

NYPL RESEARCH LIBRARIES



3 3433 08991372 1

\*YIB

Crosby

James Leas Eg  
with the respects of  
The Author.

Cross

\*YIE

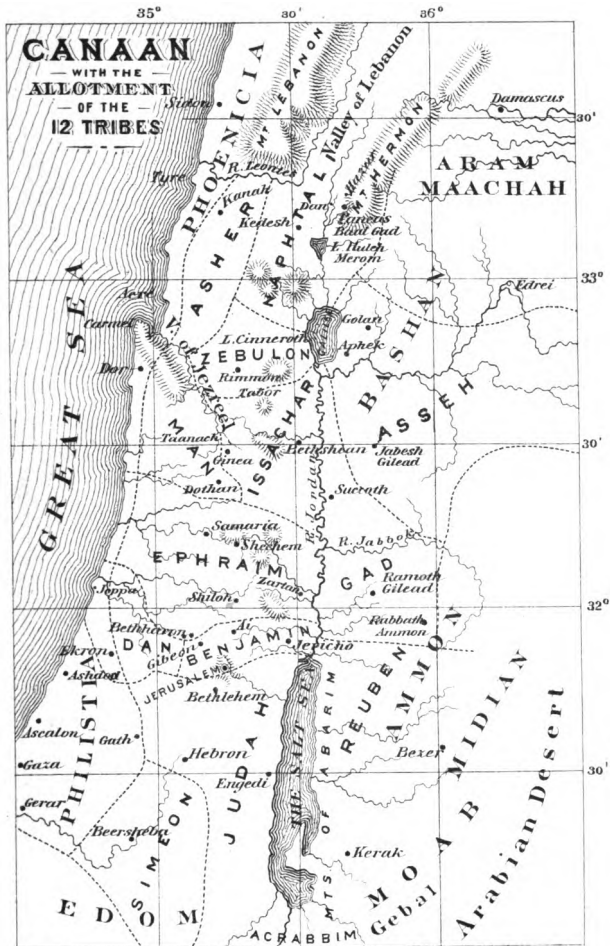
THE NEW YORK  
PUBLIC LIBRARY

ASTOR, LENOX AND  
TILDEN FOUNDATIONS  
R L



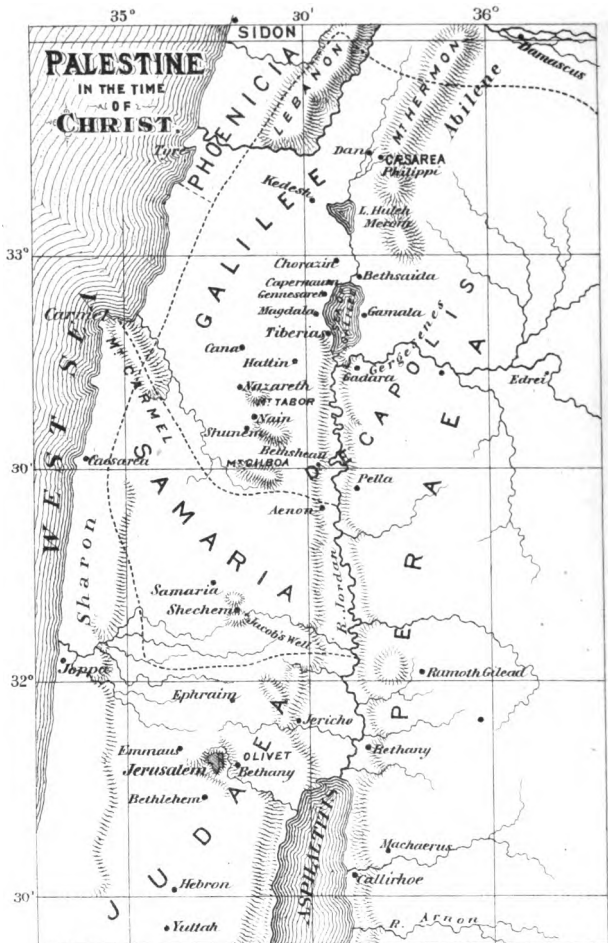
ALR.

U. P. Co. No. 4 Bond St.



A.L.R.

U. P. Co. No. 4 Bond St.



A.L.R.

U. P. Co. No. 4 Bond St.



ALR.

U.P. Co. No. 1 Bond Street





A

# BIBLE MANUAL,

INTENDED TO FURNISH

A GENERAL VIEW OF THE HOLY SCRIPTURES;  
AS INTRODUCTORY TO  
THEIR STUDY.

BY HOWARD CROSBY.

NEW YORK:  
UNIVERSITY PUBLISHING COMPANY,  
4 BOND STREET.

1869.  
C. M. H.

Entered according to Act of Congress, in the year 1869,  
By HOWARD CROSBY,  
In the Clerk's office of the District Court of the United States  
for the Southern District of New York.



LITTLE, RENNIE & Co., Stereotypers,  
430 Broome St., New York.

## PREFACE.

---

THIS little volume is intended to give a general view of the Bible in its structure, history and teaching. It is purposely condensed, in order that the unity of the Holy Scriptures may be the more readily seen. It has the character neither of a commentary nor of a dissertative introduction, and yet necessarily contains the elements of both. I have had in view, in its preparation, earnest Bible-readers and young students of the Scriptures, and have also designed it as a text-book for the teachers of Bible-classes.

For the chronological and genealogical charts (as well as for the rest) I am alone responsi-

ble. They differ in some points from received systems. In the interval between the flood and Abraham's day the Septuagint chronology appears to be more correct than that of the Hebrew text. Perhaps, also, in the antediluvian period it is more reliable. I have given, however, the Hebrew chronology and referred to the other in the margin, because in the later and more important periods the two texts are sufficiently alike; and it is, therefore, simpler to use the Hebrew chronology of the Bible as we have it, and call attention to the two exceptional points. The special liberties I have taken in making the chronology consistent, are in considering the number in 1 Kings vi. 1 to be five hundred and eighty instead of four hundred and eighty (LXX. 440), in adding ten years to Jeroboam 2d's long reign (instead of supposing an unlikely interregnum after his death), and in considering the Apostle Paul's number (in Acts xiii. 21) as including eight years previous

to Saul's reign, when the people were persistently desiring a king. I also read 1 Sam. xiii. 1, "Saul was thirty-one years old when he began to reign, and he reigned thirty-two years over Israel,"—a verse corresponding to 2 Sam. v. 4 in its structure. The LXX. has left it out, on account of its unmeaning condition in the Hebrew. It is better to suppose that the mark for 30 has twice dropped out, from which emendation the chronology is made complete.

May the God of the Word make this little book instrumental in promoting the knowledge of his gracious Revelation!

H. C.

NEW YORK, 1869.

## INTRODUCTORY CHAPTER.

---

1. THE word "Bible" is Greek, and means "book," because books anciently were made of the *biblus*, or papyrus, a reed which grew in Egypt.

2. The word is used in English for the Holy Scriptures only, because they form the best and greatest of books.

3. The word "Scriptures" is Latin, and means "writings," and is used only of the Bible for a like reason.

4. We prefix "Holy" both to "Bible" and to "Scriptures," because of the book's divine origin.

5. God, having created men, would not leave them without a knowledge of Him and of His will. He therefore communicated with them in three ways:

1. By personal address—in visions, dreams, signs, and voices.

2. By established symbols.

3. By written revelation.

6. The world, as man's habitation, is nearly six thousand years old.\* God communicated with man in the first manner (viz., by personal address), for the first twenty-five hundred years; in the second manner (viz., by symbols), for fifteen hundred years; and in the third (viz., by written revelation), for the last two thousand years. Note, however, that during the second period, although symbols were the principal means of divine instruction, written revelation also existed. Note, also, that during the last period of written revelation, symbols have also existed, though subordinate to the written revelation. Note, still again, that in the first period what God communicated to single men would be handed down by tradition from one generation to another.†

7. The Bible is this written revelation existing during the last two periods—that is, for thirty-five hundred years—although in its completed form it has existed only eighteen hundred years.

8. Besides the compilations from the public records of the history of the nation of Israel, in-

---

\* According to some views of chronology it is much older.

† In Jude, xiv., we have an indication of even an antediluvian written revelation. The sacrificial symbol also existed.



dited by various unknown hands and comprising that national history from the conquest of Canaan to the Babylonish Captivity, we have in the Bible the writings of over thirty different authors, living at different periods from B. C. 2000 to A. D. 100.

**9.** All these authors were Jews (unless Luke may be an exception), and wrote their books chiefly in Palestine or its neighborhood.

**10.** Hence, as these authors were Orientals, writing in an Oriental country, they must be read with proper regard to Oriental usages in life and speech.

**11.** While each compiler or author exhibits his own peculiar style of thought and expression, at the same time he writes under the inspiration of God, so that his work is the Word of God.

**12.** Inspiration is the upholding and suggesting with which God, by supernatural and invisible means, preserves a sacred writer from error and guides him in the truth.

**13.** The testimony to this inspiration is external, in the history of the Church of Christ, and internal, in the assertions and character of the sacred writings themselves.

**14.** The external testimony is found in the consentient judgment of God's Church on earth from the time of Moses to this day, which has estab-

lished what is termed the Canon, or list of Divinely-inspired books, which form the Bible.

15. This Canon is as follows :

Genesis.	Song of Solomon.
Exodus.	Isaiah.
Leviticus.	Jeremiah.
Numbers.	Lamentations.
Deuteronomy.	Ezekiel.
Joshua.	Daniel.
Judges.	Hosea.
Ruth.	Joel.
1 and 2 Samuel.	Amos.
1 and 2 Kings.	Obadiah.
1 and 2 Chronicles.	Jonah.
Ezra.	Micah.
Nehemiah.	Nahum.
Esther.	Habakkuk.
Job.	Zephaniah.
Psalms.	Haggai.
Proverbs.	Zechariah.
Ecclesiastes.	Malachi.
<hr/>	
Matthew.	Romans.
Mark.	1 and 2 Corinthians.
Luke.	Galatians.
John.	Ephesians.
Acts.	Philippians.

Colossians.	James.
1 and 2 Thessalonians.	1 and 2 Peter.
1 and 2 Timothy.	1, 2, and 3 John.
Titus.	Jude.
Philemon.	Revelation.
Hebrews.	

**16.** The former group, comprising 39 books, is called the Old Testament (or Old Covenant), and the latter group, comprising 27 books, is called the New Testament (or New Covenant).

**17.** The Old Testament (or Covenant) is so called because it contains God's revelation as made to the Jews under a *national covenant*. The New Testament (or Covenant) is so called, because it contains God's revelation as made to the whole world, when the Jewish national covenant was abrogated. If the former revelation is called the Old Covenant, the latter may by contrast be called the New Covenant. The full expression for the two parts of the Bible would be, "The Book appertaining to the 'Old Covenant,'" and "The Book appertaining to the New Covenant."

**18.** The internal testimony is found in the express declarations of the sacred writers, in their implied statements, and in the depth, power, harmony, and entire character of the truth re-

vealed. As the sun in the heavens is its own witness, so is the Book of God its own witness.

**19.** The Apocrypha (or “concealed [i. e. unpublished] writings”) is a collection of ten or more books, written between the close of the Old Testament writings and the beginning of the New, and which do not profess to be inspired, nor were ever counted by the Jewish Church as such, but which, nevertheless, are sometimes bound up with the Bible.

**20.** The Bible, as the Word of God, stands by itself in the world. It is not to be compared with the Koran or the Vedas, for these Mohammedan and Pagan books condemn themselves to every intelligent reader, and show their human origin in their falsity and feebleness. It is not to be compared with the Book of Nature, as many are inclined to compare it, for Nature’s book (as God’s external works are styled) was composed for innocent man to read, but the Bible was composed for fallen man. Only the Bible reveals the wonders of God’s salvation. The Bible, therefore, is the Light of man’s pathway. So unique and priceless a light should be cherished and used by every sinful man, with assiduity and care.

The following chapters are devoted to an analysis of this wonderful Bible, the Book of God.

