.

Boreas, god of the north wind.

Ceres, goddess of agriculture.

Collina, goddess of hills.

Comus, god of mirth.

Concordia, goddess of peace.

Cupid, god of love.

Cybele, goddess of the earth.

Diana, goddess of hunting; of marriage, and chastity.

Discordia, goddess of contention.

Fama, goddess of report.

Flora, goddess of flower Fortune, goddess of misery and happiness.

Harpocrates, god of silence.

Hebe, goddess of youth.

Historia, goddess of history.

Hygeia, goddess of health.

Hymen, god of marriage.

Janus, god of the year.

Juno, goddess of heaven.

Jupiter, the supreme male deity.

Mercury, god of eloquence.

Minerva, goddess of wisdom.

Mnemosyne, goddess of memory.

Momus, god of raillery.

Mors, goddess of death.

Mars, god of war.

Morpheus, god of dreams.

Neptune, god of the sea.

Pan, god of shepherds.

Pitho, goddess of eloquence.

Pluto, god of hell.

Plutus, god of riches.

Pomona, goddess of fruits.

Proserpine, queen of the infernal regions.

Psyche, goddess of pleasure.

Saturn, god of time.

Somnus, god of sleep.

Sylvanus, god of the woods.

Terminus, god of boundaries.

Thetis, goddess of the sea.

Vacuna, goddess of idleness.

Venus, goddess of love, beauty, and marriage.

Vertumnus, god of the spring.

Vesta, goddess of fire.

If the foregoing list shows the multiform character of idolatry, the following list of countries and towns gathered alone from the Scriptures, may give an idea of its universality. We have only named those places in immediate or remote connection with Israel:- EGYPT (Exodus 12:12); EDOM (2 Chronicles 25:20).

DAMASCUS (2 Chronicles 28:23); SYRIA (2 Chronicles 28:23).

HAMATH (Isaiah 36:19).

SEPHARVAIM (Isaiah 36:19); MOAB (1 Kings 11:33).

AMMON (Judges 10:6); ZIDON (Judges 10:6).

PHILISTINES (Judges 10:6); AMORITES (Joshua 24:15).

HITTITES (Exodus 23:22; Exodus 23:24); ISRAEL (Exodus 32:23-24).

CANAANITES (Exodus 23:23-24); JEBUSITES (Exodus 23:23-24).

PERIZZITES (Exodus 23:23-24); BABYLON (Jer. 1: 38).

ASSYRIA (2 Kings 17:1-41; SAMARIA (Isaiah 10:1-34 II).

JERUSALEM (Isaiah 10:11); ATHENS (Acts 17:16). The blessed Lord sketches the past, present, and future state of Judah in relation to idolatry in Matthew 12:43-45. The unclean spirit of idolatry left Judah at the epoch of the Babylon captivity, and from the return to Jerusalem the house was "empty, swept, and garnished." Idolatry was again and again forced upon the people, but as often and sternly rejected. There was no idolatry in Immanuel's land from the return to Palestine till Christ, nor amongst the people since. But there is a terrible future in store for Judah ere "the LORD build up Zion." When restored to her land by the friendly help of an unnamed maritime nation, this will in the first instance be her truly dreadful condition; "then goeth he and taketh with himself seven other spirits (Idolatry perfected) more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." vLIST OF THE PRINCIPAL IDOLS MENTIONED IN SCRIPTURES. vAdrammelech, 2 Kings 17:31.-An Assyrian deity supposed to represent the "Sun." Children were offered in sacrifice to this idol. vAnammelech, 2 Kings 17:31.-An Assyrian deity supposed to represent the "Moon." Children were offered in sacrifice to his idol. vAshima, 2 Kings 17:30.-Worshipped by the people of Hamath. This idol represented a "goat." vAshtoreth, 1 Kings 11:33.-This disgusting form of idolatry was the prevalent one amongst the Philistines, Zidonians, etc., and was a female figure representing the "Moon." vBaal, 1 Kings 18:21.-This god is mentioned about 25 times in the Holy Scriptures. Baal is often associated with Ashtoreth, the former connected with bloody rites, the latter with licentiousness. Baal was more frequently worshipped by the ancient world than any other god mentioned in Scripture. It was generally a male deity representing the "Sun."

[In the apostate days of Ahab, King of Israel, this idol had no less than 450 prophets devoted to his special service, besides 400 prophets of the "groves"-where he would also be worshipped (1 Kings 17:1-24.). There are traces still extant of customs in Ireland, Wales, and parts of Scotland, which evidently show that Baal worship was practiced by our ancestors under the ancient Druids. In Perthshire there is a town called Tilliebeltane-the hill of the fire of Baal.] vBaal-berith, Jude. 8:33.-The worship of "Baal" by the Shechemites. vBaal-peor, Numbers 25:3.-Worship of the "sun" practiced by the Moabites, etc., under the most indecent circumstances, and whose women seduced Israel to this filthy form of idolatry. vBaal-Zebub, 2 Kings 1:26.-The god of the Philistines, or "god of Ekron." Baal signifies "Lord," and Baal-Zebub means the "Lord or god of flies." vBamah, Ezekiel 20:29,-The word signifies an idolatrous "high place." Bamoth (plural) means "high places," and refers to Baal worship in high and exposed places (Joshua 13:17). vBel, Jeremiah 1:2.-Chief male deity of the Babylonians. It is uncertain what form of worship was represented by Bel. This deity had a most superb temple erected for its worship, said to have been 600 feet high, while its base covered a square of 200 yards. vChemosh, Numbers 21:29, etc.-A principal god of the Moabites and Ammonites, worshipped by Solomon, but who or what was represented by "Chemosh" is unknown; but human sacrifices were offered to him (2 Kings 3:27). The name of this god occurs in the Moabite stone lately brought to light. vChiun, Amos 5:26.-An idol worshipped by Israel in the wilderness, and regarded as a form of "star" worship. This is a solemn passage as intimating that in light of grace effecting deliverance from Egyptian bondage, they yet carried with them the idolatry of that land. vDagon, 1 Samuel 5:2, etc.-The Philistine national deity, in form

partly a man and partly a fish. Ashdod and Gaza were the principal seats of its worship, Assyrian sculptures present this compound idol of fish and man. vDiana, Acts 19:24-35.-A goddess of great renown amongst the Greeks. Her temple at Ephesus was a most magnificent structure. She is generally represented with many breasts, symbolizing the generative powers of nature and her ability to communicate fruitfulness in offspring. In the month of May, sacred to the goddess,

immense numbers of models and shrines were sold to strangers, and thus carried all over the world. The Grecian goddess of the same name is not the Ephesian Diana - they differ in many respects. vDragon, Beast, and "another Beast" or Man of Sin, (2 Thessalonians 2:1-17) Revelation 13:1-18 - In the short period - dark and awful - lying between the translation of the saints to heaven and their subsequent return with the Lord in glory, a triune form of Devil-worship will extensively prevail. Satan, also the head of the revived Latin Empire, and the Antichrist will be worshipped in imitation of the Christian revelation of the Father, Son, and Holy Ghost. vGad and Meni, Isaiah 65:11 (see margin).-In the text the words are rendered "troop" and "number." These false deities are supposed, on the authority of Gesenius, to be the representatives of Jupiter and Venus - stars of good fortune. vGod of Forces, Daniel 11:38.- The antichristian king reigning in Palestine in the future days of Judah's apostacy will introduce a form of idolatry hitherto unknown amongst the Jews, here called the "god of forces" or of war. The worship of war-implements is, however, common enough amongst the Hindoos. Tradesmen of various crafts, and even scholars sacrifice to their books. vGroves, Judges 3:7, etc.- The recesses of forests and gardens for the better concealment of the rites connected with idolatrous worship. vGolden calf, Exodus 32:1-6; 1 Kings 12:28.- This was a form of idolatry borrowed from Egypt. By this low kind of image-worship man not only lowered his own glory (Psalms 106:20), but changed the glory of the Creator (Romans 1:23) to that of the meanest of the creatures. Five centuries afterward Jeroboam established this form of idolatry (1 Kings 12:1-33), no doubt because of its familiarity to him when in Egypt (1 Kings 11:40). vHigh places, 2 Kings 15:35, etc.-These were generally built on very hilly and exposed situations, and specially appropriated to idolatrous purposes. Solomon and others of the kings erected these places for the express purpose of idol worship. It was a standing reproach even to the godly kings that they failed to exterminate this favorite mode of idolatry (2 Chron. 15: 57, etc.). In patriarchal times, however, the summits of hills and mountainous places were used in the pure worship of Jehovah (Genesis 22:2). vJupiter and Mercurius, Acts 14:12.- Jupiter was the supreme heathen divinity; and supposed to have absolute control over all gods and creation. Mercurius was the "god of speech or eloquence," and the special messenger of Jupiter. Hence Barnabas, probably because of his venerable appearance or supposed likeness to their god, was named "Jupiter" by the Lystrians; and Paul, because of his speech, "Mercurius." vMerodach, Jeremiah 1:2.-The Babylonian god of "war," and of great repute in Assyria and Babylon. vMilcom, 1 Kings 11:5.-An Ammonite idol, same as Moloch. vMoloch, 2 Kings 23:10.-The representative of fire, and an exceedingly cruel form of idol-worship. The arms were made red hot, and human victims, especially children, placed upon them, while the cries of the agonized sufferers were drowned by the beating of drums. The idolatry practiced by the Moabites and Ammonites was both disgusting and cruel. vNebo, Isaiah 46:1.-Worshipped by the Assyrians and Babylonians, and regarded as the god of speech and learning, and thus equivalent to the "Mercury" of the Latins. He seems to have been the tutelar deity of the royal race, as the name is incorporated in several of the kings' names. vNehushtan, 2 Kings 18:4.-A word of contempt, meaning "piece of brass," applied to the brazen serpent (Numbers 21:8), which had been long worshipped by the Israelites. vNergal, 2

Kings 17:30.-An Assyrian divinity of great repute, and was supposed to preside over the fortunes of "war" and "hunting. " In the monumental sculptures of the country, he is represented as partly lion and partly human. vNibhaz, 2 Kings 17:31.-One of the idols introduced into Samaria after the deportation of the ten tribes. A species of combined "dog and man" worship. "According to De la Roque, the colossal figure of a dog was found on the road to Tripolis, to which the inhabitants paid Divine honor." vNisroch, 2 Kings 19:37.-An Assyrian deity representing a "great eagle." In the Nineveh sculptures "Nisroch " is a compound of man and bird - the face being eagle-like and the body human. Sennacherib was worshipping this idol when slain by his two sons (Isaiah 37:38). vQueen of Heaven, Jeremiah 7:18.-The "moon" was worshipped as the "queen of heaven," under the title "Ashtoreth," and was generally associated with "Baal," the sun. The rites connected with these ancient forms of idolatrous worship were, by some nations, of the most indecent description. vRemphan, Acts 7:43.-The representation of a particular "star," and the same as Chiun mentioned in Amos 5:26. vRimmon, 2 Kings 5:18 -A Syrian idol supposed to represent the "sun," and worshipped by the king and nobles, who had a house devoted to its service. vSuccoth-benoth, 2 Kings 17:30.- Occurs but once in Scripture, and refers to booths or tents erected by the colonists sent to people Samaria in honor of the goddess of "uncleanness." vTammuz, Ezekiel 8:14.- This Syrian idol was worshipped in the very heart of Jerusalem itself. "Women weeping for Tammuz" refers to their grief on the periodical absence of their god. The rites connected therewith were of the most filthy description. vTartak, 2 Kings 17:31.-Another of the heathen idols introduced into Samaria after the overthrow of the kingdom of Israel. Who or what "Tartak" represents is not known. According to the uncertain teachings of the Rabbins, it had the figure of an "ass." vTeraphim, Judges 17:5.-Household gods in general as distinguished from national deities; consulted in daily matters as oracles, hence Zechariah 10:2; Genesis 31:19; Genesis 31:30. vUnknown God, Acts 17:23.-Athens was a city wholly given to idolatry, so that it has been termed "the altar of Greece;" yet this highly-polished and intellectual people publicly proclaimed their ignorance of God and all true knowledge of God, by erecting an altar and inscribing thereon, "To the unknown God." vNOTES. The world's population has been roughly estimated at 1,350 millions, of whom about 360,000,000 are nominally Christian; but even this small proportion includes infidels and unbelievers of all kinds, besides the existence of nearly 1,300 rival sects and parties. On a rough average, we have 990,000,000 idolaters in the world - three-fourths of the entire population of the world.

It has been estimated that in the continents of Asia and Africa there are about 960,000,000, and not a nation amongst them who revere the Scriptures or worship God, except, perhaps, Liberia, early colonized by the United States of America, and consisting principally of emancipated slaves. The Koran is accepted by about 60,000,000; Buddhism numbers about 360,000,000; Brahmanism about 150,000,000; besides Jews, the followers of Zoroaster or fire-worshippers of Persia, etc., and others who deny the fundamental truths of Christianity, of whom the numbers cannot be estimated.

"All over the ancient world the offering of perfumes formed a recognized and indispensable part of religious worship. There is a reference to this well-known fact in the inspired description of idols, 'Noses have they, but they smell not.' Until very recently the sweet sedge was strewn on the floors of the cathedrals of England, particularly Norwich cathedral, and it exhaled, when trodden, a delicious fragrance which filled the whole building as with incense."What is this but a modified form

of idolatry so prevalent in the Greek church, and even in her western rival - Popery! Is Protestantism entirely free from the awful charge? Idolatry is having a center for the heart short of the living God, revealed in Christ, and personally known and loved as a Savior-god.