## PART I.

# THE OLD TESTAMENT.

---

### CHAPTER I.

1. THE Old Testament consists of 39 books, written by at least 24 different persons, according to the following order of time :

- |                            |  |
|----------------------------|--|
| 1. Job.                    | 14. Proverbs.                              |
| 2. Genesis.                | 15. Ecclesiastes.                          |
| 3. Exodus.                 | 16. Jonah.                                 |
| 4. Leviticus.              | 17. Amos.                                  |
| 5. Numbers.                | 18. Hosea.                                 |
| 6. Deuteronomy.            | 19. Isaiah.                                |
| 7. Joshua.                 | 20. Joel.                                  |
| 8. Judges.                 | 21. Micah.                                 |
| 9. Ruth.                   | 22. Nahum.                                 |
| 10, 11. 1 and 2 Samuel.    | 23. Zephaniah.                             |
| 12. Psalms (David's part). | 24, 25. Jeremiah (including Lamentations). |
| 13. Song of Solomon.       |  |

26. Habakkuk.	1 <i>and</i> 2 <i>Kings</i> and
27. Daniel.	1 <i>and</i> 2 <i>Chronicles</i>
28. Obadiah.	were written as re-
29. Ezekiel.	ords of the various
30. Haggai.	reigns from David to
31. Zechariah.	the Captivity, and
32. Ezra.	belong chronologi-
33. Nehemiah.	cally to the whole
34. Esther.	time from the Psalms
35. Malachi.	to Daniel.

Of these, Job was probably written about B. C. 2000, and Malachi about B. C. 400.

2. The books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were written by Moses about B. C. 1550, and are called the Pentateuch (which is the Greek for "Five Works"). These books were known to the Jews under the general name of "The Law."

3. The Psalms are a collection of sacred lyrics, written chiefly by David, but also containing the compositions of Moses, Asaph, and others, of different periods.

4. The Song of Solomon, Proverbs, and Ecclesiastes are chiefly the works of King Solomon.

5. The last sixteen books in the chronological series (excepting Ezra, Nehemiah, and Esther) are the prophetic books, and are divided (from

the size of the books) into the four major or greater prophets, and the twelve minor or lesser prophets. The four major prophets are Isaiah, Jeremiah, Daniel, and Ezekiel.

6. The language of all these books of the Old Testament is Hebrew. The Hebrew of the later books, however, from Daniel inclusive, is very different from the Hebrew of the earlier books, and is usually called Chaldaic Hebrew, or simply Chaldaic. It is the Hebrew influenced and modified by the Babylonish, during the Captivity.

7. The Hebrew is now a dead language. The living languages of the same stock are the Arabic and Syriac.

8. The scope or design of the Old Testament is to communicate God's will and to show the history of God's revelation to man, especially through his chosen people of Israel.

9. As the coming of the Messiah was the crowning act of God's revelation to man, the Old Testament is full of prophetic reference to that pivotal event.

10. While this is the main scope of the Old Testament, the books necessarily present us with much valuable information in general history and ethnology, and exhibit the highest examples of literature in prose and poetry.

**11.** The geography of the Old Testament (except in mere allusions) is confined to the regions east, northeast, and southeast of the Mediterranean Sea, including Armenia, Assyria, Media, Persia, Syria, Arabia, and Egypt, with Palestine as the important centre of interest.



## CHAPTER II.

1. THE Book of GENESIS,\* divided into 50 chapters, gives us a succinct history of mankind from the Creation to the moulding of God's organized Church in Egypt—a period of above 2400 years.

2. This period is divided by the Deluge into its Antediluvian portion of 1656 years, and its Postdiluvian portion of 797 years.

3. In the Antediluvian portion we have an account of the creation and the preparation of the earth, of the creation of man, of man's rebellion against his Maker, of God's promise and grace toward man, of the growing wickedness of the race, and of the preservation of piety in a single family.

4. The nature, origin, and results of sin are set forth in this brief but important section of the Scriptures.

5. The Deluge was such a visitation of water from cloud and ocean that the earth was entirely swept of its inhabitants, with the exception of Noah, his wife, his three sons and their wives.

\* Genesis is Greek for "beginning," or "origin."

**6.** This Deluge was sent by God on account of the wickedness of man, and was predicted by God through Noah a hundred and twenty years before its occurrence, yet with no effect upon the prevailing vice.

**7.** In the Postdiluvian portion of Genesis we have an account of the renewal of God's grace to man, the re peopling of the earth, the attempt of man to centralize at Babel and God's providential dispersion of the race, the selection of one family from Noah's descendants to be the special bearers of the truth, and the particular history of that family for three generations.

**8.** In this section of the Scriptures we see the establishment of a Church upon earth—that is, a company of souls who, in an organized manner, with special revelation and in the use of a divine token, preserve the truth of God's grace amid the prevailing sin of the world.

**9.** This Church is in an inchoate and undeveloped form, comprising at first Abraham and his family; then contracting itself to Isaac and his family; and then again contracting itself to Jacob and his family,—the other children of Abraham and Isaac being cast off, not from grace, but from this external service.

**10.** God called Abraham out of the Chaldean country about the year B. C. 2023. The rite of

circumcision was established in his family about B. C. 2018, after which Isaac was born.

11. God gave the land of Canaan to Abraham by promise, which was fulfilled 470 years thereafter; and Abraham bought a piece of ground in the land, near Hebron, where both he and his wife, Isaac and his wife, and Jacob and his wife were buried, which possession served as an earnest of the future occupation promised by God.

12. Abraham's descendants, outside of the line of Isaac and Jacob, peopled Arabia as Midianites, Ishmaelites, Amalekites, etc., and his nephew Lot's descendants were the Moabites and Ammonites, near the Dead Sea.

13. Jacob's son Joseph, being sold to some Ishmaelites and Midianites by his angry brethren, is carried by them to Egypt and becomes the slave of a high official in that highly-civilized country; which circumstance, after many providential incidents, leads to the transfer of the Israelitish family (Israel being a new name conferred by God upon Jacob) to Egypt. The family consider it, however, as a temporary transfer, and ever look forward to a return to the Land of Promise.

14. The book of Genesis ends with the death of Joseph in Egypt, about B. C. 1735, and two

hundred and eighty-eight years after the call of Abraham.

**15.** The book of Genesis, of which we have given a sketch, contains our entire stock of knowledge concerning the pre-Mosaic world—that portion of the world's history, 2400 years in duration, in which there was no formal Church organization upon earth, although there were divine rites and divine revelation. The rites were performed or conducted by the father of a family, and the revelation was sporadic and preserved by oral tradition.

**16.** The book of Job belongs (in its history, if not in its authorship) to this early period. Its internal evidence clearly proves it pre-Mosaic.

**17.** The book of Job is a mine of antiquarian wealth, exhibiting the manners of a very early epoch, and at the same time is chiefly valuable for the light it throws upon the meaning of God's dark dispensations with man.

**18.** The patriarch Job, a godly man, is represented as smitten with a series of severe afflictions, under which he groans; and when his friends assure him that God is punishing him for extraordinary wickedness, he becomes indignant, and in resenting the charge is led to magnify himself. His pride of heart is thus brought out, of which God at length convicts him. On his

humble confession his afflictions are removed. God's chastisement is thus shown to be a means of purifying his own children.

**19.** The largest portion of the book of Job is the dialogue between Job and his friends, which shows their false judgment and his false manner of refuting it.

**20.** The book of Job was probably written by Terah or Abraham, or some author who lived prior to the Mosaic period, and perhaps prior to the Abrahamic covenant, as no reference to the great revelations of that period, or to that covenant, is found in the book.

**21.** The preface and conclusion of the book, together with the announcements of the speakers, are written in prose, but the dialogue forming the bulk of the book is written in poetry of a lofty style. The actual conversation of Job and his friends is not falsified, but idealized. This is the oldest sustained poem in the world.

## CHAPTER III.

1. The book of **EXODUS**,\* divided into 40 chapters, is somewhat shorter than Genesis, and forms the second book of the Pentateuch. (See chap. i., 2.)

2. The book of **LEVITICUS**,† divided into 27 chapters, is still shorter, and forms the third book of the Pentateuch.

3. The book of **NUMBERS**,‡ divided into 36 chapters, is about as long as Exodus, and forms the fourth book of the Pentateuch.

4. The book of **DEUTERONOMY**,§ divided into 34 chapters, is shorter than all except Leviticus, and forms the fifth book of the Pentateuch.

5. In these last four books of the Pentateuch Moses gives the history of the complete organization of the Church on earth, the Church being

\* *Exodus* is Greek for "outgoing," or "departure."

† *Leviticus* is Latin for "Levitical." It is so called as referring to the Levitical service.

‡ *Numbers* is so called because therein two numberings of the people of Israel are recorded.

§ *Deuteronomy* is Greek for "second law." It is so called as containing a repetition of the law with additions.

composed of the Hebrew nation and those who sojourned with them.

6. The deliverance of Israel from Egyptian bondage, the giving of the law and the forty years' abode of the nation in the desert, are the principal facts, around which the other facts cluster.

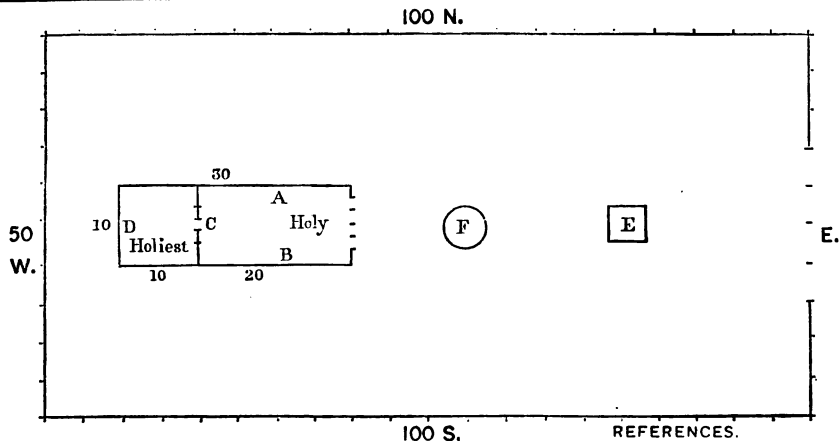
7. In Exodus we have the oppression of the Israelites in Egypt, the birth and training of Moses, his divine call, his wonder-working before Pharaoh in bringing on Egypt the ten plagues (under the influence of the last of which the king permits the Israelites to quit the country), the institution of the passover, the miraculous passage of the Red Sea, the gift of manna, the supply of water in the desert, the defeat of the Amalekites, the abode before Mount Sinai with its marvels, and the giving of the moral and civil law, together with the order for, the working at, and the erection of, the tabernacle and its furniture. The sad misconduct of Israel is also noted at various stages of their course, especially before Sinai in the worship of the golden calf, on which occasion the tribe of Levi was rewarded for its faithfulness by receiving the gift of the tabernacle service.

8. In Leviticus we have chiefly the ceremonial law, including the story of the consecration of

Aaron and his sons to the priesthood and their first sacrifices. We have also in this book the account of the punishment of Nadab and Abihu for a want of precise obedience to the ceremonial law, and the punishment of Shelomith's son for blasphemy.

9. In Numbers we have the number and arrangement of the tribes, the offering of their princes at the dedication of the tabernacle and the altar, the consecration of the Levites, a re-ordering of the passover, the form of the priestly blessing and of lighting the lamps on the golden candlestick, laws concerning the removal of the unclean, the restitution in case of trespass, the trial of jealousy, and the vow of the Nazarite, with Israel's journey from Sinai to the Plains of Moab by Jordan. This comprises a history of thirty-nine years, of only a small part of which details are given, to wit, of the time spent on the journey from Sinai to Kadesh, and the sending out of the spies with the immediate consequences thereof, and the time immediately prior to the entering upon the promised land. Between these two portions of time thirty-eight years elapse, of which we have only the statement in chap. xx. 1, that "the people abode in Kadesh." Some laws are added or repeated in the historical part of this book, especially concerning offerings and vows.





MEASUREMENTS IN  
CUBITS.

1 Cubit - - - 1 ft. 6 in.

GROUND PLAN  
OF THE

**TABERNACLE.**

REFERENCES.

- A, Shewbread Table.
- B, Candlestick.
- C, Incense Altar.
- D, Ark.
- E, Altar of Burnt Offering.
- F, Laver.

**10.** In Deuteronomy we have the account of a rehearsal by Moses of God's wonders to them in their desert life, with exhortations to obedience and repetitions of certain parts of the law, with additional laws for their conduct in their new land. We have also the appointment of Joshua as the leader of Israel, the song of Moses, his blessing upon the tribes, and the record of his death; which last has, of course, been added by a later hand—perhaps by Joshua.

**11.** The time thus treated of by the last four books of the Pentateuch is the time of the Church's formation, and as the Jewish Church was a type-bearing Church, and the predecessor of the Christian Church, wherein the types have been supplanted by the antitypes, it becomes a matter of importance to examine the character of the Jewish ceremonial.