## 097 Signs and Wonders in the Land of Egypt

---

### Signs and Wonders in the Land of Egypt

EGYPT is one of the most ancient and memorable of all countries. It is about 480 miles long and 250 miles at its widest, and has ever been regarded as a great corn producing country; the cultivated area is about 16,000 square miles, and its population probably does not exceed 5,000,000. It has been the scene of some of the grandest facts wrought by Divine power, and is once again rapidly coming into prominence in the political and prophetic arena. Egypt's connection with Judea and the future generally, especially with Syria as in the past, is a point of growing interest to the student of the prophetic word. The power of Jehovah has been awfully witnessed in the land of Egypt, while the grace of Jehovah has been exhibited in the land of Palestine. The eloquent Dr. A. Thomson justly remarks: "All through the centuries of the Jewish church, and the period of the prophetic revelation, Egypt appears either as the tempter or as the persecutor of Israel, dividing the guilt in this respect with the Babylonian and Assyrian monarchies to the east of the sacred land."

Moses, Israel's deliverer and legislator, was eighty years old when first commissioned to effect the deliverance of Jehovah's people from Egyptian captivity (Acts 7:23, compare with verse 30). A second commission was given him in the land of Egypt, the first being in Midian. Exodus 3:1-22; Exodus 4:1-31 records the history of the first charge, while Exodus 6:1-30 details the history of the second. The first demand upon Pharaoh was limited to a three days' departure from the land, that the people might sacrifice and worship (Exodus 5:3). This the king proudly and peremptorily refused, and, in answer to Jehovah's intervention in behalf of His people, greatly increased their burdens, and urged the taskmasters to increased severity. But the haughty rejection of Jehovah and of His righteous claims only prepared the way for a commission to Moses, not now limited to a three days' departure for rest and worship in the wilderness, but one demanding the full and final deliverance of all the people. Jehovah's "I will," seven times repeated within the compass of three verses (Exodus 6:6-8), announced the calm, settled, and sovereign purpose of God respecting His people. Pharaoh - type of Satan's power and rigorous rule - disputes the rights of God, rejects His authority, and at once it ceased to be a question between the oppressor and the oppressed, between the Egyptians and the Hebrews. The ground is shifted, and it becomes an exceedingly solemn matter - one between the gods of Egypt and the only living and true God. The signs of Exodus 4:1-31 were for the accrediting of the Divine mission of Moses. Paul, the most eminent servant and brightest witness of grace in New Testament times, when questioned as to his apostleship, appealed to the "signs" he wrought (2 Corinthians 12:12), but ministerial service generally is best proved by the godly, practical life of the servant (2 Corinthians 6:4-10). The first sign given to assure the heart of Moses and establish his soul in the confidence of his mission was the "rod" - emblem of authority - turned into a "serpent" - power of Satan - again becoming a "rod" in his hand (Exodus 4:2-4). This would intimate the God-given power of Moses over all the power of the enemy, even though led on by Satan. The second reassuring sign to Moses and Israel was the hand of the deliverer put into his bosom, then withdrawn, and becoming "leprous as snow;"

again the hand was put into his bosom, and, when withdrawn, "it was turned again as his other flesh" (Exodus 4:6-7). Leprosy is the well-known type of sin in its defiling character, and the leprous hand in the bosom would aptly express that sin has its root in the heart of man; God's power over sin in man is the thought in this deeply-significant sign. The third proof or sign was one, if possible, more solemn than either of the two foregoing - water poured upon the dry land turned into blood (Exodus 4:9). The natural resources at man's disposal are turned into death. These signs set forth God's power over Satanic authority exercised in the world, sin in the flesh, and the varied resources of man; thus God would sanction the holy mission of Moses in effecting the deliverance of His people. The ten plagues were sternly-executed judgments upon Pharaoh, his people, land, and gods. Their prime object was to signalize the power of Jehovah, and to assert His rights in presence of the full power of Satan and man. Do the Hebrew people belong to God or Satan? Such, we believe, to have been the solemn issue raised in the execution of these Divine judgments (Exodus 7:1-25; Exodus 8:1-32; Exodus 9:1-35; Exodus 10:1-29; Exodus 11:1-10; Exodus 12:1-51.). Before, however, the struggle really commenced, the vaunted wisdom of Egypt was put to the test, and utterly baffled in the immediate presence of the world's mighty monarch, who was thus left without excuse on the one hand, and the mission of Moses and Aaron amply vindicated on the other. "And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent" (Exodus 4:7; Exodus 4:10). The celebrated magicians of Egypt called in by the king did so by their "enchantments." How they performed this wonderful feat, we are not informed, nor are we curious to inquire, but the result proved that, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel What hath God wrought!" (Numbers 23:23). We read "Aaron's rod swallowed up their rods;" in this there could be no imitation, nor was it attempted. The miracle was complete, for the serpent became a rod again in the hands of Aaron. All this was contrary to nature. Who ever heard of serpents swallowing each other. They eat slowly at the best, and for one to swallow many, and then as before to become a staff was truly a miraculous sign and before which the wisdom of Egypt might well quail. This remarkable sign or rather miracle, however, only induced hardness of heart on the part of the monarch. It is true God hardened Pharaoh's heart but it was after his rejection of Divine testimony, miraculously and divinely attested. It is not said that God fitted the vessels of wrath to destruction, but it is said that He prepared afore the vessels of mercy unto glory (Romans 9:22-23). God never prepares a soul for destruction, but He does fit it for glory.

Now the conflict begins, and plague after plague is sent, reaching to the very heart of the power, wisdom, and religion of the king and people. **FIRST PLAGUE. THE WATERS OF THE NILE TURNED TO BLOOD.** The celebrated river of Egypt, the Nile, with its canals, streams, and various tributaries, was turned to blood and stank; the fish, too, with which the river abounded, died. This must have been exceedingly humbling to the pride of Egypt, as the Nile, its only river, and the only source of vegetation to the country by its annual overflow (as little or no rain falls), was regarded as a special deity and worshipped accordingly, and its waters for agricultural, domestic, and other purposes were, of course, indispensable. Formerly Osiris, the Egyptian sun-god, was believed to have been the source from whence the Nile descended and was worshipped accordingly, but in course of time that homage was transferred to the river. The sentence of death was thus written on the nation's pride and boast. "Blood," the distinct and solemn witness of death, overspread the

whole land of Egypt (Exodus 7:21). The magicians, we are told, did so by their enchantments, but as "all the waters" had been turned to blood, the surpassing greatness of the Divine judgment must have been apparent even to the infatuated monarch himself (Exodus 7:14-25). vSECOND PLAGUE.

FROGS UPON THE LAND AND PEOPLE. The continued hardening of Pharaoh's heart caused a second visitation of judgment worse, in some respects, than the previous one. By hard labor the people might procure sufficient water for drinking (Exodus 7:24), but there was no such relief granted from the plague of "frogs" produced from the waters, and which covered the land, filling the houses, and coming up upon king and people alike. In the waters being turned to blood, we are not informed that the king personally suffered, but under this Divine infliction he suffers as the rest of his people (Exodus 8:4-8). This judgment must have been a terrible blow to the religious faith and feelings of the country, for the "frog" was worshipped and held in high honor. To such an extent was this carried that "frogs" have been found carefully preserved and embalmed in the tombs at Thebes. The magicians by their arts only increased the general misery by adding to the number, and they did so after the land was swarming with them. What a poor and miserable imitation of a truly miraculous act! In the first plague the waters stank (Exodus 7:21); in the second the land stank (Exodus 8:14); surely, too, we can discern the haughty spirit of the monarch slightly broken, as in this judgment he personally appeals to Moses and Aaron for the removal of the "frogs" (Exodus 8:8), whereas in the previous judgment he retired, evidently sullen and hardened, into his house (Exodus 7:23).

Details of the frog-judgment will be found in Exodus 8:1-15. vTHIRD PLAGUE.

DUST OF THE LAND BECOMING LICE. On the stretching forth of Aaron's rod, the dust of the land became energetic with life, and man and beast were covered with the loathsome and disgusting insects. This must have been a grievous and terrible infliction in a warm and sunny country like Egypt, where the clouds of dust almost darken the air, and for want of rain, cannot by any possibility be laid. The sufferings of the people must have been intense and almost intolerable, besides which personal cleanliness formed an integral part of Egyptian religious life. In the previous judgment we have life multiplied, the "frogs" swarmed out of the waters, their natural element; in this one, however, we have life created out of the dust of the ground. In this the powerlessness of man is evident. All the resources of the magicians were put in requisition and utter failure was the result (Exodus 8:18); they retired from the contest vanquished and humbled, but not until they addressed the monarch in a brief and pregnant sentence: "This is the finger of God." After this acknowledgment of God we hear no more of the wise men and magicians. The creation of life is beyond the power and wisdom of man or Satan. No person was allowed under any consideration to enter any temple with vermin upon them, and their priests, we are told, on the authority of Herodotus, were shaved every three days, and both they and the people accustomed to continual ablutions in their persons and garments. What a terrible blow therefore to their religious life (Exodus 8:16-19). vFOURTH PLAGUE.

SWARMS OF FLIES.

It will be observed that the words "of flies" are italicized, and occur seven times in the account given of the fourth plague; they are not found in the original. Whatever kind of insect is referred to, little matter, as the point is the effect produced and the result. The ground, houses, people and

king were covered with the destroying creatures. In the first plague "the river stank," in the second "the land stank." Under this terrible visitation "the land was corrupted" or "destroyed." In a country like Egypt, where idolatry of the most debasing character was universally practiced, where certain kinds of insects as the beetle were adored and worshipped, this judgment must have produced dismay and terror amongst the Egyptians. God had already triumphed over the wise men and magicians, and that by their own confession (Exodus 8:19), and now Jehovah is evidently dealing with their numerous deities, and evincing their utter worthlessness, and that in view of king, servants, priests and people. The dragons of Egypt, one after the other, fall before the Lord of Hosts. For the first time in these judgments Jehovah severs the land of Goshen, in which His people dwelt, and distinguishes between them and the Egyptians (Exodus 8:22-23). Pharaoh, awed by the severity of this dire calamity, "called for Moses and Aaron, and said, Go ye, sacrifice to your God in the land;" but no, the demands of Jehovah, the God of Israel, must be answered to the full; the wilderness had been ordained in the first instance, as the place of sacrifice (Exodus 3:18), and so the unworthy compromise is firmly rejected, and Moses insists upon the first demand - a three day's journey into the wilderness, there to sacrifice, and faithfully warns the monarch against further trifling with the unanswered claims of Jehovah (Exodus 8:20-32). vFIFTH PLAGUE.

DEATH UPON THE CATTLE. The severity of the judgments increase, and the calls of Jehovah for the final release of His people more peremptory. "A very grievous murrain," or death, as the word signifies, specially and directly inflicted by "the hand of the LORD," fell upon all the Egyptian cattle. Horses, asses, camels, oxen, and sheep - source of the domestic and commercial business life of the country - being destroyed, must have seriously crippled their resources for trade and commerce; while the death of their sacred animals, the goat, cow, and especially the great god Apis, the "Bull" - who was so venerated, that on a certain occasion the whole nation went into mourning on his death - must have been a sad and terrible blow to the religious faith and feelings of the people. "All the cattle of Egypt died; but of the cattle of the children of Israel died not one" (Exodus 9:6). This second preservation of Israel from judgment seems to have been a matter of surprise and inquiry to Pharaoh (Exodus 9:7); but, alas, without the least softening of heart or slightest exercise of conscience (Exodus 9:1-7). vSIXTH PLAGUE.

#### BOILS AND BURNS UPON MAN AND BEAST.

Hitherto the various judgments had but touched the Egyptians in their circumstances and surroundings, but now the people themselves suffer. Moses sprinkled ashes of the furnace toward heaven in the sight of Pharaoh. This significant action was the invocation of Divine judgment, and is a very ancient custom, being still practiced in certain parts of the east. Most painful ulcerous sores broke out upon the people, the magicians, and beasts. This truly dreadful judgment was not confined to a special class or limited sphere (save, as before, Goshen and its dwellers), but "all the Egyptians" suffered throughout "all the land of Egypt." The wise men specially smarted under this Divine infliction (Exodus 9:11); but the obdurate heart of the king still remained untouched (Exodus 9:8-12). vSEVENTH PLAGUE.

AWFUL STORM OF HAIL. In this judgment there is great circumstantiality of detail. Such a storm of hail, thunder, and fire never before visited Egypt since her formation as a kingdom (Exodus 9:18) nor since. That peculiarly rich and fertile country is one exempted from storms, and one in which rain almost never falls; little wonder, then, that the haughty king was thoroughly terrified and

forced to confess it too; for here were combined the elements of nature, which descended with such terrific force that all in the fields or outside, whether man or beast, were destroyed: the trees were broken, and the low-lying plants were smitten. Such a hurricane never was seen or felt by Egypt before or since. But our God delights in mercy, while judgment is His strange work; and so the total extinction of all agriculture in the country (Goshen as before excepted) must have been the result had not the wheat and the rye, then but in germ, been preserved (Exodus 9:32). No doubt some of the servants or people of Pharaoh believed in the word of Jehovah, and thus preserved life in obedience to that word (Exodus 9:19-20). For the first time in those judgments Pharaoh, through terror, no doubt, confesses the sin of himself and people, and justifies God in their infliction; but, as before, on the removal of the judgment, he hardened his heart, and, it is added, "his servants'." If it be asked, Why those awful judgments? increasing in severity as they succeed each other, the answer is at hand:- Jehovah's power must be shown, and Jehovah's name declared throughout all the earth (Exodus 9:16). These glorious results have been accomplished through Jehovah's doings in the land of Ham (Exodus 9:13-35). **EIGHTH PLAGUE. THE LAND COVERED WITH DEVOURING SWARMS OF LOCUSTS.**

Egypt was beginning to shake and tremble under the powerful hand of Jehovah, and either the haughty spirit of the monarch must be broken, or he perish by these judgments. A mighty swarm of "locusts" was threatened, so numerous that the face of the ground could not be seen (Exodus 10:5). Vegetation would be utterly destroyed, and the whole country turned into a desert; what had escaped the ravages of the "hail" would be consumed by the devouring swarms of "locusts;" the houses too would be filled with them, and nothing eatable escape. The result would be that the land would be visited with famine, mourning, and death. The servants of Pharaoh were thoroughly alarmed; the appalling nature of the calamity, they sought to avert by appealing to the king, adding, "Knowest thou not yet that Egypt is destroyed?" (Exodus 10:7). The monarch yielded so far to the remonstrances of his ministers, as to call for the Hebrew leaders and grant liberty to depart, reserving, however, the women, children, and flocks; but Moses rejected the base compromise, insisting upon a full surrender of all belonging to Jehovah: "And Moses said, we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the LORD" (Exodus 10:9). In anger the Hebrew brothers were driven from the presence of the king, and the threatened judgment came. The ruin and devastation that ensued is vividly described in Exodus 10:15. Now the proud king quailed and hastily calling for Moses and Aaron, he once more confessed that he had "sinned against the LORD your God," further adding, "and against you." Earnestly he begged forgiveness, and entreated for the removal of the plague. This dreadful incursion of locusts, the like of which for number and kind had never before been witnessed, and used by the LORD in the infliction of judgment upon the oppressors of His people, then in captivity, are also employed (symbolically of course) by Satan, in judgment upon Israel in apostasy from God and truth, in the last days (Revelation 9:1-11). The continued hardening of Pharaoh's heart led to still further and even more glorious displays of Jehovah's power and name (Exodus 10:1-20). **NINTH PLAGUE. THE LAND THREE DAYS SHROUDED IN THICK DARKNESS.**

We could scarcely conceive of a judgment more appalling than that with which God now visited Egypt, "one of the sunniest lands of the world." The thick darkness which overspread the whole land, save the favored spot where the Israelites were located, was so dense as to be "felt"

(Exodus 10:21). The people could neither see nor move about for three days (Exodus 10:23). This scene of horror, if prolonged, must have resulted in either death or insanity. But God graciously limited its duration to three days. In order that the awful character of this severest of any of the judgments which had yet fallen upon Egypt be understood, it must be borne in mind that the worship of the sun was common there, as in eastern lands generally. One of the principal cities, called ON, signifying house of the sun, was the seat of this idolatrous form of worship. Thus blow after blow had been dealt at the wisdom and religion of Egypt. Its power had yet to be crushed, and that would be by one grand decisive act, reserved for that magnificent action at the Red Sea, when God accomplished in glory the deliverance of His people, and sunk the chivalry and power of the enemy as lead in the depths of the sea. The terrible contest is drawing to a close. Their gods, one after the other, instead of being a source of help, have become plagues which they long to get rid of, and the source of misery to king and people, and one of their principal and all-powerful deities has forsaken them, the darkness being as great as it was in the chaotic period, before God said, "Let there be light." The darkness of the ninth plague has the same word in the original to express it as in Genesis 1:2.

Awed by the terrible severity of this judgment, Pharaoh again sought to qualify the demands of Jehovah by retaining the flocks and herds; but, no, Jehovah will allow of no compromise; and "there shall not an hoof be left behind" was the stern and unyielding reply of the Hebrew prophet and deliverer. Pharaoh, incensed at the boldness of Moses, replied, "Get thee from me; take heed to thyself; see my face no more: for in that day that thou seest my face thou shalt die." Thus the infatuated monarch sealed his own doom. This we learn in the calm and dignified reply of Moses, "Thou hast spoken well: I will see thy face again no more" (Exodus 10:21-29). **TENTH PLAGUE.**

#### DEATH OF THE FIRSTBORN OF MAN AND BEAST.

There is a peculiar air of solemnity about this last plague, not merely in the awful nature of the judgment, but also in its attendant circumstances. One feels treading on holy ground. This midnight visitation of sharp and sudden judgment, death, upon the firstborn - the pride, the glory, the strength of Egypt - sent a bitter wail of anguish throughout the whole land. From it none could escape; it could not be foreseen nor averted in any wise. It embraced in its range the monarch on the throne to the maid-slave at the mill. The princes, people, cattle, and beasts all came in as sharers in this terrible judgment. "And it came to pass that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." Not a household but was visited in judgment. Such a cry never before was heard in Egypt, and never will - although that land is yet to be visited by judgments which will desolate it, and its people oppressed even as they oppressed Israel (Isaiah 19:1-25). The terror and dismay of the people is general; and, now, instead of seeking to detain the Hebrews, their little ones, or flocks, "the Egyptians were urgent upon the people that they might send them out of the land in haste: for, they said, we be all dead men."

Preparatory to their departure it is said the Hebrews "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." The wealth and riches of Egypt were lavished in profusion and abundance upon the departing people, who "spoiled the Egyptians." The word "borrowed" need present no difficulty to the reader, as the Hebrew word simply means to demand or ask, and surely

the right to do so was unquestionable after such a lengthy period of servitude - their only wages being the cruel lash of the taskmasters. The conduct of the people in this needs no defense or apology, as their claim was a just one, and God caused it to be respected (Exodus 12:36). But a much more serious question than the unqualified release of Israel from the iron rule of Egypt was raised in the infliction of these judgments, especially of the last. Righteousness displayed in judgment, as also exhibited in salvation, was the great moral question of that day, even as of this. Both the judgment and the salvation were temporal, but surely they speak of themes infinitely glorious, and instruct in truths of everlasting importance. In this awful judgment, therefore, all were equally involved, from it there could be no exemption. All stood before God on one common ground, for all had sinned. The oppressor and the oppressed, the master and the slave, the proud Egyptian and the Hebrew servant, stood before God on the platform of a ruined humanity. The sword of judgment would search the land of Goshen equally with the palace of Pharaoh. But, blessed be God! He who bore the sword on that dark midnight, and entered the unsprinkled dwellings, had before appointed a righteous ground and means of deliverance. The lamb slain instead of the Israelite told out impressively that the only way of escape from coming wrath is by another bearing the judgment. The glorious truth of substitution and its application to the believer as before God, is the grand teaching of Exodus 12:1-51 "Christ our passover is sacrificed for us" (1 Corinthians 5:7), is the Holy Ghost's commentary on this first and significant of all the feasts of Jehovah. We doubt if in the volume of inspiration, a passage could be produced to excel Exodus 12:1-51 : "And the blood shall be to you for a token upon the houses where ye are: and when I (Jehovah) SEE THE BLOOD, I WILL PASS OVER YOU." What a resting place for the wretched heart and struggling conscience of man; yea, a Divine resting place for weary souls (Exodus 11:1-10; Exodus 12:1-51). vTHE RED SEA JUDGMENT.

After the solemn midnight judgment of the first-born of Egypt, and the due observance of the passover by Israel, the people leave the land of their captivity, laden with wealth, but trammled with a mixed multitude, which afterward became a snare to them (Numbers 11:4). They might easily have entered the great Arabian desert, the scene of their wanderings, without crossing the Red Sea at all. Had they rounded the Red Sea at any point above Suez they would have found no canal or passage to intercept their progress as now. But that would not have accomplished the counsels of God's love towards His people. The power of Jehovah over His and His people's enemies had to be displayed, and the Salvation of God enjoyed, so the people were directed to retrace their steps, and march southward towards the Red Sea, where they encamped at a point some miles below Suez (Exodus 14:2). They could not have selected a spot more hopeless of escape. The sea barred their progress in front, while on their right and left precipitous rocks and mountains of considerable height effectually hindered retreat. It is true that the passage through which they had entered was free, but the power of the enemy would soon occupy that only avenue of escape, and then death by the sword of the Egyptians, or a captivity more cruel than that from which they had just escaped, or death in the Red Sea were the dread alternatives. But Jehovah led His people thither, and that surely was enough for faith. It thus became a question between God and the enemy. Would Satan dispute God's right to bless His own - a people already His by the blood of the lamb (Exodus 12:1-51)? Would Satan dare to frustrate the counsels of Divine love and power? If God be for us, who can be against us? was gloriously answered on that ever memorable night. No doubt Pharaoh anticipated that God had now forsaken His people, and that his gods would yet triumph, for "Pharaoh will say of the Children of Israel, They are entangled in

the land, the wilderness hath shut them in." To all appearance the doom of the people was settled, as the only way of escape was the valley through which they had passed, and that was now being rapidly occupied with the chosen chariots of Egypt, probably the king's own bodyguards, and all the chariots of Egypt. God would teach His people the meaning and reality of that precious word "salvation," for the first time expounded in the Word of God; moreover, it was to be "the salvation of Jehovah." It was God acting on behalf of His people, bringing them to Himself. The word, therefore, of God to His people was "go forward," and as by faith (Hebrews 11:29) they pass on the sea divides and recedes on either side. No wonder that the majesty of this event is again and again referred to in illustration of the mighty power of God (Psalms 66:5-7; Isaiah 10:26). Think of a sea, at its deepest soundings fully 6000 feet, and miles broad at its narrowest parts, dividing in two, and leaving its bed as "firm" and "dry" as any ground ever trod upon, and its waters rising up on either side, forming perpendicular walls of great height. We are not astonished to find that the fame of this mighty act of Divine power preceded the people in their march through the desert to Canaan and filled their enemies with fear, as the harlot of Jericho lets us know, "For we have heard how the LORD dried up the water of the Red Sea for you when ye came out of Egypt... our hearts did melt" (Joshua 2:10-11). The deliverance of the people is complete, the judgment of Egypt as thorough. Now Israel gathers on the eastern side of the Red Sea, standing every one in the full accomplished salvation of God; their enemies are gone forever, "there remained not so much as one of them" - "Jehovah hath triumphed, His people are free." The song of Moses celebrates in magnificent strains Jehovah's victory, besides telling of wilderness grace and Canaan glory; while Miriam's refrain, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Exodus 15:1-27), makes up a scene of triumph rarely equaled, and certainly never excelled, in the blessed volume of inspiration itself.

It is ours, beloved Christian reader, to look back in adoring praise upon the cross and resurrection of our Lord Jesus Christ as that by which we have been brought in peace to God, and eternally delivered from the power of Satan and the world. Our Red Sea is Romans 4:24-25, and our celebration of deliverance Romans 5:1-11.

## 098 Prophetic Blessings of Jacob and Moses: Gen\_49:1-33, Deu\_33:1-29

---

Prophetic Blessings of Jacob and Moses:Genesis 49:1-33,Deuteronomy 33:1-29 In the remarkable prophecy here uttered (Genesis 49:1-33), the dying patriarch and the last of the pilgrim fathers of Israel presents the great moral features of Israel's history, from the rise in Egypt as a nation till her establishment in millennial glory, under the peaceful and righteous sway of the Messiah. "And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days." For the professing church, "the last days" have already set in (2 Timothy 3:1-17), and very soon they will arrive for Israel. The figures here used are full of meaning, forcibly presented, and easily read. vREUBEN, see a Son (Genesis 49:3-4).

Reuben sets forth the nation as in Exodus 4:22, "Thus saith the LORD, Israel is my Son, even my first-born." In the Scriptures, "Son" is the expression of dignity, as in Psalms 89:27, and this place Israel ought to have occupied amongst the nations - "the head, and not the tail;" but weakness and utter departure from God characterized that highly-favored people, and for her sins the crown was plucked from her brow, and the regal power transferred to the Gentile (Daniel 2:1-49); henceforth she became the "tail," and not as she was set to be, the "head," amongst the peoples of the earth. By-and-bye, however, her sad condition will be reversed, the days of her captivity and mourning will be ended. Judah will acknowledge her offense and national iniquity, and return to the Lord. Then Zion shall become a "praise in all the earth," served by nations and kingdoms; the Gentiles shall flock to her light, and kings to the brightness of her rising (Isaiah 60:1-22).

Corruption of the truth, or idolatry, was the special feature of Israel's early history. Abram, their great and justly celebrated progenitor, was an idolater in the land of Mesopotamia when called out by the God of glory (Joshua 24:2); and the people whose chief boast it was that they had Abram to their father (John 8:33; John 8:39; John 8:53), were not a whit behind: for in Egypt, before their redemption, they had actually forgotten the name of their father's God (Exodus 4:13); and even after their deliverance they carried out with them the gods of the country, Moloch and Remphan (Acts 7:43). The "golden calf" too is a standing witness of the love of priest (Aaron) and people for that terrible sin (Exodus 32:1-35; Acts 7:40-41). The wonders of Jehovah in Egypt and at the Red Sea; Divine grace and favor in the terrible wilderness; the majesty of God at Sinai; glory filling the land under Solomon; and the historical associations of Bethel, were actually used as occasions and places by the people for indulgence in their national iniquity. For this, God rent the kingdom in two; and for this he sent Israel to Assyria and Judah to Babylon.

Reuben, the first-born, to whom therefore pertained "a double portion," besides certain other privileges (Deuteronomy 21:17), was disinherited because of special sin (1 Chronicles 5:1), and royalty conferred upon Judah (1 Chronicles 5:1-2), and priesthood upon Levi (Exodus 32:26). How true it is that nature cannot maintain itself in the place of blessing. Every human vessel has leaked and let out the blessing; but what God does, He does perfectly and forever. If grace conferred priesthood upon Levi, it is an everlasting one; and if royalty is transferred to Judah, it too is

everlasting. vSIMEON AND LEVI (Genesis 49:5-7).