**12.** The Tabernacle was the centre of the Jewish ritual. It was a small board building, covered with curtains and divided into two portions. Its length was 45 feet and its breadth 15 feet. Its inner chamber was 15 feet cube—that is, equal in height, breadth, and length, and lighted from a supernatural glory. The outer chamber was 30 feet long by 15 feet wide, and lighted both by the lamps of the golden candlestick and from the front, where were five pillars supporting a curtain.

Between the two chambers hung a rich curtain or veil on four pillars. These curtains were of fine linen, blue, purple and scarlet, the latter one having cherubim wrought in it. The boards of the tabernacle were of shittim-wood (acacia) overlaid with gold and set upright in sockets of silver, and bound together by bars of the same wood overlaid with gold. The curtains which covered the tabernacle, forming its roof, and hanging over to within a short distance of the ground, were made of linen, goats' hair, rams' skins and badgers' skins, one set over the other, the linen being the most interior and the badgers' skins forming the rough exterior. The linen curtain, thus forming the ceiling, was covered with cherubim.

Around the tabernacle was a court 150 feet long and 75 feet broad, surrounded by pillars and hangings. The tabernacle fronted the East, and the tribes encamped in order around it at a distance of a half-mile or thereabouts, the priests and Levites encamping, however, close to the holy area.

**13.** The *furniture* of the tabernacle was as follows. In the inner chamber was the Ark, made of wood overlaid with gold, covered by a lid of solid gold, on which were two carved cherubim, also of gold and of one piece with the lid. In this

ark were deposited the Tables of the Law, the golden pot of manna, and the rod of Aaron which budded.

In the outer chamber (separated from the inner by the curtain, called the vail,) were the golden altar of incense on the west side, the table for the shew-bread on the north side, and the golden candlestick on the south side, the two former being constructed (like the Ark) of wood overlaid with gold, and the latter of hollow gold. On the altar of incense the high-priest burned incense every morning and evening at the times of extinguishing or lighting the seven lamps of the golden candlestick. On the table were constantly kept twelve loaves of bread, renewed every Sabbath.

Outside and in front of the tabernacle were, first, the laver of brass where the priests washed themselves; and then, still farther from the tabernacle, the great brazen altar whereon the bloody sacrifices were offered.

**14.** The priests only could enter the outer chamber in their service, and the high-priest only could enter the inner chamber, and that but once a year. The people, when worshipping, remained in the court of the tabernacle.

**15.** The priests were the descendants of Aaron, and the high-priests were first taken in regular

descent from Eleazar, Aaron's oldest son (after the death of Nadab and Abihu); then from the line of Ithamar, his youngest son; and then again the succession was transferred back in David's time to the line of Eleazar.

16. The male descendants of Levi generally (other than the priests) were the attendants upon the tabernacle, performing all its secular service.

17. The high-priest wore linen *drawers*, a *tunic* of fine linen brodered, a long blue *robe* hung at its hem with linen pomegranates of various colors and bells of gold, the *ephod* (a double apron meeting on the shoulders and fastened there by onyx-stones) of variegated linen with cherubim wrought upon it, the *girdle* of the ephod (of like make), the *breastplate* of variegated linen (set with four rows of precious stones, three in each row, each stone bearing the name of one of the tribes of Israel), and the *mitre* or turban of fine linen with a plate of gold on its front bearing the inscription "Holiness to the Lord."

On the day of atonement the high-priest wore plain linen garments during the principal services of that day.

18. The other priests wore drawers, tunics, girdles, and bonnets or turbans of linen.

19. The victims for the bloody sacrifice were either bullocks, rams, goats, lambs, kids, turtle-

doves or pigeons, differing according to the occasion and the ability of the offerer.

20. There were five styles of offering on the altar, four bloody and one unbloody.

1. The Olah or *whole burnt-offering*, where the entire victim (except the skin, where the victim was a quadruped, and except the crop, where the victim was a bird) was burned on the altar.

2. The Min'hah or *meat-offering*, consisting of flour with oil, frankincense and salt, cooked or uncooked, of which a handful was burned on the altar and the rest was given to the priests.

3. The Zebah Shelamim or *sacrifice of peace-offering*, where the fat was burned on the altar and the rest was eaten by the offerer, except the right shoulder and the breast, which two parts belonged to the priests.

4. The 'Hattath or *sin-offering*, wherein the fat was burned on the altar, the blood sprinkled before the vail on the incense-altar, and the rest carried outside the camp and burned, if a bullock, but eaten by the priests in the holy place if a lesser animal.\*

5. The Asham or *trespass-offering*, which was a slight modification of the sin-offering, and

---

\* Except the two goats of the special service on the day of atonement.

offered where the sin was one committed ignorantly in holy things, or where a fraud was confessed.

**21.** The sin-offering (in case of extreme poverty) might be a simple min'hah or meat-offering, only without oil and frankincense.

**22.** The min'hah in no other case was offered alone, but always in conjunction with one of the other sacrifices, and the other sacrifices were always accompanied by a min'hah.

**23.** These sacrifices typified the offering of the Lord Jesus Christ in behalf of man,—God providing a substitute for man, and accepting his assumption of the curse in the place of man.

**24.** The Jewish ritual ordained—(1), two daily sacrifices at the tabernacle, one in the morning and the other in the afternoon—each a single lamb; (2), this daily sacrifice doubled on the Sabbath; (3), on the days of new moon, two bullocks, one ram, seven lambs, and one kid; (4), in the Passover-week, the same every day for seven days; (5), on the day of Pentecost, the same as on a day of new moon; (6), at the feast of the blowing of trumpets, one bullock, one ram, seven lambs, and one kid; (7), on the day of atonement the same, besides two bullocks and two goats for a special service; (8), at the feast of tabernacles, during its eight days, 71 bullocks, 15 rams, seven lambs, and eight kids; making in

all, for a year, 1093 lambs, 113 bullocks, 37 rams, and 30 kids.

**25.** Besides these public and prescribed sacrifices, individual Israelites or communities might offer sacrifices, either sin-offerings or peace-offerings, as their need or their gratitude demanded; but these were always to be offered at the tabernacle.

**26.** When the temple took the place of the tabernacle, the details of the place and the service were somewhat modified, but the principal features remained the same. At that time the city of Jerusalem answered to the old Camp of Israel. The tabernacle continued for nearly 600 years, and the Temple of Solomon about 400 years. The second Temple lasted nearly 600 years.

**27.** The stated annual feasts of the Jewish service were three, as follows:

1. *Passover*, or *feast of unleavened bread*, observed from 14th—21st day of the month Nisan or Abib (April). See chap. iv., § 4.

2. *Feast of harvest*, or *feast of first-fruits*, or *feast of weeks*, called in Greek "Pentecost" (or "fiftieth"), observed on the *fiftieth* day, or seven *weeks* after the Passover, when the first-fruits of the wheat-harvest were offered to God.

3. *Feast of ingathering*, or *feast of tabernacles* (i. e. booths), observed from 15th—22d days of Tisri (October), in which the Jews dwelt in



booths, to commemorate their life in the desert. It was a feast of great rejoicing.

28. On the first day of Tisri (October) was a special *blowing of trumpets*—a sort of prelude to the 10th day of Tisri, which latter was the sole fast-day of the Jews—the *day of atonement*, which had its peculiar sacrifices.

29. The ceremonial service, thus briefly described, was established at Mount Sinai, and typified that system of grace by which alone the law could be borne by man. It represented man turning away from his own obedience as his dependence, and putting his trust in God's saving grace through an atonement. It was the Gospel in signs.

30. The Church of God thus established in form and organization on the earth, had from the beginning a written Bible. The first three books of the Pentateuch (and probably the book of Job) they carried with them from Sinai.

## CHAPTER IV.

1. THE book of *Joshua* gives an account of the conquest of Canaan by the Israelites, under Joshua, the successor of Moses.

2. This career of conquest began in the miraculous crossing of the Jordan, after which Israel began to eat the grain of the land and the manna ceased to be provided. This was in the year 1549 before Christ. The land was thoroughly conquered in seven years, although the old inhabitants were allowed, by the supineness of Israel, to hold certain fastnesses in the country.

3. After crossing Jordan the Israelites were circumcised—those who had been born in the desert during the forty years never having received that sign of the covenant. They also kept the Passover, which was ordered by them to be kept, not in the desert, but when they should reach the promised land. By these two rites they consecrated themselves to Jehovah on entering their new country.

4. The Passover was a special feast to commemorate the *passing over* of the destroying angel—sparing the families of Israel when he destroyed the first-born in every Egyptian house.

Its principal features were these: a lamb roasted whole, eaten at night with unleavened bread and bitter herbs, by men dressed as for a journey; followed by a week of extra sacrifices and of eating unleavened bread.

5. The Israelites first conquered Jericho (by miraculous intervention) and utterly destroyed it. They then penetrated into the interior of the country, and consecrated themselves anew and their land to God in the valley between Mounts Ebal and Gerizim, the very centre of the land of Canaan. From this point they first subdued the southern kings of Canaan (for the land was divided into many petty kingdoms), and then overcame the confederacy of the northern kings.

6. Joshua then divided the land among the tribes—Judah, Simeon, Dan, and Benjamin in the south; Ephraim and half Manasseh in the middle; Issachar, Zebulon, Naphtali, and Asher in the north; while Reuben, Gad, and the other half Manasseh took the country east of Jordan, which Israel had conquered from the Amorites (a Canaanitish people) before they had crossed over Jordan.

7. The tabernacle was set up at Shiloh, in the centre of the country, where it continued for four centuries.

8. Six cities of refuge were appointed—three on each side of Jordan—to which unintentional murderers might fly and obtain a rescue from the legal avenger of blood.

9. The Levites had no distinct district assigned them, but forty-eight cities, with their vicinage, in different parts of the country, were given them as their inheritance.

10. The book of Joshua gives the account of the above, together with the details of Achan's sin, the defeat of Israel at Ai, and the craft of the Gibeonites, and closes with the earnest appeals of Joshua to Israel for their steadfastness, and the record of the deaths of Joshua and of Eleazar, Aaron's son.

11. The book of *Judges* takes up the narrative at this point and carries it through three centuries, during which there ruled in Israel, with a sway more defined by a special divine influence in each case than by any formal constitution, a succession of governors (mostly warriors), called "shophetim," or "judges." These judges ruled sometimes over only a portion of the country, and probably on one or two occasions two were contemporaneous.

12. About one-quarter of this period of the Judges was marked by the oppression of Israel by the surrounding nations, and the Judges were

generally called out to their position and office by these oppressions, they thus becoming the deliverers of Israel and types of the great deliverer, Messiah.

**13.** The nations that oppressed Israel in this period were the *Mesopotamians* (people of Aram, between the two rivers Tigris and Euphrates), the *Moabites*, the *Canaanites* (recovered in a measure from their original defeat), the *Midianites*, the *Ammonites*, and the *Philistines*.

**14.** The Judges who ruled in this period were:

Othniel, of Judah.....	40 years.
Ehud, of Benjamin.....	80 years.
Shamgar .....	
Deborah, of Ephraim.....	40 years.
Gideon, of Manasseh.....	40 years.
Tola, of Issachar.....	23 years.
Jair, of Manasseh.....	22 years.
Jephthah, of Manasseh.....	6 years.
Ibzan, of Judah.....	7 years.
Elon, of Zebulun.....	10 years.
Abdon, of Ephraim.....	8 years.
Samson, of Dan.....	20 years.

The first three numbers are uncertain. They may refer to the length of the judgeship, or only to the length of the good results of the judgeship in each case.

**15.** We thus see that the Judges (not counting Eli and Samuel) ruled 296 years, while the oppression of the enemies lasted altogether only 92 years. The two numbers may overlap each other a little.

**16.** During this period of the Judges we see great departures from the strictness of the divine law, and the introduction of idolatry, both from a corruption of the legitimate worship and the imitation of the idolatry of the surrounding nations.

**17.** We see, also, in the midst of ignorance and corruption, some noble characters, marked for integrity and piety, such as Deborah, Gideon, and Jephthah.

**18.** The last five chapters of "Judges" form an appendix, containing two accounts, one illustrating the beginning of the idolatrous movement, and the other showing the way in which the tribe of Benjamin was reduced. Chronologically, these chapters would belong to the early part of the book.

**19.** The book of *Ruth* may be considered an appendix to the book of Judges, and treats of certain events which occurred, probably, in the time of Gideon or of Jephthah.