Here we have other sad phases of Israel's condition - the union of people (Simeon) and priest (Levi) in cruelty and violence. The craftily planned and cruelly executed murder of the Shechemites (Genesis 34:1-31), figures in certain respects that awful scene when priestly craft and human violence compassed the destruction of the blessed Son of God. "The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus" (Matthew 27:20). Priests and people were united in that terrible cry, "Away with this man, and release unto us Barabbas" (Luke 23:13; Luke 23:18). In Zechariah 12:10-14, we have a vivid picture of Israel's national repentance. The king and the prophet, the priest and the people, are fully represented. David the king and Nathan, the prophet - the reproved and the reprover (2 Samuel 12:1-31) - are mourners in common. Levi, the priest and Shimei (or Simeon), the people - brethren united in cruelty - are weeping together, and all look upon Him whom they pierced.

Again we learn the solemn and deeply humbling lesson, that every union (Levi means joined or united) short of what God has formed, will be broken up - "though hand join in hand, the wicked shall not be unpunished" (Proverbs 11:21). The prediction has been strikingly verified, "I will divide them in Jacob, and scatter them in Israel." Simeon and Levi were punished (and are so still) with a perpetual dispersion among their brethren; they were not only separated as tribes, but Simeon, the least of the tribes who entered Canaan, was incorporated in the tribe and inheritance of Judah (Joshua 19:1-9). The Hebrews were accustomed to regard almost all scribes and schoolmasters as Simeonites. Levi, on the other hand, the least of the tribes who left Egypt (Numbers 3:39) were scattered throughout all Israel. Joshua, in dividing the land, "gave none inheritance" to Levi (Joshua 13:14), but set apart for them forty-eight cities, with their suburbs, throughout the country (Joshua 21:1-45). Thus the dispersion of this tribe amongst all Israel, although the direct fruit of their own sin, was yet used of God to the blessing and profit of His people, as, thus scattered, they became the religious instructors of the people, and judges in their civil causes and matters. Hence piety and righteousness were in a measure, and for a time at least, preserved in the land through this general dispersion of the Levites (Deuteronomy 17:8-13; 2 Chronicles 19:1-11). vJUDAH (Genesis 49:8-12). In this tribe, from whence sprang the Messiah, we have royalty and majesty, making good blessing in Immanuel's land and amongst Jehovah's people. The correct reading of and a little explanation may remove the difficulty of some in regard to Genesis 49:10 ■"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.; and unto Him shall the gathering of the people be." The "scepter," or rather "rod," denotes the tribal character, characteristic of Israel; "Shiloh" signifies rest or peace; "gathering" means obedience; "people " is in the plural, hence it should be peoples, that is, the Gentiles or nations. We might paraphrase the verse thus:-"The tribal character would not cease from Judah, nor a lawgiver from between his feet, until Shiloh, or the Prince of Peace, come, and to Him shall the Gentiles yield obedience." Israel refused to be gathered in the days of the Messiah's humiliation (Luke 13:34), who in grace "came unto His own (things), and His own (people) received Him not" (John 1:11). But who can frustrate the counsels of God? Delayed they may be until Jehovah gets His people morally ready, but every counsel and purpose of God shall stand. The holy basis on which these counsels of grace and glory rest have been laid in the sufferings and death of the Lord Jesus; their fulfillment will be accomplished by the power of God. "Judgment also will I lay to the line and righteousness to the plummet" (Isaiah 28:17); then will be introduced the era of glory, when the

hidden thoughts, as well as the revealed counsels, of our God will be made good in power by Israel's once-rejected Messiah. The latter clause or part of Genesis 49:10 goes into the millennium, the reference to Christ being distinct and clear. As the "Lion," His royal power and majesty are set forth (see Revelation 5:5), also the rest and peace subsequent to the exercise of His power and majesty as "Shiloh." vZEBULUN, dwelling (Genesis 49:13).

Idolatry in Reuben is followed by violence and murder in Simeon and Levi, and rejection of the Messiah in Judah. Israel having refused Christ and killed her Messiah, although God used it as the ground of far deeper and richer blessing to both Jews and Gentiles, is yet scattered world-wide in judgment, accomplished by the Romans in the year 70. The sorrowful thing in this brief and graphic account of Israel's present condition amongst the nations is, that she is content to dwell amongst the Gentiles for mere money-making and gain; yea, becoming the center and spring of Gentile commercial life and greatness: "he shall be for an haven of ships." All this has been wonderfully verified in the past and present history of Israel among the Gentiles. Their wealth, commercial importance, shrewdness, and sagacity in business are proverbial. Their political importance, in a monetary point of view, has been admitted and practically recognized by perhaps all European governments; and as their wealth is allowed to accumulate or laid out in movable property, they can always command any amount of ready money. The part of Canaan allotted to this tribe was so situated that she richly benefited by the commerce flowing up the Mediterranean - "his border shall be unto Zidon" - besides driving a strong inland trade (Joshua 19:10-16). Zebulun, therefore, true to her derivation, sets forth Israel, after the rejection of her Messiah, dispersed among the Gentiles, dwelling amongst them, and amassing wealth - being also the center of the world's commerce. vISSACHAR, hired (Genesis 49:14-15).

These two tribes - Zebulun and Issachar - set forth the present state of Israel from the rejection of the Messiah. Not only have we Israel, the active spring and center of commerce, but in Issachar her degradation is lower still: she is content to be beneath the heel of the Gentile; to bear any burden and pay any tribute, if only allowed to rest in her exile. What forgetfulness of Jehovah and her hopes and glorious destiny! The most peaceable and industrious subjects of any kingdom are the Jews; and yet they have been universally oppressed, pillaged, robbed, and ill-treated. Even in this free country, it is in the recollection of many when certain civil disabilities, resting for centuries upon that people, were abrogated. For nearly 2000 years they have patiently suffered the most unheard of cruelty and oppression. It is doubtful if a clear case can be established of a rising of that much-persecuted people against their Gentile oppressors. In their land they were troublesome enough, and probably cost their Roman masters more treasure and blood to keep them in due subjection than any other of the subject provinces of the empire; but since their exile they have become the least troublesome of any people - paying tribute to any amount if only allowed to dwell quietly. Many an impoverished exchequer has been replenished by the taxes levied upon the Jews. What is here prophesied of these two tribes is fulfilled before our eyes to the very letter. The following extract shows the position of this tribe in the land; "Issachar stayed at home and attended to husbandry, the taking care of and feeding cattle, in which employment the tribe was most prosperous. Being delighted with the tranquility of an agricultural life, and content with its fortunes, the tribe was not desirous of enlarging its borders by war, nor of increasing its wealth by the hazardous speculations of commerce, or the toils and dangers of a maritime life. The people of the tribe were willing to give a large portion of the abundant produce of their land, that they might

enjoy the remainder free from strife and contention." In Issachar then we have subjection to the Gentiles, and in Zebulun commerce with them. vDAN, a Judge (Genesis 49:16-18).

Here we have Israel energized by Satan. The "Serpent" is the well-known and familiar expression of satanic power and influence, hence the application is direct and positive to that solemn crisis, yet future in Israel's history, when the full power of satanic evil will rise to its height in Judea (Matthew 12:45). The nation restored in unbelief will receive "the man of sin," "whose coming is after the working of Satan, with all power, and signs, and lying wonders." A remnant or faithful few in midst of these scenes of abounding iniquity is intimated in Genesis 49:18 : "I have waited for Thy salvation, O LORD." This rapid transition from Satan and his power, to Jehovah and His salvation is very beautiful This coming period of Israelitish history is not far distant. Soon the Jewish people will become all-important in a political point of view, as now they are commercially. Satan's power and diabolic energy will, for a short time, be paramount in the land trod by the feet of the blessed Son of God, afterward, Jehovah's salvation will be known in Zion, for it is written: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted (Isaiah 49:13). It is a generally accepted tradition among the Jewish doctors that the "Antichrist to come" will be of this tribe. Certain it is that idolatry - Satan's master-piece - was introduced into Israel by Dan, and further, that in the city of Dan, Jeroboam set up one of his golden calves (1 Kings 12:29). The tribes of Dan and Ephraim, both notoriously guilty of idolatry, are omitted in the enumeration of the tribes sealed in Revelation 7:1-17, but both are remembered in the future millennial settlement of the land - Dan being first named (Ezekiel 48:1-35). vGAD, a troop (Genesis 49:19).

"Gad, a troop shall overcome him; but he shall overcome at the last." Here the Jewish remnant in "the day of Jacob's trouble" come publicly into view. Many of these Jewish confessors will swell the noble army of martyrs (Revelation 15:1-8): others will have to flee for their lives (Matthew 24:16), for there "shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:19). The blood of these beloved Jewish saints will be shed as water in the streets and environs of Jerusalem (Psalms 79:1-3)- the remnant will be "overcome." But the victory of the enemy is not final, and his triumphing is but short-lived, for after the divinely appointed period of distress, which God will shorten for the preserving of life (Matthew 24:22), victory will be claimed by the remnant of Judah, and a remnant will emerge out of "the great tribulation" conquerors at last. The exposed position of this tribe brought them at one time into thorough subjection to their enemies for eighteen years (Judges 10:8). Historically, the Gadites were overcome by bands or troops of robbers, but the tribe "overcame" at last, as Judges 11:1-40 show. vASHER, blessed (Genesis 49:20).

"Out of Asher his bread shall be fat, and he shall yield royal dainties." After the latter-day conflicts are over, the earth shall yield its rich and abundant increase to victorious and blessed Israel; even the tops of the mountains, where vegetation is almost unknown, shall be covered with fruit both rich and abundant (Psalms 72:1-20). "And it shall come to pass in that day, I will hear, saith the LORD: I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine ('bread' and 'dainties') and the oil; and they shall hear Jezreel," 1:e., restored and happy Israel (Hosea 2:21-22). vNAPHTALI, wrestling (Genesis 49:21).

"Naphtali is a hind let loose: he giveth goodly words." In Gad we have victory; in Asher fruitfulness; while in Naphtali we have liberty. Israel from the time she bartered the liberty of grace in which she stood before God as a redeemed people, for the acceptance of law as the ground of her blessing (Exodus 19:8), came under a yoke of bondage which neither they nor their fathers were able to bear. Ere the law was given, they were sinners, under it they became transgressors, and by the gospel, they are proved to be enemies of God and of Christ. Israel's indictment was proclaimed by Stephen, and written out by Luke in Acts 7:51-53. The testimony of the Holy Ghost resisted; the prophets persecuted and slain; the just One betrayed and murdered; and the law, although received by the ministry of angels, broken. What a solemn charge! When restored to their land, effected by the powerful aid of a certain maritime people (Isaiah 18:1-7), they will suffer under the righteous government of God. Stephen's charge against them will again be preferred, and God will demand an answer. "His blood be on us and on our children" was the cry of all the people, and so God will answer the cry in the coming crisis of woe. But the blood of their Messiah, so cruelly and wantonly shed, was the blood of atonement on God's part, and so the very sin of shedding it will be wiped out, and they shall look upon Him whom they pierced and mourn (Zechariah 12:10-14); then will have arrived the true day of atonement for Israel; then will the people pass into the blessed liberty of grace. "Naphtali is a hind let loose," is the striking figure employed by the Holy Ghost to set forth Israel's deliverance and liberty when under the terms of the new covenant, the old being superseded and set aside forever (Jeremiah 31:31-34). Saved and liberated, Israel will then sing her songs and celebrate the works and ways of Jehovah; "he giveth goodly words." vJOSEPH, God shall add (Genesis 49:22-26.)

Christ is here seen (for Joseph is the most perfect type of the Lord in the pages of the Old Testament) the heir of all things, the center of all blessing, heavenly and earthly, with power to hold the blessing forever. He is strengthened by the "mighty God of Jacob," that is, He will take all and hold all for the glory of His people - Israel. Christ personally will uphold the glory and blessing of millennial days, as it was prophetically announced, "they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." Thus the glory and blessedness are taken and held in connection with, and on behalf of, Israel. vBENJAMIN, son of the right hand (Genesis 49:27).

Here again we have Christ personally, but as victorious on Israel's behalf, Glory is witnessed in Joseph, power in Benjamin, but both center in Christ. Thus the history (Genesis 43:1-34) and the prophecy correspond. Joseph (Christ glorified) cannot make himself known to his brethren till Benjamin (Christ in power) be brought to him. As the two brothers were associated, so we have the union of glory and power, in order to secure the blessing of Israel on earth. It is Christ glorified in whom we find our deepest, richest blessings. We are blest now with all spiritual blessings in heavenly places (Ephesians 1:3-5), but the Jew will be blest on the earth; hence power will be needed to clear the scene of evil, and thus we get the union of Joseph and Benjamin - glory and power - in connection with Israel and earthly blessing. vBRIEF SUMMARY.

Past History of the Nation.

Reuben.-The early history of the nation, exhibiting instability and idolatry.

Simeon and Levi.-People and priest united in cruelty and wickedness.

Judah.-Royalty and majesty established in Christ.

Present History of the Nation.

Zebulun.-Israel the center of commerce in the world.

Issachar.-Israel content to pay tribute, and in subjection to the Gentiles.

Future History of the Nation.

Dan.-The power and energy of Satan, and the cry of the remnant in the coming crisis.

Gad.-The remnant " overcome " in the tribulation, but at last "over-comers."

Asher.-The earth yielding its increase to victorious Israel.

Naphtali.-The liberty of grace enjoyed and victory celebrated.

Joseph and Benjamin.-Personal types of the Lord in glory and power united for Israel. vTHE BLESSINGS OF MOSES (Deuteronomy 33:1-29.). The blessings of Moses, the man of God, are governmental in character, and not prophetic as Jacob's. Thus the notable point of difference between the predictions of Jacob and Moses is, that the former gives a brief but very complete sketch of Israel's history from her establishment as a nation till her full blessing under her Messiah. Moses, on the contrary, and in keeping with the character of the book of Deuteronomy, looks at the tribes entering the land and continuing therein in relationship to God, on the ground of obedience. Their place in Canaan, under the government of God, blessed when they did well, punished when they sinned, is in the main the subject of the blessings which in their range and bearing are much more narrow and circumscribed than those of Jacob's. The order of the tribes is different here from that noted in Genesis 49:1-33. vREUBEN (Deuteronomy 33:6).

"Let Reuben live and not die, and let (omit 'not') his men be few." It might have been expected that Reuben, being the eldest of the twelve sons, would have had a numbering somewhat more in keeping with his position (Numbers 1:21), but instead of being the largest of the tribes, he was amongst the smallest, and after the conquest of Canaan was ever reckoned with Gad and half-tribe of Manasseh. Reuben, although small in numbers, was continued as a tribe, but never figured prominently in the land. The prediction was exactly fulfilled. vJUDAH (Deuteronomy 33:7).

"And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people; let his hand be sufficient for him; and be Thou an help to him from his enemies." The birth-right of Reuben, the eldest, was transferred to Joseph (1 Chronicles 5:1), but power or authority, which generally accompanied the birth-right, went to Judah. Jehovah specially identifies Himself with this tribe and with Judah too as a nation. It was of this tribe of whom Christ came according to the flesh. "Bring him unto his people," no doubt refers to the future union of the now broken sticks, "beauty" and "bands"- Judah and Israel (Zechariah 11:7-14; Ezekiel 37:15-22). This is one of the few yet future prophetic announcements contained in these predictions. "The voice of Judah" is heard again and again in the prayers, songs, and prophecies of David, Asa, Jehoshaphat, Hezekiah, Daniel, and others of the royal tribe. "Be Thou an help to him from his enemies" is witnessed in the signal and remarkable deliverances vouchsafed to Judah, as a tribe and as a nation. vLEVI (Deuteronomy 33:8-11).

Here Simeon is omitted, and the brotherhood existing between him and Levi spoken of by Jacob (Genesis 49:1-33) broken up. Levi is blest with priesthood, service, and teaching, so that the scattering and dispersion of this tribe throughout the land, while in the first instance one of judgment, was yet used of God for the good and blessing of His people. vBENJAMIN (Deuteronomy 33:12).

"The beloved of the LORD shall dwell in safety by Him, and the LORD shall cover him all the day long, and he shall dwell between His shoulders." Jehovah established His throne and sanctuary in Jerusalem; from the one He governed the people in righteousness, in the other He dwelt in their midst in grace; and, as Jerusalem was within the territory assigned to Benjamin, this beautiful prayer expressed, in words most touching and tender, Jehovah's special place in midst of the tribe. What an honor, what a blessing was conferred upon Benjamin - the living God dwelling in her midst! vJOSEPH (Deuteronomy 33:13-17). The heavens and earth yield their treasures in rich and full abundance, and center on the head of Joseph. Glory, too, is his, and strength reaching his enemies to the end of the earth. All this might have followed Jehovah's appropriation of the people and His dwelling in their midst, had they been ready for the reception of their Messiah and for the blessings He brought; but, alas! Israel knew not the day of her gracious visitation, and so the blessing is postponed, but not lost. The full blessing of Joseph awaits millennial days. Joseph's sons come in for Reuben's portion and blessing (1 Chronicles 5:1) vZEBULUN AND ISSACHAR (Deuteronomy 33:18-19). Of Zebulun he said, "Rejoice, Zebulun, in thy going out; and Issachar in thy tents." Both tribes are called upon to rejoice. The former "in going out," that is in commerce with the Gentiles; the latter as dwelling in her "tents," that is in remaining in the land and trafficking at home. The river Belus, on the coast of Zebulun, furnished this commercial and maritime tribe with enormous quantities of fine sand, which they manufactured into glass. 'Twas here, consequently, that the art of glass-making was first discovered, and which yielded a considerable revenue to this clever and industrious people. Besides this source of wealth, the seaport towns bordering on the Mediterranean, as Tire and Sidon, poured their treasures into the country occupied by these tribes. Zebulun, particularly, looked after the sea trade, while the inland traffic was mainly taken up by Issachar. vGAD (Deuteronomy 33:20-21). The Gadites were a brave and courageous people, and, owing to their peculiarly exposed position on the eastern side of Jordan, were often in conflict with the surrounding nations. For mutual defense and protection, this tribe leagued itself with Reuben and half-tribe of Manasseh. The prowess of the people and their lion-like character were proverbial (Deuteronomy 33:20). Gad "provided the first part for himself," that is, the rich meadows and fertile lands of Gilead, particularly suitable for their numerous cattle. This very extensive and fine tract of country was claimed by the two tribes and a half already alluded to ere they crossed the Jordan (Numbers 32:1-42). This apparent break in the unity of all Israel hitherto preserved, justly roused the jealousy of Moses and the tribes generally, which certainly was not allayed by their after action of building an altar apart from their brethren (Joshua 22:1-34). Gad, however, and the associate tribes had no intention to sever themselves from the nation, or break the link of relationship established between Jehovah and Israel. Gad passed "armed before the LORD " into Canaan, and even encouraged Joshua, in view of the conquest of the land (Joshua 1:12-18): Thus Gad "came with the heads of the people - he executed the justice of the LORD, and His judgments with Israel." vDAN (Deuteronomy 33:22).

"Of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." The bold, cruel, reckless daring of this tribe, and their gross idolatry, are well known. Judges 18:1-31, furnishes a terrible example of their cruelty and idolatry combined. Six hundred Danites stealthily surrounded Laish (Lion), the people of which were living in careless ease, and far from their allies and friends the Zidonians. The leaping of a "lion's whelp" from the hills of Bashan is the expressive symbol of this and other war exploits by the Danites. The city of Laish was taken, and all put to the sword; then they named it Dan, after their father. Samson, the lion-judge of Israel, was of this tribe. Satan is termed a "serpent" and a "lion;" so Jacob connects with this tribe the subtlety of the "serpent," and Moses the daring of the "lion." vNAPHTALI (Deuteronomy 33:23).

"O Naphtali! satisfied with favor, and full with the blessing of the LORD; possess thou the west and the south." Josephus, the Jewish historian, says of the territory possessed by this tribe, "One might call it the ambition of nature," their part of the country abounding with gardens, palm, fig, olive, and other trees, and being exceedingly fruitful in flower and fruit. The full blessing of Jehovah rested upon this tribe; hence little wonder that Naphtali's satisfaction with her portion is here dwelt upon. The cities of Capernaum and Chorazin, embraced in the bounds of this tribe and of Zebulun, were specially visited by the favor of Jehovah, not merely in temporal blessing, but also by the personal ministry of Jesus (Isaiah 9:1-2; Matthew 4:12-16). vASHER (Deuteronomy 33:24-25).

"Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass (copper), and as thy days, so shall thy strength be." This tribe multiplied greatly, and although it is difficult, if not impossible, to define with geographical accuracy the exact boundaries of the tribes, yet it is certain that Asher's portion was not only extensive but crowded with cities, towns and villages, as the abundant ruins fully testify. Here is the testimony of the Jewish historian "Moreover, the cities be here very thick; and the numerous villages are so full of people through the richness of the soil, that the very least of them contain about 15,000 inhabitants." The prediction "Let Asher be blessed with children" has been fulfilled to the letter. The favor with which the tribe was regarded by their brethren is next noted; "Let him dip his foot in oil," is an expression referring to the wonderful fertile hills and plains, stretching down to the sea coast for many miles. The mountains are now bare enough, but at one time they were covered with olive trees, and the many oil presses yet extant, and of ancient origin, show that northern Palestine must have been an exceedingly rich country.

Here, too, abounded "iron and brass," rather "copper " (Deuteronomy 33:25). The inhabitants of Tiro and Sidon were famous artificers and workers in metals generally, and were employed by Solomon in casting and preparing the holy vessels for the temple. The purple produced from the beautiful shellfish on the sea coast of the tribe is largely spoken of in Scripture, and altogether the portion of Asher was exceedingly large and full.

We would conclude these remarks - prophetic and historic - with the grand conclusion: "There is none like unto the God of Jeshurun who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency."

## 099 Translation of the Inscription on the Moabite Stone

Translation of the Inscription on the Moabite Stone This ancient and interesting stone has been very carefully examined and the inscription deciphered by various Oriental scholars. It was brought to light by the Rev. F. A. Klein, at Dibon, in the country of Moab, in the month of August, 1868, who took a sketch of it. The stone is about 41 inches in length, and about 21 inches thick, and the same in breadth. The jealous Arabs, suspicious of the European consuls who sought possession of the stone for their respective governments, calcined it, and broke it in pieces; being, however, carefully collected, the most of the valuable inscription was preserved. Here is indeed an ancient and valuable monument recording some of the stirring scenes in which king Mesha of Moab figures in relation to Israel. The stone is as old as 896 B.C. and consists of 34 lines in the old Hebrew characters. The various names of places will be found in Jeremiah 48:1-47, and the names of the kings of Israel in the second Book of Kings. vTRANSLATION.

LINE 1. "I, Mesha, son of Chemosh-gad, king of Moab, the Di 2. bonite - my father reigned over Moab thirty years and I reign 3. ed after my father. And I made the high-place for Chemosh in Korchoh, a high place of de 4. liverance, because he delivered me from all enemies, and let me see my desire upon all my haters. Then arose Om 5. ri, king of Israel, and he oppressed Moab many days, because Chemosh was angry with his 6. land. And his son (1:e. Ahab) succeeded him, and he, too, said, I will oppress Moab. In my days he said this

7. But I looked upon (the ruin of) him and his house, and Israel perished forever. And Omri had taken possession of the plain 8. of Medeba, and dwelt in it, and they oppressed Moab, he and his son, forty years, but looked 9. upon him (1:e. Moab), Chemosh, in my days. And I built Baal-Meon and constructed in it the moat, and I built 10. Kirjathaim. And the men of Gad were dwelling in the land of Ataroth from of old, and the king of Is 11. rael had built for himself the city; and I fought against the city, and took it, and slew all the inhabitants of 12. the city (as) a (pleasing) sight to Chemosh and to Moab, and carried off thence the . . . of Jehovah, and drag

13, ged it (or them) before Chemosh at Kirjath. And I made dwell in it (1:e. Ataroth) the people of Shirun, and the people of 14. M■ch■rath (?) And Chemosh said to me, "Go, take Nebo from Israel." And I 15. went by night and fought against it from the dawning of the morning until midday, and I 16. took it, and slew the whole of it, seven thousand (men; but I did not kill the women 17. and maidens), for to Ashtar Chemosh I had devoted them, and I took away thence the 18. vessels of Jehovah, and dragged them before Chemosh. And the king of Israel built 19. Yahaz, and abode in it while he was fighting against me; but Chemosh drove him out before my face, 20. and I took of Moab two hundred men with all chiefs, and I led them up to Yahaz and took it 21. in addition to Dibon. I built Korchoh, the wall of the woods and the wall of 22. the mound; and I built its gates, and I built its towers, and 23. I built the palace; and I made the reservoirs for rain-water (?) in the midst of

24. the city. And there was not a cistern in the midst of the city, in Korchoh; and I said to the whole people, "Make for 25. yourselves each a cistern in his house." And I cut the moat for Korchoh with

(the labor of) the captives 26. of Israel. I built Aroer; and I made the road over the Arnon.

27. I rebuilt Beth-Bamoth, for it had been pulled down. I built Bezer, for...

28..... men of Dibon, fifty (in number) for all Dibon was submission. And I 29.. . . . in the cities (?) which I added to the land. And I built 30. (Beth-gamul), and Beth Diblathaim, and Beth-Baal-Meon, and I took up (?) thither the Moabites 31. to take possession of the land. And Horonaim dwelt there.

32. And Chemosh said to me, go down and make war against Horonaim and take it.

33. Chemosh in my days.....

34. Year and I ".....

## 100 Chronology and Chronological Tables

---

Chronology and Chronological Tables The first date recorded in the Word of God is in the interesting book of Genesis, and in that chronological Genesis 5:3 : "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth." This is surely important, as it establishes the point from whence we are to reckon; namely, the creation of man, and not, as is generally done, the creation of the world. This latter is nowhere revealed in Holy Scripture, nor does science throw any satisfactory light upon the antiquity of the globe. Its age cannot be determined, and all attempts to do so are simply guesswork - which we greatly dread, especially in the things of God.

There were ten fathers, from Adam to Noah - before the flood - and ten fathers, from Shem to Abram - after the flood; and their several ages when their sons were born, as noted in Genesis 5:1-32; Genesis 11:1-32, when counted up, enable us to arrive at pretty accurate results. The reader may accept the dates in our English Bibles as on the whole correct, however widely chronologists may differ. Having thus shown from God's Word how we determine the two first periods of man's history, it will be seen that a solid basis is thus laid for a complete and accurate system of Biblical chronology; but in order to this task being satisfactorily accomplished, three things are absolutely requisite:- the authority, the source, the principle. The authority is the Hebrew text, and not the Septuagint, which is the Greek translation of the Hebrew; the source is the Word of God, and, in the first instance, Genesis 5:1-32; and the principle - specially applicable to the two great first periods of human history - when the sons were born, as already indicated. As an aid to the memory, we have appended a brief sentence after each person named in the following tables; such help is not needed in the events. vCHRONOLOGICAL TABLE OF PERSONS.