**20.** It contains the narrative of the introduction of Ruth, a Moabitess, into Israel, by her

marriage with an Israelite in her own land of Moab, and her marriage (after a widowhood and a removal to Bethlehem with her mother-in-law) to Boaz, by which marriage she became great-grandmother to David, and ancestress of the Messiah.

**21.** It contains a pleasing picture of true piety amid the decline of religious faith, and furnishes a marked contrast to the sad records in the book of Judges, especially to those in the appendix of that book. The style of the narrative is simple and graphic.

**22.** It especially exhibits the action of the Jewish law of the Goel or Redeemer, in which the great Redeemer was typified.

**23.** The books of Joshua, Judges, and Ruth form the second group of Old Testament books, the Pentateuch forming the first. The Pentateuch gives the history of the race until God had separated a people to himself and prepared them for his special service, while the succeeding three books give the history of this peculiar people until they rejected the theocracy, and desired to have a human king like other nations.

**24.** The book of Joshua contains 24\* chapters,

---

\*The divisions of chapters and verses in the Bible were made by ancient commentators, for convenience' sake.

the book of Judges 21 chapters, and the book of Ruth 4 chapters.

**25.** This second group of books contains in matter about one-quarter of the amount of the Pentateuch: and while the latter treats of the events of more than twenty-five centuries, the former is confined to less than four.



## CHAPTER V.

## RECORDS OF THE KINGDOM.

1. The *two books of Samuel*, the *two books of Kings*, and the *two books of Chronicles*, form a complete history of the children of Israel while under the rule of kings.

2. The people were originally ruled by local elders and a central priesthood, God himself giving direct orders to his people through the high-priest. The people became dissatisfied with this democratic theocracy, and longed to have a king and showy court, as the surrounding nations had. With this low ambition God was displeased; but on their persistency he granted their desire, reserving the nomination of the monarch to himself.

3. The *First Book of Samuel* (containing 31 chapters) relates the circumstances of this change in the government. It begins by showing the degeneracy of the priesthood and the violations of the Mosaic law, which had become habitual at the very tabernacle in Shiloh. At this epoch Samuel is born, and dedicated to God from the womb by pious parents. Taken to Shiloh at an

early age, he is brought up by Eli, the high-priest, and at length called of God to be a prophet. When Eli died, Samuel became the acknowledged Judge of Israel. Eli and Samuel may be reckoned the thirteenth and fourteenth in the list of the Judges. When God resolved to grant the people's request for a king, he caused Samuel to anoint Saul, a man of Benjamin, for that office (B. C. 1083), four hundred and sixty-six years after the occupation of Canaan by the Israelites. The people in convention ratified the choice, and for thirty-two years Saul reigned over Israel; beginning his rule modestly and faithfully, but soon plunging into a career of reckless self-sufficiency and cruelty, until he was slain on the battle-field of Gilboa, in a severe engagement with the Philistines, who had overrun the country. The first book of Samuel closes with this event.

4. The piety of Hannah; the downfall of the house of Eli; the repeated incursions of the Philistines (a small but strong nation of Egyptian connections in the southwest portion of Canaan); the loss and recovery of the Sacred Ark; the anointing of Saul, his victories, his headstrong conduct; the private anointing of David by Samuel; the contest with Goliath; the love of David and Jonathan; the cruel pursuits of David by Saul; his destruction of the priests; David's ad-

ventures in his various hiding-places; Saul's consultation of a witch and his death—these are the chief contents of the book.

5. Both this and the other books of this group (2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles) were written by many different authors at different times, a large part of them having been originally, without doubt, extracts from the public records of the kingdom. The two that bear Samuel's name seem to be so called merely because Samuel is the most conspicuous person at the beginning of this era, and under him the kingdom was both established in Saul and re-established in David. The Greek version of the Scriptures (commonly called the Septuagint), made two centuries before Christ, calls the first four of this group the 1st, 2d, 3d, and 4th books of the Kings, which are better designations.

6. The *Second Book of Samuel* (containing 24 chapters) relates the facts of David's prosperous reign of forty years, excepting its closing scenes. He reigned seven and a half years in Hebron as his capital, when, on capturing Jerusalem from the Jebusites, he made it the permanent seat of government and reigned there thirty-three years. His conquests over the Philistines, the Moabites, the Syrians, the Edomites, the Ammonites; his kindness to the house of Saul; his grievous sin in

the matter of Uriah ; his severe domestic troubles ; the rebellion of Absalom ; the rebellion of Sheba ; the wicked numbering of the people and the punishment, are the main contents of the book.

7. The monarchy was withdrawn from the family of Saul (who was of the tribe of Benjamin), by reason of his gross disregard of the law of God, and was transferred to David and his posterity (of the tribe of Judah).

8. David became conspicuous for his piety and his power. He made Israel the dominant power between the Mediterranean and the Euphrates, and systematized the tabernacle-service, moving the ark to Jerusalem, which, since its capture by the Philistines, had been for a century at Kirjath-jearim. By his pious example and energy he revived true religion in the nation, and brought Israel to a degree of prosperity and moral excellence probably superior to any former experience.

9. He was a poet of rare gifts and an inspired prophet. The larger portion of the book of Psalms\* was written by him, many of those sacred songs being composed for the service of the tabernacle. He prophesied much and clearly

---

\* The book of Psalms will be specially noticed among the poetical books.

of the Messiah, and was himself a remarkable type of the Messiah, his very name being used as the name of the coming Christ.

10. David's reign marks a most important epoch in the history of Israel, not only politically and religiously, but socially. Refinement, the arts and sciences, and wealth appear as never before. Phœnician architects build stately palaces in Jerusalem, poetry and music are fostered, and abundant wealth, to defray the pomp of the court and the expenses of refinement, flows in from the conquered nations around. It is sad, however, to see the monarch's ruinous example of polygamy, and easy to trace his own domestic woes to this source.

11. The *First Book of Kings* (containing 22 chapters) contains the history of David's reign, giving the last events of his life, including the usurpation of Adonijah, the accession of Solomon by his father's order, and David's charge to the new king. Then follows the history of Solomon's splendid reign of forty years, including the building of the Temple, the accession of his son Rehoboam, the revolt of the Ten Tribes, and the history of the two separate kingdoms to the reigns of Jehoram, king of Judah, and of Ahaziah, king of Israel (B. C. 894). The whole time included in this book is 117 years.

**12.** Adonijah, as the eldest living son of David, endeavored to seize the kingdom before his father's death, thus anticipating Solomon, whom David had designated as his successor. But the conspiracy was promptly quelled by the proclamation of Solomon at David's order, and Adonijah pardoned on his good behavior. Joab, who was David's commander-in-chief, and Abiathar, the high-priest, had both assisted Adonijah in his usurpation. They seem to have prompted him, after his pardon, to a new and more adroit attempt against Solomon, by asking Solomon, through Bathsheba, for permission to marry Abishag, David's young widow. Solomon saw through their design, and immediately put to death Adonijah and Joab, and expelled Abiathar from the high-priesthood.

**13.** Solomon married many wives, most prominent among whom was the daughter of the king of Egypt. In his later years his polygamy was carried to enormous excess, and through his wives he was led away to idolatry.

**14.** At the beginning of his reign he showed much moderation and zeal for the truth. He asked God for practical wisdom to govern so large a nation, and the prayer was answered, God giving him many signs of His favor.

**15.** He thoroughly arranged the offices of the

kingdom and reduced the whole empire, from Egypt to the Euphrates, to a peaceful system, undisturbed during his life.

**16.** In the fourth year of his reign (B. C. 1008) he began the building of the Temple, which David had desired to build (but God had forbidden him and enjoined it upon his son), and after seven and a half years the structure was complete. Solomon was largely assisted by the Tyrians, both in material and men, in this great work, the cedar and fir-wood being brought from Lebanon.

**17.** The Temple was situated on Mount Moriah, the southeastern hill of Jerusalem, lying east of the hill of Zion, whereon was David's palace. It was fashioned after the pattern of the tabernacle, but was larger. The tabernacle was 40 cubits long and 10 wide, but the Temple was 60 cubits long and 20 wide. The holy of holies (or most holy place) in the Tabernacle was a cube, 10 cubits in each dimension; but in the Temple it was a cube of 20 cubits in each dimension. Before the Temple was a porch, extending 10 cubits outward. The Temple was built of stone, made ready before it was brought to the spot, and was roofed with cedar. The most holy place was lined with cedar, and this was overlaid with gold, as was all the interior of the building.

Two colossal cherubim (of olive-wood, overlaid with gold) were placed in the most holy place, beside the golden cherubim of the ark. Around the Temple, and attached to it, were apartments, five cubits high (one-sixth the height of the Temple), which answered the purpose of the priestly and Levitical tents around the Tabernacle. The doors through the partition into the most holy place were of olive-wood, carved with cherubim, palm-trees, and flowers, and overlaid with gold. Like doors, but of fir-wood, were placed at the door of the outer holy place. In the porch he placed two richly-carved pillars of brass.

**18.** The Tabernacle was called "House" (Mishkan), or "Tent" (Ohel), its full name being, "House of the tent of Communion," or "Tent-house of Communion" (Mishkan ohel moed). The Temple was called Palace (Heikal), a word very rarely used of the Tabernacle.

**19.** This Temple of Solomon was destroyed by Nebuchadnezzar, king of Babylon, after existing 422 years.

**20.** Solomon established important lines of commerce with the southern and eastern countries of Asia, built cities on these lines, received immense pecuniary returns from these sources as well as from the tributary nations, and spread



his fame, both for wealth and wisdom, throughout all the world.

**21.** At the latter part of his reign, the burdens he had laid upon the people made them restless, and so soon as he died the people called upon Rehoboam, his son and successor, for reform, which he foolishly refused. Thereupon all the tribes, except Judah and Benjamin (the two royal tribes that had probably been less burdened than the others), revolted, and made Jeroboam, an Ephraimite, their king.

**22.** This revolt had, by anticipation, received the sanction of God, but was managed by Jeroboam directly against the injunctions that God had laid upon him through Ahijah the prophet.

**23.** From this time the kingdom of Israel (as that of the ten tribes was called) declined rapidly in religion and virtue, until, 254 years after the separation, and when nineteen kings (belonging to nine different families) had reigned, the king of Assyria utterly removed the inhabitants of the land to Media, and supplied their places with people from the east. The date of this removal of the ten tribes of Israel is B. C. 718. From that day they are lost to history.

**24.** The kings of Israel were, without exception, high-handed in crime, and although prophets (prominent among whom were Elijah, Elisha,

Amos, and Hosea) were sent repeatedly to warn them, yet they added the worship of heathen deities to the worship of Jehovah, and debauched the conscience of the nation.

**25.** The kingdom of Judah (as that of Judah and Benjamin was called) maintained the true worship of Jehovah, although some of the monarchs introduced idolatry into Jerusalem, and brought fearful woes upon the nation by their conduct.

**26.** The kingdom of Judah was governed by eighteen monarchs in succession of the house of David, ten of whom were ungodly and depraved rulers; but of the other eight it is said that they did right in the sight of the Lord. These good kings were: Asa, and Jehosaphat his son; Joash, Amaziah, Uzziah, and Jotham, in direct and immediate descent; Hezekiah and Josiah.

**27.** From the separation of the kingdoms to the captivity in Babylon, when the kingdom of Judah was destroyed, there were 386 years,—132 years more than in the career of the kingdom of Israel.

**28.** Of these 386 years, 263 were occupied by the reigns of the eight good monarchs. The average duration of the reigns of the kings of Judah was  $21\frac{1}{2}$  years. The average duration of the reigns of the kings of Israel was  $13\frac{7}{10}$  years.

**29.** The first book of Kings describes at length the prophetic career of Elijah during the reigns of Ahab, Ahaziah and Jehoram, the kings of Israel.

**30.** The *Second Book of Kings* (containing 25 chapters) continues and concludes the history of the two kingdoms. The translation of Elijah and the prophetic career of Elisha are recorded in this book; the temporary usurpation of Athaliah in Jerusalem; the ineffectual invasion of Judah by the king of Assyria, and the final overthrow of both kingdoms.

**31.** The *First and Second Books of Chronicles* (29 and 36 chapters respectively) contain a record of the same period treated by the 2d book of Samuel and the two books of Kings. The beginning of this record is almost an exact transcript of the last chapter of 1st Samuel, describing the death of Saul. The record in Chronicles, however, confines itself to the history of Judah, only mentioning the kingdom of Israel incidentally. To the record is prefixed nine chapters of genealogy.