### B. C.

4004- Adam created; lived 930 years. (Figure of Him that was to come.) 3876- Abel martyred; lived 128 years. (First of the long line of martyrs.) 3874- Birth of Seth; lived 912 years. (The appointed heir of the world.) 3769- Birth of Enos; lived 905 years. (Men began to call upon the name of the Lord. Genesis 4:26.) 3679- Birth of Cainan; lived 910 years. (The fourth from Adam.) 3609- Birth of Mahalaleel; lived 895 years. (Name meaning "Praise of God.") 3544- Birth of Jared; lived 962 years. (The second longest liver.) 3382- Birth of Enoch; lived 365 years. (Delivered the earliest prophecy on record. Jude 1:14.) 3317- Birth of Methuselah; lived 969 years. (The longest liver before the flood or since.) 3130- Birth of Lamech; lived 777 years. (Age denoting threefold perfection.) 2948- Birth of Noah; lived 950 years. (The tenth in descent from Adam.) 2448- Birth of Japheth. (Progenitor of the Gentiles.) 2346- Birth of Arphaxad. (Line of grace in Shem's third son.) 2281- Birth of Heber. (From whence the Hebrews derive their name.) 2247- Birth of Peleg. (In whose days the earth was divided.) 2126- Birth of Terah. (Father of Abram, and an idolater. Joshua 24:2.) 1996- Birth of Abram. (Representative character of the Old Testament.) 1920- Birth of Ishmael. (Progenitor of the Ishmaelites.) 1896- Birth of Isaac. (Figure of Christ raised from the dead in type. Hebrews 11:19.)

1837- Birth of Jacob and Esau. (The twin brothers.) vCHRONOLOGICAL TABLE OF EVENTS

B. C.

2348- The Deluge. Genesis 7:1-24 2247- Confusion of tongues at Babel. Genesis 11:1-32 2218- Nineveh founded. Genesis 10:11.

1921- Call of Abram. Genesis 12:1-20 1912- Lot taken captive. Genesis 14:1-24 1897- Sodom and Gomorrah destroyed. Gen 19.

1728-- Joseph sold into Egypt. Genesis 37:1-36 1706- Jacob and his family go down into Egypt. Genesis 46:1-34 1531- Moses' flight to Midian. Exod.

1491- The exodus of Israel from Egypt. Exodus 14:1-31 1490- The law given by Moses. Exodus 20:1-26 1471 - The awful death of Borah and his company. Numbers 26:1-65 1452- Moses writes the first five books of Scripture. Luke 24:44.

1452- Eleazar becomes high priest. Numbers 20:1-29 1451- The river Jordan crossed. Joshua 1:1-18 1444- The land divided. Joshua 24:1-33 1417- Book of Joshua written.

1116- The ark captured by the Philistines. 1 Samuel 4:1-22 1063- David slays Goliath. 1 Samuel 17:1-58 1055- Battle of Gilboa. 1 Samuel 31:1-13 1045- Ark removed to Jerusalem. 1 Chronicles 15:1-29.

1024- Absalom's rebellion. 2 Samuel 15:1-37 1017- David numbers the people. 2 Samuel 24:1-25 1014- Solomon's marriage to Pharaoh's daughter. 1 Kings 3:1-28.

1012- Foundation of the temple laid. 1 Kings 12:1-33 1004- Dedication of the temple. 1 Kings 8:1-66 990- Queen of Sheba's visit to Solomon. 1 Kings 10:1-29 975- Dismemberment of the united kingdom. 1 Kings 12:1-33 974- Idolatry securely established in Israel. 1 Kings 12:1-33.

924- Samaria built by Omri. 1 Kings 16:1-34 918- Jericho rebuilt. 1 Kings 16:1-34 906- Elijah slays the prophets of Baal. 1 Kings 18:1-46 896- Elijah translated to Heaven. 2 Kings 2:1-25 894- Cure and conversion of Naaman the Syrian. 2 Kings 5:1-27 826- Jonah sent to Nineveh. Jonah 1:1-17 771- King of Assyria invades Israel. 2 Kings 15:1-38 753- Rome founded by Romulus, its first king.

724- Samaria besieged by the Assyrians. 2 Kings 17:1-41 721- Deportation of the Ten Tribes to Assyria. 2 Kings 18:1-37 vCHRONOLOGICAL TABLE OF PERSONS - Continued

B. C.

1758- Birth of Reuben. (Eldest of the twelve sons of Jacob.) 1755- Birth of Judah. (The royal tribe, from whence the Messiah came.) 1745- Birth of Joseph. (Type of Christ in suffering and glory.) 1574- Birth of Aaron. (Israel's first high priest, and eminent type of Christ.) 1571- Birth of Moses. (Israel's great savior, figures Christ delivering Israel.) 1155- Birth of Samson. (The Nazarite judge, and mighty in strength.) 1137- Birth of Samuel. (The first of the long line of prophets. Acts 3:24.) 1085- Birth of David. (The warrior king, type of Christ in conflict.) 1033- Birth of Solomon. (The peaceful king, type of Christ in glory.) 1016- Birth of Rehoboam. (Solomon's only son.) vACCESSION TO THE THRONE OF ISRAEL OR TEN-TRIBED KINGDOM.

975- Jeroboam, - The idolater.

954- Nadab, Slain by his successor.

953- Baasha, - Posterity cut off.

930- Elah, The drunkard.

929- Zimri, - - The short-lived reign of the traitor.

929- Omri, - The builder of Samaria.

978- Ahab, - The apostate monarch.

897- Ahaziah, Doomed to die. 2 Kings 1:4.

896- Jehoram, - Israel and Judah united against Moab.

884- Jehu, - - The destroyer of Ahab's house.

856- Jehoahaz, - The only king "who besought the Lord."

839- Jehoash, - The conqueror of Syria.

825- Jeroboam II., Recovery of the sea coasts of Israel.

773- Zachariah, - Conspired against and slain.

772- Shallum, Slain after a month's reign.

772- Menahem, The cruel king.

761- Pekahiah, Slain by one of his captains.

758- Pekah, First successful attack by Assyria.

730- Hoshea, Last king of Israel. vCHRONOLOGICAL TABLE OF EVENTS-Continued.

#### B. C.

677- Land of Israel colonized by the heathen. 2 Kings 18:1-37 677- Manasseh carried captive to Babylon. 2 Chronicles 33:1-25 676- Manasseh's repentance and restoration. 2 Chronicles 33:1-25 625- Fall and destruction of Nineveh.

606- Jerusalem captured by the Babylonians. 2 Kings 24:1-20 605- First deportation to Babylon of Judah. 2 Kings 24:1-20 599- Second deportation to Babylon of Judah. 2 Kings 24:1-20 588- Third deportation to Babylon of Judah. 2 Chronicles 36:1-23 580- Hebrew youths cast into the furnace. Daniel 3:1-30 568- Nebuchadnezzar becomes insane. Daniel 4:1-37 559- Cyrus ascends the Medo-Persian throne. Isaiah 44:28.

555- Daniel's vision of the " Beasts " or Universal Empires. Daniel 7:1-28 538- Belshazzar's impious feast. Daniel 5:1-31 538- Daniel cast into the den of lions. Daniel 6:1-28 536- Zerubbabel conducts a remnant of Judah to Jerusalem. Ezra 535- Foundation of the new temple laid. Ezra 3:1-13 510- Haman slain by Ahasuerus. Esther 7:1-10 457- Ezra conducts a remnant of Judah to Jerusalem. Ezra 8:1-36 444- Nehemiah is appointed governor of Jerusalem. Neh.

416- OLD TESTAMENT CANON CLOSED WITH MALACHI.

401- Cyrus the younger slain.  
359- Philip ascends the throne of Macedon.  
356- Alexander the Great born.  
336- Alexander succeeds to the throne of Macedon.  
332- Alexander's march against Jerusalem.  
320- Jerusalem taken by Ptolemy, the Egyptian king.  
320- Great settlement of the Jews in Alexandria.  
312- Palestine becomes subject to Egypt.  
284- The Old Testament Scriptures translated into Greek.  
216- Fifty thousand Jews slain at Alexandria.  
204- Formation of the Sadducean sect.  
197- Palestine conquered by Ptolemy of Egypt.  
170- Palestine conquered by Antiochus of Syria.  
168- Temple dedicated to the heathen god Jupiter by Antiochus.  
166- Era of "the bold Maccabees."  
166- Judas Maccabeus takes Jerusalem.  
155- Palestine free from the Syrian yoke.  
65- Syria becomes subject to Rome.  
63 -Judea becomes subject to Rome. v CHRONOLOGICAL TABLE OF PERSONS-Continued.

B. C.

ACCESSION TO THE THRONE OF JUDAH.

975- Rehoboam, -  
Solomon's only son.

958- Abijah, -  
Blest for David's sake.

955- Asa, -  
Diseased in his feet.

914- Jehoshaphat,  
The godly king.

889- Jehoram, -

The murderer and idolater.

885- Ahaziah, -

Wicked, like the house of Ahab.

884- Athaliah, -

The only queen.

878- Jehoash, -

The youngest king.

839- Amaziah, -

The vacillating monarch.

810-- Uzziah, -

The leprous king.

758- Jotham, -

One of the few godly kings.

742- Ahaz,.

Wicked and idolatrous.

726- Hezekiah, -

The zealous reformer.

698- Manasseh, -

The aged king who turned to the Lord.

643- Amon, -

Slain in his own house.

641- Josiah, -

The determined uprooter of idolatry.

610- Jehoahaz, -

Deposed and taken captive to Egypt.

610- Jehoiachim,

Deposed and taken captive to Babylon.

610- Jehoiakin, -

Deposed by the King of Babylon.

599- Zedekiah, -

Taken to Babylon in fetters.

#### vACCESSION OF THE JUDGES TO THE GOVERNMENT OF ISRAEL.

1405- Othniel, -

Deliverance from Mesopotamia.

1325- Ehud, -

Deliverance from Moab.

1303- Shamgar, -

Deliverance from the Philistines.

1285- Barak and Deborah,

Deliverance from the Canaanites.

1245- Gideon, -

Deliverance from the Midianites.

1236- Abimelech, -

Usurped royal authority.

1232- Tola, -

The seventh deliverer of Israel.

1232- Jair, -

The eighth deliverer of Israel.

1188- Jephthah, -

Deliverance from the Ammonites.

1182- Ibzan, -

Had thirty daughters.

1175- Elon, -

The eleventh deliverer of Israel.

1165- Abdon, -

Had forty sons and thirty nephews.

1157- Eli, -

Judge and priest.

1137- Samson, -

Whose might lay in his Nazariteship.

1114- Samuel, -

Judge and prophet.

vB. C. CHRONOLOGICAL TABLE OF EVENTS-Continued.

54- Crassus, the Roman general, plunders the temple.

40- Herod becomes king of Palestine.

37- Herod, by Roman assistance, takes Jerusalem and reigns.

31- Thirty thousand Jews destroyed by an earthquake.

30- Egypt becomes subject to Rome.

28- Augustus becomes first Emperor of Rome.

20- Herod commences rebuilding the temple.

6- Roman census or enrollment of the people in Judea.

6- Birth of John the Baptist.

4- Birth of Jesus Christ, THE Savior OF THE WORLD.

3- Death of the cruel Herod. vTHE JUBILEES, Leviticus 25:1-55 1396- First Jubilee, or 50th year.

1351- Second Jubilee, or 50th year.

1301- Third Jubilee, or 50th year.

1251- Fourth Jubilee, or 50th year.

1201- Fifth Jubilee, or 50th year.

1151- Sixth Jubilee, or 50th year.

1101- Seventh Jubilee, or 50th year.

1051- Eighth Jubilee, or 50th year.

1001- Ninth Jubilee, or 50th year.

951- Tenth Jubilee, or 50th year.

901- Eleventh Jubilee, or 50th year.

851- Twelfth Jubilee, or 50th year.

801- Thirteenth Jubilee, or 50th year.

751- Fourteenth Jubilee, or 50th year.

701- Fifteenth Jubilee, or 50th year.

651- Sixteenth Jubilee, or 50th year.

601- Seventeenth Jubilee, or 50th year. This latter date is within five years of the first Babylonian attack upon Jerusalem. vBRIEF SUMMARY OF THE WHOLE. YEARS.

Genesis 5:1-32; Genesis 7:11.-(1.) From the creation of man till the flood, 1656 Genesis 11:1-32  
-(2.) From the deluge till the gracious call of Abram, 427 Galatians 3:17.-(3.) From the call of  
Abram till the law, - 430 1 Kings 6:1.-(4.) From the exodus and the law till the foundation of  
Solomon's temple, - - - - 479 Ezekiel 4:4-5, etc.-(5.) From the founding of the temple till the  
destruction of Jerusalem by Nebuchadnezzar, - 426 Daniel, Ezra, Nehemiah.-(6.) From  
Jerusalem's destruction till Christ's coming in grace, - - - - 586 History of the first man (Adam), - -  
- 4004

## 101 Biblical and Theological Terms Explained

---

Biblical and Theological Terms Explained vADOPTION. This word occurs but five times in the New Testament, and refers to our new place of dignity before God as "Sons " (Galatians 4:5). The generation of Jesus Christ as "Son of God" is inherent and eternal; believers receive this exalted position in time, and by adoption, because it is the sovereign gift of God. The word is also used of Israel's special place of favor as the object of Jehovah's choice amongst the nations (Romans 9:4; Deuteronomy 7:6-7). It is also applied to the full power of the work of Christ in the resurrection and glorification of our bodies of humiliation (Romans 8:23; Php 3:21). vADVOCACY.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Advocacy is the Divine means to meet individual failure amongst Christians, and to restore communion and rest of soul when lost or interrupted. This gracious ministry by our risen Christ is founded upon His work of "propitiation," completed once and forever, and upon the glory of His person, as the "righteous" One ever abiding in the presence of God. Priesthood is with God and to preserve from falling; advocacy is with the Father and to restore when fallen. In the former I am regarded in my place as a saint, in the latter I am recognized as a child. In answer to the advocacy of Jesus Christ with the Father, the Holy Spirit uses the Word of God in dealing with the soiled conscience, convicting of sin, and thus leading the erring child to true and hearty confession; the fruit of this double work - Christ on high, and the Spirit here - being full and happy restoration of soul, and the re-enjoyment of fellowship with the Father, and with His Son, Jesus Christ. It is well to bear in mind that the position of "child" is a fixed and eternal one, but the sense and enjoyment of it may be lost for a time, and which it is the object of "advocacy" to restore. vANOINTING.

Anointing refers to the Holy Ghost, given to the believer as the power and life of the new man. In the meat offering, which was composed of " fine flour," representing the perfect humanity of our Lord (Leviticus 2:1-16). Oil (figure of the Holy Ghost) was mingled with the offering, and also poured upon it; the mingling of the fine flour and oil is the truth of Matthew 1:20, "for that which is conceived in her is of the Holy Ghost;" while the pouring of the oil upon the offering is as clearly the figure of Acts 10:38, "God anointed Jesus of Nazareth with the Holy Ghost and with power." The power of devotedness and consecration to God (Leviticus 8:30; Exodus 28:41) of all true service (Acts 10:31), and of spiritual understanding (2 Corinthians 1:20; 1 John 2:27) is the Holy Ghost. vATONEMENT. A careful reading of Leviticus 16:1-34, will supply a Divine and comprehensive answer to the oft-repeated question, "What is atonement?" It is the twofold aspect of the cross, or sacrificial work of Jesus first, towards God, and then towards us. He "offered Himself without spot to God, and besides, He "bare our sins upon His own body on the tree." These two parts of the atoning work of the Lord Jesus are fully developed and elaborated in the great atonement chapter of Leviticus (16.), and, when combined, constitute a scriptural answer to the question, "What is atonement?" In Romans 5:11, "atonement" should be "reconciliation;" the former being for God, while the latter addresses itself to man. vCARNAL. To be "carnal" or fleshly, denotes an unhealthy Christian condition, as "spiritual" signifies a healthy Christian state. To be "carnal" is equivalent to a condition marked in Scripture as babyhood, requiring "milk," and not

"solid food." Both the Corinthians (1 Corinthians 3:1-23.) and the Hebrews (Hebrews 5:1-14.) were in that state. Where nature in its workings are not held in due subjection, its philosophical tendencies, as with the Corinthians, and its religious ways, as with the Hebrews, not thoroughly judged, a "carnal" or fleshly state is the sure result. Our safety is in walking in the power of the Holy Ghost (Romans 8:13-14). vELECTION.

God's elect were chosen in Christ before the world began. God's purpose in eternity infallibly makes good in time and forever the salvation of the elect; while God's eternal grace in Christ characterizes the blessed nature of that salvation (2 Timothy 1:9). Saints know that they are God's election (1 Thessalonians 1:4); but the truth itself, as also the knowledge of who are its subjects, should not be spoken of outside the household of faith. The gospel of free, full, unlimited grace to all should be presented to the sinner; while election and the sovereign favor of God are truths most comforting and consoling to the saint. Jesus, too, is Jehovah's elect in the accomplishment of the Divine purposes on behalf of Israel and the earth (Isaiah 42:1-25); elect also as a foundation-stone on which to rest, and corner-stone in which to glory (1 Peter 2:4-7). Israel is spoken of as God's elect (Isaiah 45:4); so also angels (1 Timothy 5:21); but neither angels nor Israel are said to be chosen in Christ and before the world began (Ephesians 1:4-5). Election is referred to individuals, not to the church collectively; hence in, 1 Peter 5:13, which would seem to contradict the statement, it should be "She that is elected together with you," evidently an individual sister. vFLESH. This term is applied to mere human life, irrespective of its character or the condition in which it may be found (Matthew 24:22). In its doctrinal signification, however, as employed by Paul in his epistles to the Romans and Galatians, it applies to that principle of life in man which is alienated from God, incurable and unmendably bad. The flesh and Spirit are repeatedly contrasted by the apostle in their character, tendencies, and results. The flesh and its works, and the Spirit and its fruits, are eternally opposed (John 3:6; Galatians 5:19-24). The works of the flesh far out number the fruit of the Spirit, for which see Galatians 5:19-21, in which seventeen "works" are named; and Galatians 5:22-23, in which nine kinds of "fruit" are mentioned. vFORGIVENESS. The Scriptures do not speak of past, present, and future forgiveness. "Having forgiven you all trespasses " (Colossians 2:13) refers to all they had done. All our sins (believers) were necessarily future when laid by God on Jesus and full atonement made, but atonement and forgiveness are distinct truths, although closely connected. Forgiveness means the complete remission of all sin and trespass up to the moment of believing, on Jesus and resting on His finished work. After sins and failure are upon confession forgiven (1 John 1:9). Forgiveness of sins is Divine, eternal, full, and founded solely on the shed blood of Jesus (Hebrews 9:2; Hebrews 2:1-18 Romans 3:25; Colossians 1:14). There is another kind of forgiveness which is neither for God nor eternity, but administrative in its character and for earth, as in John 20:21-23, and certainly not priestly absolution. vGLORY.

We are saved by grace (Ephesians 2:8); we hope for glory (Romans 5:2). Glory is the outshining of God's grace, effected by the power of the Lord Jesus Christ at His second coming. Our bodies, freed from every trace of mortality and corruption, will be glorified like His body of glory (Php 3:21). The church will very soon possess the glory of God (Revelation 21:11), the hope of which she even now rejoices in (Romans 5:2). Christ will be the measure of glory then, as He is the measure of grace now. For this glorious manifestation of the Sons of God all creation eagerly awaiteth, because that glory will liberate the groaning creation (Romans 8:19-22). vJUSTIFICATION. The

ground on which God can account the believer righteous in His sight is, the blood of Jesus (Romans 5:9), and the grand and glorious measure of the believers' righteous standing is Christ risen and glorified (2 Corinthians 5:2; 2 Corinthians 1:1-24). Such is its ground and measure, and as to its blessedness, let Psalms 32:1-11 supply an answer. In systematic theology, justification always precedes sanctification, but in Scripture, when coupled as in 1 Corinthians 6:11, and 1 Peter 1:2, sanctification comes first in order. Sanctification in which it is used in these and other passages, refers to the first movement of the Divine life in the soul, and from that instant I am set apart to God and to obey as Christ obeyed; the working of this out in practical life is the progressive sanctification, so much and justly insisted upon. Now, the entrance of the believer into that blessed place and position, secured for him in Christ and before God, is not taken up and enjoyed as a rule at the moment of believing. The full work of Christ, in the condemnation of sin - root and branch - the value of His blood, and what it has secured to the believer is not all known at once, and its priceless worth perceived in a moment; hence the importance of clear Scriptural teaching, as aiding the believer to enter into his blessed standing and enjoy the wealth of spiritual blessing conferred upon him. This, then, in our judgment, accounts for the order of the words, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God" (1 Corinthians 6:11) Justification is God's most blessed answer in grace, founded on the blood of Jesus, to the state of ungodliness and condemnation under which the believer lay.

vNATURAL. This term denotes the state of the unconverted - a condition in which there is not a single link with the living God. One living in the flesh, 1:e., in the doctrinal sense of the word, is a "natural" man; one walking in the Spirit is a "spiritual" man. "Sensual" in James 3:15, and Jude 1:19, should be "natural."

vNEW BIRTH. The new birth is not the improvement of man or the sanctification of his old nature, but it is the entire ignoring of the old life, with all its motions, works and tendencies, and the impartation of a totally new life or nature. This new and divinely imparted life is as true and real in the soul of the believer as it is now in Christ - "which thing (eternal life) is true in Him and in you" (1 John 2:8). We are born again or anew of water and of the Spirit, that is of the Word of God and the Spirit of God. The "water" of John 3:5 must not be confounded with baptism, which latter is important in its place, but is not in a single instance connected with the reception of eternal life. The following Scriptures show clearly enough that "water" symbolizes the Word of God in its life-begetting, cleansing, and sanctifying power:■1 Peter 1:23; Ephesians 5:25-27; John 15:3. By the reception in faith of God's Word in the power of the Spirit, I get communicated an actual, real, and eternal life. The measure and character of this life is Christ, thus "Christ our life." It is a subjective condition, as "regeneration," with which it is often erroneously confounded, is an objective one. The new birth is as distinct and positive as the life received from Adam. We, believers, have both, but it is our responsibility and privilege to deny the life of the first man, and to walk in the power of the Second Man, who is our life, as to its source, measure, character and blessedness, and who has also quickened us, the agent being the Holy Spirit planting the incorruptible seed of the Word in our souls.

vPERFECTION. This word is used in the Scriptures in a way very different from that usually ascribed to it. Were the believer either perfect in himself or in his ways, there would be no room for the exhortation, "Be ye therefore perfect." Paul would not venture to affirm that he was perfect (Php 3:12), save in Christ risen and glorified (Colossians 2:10). We are, however, to be perfect as our Father in heaven is, in the principle of our walk amongst men, Grace should characterize our ways and actions towards all; in this sense only are the words used, "Be ye therefore perfect, even as your Father which is in

heaven is perfect" (Matthew 5:48). This is perfection as to the principle of walk and action in the world. "Perfection" is employed in Hebrews 6:1 to express Christian progress and growth, in contrast to the state under Judaism; and in Php 3:12-15 it refers to the object set before the Christian - Christ on high and glorified. There is a passage, and a blessed one it is, which declares that we are perfected and that forever (Hebrews 10:14), but that is perfection for God - what we are in His sight - the answer to the present place of Jesus on high as having finished the work which the Father gave Him to do. But our full and absolute perfection in fact will be accomplished only and when "we see Him as He is" (1 John 3:2). If bodily and moral likeness to Christ (Php 3:21, and John 3:2) await His coming, there cannot be perfection short of beholding Christ in glory. vPREDESTINATION.

Predestination and election are not the same, although closely and intimately connected; the former secures the blessing, the latter the person. Election refers to God's sovereign choice of individuals, but predestination goes a step beyond, and applies to what I am set apart to in the Divine purpose. Hence we are predestinated "to be conformed to the image of His Son" (Romans 8:29). We have the security of the believer founded on the eternal and sovereign choice of God in Ephesians 1:4; and the wondrous place of blessing to which he is set apart as securely founded on the truth of predestination (Ephesians 1:5). Both "election" and "predestination" are founded solely on God's own purpose and will, both according to His grace, and both the fruit of the Divine mind before the world began. vPRIESTHOOD.

Since the rending of the Temple vail from top to bottom, a special class of persons on earth, exercising priestly functions according to God, no longer exist. The whole system of which an earthly priesthood formed an integral part have passed away (Hebrews 8:13). Hebrews 7:1-28 shows an earthly priesthood set aside, and a heavenly one established; Hebrews 8:1-13 puts the covenants before us, contrasting them. The old covenant is dismissed, and the new covenant introduced. Hebrews 9:1-28. contrasts the sacrifices; the one sacrifice of Christ being of Divine and permanent value, superseding the many sacrifices and offerings which could never take away sins. But the Levitical system, with a temple larger and far more glorious, and sacrifices commemorative in their character with a priesthood established in the house of Zadok, will be set up in the millennium, carefully adapted to the new state of things (Ezekiel 40:1-49; Ezekiel 41:1-26; Ezekiel 42:1-20; Ezekiel 43:1-27; Ezekiel 44:1-31; Ezekiel 45:1-25; Ezekiel 46:1-24). But during the present interval of grace - after the entire abolition of Judaism, and before the inauguration of the new system - Christianity has come in, and the revelation of an order of priesthood, unlike what was or will be. Now all Christians are priests. All have an equal title to draw near, as saith the apostle, "Let us draw near" (Hebrews 10:22). Paul's preeminent place as an apostle did not confer upon him any special place as a priest or worshipper. There is but one High Priest, even Jesus, sitting at the right hand of God; and all saints have been constituted worshippers and priests. Thus the church can sing, "Unto Him that loved us and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father" (Revelation 1:5-6). What are the sacrifices which as priests we offer? The priests' guide-book under the law was the book of Leviticus: our guide-book and directory is the epistle to the Hebrews. Turning to it, therefore, we learn that our sacrifices are praise to God and practical benevolence to man (Hebrews 13:15-16). Further, all Christians are regarded as a holy priesthood in offering up spiritual sacrifices to God (1 Peter 2:5), and a royal priesthood in displaying the

moral virtues of Jesus to man (1 Peter 2:9). The priesthood of Christ is exercised on high, is founded on His work and person, and is unchangeable. Its object is to sustain believers in their walk, service, and worship, to afford succor in temptation, and sympathy in suffering. Priesthood is to sustain; Advocacy is to restore. Christ is exercising His functions as a priest according to the pattern of Aaron, but according to the everlasting order of Melchisedek (Hebrews 7:1-28).  
vPROPITIATION.