**32.** This third group of books, which we have noted in this chapter, contains in matter nearly as much as the Pentateuch, and treats of the events of 572 years.

## CHAPTER VI.

1. THE books of *Ezra*, *Nehemiah*, and *Esther* treat of the history of the Jews after the Babylonish captivity, and include a period of a century.

2. *Ezra* contains 10 chapters, *Nehemiah* 13, and *Esther* 10,—this fourth group containing in matter less than one-sixth that of the Pentateuch.

3. The kingdom of Judah was conquered by Nebuchadnezzar, king of Babylon, in the year B. C. 586, one hundred and thirty-two years after the utter destruction of the kingdom of Israel by the Assyrian power. Meantime the Babylonian empire had superseded the Assyrian.

4. The Jews (i. e. inhabitants of Judah and Benjamin) were not wholly deported as were the Israelites (i. e. the members of the other ten tribes), but only their chief inhabitants carried into captivity,—the poorer classes being left to till the ground for their Babylonish lords.

5. Many prophets had warned Judah of its danger and predicted this terrible visitation, but the nation had grown worse, neglecting the commands of Jehovah and serving the false gods of

the surrounding heathen. Prominent among these prophets were Isaiah, Joel, Micah, Zephaniah, and Jeremiah.

6. The taking of Jerusalem by Nebuchadnezzar was accompanied by the destruction of the temple and the removal to Babylon of all its treasures. The reigning monarch, Zedekiah, was blinded, by Nebuchadnezzar's order, and carried captive to Babylon, whither his nephew, Jehoiachin, the preceding monarch, had already been taken, eleven years before.

7. The captivity lasted seventy years, according to the predictions of the prophet Jeremiah and according to the threatenings of God in the Pentateuch (Jer. xxv. 12, and Lev. xxvi. 34, etc.), beginning with the first invasion of Nebuchadnezzar, in B. C. 606, in the fourth year of Jehoiakim, king of Judah, and ending with the return of the Jews under the orders of Cyrus, king of Persia, in B. C. 536. During all this time Judah was actually a captive of Babylon. There were also seventy years from the destruction of the temple by Nebuchadnezzar (587-586 B. C.) to its completed rebuilding under Haggai and Zechariah, the prophets (517 B. C.)

8. These seventy years were to fulfil the number of Sabbatical years (every seventh year was a Sabbatical year) which Judah had neglected to

observe. They had begun to neglect these years in the later part of Solomon's reign, when that king had introduced idolatry into the land. From that time to the return from the captivity there had been seventy neglected Sabbatical years (including the jubilee years at the end of the half-centuries). The exact number of these years in that period (from B. C. 992 to B. C. 536) is seventy-four ; but we may believe that under Hezekiah four were observed. We also include the Sabbatical years during the captivity, which were to be observed for their own sake, and not counted in the years of compensation.

9. During the captivity the prophets Ezekiel and Daniel prophesied,—the former from B. C. 595 to B. C. 574, and the latter from B. C. 603 to B. C. 534.

10. The Jews lost the purity of their language, and also their alphabet, during this period, adopting the Chaldee or Babylonish alphabet, and introducing many Chaldaic forms of words and sentences into their speech.

11. They also were cured of their idolatry, and after their return under the Persian monarchs (who did not worship images) the Jews were never guilty of their old idolatrous practices.

12. The first migration of returning Jews from Babylon took place under the lead of Zerubba-

bel, a Jew of royal descent, but who did not endeavor to restore the monarchy. He was simply governor of the land. There were about 50,000 in this migration. It occurred when Cyrus was king of Persia, in the year B. C. 536. Jeshua was the high-priest at the time.

**13.** This colony set up the altar for burnt-offering, and made immediate preparation to rebuild the temple, laying its foundation in the year B. C. 535.

**14.** During the reign of Cambyses, son of Cyrus, king of Persia, the rebuilding of the temple was stopped, through false representations made to the Persian court by the new mongrel population of Samaria, whom the Jews would not allow to have part in the matter of rebuilding. This interruption lasted eight years; after which, under the Persian king, Darius, the work was resumed, and the temple completed in B. C. 517 or B. C. 516.

**15.** Haggai and Zechariah prophesied at this period.

**16.** In B. C. 459, in the reign of Artaxerxes, the grandson of Darius, nearly eighty years after the first migration of the Jews from Babylon back to their own land, Ezra, the priest, with about 7,000 persons, formed the second Jewish migration from Babylon.

17. Ezra introduced a reformation among the people, who had wrongfully allied themselves by marriages with the heathen.

18. In B. C. 445, fourteen years after Ezra's migration, Nehemiah, another priest, was permitted by King Artaxerxes to leave Susa, the Persian capital, and visit Jerusalem, in order to rebuild its walls,—which work was accomplished in fifty-two days, by the united labor of the people, notwithstanding the efforts of the surrounding tribes and nations to thwart it in their jealousy.

19. Nehemiah also united with Ezra in reforming the Jews,—curing abuses and impressing the law of God upon their hearts.

20. Malachi prophesied about fifty years after this, and with his prophecy ends the inspired record of the Jewish history before the time of Christ.

21. *The Book of Esther* contains an account of an attempt made by Haman the Agagite, to destroy the Jewish people in the Persian empire, foiled by Esther, a Jewess, the queen of the Persian monarch; from which event the commemorative feast of Purim\* had its rise. The Persian monarch was probably Xerxes (Ahasuerus), and the date of the event about B. C. 470.

---

\* So called from the fact that Haman cast *lots*, in order to find a lucky day on which to slay the Jews. "Purim" means "lots."



**22.** The history of the Jews from the time of Malachi (B. C. 400) to the birth of Christ is briefly this. The Persian monarchy was overthrown by the Greeks, under Alexander the Great, in B. C. 330, and by the year B. C. 312 Selencus had established the Greek kingdom of Syria, of which Antioch became the capital. The monarchs of this line became the lords of the Jewish country, and oppressed the Jews to such an extent that a revolt took place in B. C. 168, under the guidance of a priest named Mattathias, great-grandson of Chashmon, against Antiochus IV. (Epiphanes), the king of Syria. The war against Syria lasted nearly thirty years, when Simon, son of Mattathias, became king of Judea in fact, although it was Aristobulus, Simon's grandson, who first assumed the title after the captivity. This kingdom continued under the rule of the family of Mattathias for ninety years after the close of the war with Syria, when Herod, the Idumean, married a daughter of the royal family and made himself king of Judea. The princes of the family of Mattathias were known as the *Asmoneans*, from the name of the great-grandfather of Mattathias, and also as the *Maccabees*, from the Hebrew word makkabah, which means a hammer, and was first applied to Judas, one of the sons of Mattathias. During all this period

the feeble nation was not much more than an appendage, first to the Greco-Syrian and then to the Roman empire,—both its political and its religious life being at a very low ebb. It was the mere shadow of the kingdom of David, existing only to hold the historic thread to the time of the Messiah.

## CHAPTER VII.

1. AFTER the four groups of historic books which we have noted, the Old Testament presents a large mass of poetry, in volume about two-fifths of the whole.

2. Of this poetry, about one-third is didactic and devotional, and two-thirds prophetic.

3. The first poetic group is composed (if we leave out the book of Job, already considered) of the Psalms, Proverbs, Ecclesiastes, and the Canticles (or Song of Solomon).

4. The *Psalms* are 150 short sacred poems, chiefly of a lyric character, the most of which were written by King David, many of them for the temple-service, and often in commemoration of remarkable passages in his own or the nation's history. They are sublime in thought and expression, and have been the food of the Church's devotion in all subsequent ages.

5. The *Proverbs* are a collection of many hundred epigrammatic truths, preceded and succeeded by more lengthy exhortations to righteousness and wisdom. They were the inspired work of Solomon, Agar, Lemuel, Hezekiah, and others. The book contains 31 chapters.

6. *Ecclesiastes*, or the Preacher (Heb. "Kohleleth"), is a book of 12 chapters, poetically descriptive of the vanity of all earthly things, and urging the necessity of a godly life. It was probably written by Solomon, although, perhaps, edited and enlarged by a later writer (as Ezra).

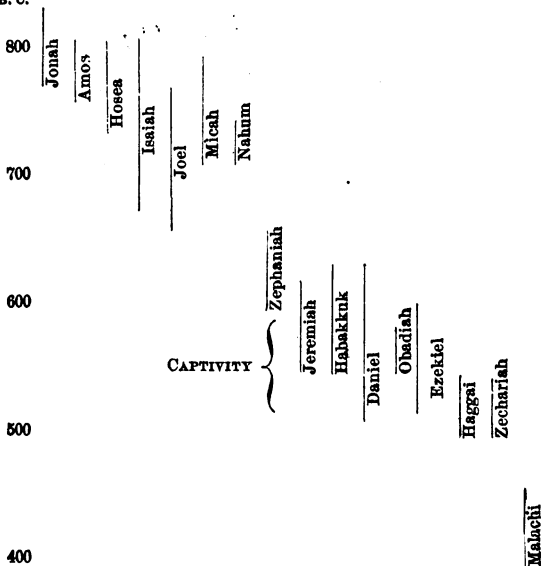
7. The *Song of Solomon* (Canticles) is a highly-wrought lyric (containing eight chapters), and may be called an epithalamium, or bridal-song. It is externally descriptive of the marriage of Solomon with an Arabian woman of rank, but is internally indicative of the union between Christ and his Church. It is arranged (though not so printed in our Bibles) in dialogue form, where the interlocutors are Solomon, his bride, the women of Jerusalem, and the peasant-women of Palestine.

8. The second poetic group of Old Testament books contains the prophetical writings, and are as follows: *Isaiah*, *Jeremiah* (with *Lamentations*), *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. The first four of these prophets are often styled the Major Prophets and the rest the Minor Prophets, from the comparative bulk of their writings. All these books are written in poetry, except Daniel and Jonah (which are historical in warp with

the prophetic part interwoven). There are parts of Isaiah, Jeremiah, and Haggai which are historic prose, and there are brief prosaic portions in Ezekiel and Hosea.

9. The historic order of the prophets is as follows: Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi.

B. C.



The above diagram affords only an approxi-

mate idea of the chronology of the prophets, as we do not at all know the dates of their births and deaths. The relative position of some (as Obadiah) is extremely uncertain.

**10.** The first ten prophesied before the captivity; the next three (if we include Obadiah) during the captivity; and the last three after the captivity,—the whole list extending through more than four centuries.

**11.** From Solomon to Jonah (a period of more than a century) there appears to have been no prophet who committed his prophecies to writing; yet there were prophets during this period, as Shemaiah, Ahijah, Elijah, and Elisha. Indeed, the children of Israel seem to have had a continuous line of prophets from Samuel (B. C. 1148) to Malachi (B. C. 400), a period of more than 700 years. Before that time the word of God seems to have been specially made known through the high-priest by Urim and Thummim—some now unknown use of the breastplate or its contents, as is supposed. When the high-priesthood became so weak and careless, as in Eli's day, the privilege of making known God's will seems to have been transferred (in part, at least) to Samuel and his successors in the prophetic office.

**12.** A school of the prophets was instituted, in which young men, who probably had been desig-

nated by God, were regularly trained to the discharge of the duties of their profession. In this school some may have found a place by craft without a divine call, and have imposed upon the community. In this way we may explain the false prophets to whom the people gave heed.

**13.** The prophets may also be considered as representing the will of their Heavenly King to the people, now that they had wilfully appointed an earthly king. They stood, as it were, to vindicate the true King of Israel against all the follies and assumptions of the human king. The career of the prophets began only a short time before Saul was made king, and after the people, in the cases of Gideon and Abimelech, had shown their disposition to have a temporal monarch.

**14.** The writings of the prophets form a larger portion of the Bible than the Pentateuch.

**15.** They are full of prophecies concerning the days of the Messiah and the establishment of the divine kingdom upon earth, which prophecies are based upon special predictions concerning Israel and Judah or the surrounding nations.

**16.** The style of the prophets is highly figurative, and full of the abrupt transitions and obscure allusions of the most rapt lyric poetry. Those of them who wrote after the captivity, used very

largely the Chaldean forms of words and expressions in their writings.

**17.** The prophets were not necessarily priests, yet some of them, as Ezekiel and Jeremiah, held the sacerdotal office.



## CHAPTER VIII.

## GENERAL REMARKS ON THE OLD TESTAMENT.

1. OF the 39 books of the Old Testament, 19 are directly quoted in the New Testament. After the Pentateuch, the Psalms are most often quoted, then Isaiah,—these being the three portions of the Old Testament most Messianic in their character.

2. Two centuries before Christ, the Old Testament was translated from its original Hebrew into Greek (the then prevailing language of the world) by the Jews resident in Egypt. The translation was evidently made by different hands at different times, great differences of style being evident in the work. The best-translated portion is the Pentateuch. This Greek translation is called the *Septuagint* (or The Seventy), from an idle tradition that 72 interpreters did the whole work in 72 days,—the round number 70 being used for the specific number 72. It is this translation from which our Saviour and his apostles quote.

3. The Jews, since the Christian era, have always been exceedingly watchful and tenacious re-

garding the text of their Scriptures ; and where even traditional usage sanctioned a reading different from that in the text, they would not venture to alter the text, but only to insert the vowel-marks of the word to be substituted, while the word to be substituted they wrote in the margin.

4. There is a difference between the numbers of the Septuagint and those of the Hebrew version, from which arises two systems of chronology,—one, following the Septuagint, making 1466 years more between the creation and Abraham's call than the other. As we come to later times, the two versions differ less.\* As numbers were represented by letters and marks of letters, it was very easy in transcribing for mistakes to be made.

5. The Apocrypha is a collection of some dozen books, containing about three-fourths as much matter as the Pentateuch, historical and didactic, written (it is supposed) originally in the Greek, and not in the Hebrew. These books contain no prophecy and no poetry, are full of fiction and falsehood, and were never regarded by the Jews as belonging to the Old Testament. They were

---

\* I have nearly followed the ordinarily-received dates of the Hebrew version, except in making the number in 1 Kings vi. 1, 580 instead of 480. See charts.

called Apocrypha (secret), after the mystic fashion of the heathen nations with their sacred books, and were probably written after the time of the prophet Malachi, when religion and learning were at a low ebb in Judea. In the Alexandrian period, when the Septuagint translation was made, these books became united to the Old Testament, and by many the union has been wrongly sustained until now.

## PART II.

# THE NEW TESTAMENT.

---

### CHAPTER I.

1. THE New Testament consists of 27 books, written by eight different persons, according (probably) to the following order of time :

- |                                     |                        |
|-------------------------------------|------------------------|
| 1. Matthew.                         | 14. Philippians.       |
| 2. Mark.                            | 15. James.             |
| 3, 4. 1 and 2 Thessaloni-<br>nians. | 16, 17. 1 and 2 Peter. |
| 5, 6. 1 and 2 Corinthi-<br>ans.     | 18. Jude.              |
| 7. Galatians.                       | 19. 1 Timothy.         |
| 8. Romans.                          | 20. Titus.             |
| 9. Luke.                            | 21. Hebrews.           |
| 10. Acts.                           | 22. 2 Timothy.         |
| 11. Philemon.                       | 23. John.              |
| 12. Colossians.                     | 24. 1 John.            |
| 13. Ephesians.                      | 25. 2 John.            |
|                                     | 26. 3 John.            |
|                                     | 27. Revelation.        |

Of these, Matthew was probably written about A. D. 35, and Revelation about A. D. 98.

2. The first four books are called the *Gospels*, as containing the *good tidings* (which is the meaning of the Saxon word "gospel") of the life and death of Jesus Christ, the Son of God, by which salvation is offered to the sinful and condemned race of man. These Gospels were written by the men whose names they bear; but it is supposed that Mark wrote under the guidance of Peter, and that Luke wrote under the guidance of Paul. Mark and Luke were not apostles, while Matthew and John were.

3. The Gospels, the Acts, and the Revelation form two-thirds of the New Testament; the rest is a collection of letters, written chiefly by the Apostle Paul, to the different churches and to individuals, in relation to the great truths of the Gospel of Christ.

4. The writers, besides Matthew, Mark, Luke, John and Paul, are Peter, James, and Jude, all apostles, except Mark and Luke.

5. The language of the New Testament is Greek, although it is supposed\* that Matthew wrote his Gospel, and Paul his Epistle to the Hebrews, originally in Hebrew, as well as in Greek.

6. The scope or design of the New Testament

---

\* The evidence for this supposition is, however, very weak.

is to communicate God's will, to show the history of Christ's incarnation and to declare the principles of the Church that was to succeed the Mosaic dispensation.

7. The cross of Christ is the central fact around which all the New Testament is gathered, as the Old was gathered around the symbol, type and prophecy of the coming Messiah.

8. The style of the New Testament, in its historical parts, is simple and graphic. The epistolary parts are earnest and strong, often argumentative and elliptical. The Revelation is full of imagery, and is the only prophetic book in the New Testament. There is no poetry in the New Testament.

9. The Son of God, the promised Messiah, for whom the Jewish nation had been taught to look for 1500 years, and for whom there was a vague traditional expectation very generally throughout the world, appeared upon the earth in the year 4000 after the creation of Adam. He appeared in the person of Jesus the son of Mary, the wife of Joseph, a carpenter of Nazareth in Galilee, and during his life upon earth was reputed to be the son of Joseph.

10. He was born at Bethlehem, in Judea, and grew up in subjection to his mother and reputed father at Nazareth, passing the first thirty years

of his earthly life in obscurity. At the age of thirty he entered upon his public career as the manifested Son of God, preaching the truth of God, and confirming it with a succession of miraculous works. For three years this public ministry lasted, during which he assembled around him a small band of disciples, twelve of whom he made his special representatives, or *apostles*, to whom were committed the beginnings of the Christian Church. At the close of this period he was crucified by the Roman authority, at the suggestion of the Jews, who thus rejected their Messiah. The crucifixion occurred at Jerusalem, in A. D. 29.\*

11. After lying in the tomb for three days, he arose, and appeared repeatedly to his disciples (who probably numbered a thousand in all) during a period of forty days, and then, taking a few of them out to Bethany, two miles from Jerusalem, he was separated from them by ascending into heaven.

12. His eleven apostles (with over a hundred other disciples) waited at Jerusalem to receive the promised Paraclete, the Holy Spirit, who

---

\* The usual date of Christ's birth is four years too late. Hence, though living to be 33 years of age, he died A. D. 29.

was to come to recall to their memory all that Christ had told them; to show them things to come; to guide them into all truth; and to furnish them with miraculous testimony for the establishment of the Church. There were only eleven apostles at this time, because of the apostasy and suicide of Judas Iscariot, one of the twelve.

**13.** On the day of Pentecost (a short time after our Lord's ascension) the Paraclete descended with visible and miraculous signs; and through the preaching of Peter, consequent upon this divine inspiration, three thousand were that day added to the company of the disciples.

**14.** The Church, thus established, rapidly grew in numbers and energy throughout the Judean and Samaritan regions, and eight years after its foundation by the Paraclete (the Holy Spirit) on Pentecost, it was extended to the Gentiles by the preaching of Peter,—vast numbers of Jews and Gentiles becoming alike obedient to the faith.

**15.** Persecution soon arose from Jewish zealots, but was at first local. The fiercest persecutor in this first Jewish assault was Saul of Tarsus, who was miraculously arrested in his career of violence, and, after his conversion, became the faithful preacher and ardent apostle, filling the vacancy caused by the apostasy and death of Judas Iscariot.



**16.** Paul, with Antioch as a starting-point, where the Gentile Church was very strong, began a career of distant missionary travel, which may be divided into three distinct tours, extending over fifteen years, in which he visited the island of Cyprus, the countries of Asia Minor, Macedonia and Greece, establishing churches and preaching the gospel.

**17.** At the close of these three tours he was arrested in Jerusalem, kept a prisoner for two years in Cesarea, and then taken to Rome,—at which point the sacred narrative ends. From Rome he wrote several of his epistles, while a prisoner. He was afterward (as we know from profane history, corroborated by the 2d Epistle to Timothy) released from prison, and again a second time seized and imprisoned at Rome, and finally beheaded in the year 68 A. D.

**18.** The other apostles (we have reason to believe) went to different parts of the world (except James, the son of Zebedee, who was put to death A. D. 45, by Herod), and preached the gospel throughout the Roman empire, and even beyond its confines. We have epistles written by Peter, James the son of Alpheus, and Jude; and we have, as the last books of the New Testament, three epistles of John (who survived all the rest of the Apostles), and his prophetic work, the

Apocalypse, or Revelation. It was thus that the impetus which was given to the Church by the Paraclete was fulfilled in the apostolic period, the inspired writings of which period are the Paraclete's revelation to the Church of all ages.

19. This revelation, with that of the old dispensation (the New and the Old Testaments, Covenants, or Arrangements) forms the only infallible guide for the faith of fallen men.

20. The Roman empire, at the time of Christ's life upon earth and the propagation of the Gospel, included the greater part of the known world. It was more extensive than any of the great empires which had preceded it. Its laws, moreover, were more just and equal than those of any previous empire, and there was more liberty of thought and action in the world than before. The language of the eastern portion of the empire (its larger portion) was Greek; and even in the western portion, where Latin was the government language, the Greek was cultivated as a refined tongue.

21. These facts—the toleration of the laws and the uniformity of language—were providential preparations for the propagation of the Gospel. The "fulness of the time" had come, and God (who is equally God of providence and God of grace) ordered the fitness of the epoch for the

great display of his saving goodness in Jesus Christ. Through the channels which Greek civilization and Roman organization had made throughout the world, the truth of salvation flowed to the healing of the nations, so that Christianity became in three hundred years the acknowledged religion of the empire; and all the nations into which the empire was dissolved have been Christian nations, except where Mohammedanism has made its inroads,—in Asia Minor, Syria, Egypt, and the Barbary States—which exception has been a hundred times overbalanced by the gain of the entire American continent to Christianity.

**22.** In these Christian nations are found all the energy, intelligence, just government, moral sentiment and social progress of the world. They number about two hundred and fifty millions of people, or about one-quarter the population of the whole earth.

## CHAPTER II.

## THE GOSPELS.

1. THE four Gospels (evangelia, or good tidings) of Matthew, Mark, Luke, and John contain the history of the life, teachings, and death of Jesus. Those of Matthew and Mark are very similar, Matthew being the more complete and Mark the more minute and graphic in the portions of the history which he introduces. Luke's gospel is very copious, but more unequal than the first two, being especially full in respect to the circumstances of our Lord's birth and his latest teachings, and not observing a strict chronological system.\* John's gospel is supplementary, and very generally avoids the subjects mentioned by the others. It is very full of our Saviour's discourses, especially those which relate to the inner life of Christianity, and presents clearly his divinity, as against those who began in the early Church to look upon Jesus as a crea-

---

\*The first three Gospels are called the "Synoptic Gospels," because they all present the history of Jesus under the same aspect.

ture or at best an emanation from God. The Gospels were probably written in the order of their appearance in the New Testament, and we may put an interval of at least fifty years between the writing of Matthew's and of John's.

2. That there were common sources of information from which they each drew as the Holy Spirit (who was to guide them into all the truth) directed them, is most probable, precisely as the same Divine Guide directed the prophets to gather the record of Israel and Judah from the archives or other sufficient sources. In this way the Evangelists would come to have in some cases the very same words in narrating the same events.

3. The Gospels form nearly one-half of the New Testament. Their order, in relation to length, is, Luke, Matthew, John, Mark.

4. The Gospels are written in the Hellenistic Greek language, a dialectic variation from the classic Greek. Matthew is the most Hebraic in his style, and Luke the least.

5. The main object in Matthew seems to be to show the establishment of *the kingdom of heaven* and its character.

The main object in Mark seems to be to show Jesus to be *the Son of God*.

The main object in Luke seems to be to set forth *the ethics* of Christianity.

The main object of John seems to be to exhibit *the divinity of Christ and the spirituality of the divine life in the Christian.*

6. In all the Evangelists the facts concerning Jesus and his teachings are given, but they add no comments of their own. The life of Jesus speaks for itself, its humanity and divinity alike conspicuous; and all that the Evangelists have done has been to photograph that life for all time.

7. The miracles of Jesus are recorded with extreme simplicity, as the natural testimony of God to his truth and divine mission. These miracles had as their proximate object the healing of the sick, the feeding of the hungry, and the raising of the dead, or else (as in the case of the wine at Cana, the cursing of the fig-tree, the money in the mouth of the fish) they had a symbolic meaning. The Evangelists do not attempt to prove miracles possible, any more than to prove that God exists.