Atonement is the expression of the united aspect of the cross towards God and towards man. Thus in the yearly return of that solemn and deeply impressive atonement-day (Leviticus 16:1-34), two goats were presented before the Lord, the one was Jehovah's lot, while the other was for the people. One was killed and its blood carried within the veil and sprinkled once upon the mercy-seat, and seven times before it. The other was presented alive before the Lord, and the sins of the people confessed over it by the high priest. Now those two parts of Christ's work - glorifying God by the shed and sprinkled blood, and bearing away the sins of the people - when regarded as a whole, constitute atonement. If considered separately, however, propitiation would answer to that blessed work done within the veil and before the eye of God; while substitution would refer to the transference of sins to the head of the scape-goat and its dismissal to a land not inhabited. Propitiation is for God, and for Him alone, although it vitally concerns us. It is the blessed answer of Jesus meeting, in death and before God, the holy and righteous claims of Jehovah's throne. God has been infinitely glorified, and His moral government gloriously vindicated in the blood-shedding of Jesus. Christ is now God's propitiatory or mercy-seat (Romans 3:25; 1 John 2:2). In Hebrews 2:17 read "propitiation," not "reconciliation." vPURCHASE. The church has been purchased by the blood of God's Son (Acts 20:28); even false teachers spreading their damnable heresies have been bought by the Lord (2 Peter 2:1) and so their judgment will be all the more swift and sure. Christ has tasted death for everything (see Greek of Hebrews 2:9). Christ has bought the world. God loved it (John 3:16), and Christ bought it (Matthew 13:44). Thus the world has been loved and bought. Redemption is a very different thing from "purchase;" the former refers to a change of state or condition, while the latter merely intimates a change of masters. You may purchase a slave, but that is not deliverance from the state of slavery. "Until the redemption (future) of the purchased (past) possession" (Ephesians 1:14). The creation is purchased, but its redemption is yet future; that will be effected when it passes from bondage to liberty, from groans to praises, and from pain to rest (Romans 8:19-22). vRECONCILIATION.

Reconciliation is the effect of the work of the cross, applied to persons and things in bringing them back to God. Believers are already reconciled (2 Corinthians 5:18), and all things in heaven and on earth will be reconciled. This reconciliation of persons and things is presented as the fruit of atonement in Leviticus 16:1-34 Scripture gives no countenance to the thought common to many, either that God has to be reconciled or is reconciled. God did not depart from man, hence needed not to be reconciled. To say that the death of Jesus turned the heart of God to man, is to deny the truth of that magnificent declaration contained in John 3:16, "God so loved the world that He gave His only begotten Son." He "loved," therefore He "gave;" not "gave " in order to love. The reconciliation of man to God is the blessed character of God's present ministry towards the world (2 Corinthians 5:18-20). It is important to distinguish

between the reconciliation of persons and things; the former is a present blessing, the latter is millennial blessing. "All things" will be brought back to God, but not "all persons" (Colossians

1:20-21). Universal subjection to Christ of all in heaven, earth, and hell (Php 2:10) is certainly more wide in its range and extent than all things in heaven and earth reconciled. The Colossian passage teaches the future reconciliation of things contained in heaven and earth; while the Philippian Scripture shows the future subjection of heaven, earth, and hell's inhabitants to Christ. vREDEMPTION. By purchase you change masters. We belonged to Satan - were his slaves, and doing his will (Ephesians 2:2-3), now by purchase we belong to God, are His willing slaves, and gladly do His will (Romans 6:22). Redemption gives freedom, an entire change of state. The believer is no longer "in the flesh" (Romans 7:5), although the flesh may be in him (Romans 7:23) - a totally different thing, The change of position and state - from Adam to Christ, from the flesh to the Spirit - is true in God's sight, and is so presented, as doctrine and truth for the saint to make practically his own, and in this sense he is already redeemed. The soul is redeemed, but not the body, for that we wait (Romans 8:23). Redemption in its fullest extent for Israel, creation, and the Church, is yet future. The right to redeem is founded on the blood of the Lamb, and the power to effect it on the glorious person of the Redeemer. vREGENERATION. This word occurs but twice in the New Testament. In Matthew 19:28 it is applied to the new state of things, commonly termed the millennium. In Titus 3:5 it is used to describe the believer's new place on earth, as patterned in baptism. It is almost universally regarded as equivalent to the new birth, but it is not so in Scripture. Regeneration is an objective state or condition, while the new birth is the expression of an inward and subjective state. "The washing of regeneration" can be discerned by the eye of man, as it is an outward change, "the renewing of the Holy Ghost" can alone be seen by God, as it is an internal condition. vREPENTANCE.

Repent and be converted. Acts 3:19.

Repent and believe the Gospel. Mark 1:15.

Repent and be baptized. Acts 2:38.

Repent and turn to God. Acts 26:20.

Repentance and remission of sins. Luke 24:47.

Repentance and faith. Acts 20:21.

Repentance is not godly sorrow. 2 Corinthians 7:10.

These Scriptures show the importance which "repentance" occupied in the preaching of the apostles. Alas! that it should be to such an extent overlooked in modern preaching and in evangelistic work generally. Where repentance is not pressed upon the hearers, solid results cannot be expected.

If repentance is not conversion, nor baptism, nor faith, nor godly sorrow, as these and other Scriptures clearly show, what is it? Spite of its etymological signification, change of mind, it carries with it a deeper thought in the Scriptures of truth. It refers to the moral judgment of self, my state and ways, and that too in presence of the goodness of God. It is the thorough wakening up of the conscience to the reality of what sin is, and that in presence of infinite love and grace. Repentance is a deep soul-searching process, most needful to insist upon in these days, where the conscience is but feebly addressed.

Repentance in the Old Testament, when spoken of God, signifies a change of action or dealing; but in the New Testament there are but two instances in which repentance is directly spoken of in regard to God, and in both cases the unchangeableness of His action is declared (Romans 11:29; Hebrews 7:21). What a stay to the heart! Repentance is a Divine gift (Acts 11:8); is preceded by godly sorrow (2 Corinthians 7:10.) in view of the goodness of God (Romans 2:4); is unto life, and without recall vSANCTIFICATION. The root idea in this word, wherever it occurs in the Scriptures, means setting apart towards an object, and its measure is Christ on high (John 17:19). We have absolute sanctification taught in 1 Corinthians 1:30; 1 Corinthians 6:11; Hebrews 10:14. We have positional sanctification unfolded in Hebrews 13:12; and progressive sanctification in John 17:17; 1 Thessalonians 5:23. Sanctifying and cleansing are both ascribed to the "Word" (Ephesians 5:26); the former setting an object before the soul, the latter completely removing all blemish and defilement.

We are sanctified, and are being sanctified. It is as we realize the former and live in its power, that the latter is produced. Both truths should be held with an even hand, both weighed and held in the seven-fold light of the sanctuary. vSEALING.

Sealing is the marking of one for God. It implies that those thus marked or sealed are appropriated and preserved for God (Revelation 7:1-8). Believers are sealed with the Holy Spirit, He being the seal. The consequence of thus possessing the Holy Ghost is to impart the blessed consciousness of relationship, for it is by the Spirit we cry "Abba, Father." The Holy Ghost dwelling in us is also the power for walk (Romans 8:14-15), and for worship (John 4:23), and for enjoyment (John 7:38-39). By this also we know that we are in Him - blessed position! - and also that He is in us - solemn responsibility! Sealed with the Spirit and born of the Spirit are distinct actions. "After that ye believed ye were sealed" (Ephesians 1:13). The interval between believing and sealing may be very brief or prolonged, but the point is that the one follows the other. Quickening and the new birth go together, while salvation and sealing are equally coupled. The indwelling Holy Ghost is the seal of salvation, and also the earnest of glory to come (Ephesians 1:13-14). vSIN: SINS.

Sin and sins are often confounded, but their distinctness and the application of Christ's work thereto are essentially important in the understanding of Christianity, and for the profound peace of our souls. Paul in his great foundation epistle, the Romans, separately treats those subjects. The first three chapters discuss the question of what man has done - sins, and presents God's answer in the blood of Jesus (Romans 3:25); but from Romans 5:12 till Romans 7:1-25. the subject is a much deeper one than of actions merely, it is of man's state or condition. What I have done, refers to sins; what I am, is sin. Remission of sins is by blood (Ephesians 1:7); deliverance from sin is by death (Romans 6:1-23). Christ died for my sins, but I die in Him unto sin. Sins are forgiven, but sin is condemned. We do not want forgiveness for the state we are in by nature; we need deliverance from it. The sin of the world, that is all defilement and impurity, will most certainly be removed, the ground on which it will be righteously accomplished having been already laid in the cross of the Lord Jesus Christ (Hebrews 9:26). "Behold the Lamb of God which taketh away the sin of the world" (John 1:29); the sin of the world and the sins of believers are never confounded in Scripture (1 John 2:2). Many do confound them, but the difficulty is at once removed, and the perfect application of sin to the world and sins to believers established by deleting the italicized words in the text of 1 John 2:2. vSONSHIP.

Christians are termed "sons" and "children," the former expressing their dignity, being a public title; the latter their filial relationship. Angels, because of their place and greatness in the scale of creation, are termed "sons of God" (Job 38:7). Jesus is called "the Son of God" because of His pre-eminent and personal place and glory, but not once is He termed "child of God." In Acts 4:27, "child Jesus" should be "servant Jesus." The apostle John in his epistles and gospel does not once style us "sons," but always "children," as the family and not the dignity of its members is his main theme. In John 1:12 and 1 John 3:2 "sons of God" reads. "children of God." Paul frequently treats both of relationship and dignity; hence the abundant use of the terms "children " and "sons" in his writings. vSPIRITUAL. This word denotes a healthy, vigorous, Christian condition as opposed to an unhealthy one as "carnal," or the state of the unbeliever as "natural" The true, normal condition of the Christian, as indwelt and energized by the Holy Ghost, is set forth by this word "spiritual" (1 Corinthians 2:1-16; 1 Corinthians 3:1-23) vSUBSTITUTION.

Scripture nowhere speaks of Christ bearing the sins of the world. Dying for sins and bearing sins are believers' truths (1 Corinthians 15:3; 1 Peter 2:24). Universal bearing of sins by Christ necessarily involves the monstrous thought of universal salvation by Christ. Substitution is the actual bearing of the sins of all who believe, and is taught in such passages as Isaiah 53:6; 1 Peter 2:24, etc. The sins, iniquities, and transgressions of the people (Israel) confessed over the head of the scapegoat, and the animal thus burdened sent away to return no more, finely illustrates the truth of substitution (Leviticus 16:21-22); this substitutionary work will be made good for Israel on the return of Christ from the most holy place where He is now for us; then will Israel take up the language of their favorite prophet, Isaiah, and say, "The Lord hath laid on Him the iniquity of us all." We, as believers on the Lord Jesus Christ, can now say our sins were borne by Him on the tree and are remembered no more, and this on the sure testimony of the Holy Ghost (Hebrews 10:17). vTHE RIGHTEOUSNESS OF GOD. The righteousness of God is a term peculiar to and characteristic of Paul's epistles. It is not imputable, neither is it the law-keeping of Jesus. "The imputed righteousness of Christ" is unscriptural both in thought and language. It is granted that righteousness is imputed (Romans 4:1-25), but that is not said of the righteousness of God. It is righteousness of which God is the source, altogether Divine in its quality and character. It is towards man from God, and on the ground of the work of the Lord Jesus. It is essential to the understanding of this expressive and beautiful term to note that it is altogether apart from the law (Romans 3:21) - irrespective of it, although witnessed to by the law and the prophets. The righteousness of God and a legal righteousness by the perfect law-keeping or obedience of Christ, instead of being synonymous as in modern systems of theology, are expressly contrasted in the Roman and Galatian Epistles. vWASHING.

"One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water" (John 19:34). We are washed once from our sins in His blood, and the efficacy of that one act is permanent and eternal. There is no such thought in Scripture as a return to the blood of Jesus. There were repeated, daily and yearly, returns to the blood of bulls and of goats, but not so to the blood of Jesus; to say so is to lower and degrade that incomparably precious work to the low level of Jewish sacrifice. "By one offering He hath perfected forever them that are sanctified" (Hebrews 10:14). Again, "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7); - not is cleansing. I would say of soap, it "cleanseth;" that is, I declare its virtue, its character - so the blood of Jesus ever before God has this virtue eternally attached to it, it "cleanseth."

We are bathed or washed once in water, and that, too, is an act never repeated. Its efficacy is of as much permanent virtue as the blood washing from sins (Leviticus 8:1-36; John 13:10; John 15:3). The water is the figure of the Word of God. By it and the Spirit we are born again (John 3:1-36); a new nature is given to the believer. Washed from our sins by blood (Revelation 1:5), and cleansed from our old state in nature by the Word and Spirit, are acts accomplished once and forever. But besides this blood and water washing there is a daily cleansing most important to observe. In the court of the tabernacle stood the laver filled with water, in which the priests were to wash their hands and feet (typical of their service and walk), for God must have clean hands held up in His holy presence, and clean feet to tread His sacred courts. This washing of hands and feet by God's priests were as constant as the offering of sacrifice. But observe that the basin of John 13:1-38, as also the laver in the Tabernacle court, were filled with water, symbolizing the Word of God applied to daily walk and service. The priests of old were washed all over once, but repeatedly cleansed their hands and feet in the laver for fitness to serve and worship. This constant reference to the Word of God - its application to our daily life - is a truth much and strongly to be insisted upon in these days of loose and worldly walk.

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
  - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**