8. In the Gospels, besides the life of Jesus, we have brief notices of the career of John the son of Zecharias, known as John the Baptist, who was a cousin of our Lord according to the flesh, and appointed by God to be his forerunner. Pre-

vious to the public ministry of Jesus, John the Baptist preached the necessity of conversion to the formal, unbelieving nation, and predicted the speedy coming of the great Messiah as a sacrificial Lamb to take away sin. Many were persuaded by John to renounce their sins and turn to God, and were baptized by him at the river Jordan. The nation was thus specially aroused for the coming of Christ. Shortly after Jesus began his public ministry, John the Baptist was imprisoned by Herod Antipas, tetrarch of Galilee and Perea, and afterward put to death by that monarch.

9. The apostles of Christ were his assistants in preaching the establishment of the spiritual kingdom, and selected to be the founders of the new Church. They were twelve in number,—Judas, one of the original twelve, having forfeited his position by his defection and treachery, and Paul being appointed by God to fill the place.\*

10. From the passage in Rev. xxi. 14, and from the miraculous powers of the apostles, especially their power to confer miraculous tokens upon others (Acts viii. 15, etc.), we learn that the apostolic office had no succession or continuation.

---

\* Matthias's election before Pentecost I take to have been irregular and void.

**11.** In the Gospels the apostles appear as learners at the feet of Jesus, and exhibit much weakness of faith and slowness to comprehend the facts of the Messianic kingdom. It is not till after the day of Pentecost and the coming of the Paraclete that they rise to a commanding height of wisdom and authority.

**12.** The following is the list of the apostles :

1. Simon Peter, } sons of Jonas.
2. Andrew,        }
3. James,         } sons of Zebedee.
4. John,           }
5. Philip.
6. Bartholomew (supposed to be the same as Nathanael).
7. Thomas.
8. Matthew or Levi, son of Alpheus.
9. James,
10. Judas, or Lebbeus Thad- } sons of Alpheus,  
deus,                               } authors of the  
  } Epistles.
11. Simon Kannan (Zelotes).
12. Paul (in place of Judas Iscariot).

All of these appear to have been in humble life, except Matthew and Paul; although of Thomas and Simon the zealot we have no satisfactory clue.



## CHAPTER III.

## THE ACTS.

1. THE Acts of the Apostles is a book of 28 chapters, written by Luke, and about the same size as his Gospel. It gives the history of the Church from its founding by the coming of the Paraclete at Pentecost to the time of Paul's imprisonment in Rome, A. D. 60.

2. The history of the Church is connected with the life of our Lord on earth by the first chapter, which refers to his last counsels and ascension, and to the abode of the disciples in Jerusalem for the few days which preceded Pentecost.

3. The first portion of the history treats especially of the acts of Peter; while after the 12th chapter we have almost exclusively the account of Paul's evangelical labors. The acts of Stephen and Philip, the deacons, are narrated in the former portion.

4. The deacons were originally seven men appointed to attend to the temporal affairs of the Church, especially with relation to the poor, in order that the apostles might be relieved of that

burden. That they also (as Christians, if not as deacons) took part in the work of evangelization is very clear from the narrative of Stephen and Philip.

5. The efforts of Peter seem to have been confined to Palestine, until about twenty years after the Pentecostal event. James and John also seem to have remained in Jerusalem. The rest of the apostles, it is probable, visited the Gentile countries at an early date, and Paul, from the very start, was directed to the Gentile world and the Hellenistic Jews (i. e. the Jews non-resident in Palestine).

6. Antioch in Syria, where the disciples were first called Christians, became the great Gentile centre of the Church, from which Paul made three distinct missionary tours, which we may order as follows :

According to Conybeare	A. D.
48-49	46-47—First tour, to Cyprus, Pamphylia, Pisidia, and Lycaonia (with Barnabas).
51-54	50-53—Second tour, to Cilicia, Lycaonia, Phrygia, Galatia, Mysia, Macedonia, and Greece (with Silas and others).
54-58	53-57—Third tour, to Galatia, Phrygia, Macedonia, Greece, and Asia (with Timothy, Titus, etc.)

7. At the close of each of these tours Paul visited Jerusalem. In the last visit he was seized by a Jewish mob, who intended to kill him, when he was rescued by the Roman soldiers and by them taken to the citadel, whence he was transferred to Cesarea, where he remained a prisoner for two years. Appealing to Cesar (Nero), he was sent to Rome. His death in Rome by the axe occurred after a release from imprisonment, some years of liberty, and a second arrest.

8. In the whole book of the Acts we see the indefatigable labors of the Apostles and the miraculous accompaniment of the Holy Ghost, the latter marking the apostolic epoch as peculiar. The foundations of the Church were being laid, great principles were inculcated, and precedents were formed for the Church of all time.

## CHAPTER IV.

## I. THE EPISTLES OF PAUL.

1. WE may divide Paul's Epistles into those written during his missionary tours, those written during his imprisonment at Rome, and those written after his release.

2. The two Epistles to the *Thessalonians* were probably written when Paul was at Corinth, on his second tour, at which place he spent two years, and founded the Corinthian Church.

3. He visited Thessalonica, a prominent city of Macedonia, in the year 51. Escaping from persecution there (after establishing a company of believers), he fled to Berea, to which place his Thessalonian persecutors followed him. Leaving Silas and Timothy at Berea, he proceeded, first to Athens and then to Corinth, at which place Silas and Timothy joined him,—the latter having meanwhile visited Thessalonica again to establish and comfort the disciples. The news which these two brought to Paul caused him to write to the Thessalonian Christians, to encourage and instruct them. Not long after, hearing that the Church at Thessalonica had formed erroneous

views of the coming of the Lord, which were resulting in a false and fanatical life, he wrote his Second Epistle to correct these errors.

4. In both these Epistles (especially the first) there is a warm gush of affection and a touching tenderness of exhortation, mingled with apostolic zeal and earnestness in the truth. It is probable that Matthew's Gospel (and perhaps Mark's) was circulated wherever the apostles went, and formed the groundwork of their instruction. The allusions in these Epistles seem to imply this. Date, 51-52 A. D.

5. The next writings of the Apostle were the two Epistles to the *Corinthians*. The first was written when Paul was on his third tour from Ephesus, in which great Asiatic city he spent about three years. He had planted the Corinthian Church in his second tour, and had spent a long time in nourishing it. During his Ephesian three years he had also probably made a short visit to Corinth. The cause of writing the first Epistle was the news brought by some Christians from Corinth of a sad state of worldliness which had spread over the Church. Corinth was a large, commercial, gay and wicked city, and the Church had compromised with its wickedness. The first letter is sharp in its rebukes, and yet the sharpness is that of a faithful friend. The second let-

ter was written from Philippi, when Paul was on his way through Macedonia, toward Corinth. He had sent Titus from Ephesus to direct matters in the Corinthian Church, and Titus returned to Paul when he was at Philippi. Hence the second letter to the Corinthians (with which he sends Titus back in advance of his own new visit), praising them for their obedience to his first letter, and urging them to faithfulness in all things.

6. In these Epistles to the Corinthians are most sublime and important teachings, regarding both the Gospel doctrines and the practical Christian life. The two epistles form a large book of 29 chapters, containing as much matter as the book of Proverbs. Date, 56 or 57 A. D.

7. The Epistle to the *Galatians* comes next in the order of time. The Galatians were the descendants of Gauls who settled in Asia Minor several centuries before the apostle's day. Paul had visited them and established Christianity among them on his second tour. On arriving at Corinth on his third tour, he heard that the Galatian Christians had been grievously led astray by Judaizing teachers. He immediately writes to them this epistle, in which he shows them that the Judaizers are destroying the spirituality of religion and making it a mere form. The true

relation of the Mosaic ritual to Christianity he clearly shows. Date, A. D. 56 or 57.

8. The Epistle to the *Romans* follows. It appears to have been written from Corinth, soon after he had written the Galatian epistle, and to have been sent to Rome through Phebe, a Cenchrean Christian, who was going from Corinth to Rome on business. A Church had been formed at Rome, perhaps by the converts of the Pentecost event, twenty-five years before. Paul was anxious to visit this Church, and intended to do so, after closing this third tour, on his way to Spain. The events of his arrest and imprisonment in Palestine hindered this intention.

9. The great object of the epistle is to show forth the grand truth of justification through faith as applicable alike to Jew and Gentile, and as the only way of salvation ever offered to guilty man. It thus forms a book of fundamental divinity for the Church of Christ. The subject is the same as in the Epistle to the Galatians; but there he especially addresses Jews or Judaizers, while here he addresses a Church which was largely Gentile. Hence the Epistle to the Romans is less polemic and more didactic. It is the longest of the epistles. Date, A. D. 57.

10. These four sets of epistles—to the *Thessalonians*, to the *Corinthians*, to the *Galatians*, to

the *Romans*—form the first division of Paul's epistles, those written during his three tours. During his imprisonment at Rome we find four others written, to wit, to *Philemon*, to the *Colossians*, to the *Ephesians*, to the *Philippians*.

11. The first three of these were sent at the same time from Rome by the hands of Tychicus and Onesimus. Date, A. D. 62.

12. The Epistle to *Philemon* is a very brief entreaty to that Christian (who lived in Colosse) to receive back with forgiveness and love Onesimus, a runaway servant, who at Rome had been converted under Paul's preaching.

13. The Epistle to the *Colossians* and that to the *Ephesians* are very like in their object, structure and phraseology. They urge Christian truth as against Judaism and Philosophy, exhibiting Christ as the one Head and Life of the Church. In the latter epistle the unity of all Christians, Jew or Gentile, in Christ is especially dwelt upon. The Christology of heart-religion is most profoundly set forth in these epistles.

14. The Epistle to the *Philippians* was also written from his Roman prison and sent to Philippi (where Paul had first preached the Gospel in Europe ten years before) through Epaphroditus, who had brought to Paul from Philippi a contribution from the Philippian Church for his



necessities. The epistle is full of commendation and affectionate remembrance, and contains, like nearly all the rest, a warning against the Judaizing formalists.

15. The third division of Paul's Epistles includes the two to *Timothy* and those to *Titus* and to the *Hebrews*, all written after his first imprisonment at Rome.

16. The *First Epistle to Timothy* was written from Macedonia, probably three years after the apostle's release from his Roman imprisonment. He had left Ephesus, which he seems to have made his headquarters, for a temporary sojourn in Macedonia, leaving his faithful young friend Timothy in charge of the Church at Ephesus. Remaining away, perhaps, a longer time than he had intended, and feeling that the young Timothy needed the authorization, if not the information, of his counsel, he sends him this first epistle, in which he enjoins it upon him to oppose the false teachers, and directs him how to conduct public worship, to appoint officers, and generally to manage the affairs of the Church. Date, A. D. 66 or 67.

17. *The Epistle to Titus* was written not long afterward, after Paul had planted Churches in Crete and had left Titus to perfect their organization. The epistle bears naturally a strong re-

semblance to the first Epistle to Timothy. Date, A. D. 67.

18. *The Second Epistle to Timothy* was written during the apostle's second imprisonment at Rome, probably five years after his first imprisonment, and a very short time before his martyrdom. This last fact gives it a peculiar interest. He exhorts Timothy to perseverance and faithfulness, preserving his own purity while resisting the immorality of the false teachers, in the expectation that evil times would come, against which Christian firmness and heroism must be set. Date, A. D. 68.

19. *The Epistle to the Hebrews* is of unknown author and date, but the evidence predominates for Paul as the author and for the year 63 as about the date of its composition. It was written from Italy to some special Church of Hebrew Christians, probably the Church at Jerusalem, and perhaps through it to the Jewish Christians of Palestine in general, who were inclined to emphasize their Hebrew orthodoxy. Its object is to show Christianity is the true Judaism, that the types are fulfilled in Christ, and hence the Judaic ritual ceases. It is very largely an essay or treatise, although it has an epistolary character, in being directed to a particular Church and in containing special charges to that Church.

**20.** Of these fourteen epistles of Paul, that to the Romans is the longest, the first to the Corinthians is second in size, the epistle to the Hebrews is the third, and the second to the Corinthians is the fourth. The other ten are not together much longer than the half of these four,—that to Philemon being the briefest.

## II.—THE OTHER EPISTLES.

**21.** The other epistles of the New Testament are, one of James, two of Peter, three of John, and one of Jude. Those of James and Peter and the first of John, are about as long as the average of the minor epistles of Paul; but the other two of John and that of Jude are very brief.

**22.** The Epistle of *James* was addressed to the Hebrew Christians who were resident out of Palestine. It exhorts them to a practical Christian life. The author was James, the son of Alpheus, called by Mark “James the little,” and by Paul, “James, the Lord’s brother.” He was one of the apostles, and seems to have been the principal supervisor of the Church at Jerusalem after the day of Pentecost. His position at Jerusalem would give his words peculiar weight to the Hebrew Christians. The epistle is remarkable as containing only once (after the inscription) the

name of Jesus Christ, though the word Lord is five times used in reference to Christ. It is a very terse and vigorous writing, entirely devoid of the argumentative intricacies and multiplied parentheses of Paul. We have no clue to its exact date, which we may place anywhere between A. D. 50 and A. D. 62.

**23.** The first Epistle of *Peter* was written from Babylon, by the chief of the apostles to the Hebrew Christians of Asia Minor, exhorting them to patience under persecution. We may, therefore, fix its date at about A. D. 60, when persecutions of Christians began at Rome under Nero, and would naturally be copied in the provinces.

**24.** The second Epistle of *Peter* was written by the aged apostle, probably from Rome, just before his martyrdom, and is addressed to all Christians. It is full of energy, and carries the language of deep piety, warning the Church against false teachers, and pointing it to the great day of account.

**25.** The first Epistle of *John* is most probably the work of that apostle's old age, as its frequent use of the phrase "little children" seems to denote. It appears to have been a general or circular epistle, urging upon the Church the high spiritual life which should divide it from the world, and finding the great motive for this in

the love of God to us in Christ. It bears no name, but its style and universal tradition prove it to have been written by John. Date, A. D. 90.

26. The second and third epistles of *John* are very brief, containing only a few sentences each. They are personal letters of encouragement, the one to Cyria (translated "lady" in the English version) and the other to Gaius. All three epistles of John are supposed to have been written from Ephesus. Date, A. D. 90.

27. The Epistle of *Jude* is a short but very vigorous epistle, resembling the Second Epistle of Peter, both in style and aim. It was written by the Apostle Judas, son of Alpheus and brother of James the Little. He was also called Thaddeus and Lebbeus. The epistle is directed to the Church at large.

28. The epistles of James, Peter, John, and Jude are styled the *Catholic* or *General* Epistles, because they were not addressed to any particular Church. They all together form only one-fifth the volume of Paul's epistles.

## CHAPTER V.

## THE REVELATION.

1. THE remarkable book called the *Apocalypse* (the Greek for "revelation") is a prophecy, full of imagery similar to, but surpassing, that of Ezekiel, Daniel, and Zechariah. It treats of the history of the Christian Church then in the future, and it is generally supposed that the fulfilment of most of the prophecy is still in the future. It borrows the imagery of the older prophets named, because it treats of the same subject; but that imagery is so independently used and augmented that there is no imitation whatever. It is longer than any of the epistles, and nearly as long as the Gospel of Mark. It was written by the Apostle John, when a prisoner on the island of Patmos, in the Ægean Sea, probably in the year of our Lord 96.

2. The book may be divided into the following parts:

1. Title and inscription.
2. Preface—including the vision of the Son of Man.

3. The Seven Letters.
4. Vision of the Throne and the Lamb.
5. The seven seals.
6. The seven trumpets.
7. The vision of the dragon.
8. The vision of the two beasts.
9. The vision of the Lamb's triumph.
10. The seven vials.
11. The scarlet woman and Babylon's destruction.
12. The final consummation.

## PART III.

### THE PURPORT AND USE OF THE BIBLE.

---

#### CHAPTER I.

##### THE FUNDAMENTAL TEACHING OF THE BIBLE.

1. THE Bible, which we have now analyzed, is a "gospel," or glad tidings of salvation to sinful man.

2. It shows, from the beginning to the end, one grand design of God to save sinners,—a design by which God can be just, and yet pardon and sanctify the ungodly.

3. God's great covenant with man is a covenant to save him if he will turn to God; and the means by which he can justly make this covenant is the suffering of Jesus Christ, the Son of God, in man's stead. Christ becomes a curse for the believer. (Gal. iii. 13.)

4. Christ's atonement makes the promise possible. Man's acceptance of the atonement (i. e. faith) makes the promise efficient.



5. This great covenant, with its glorious results, is all of God's grace. (See Eph. ii. 8: "For *by grace* are ye saved, *through faith*.")

6. The Mosaic covenant was no frustrating or cancelling of this covenant of grace (which began with man's first sin), but an interposed and temporary system, having the special ends of conserving God's revelation and teaching by type of the coming Redeemer. The Mosaic covenant was a part of God's gracious dispensation to our race, and it is very wrong to suppose that it was established upon a basis of human works. It was full of commands (and so is all God's government full of commands), but it was also full of atoning and pardoning processes (typical), in view of human imperfection and sin.

7. The "Old Covenant," therefore (or Old Testament), does not mean a different covenant from the "New Covenant" (or New Testament), but the *one great covenant of grace in its pre-Christian forms of dispensation*.

8. What is called by theologians the "covenant of works" is a totally different thing. It is the original claim of obedience which God has upon all his rational creatures, on the ground of which they would maintain their standing before Him. This covenant of works is utterly useless to every one of us, and hence the covenant of

grace is our one hope; and of this covenant of grace the Bible treats, from Genesis to Revelation.

**9.** The key, then, to the whole Bible is the cross of Christ. The sacrifice of Jesus was anticipated in all the ritual sacrifices from Adam's day, and that same sacrifice is remembered in the Eucharist from Christ's day to this. Both were divine emblems, foreign to man's invention.

**10.** The Bible exhibits all nature and causality under the control of the God of grace, who makes all things to work harmoniously and co-operatively for the furtherance of his grace to men.

**11.** It also shows that as all men are sinners, they must continue sinners, if they do not enter into the covenant of grace by faith. There being no other salvation from sin and misery, eternal sin and misery must be the portion of those who reject the Gospel.

**12.** It also shows that this grace is made known in some way to every sinner, and according to his use of opportunity will be his eternal future.

**13.** The Bible clearly teaches that faith in God's grace is the sure source of a holy life,—this turning unto God, which faith implies, being in fact the reception of the Holy Spirit; so that salvation by God's grace without holiness is impossible.

14. This putting forth of faith—this turning unto God—this reception of the Holy Spirit, is called “conversion,” “repentance,” or “regeneration,” and separates the believer from the unbeliever in the views, aims, motives, and character of life.

## CHAPTER II.

## SYMBOLS, TYPES AND PROPHECIES.

1. A SYMBOL is an outward sign of a truth. If the truth is prospective, then the symbol is also a type. For a type is an outward sign (either in a person, an event, or a thing) of some historic feature of God's covenant of grace, which is still future when the type is instituted. A prophecy is a prediction of the future, and may be literal or figurative, in which latter case the facts are expressed in figurative language.

Examples: The tabernacle was a *symbol* of God's dwelling among men. If it referred to Christ as Immanuel (God with us), then it was a *type* also. The sacrifices of the Jewish Church were *types* of the one sufficient sacrifice of Christ. The declaration of Jacob regarding the pre-eminence of Judah was a *literal prophecy*; and the prediction of Joel regarding the outpouring of the Spirit, as quoted by the Apostle Peter on the day of Pentecost, is very largely a *figurative prophecy*.

2. God not only foretells or fore-hints by types and prophecies, but he furnishes in them valuable illustrations of the truths, to be used after the types and prophecies have been fulfilled. For example, the study of the sacrifices is val-

uable for its spiritual benefit to the believers of the present dispensation.

3. Symbols, types and prophecies are not to be slighted, but to be carefully studied. The Scriptures especially urge us to this study.

4. In the study of these we should use the Scriptures themselves as our guide, and avoid appeals to the mere fancy in our interpretation.

5. As Christ is the great centre of revealed truth, so Christ is the great antitype of the types and subject of the prophecies. We may, therefore, safely lay down as a fundamental rule in the study of type and prophecy, "Look for Christ."

6. We find certain typical symbols having established significations, as e. g. a beast means a despotism (Dan. vii. 17), and a woman is a Church (Rev. xii. 17 and xvii. 18). From these direct statements of interpretation, and from careful examination of Biblical and Oriental phraseology, a system of hermeneutics can be abundantly provided.

7. We are to find no new moral truth in the types and prophecies, but illustration of such truths elsewhere revealed. They will leave an effect somewhat like that of the examples in sacred history, setting off and impressing great moral revelations.

## CHAPTER III.

## BIBLE-READING.

1. THE Bible should be read *studiously*, for its depths of meaning require attention and thought.

2. Marginal references (or a concordance) are the best commentary. These should be freely used, for Scripture is one, and one part illustrates and unfolds another.

3. A knowledge of the original languages of Scripture (Hebrew and Greek) is the next best commentary. Where this knowledge is not attainable, some brief critical annotations by a safe scholar are important.

4. There should be, also, a constant reference to Oriental usages of life and rhetoric, and the use of a good and minute atlas for the historical portions.

5. The contemporaneous history should be studied, that the Bible history may keep its proper place in the mind as related to the world's history.

6. The Bible should be read chronologically. For example: Isaian's prophecies should be read when we read the history of the reigns of Uzziah,

Jotham, Ahaz, and Hezekiah, during which he wrote his prophecies. Job should be read before Exodus. The 90th Psalm should be read before the last chapter of Deuteronomy.

7. Parts of the Bible that have a special unity should be sometimes read through at one sitting, as e. g. the several Epistles, Ecclesiastes, Ruth.

8. The Bible should be read *prayerfully*. It is a supernatural book, and requires a supernatural frame of mind and heart for its right understanding. This frame is only to be obtained by communion with God. We should enter the holy of holies when we consult the Oracle. It is the spiritual discernment that searches the deep things of God. (1 Cor. ii. 10, 14.)

## CHRONOLOGICAL CHART, NO. 1.

Creation of Adam, B.C. 4041 (or B.C. 4037).

Adam .....	130	years old when	Seth	is born.
Seth.....	105	" " "	Enos	" The Septuagint
Enos.....	90	" " "	Cainan	" version, whose num-
Cainan.....	70	" " "	Mahalaleel	" bers appear more
Mahalaleel..	65	" " "	Jared	" consistent, make the
Jared.....	162	" " "	Enoch	" year of the Flood
Enoch.....	65	" " "	Methusaleh	" A.M. 2242, a differ-
Methusaleh.	187	" " "	Lamech	" ence of 586 years.
Lamech.....	182	" " "	Noah	"
Noah.....	600	" " "		the Flood occurred.

A.M. 1656 = year of the Flood. (B.C. 2385.)

Shem lives 2 years after the Flood before Arphaxad is born.

Arphaxad..	35	years old when	Salah	is born.
Salah.....	30	" " "	Eber	" The Septuagint
Eber.....	34	" " "	Peleg	" makes the year of
Peleg.....	30	" " "	Reu	" Abraham's birth
Reu.....	32	" " "	Serug	" A.M. 3414, a differ-
Serug.....	80	" " "	Nahor	" ence of 880 years
Nahor.....	29	" " "	Terah	" more.
Terah.....	70	" " "	Abraham	"

A.M. 1948 = year of Abraham's birth (B.C. 2093).

Abraham .. 75 years old when the promise was made to him in Haran and in Palestine. (Gen. xii. 1-4).

490 years from the promise to the giving of the Law. (Gal. iii. 17.)

A.M. 2453 = year of the giving of the Law. (B.C. 1588.)

88	years to Moses' death.
87	" to Joshua's death.
390	" by addition of the numbers in "Judges" to the end of Philistine oppression, which was at the battle of Ebenezer (1 Sam. vii.), Samson, Eli, and Samuel being contemporaries (according to Chart No. 3).
40	years of Samuel's Judgeship after the battle of Ebenezer.
32	" of Saul's reign.
40	" of David's reign.
3	" of Solomon's reign to the building of the Temple.

A.M.\* 3033 = year of the Foundation of the Temple. (B.C. 1008.)

422 years to Babylon. Captivity, in the 11th year of Zedekiah, according to Chart No. 2, from the building of the Temple.

582 " to birth of Christ, according to Rawlinson, &amp;c.

A.M. 4087 = year of Christ's birth.

\* This reckoning, which seems to be correct, compels us to read the number in 1 Kings vi. 1 as 580, and not 480.



## CHRONOLOGICAL CHART, NO. 2.

KINGS OF JUDAH.	KINGS OF ISRAEL.
971. Rehoboam .....	Jeroboam.
954. Abijam.	
951. Asa.	
950. ....	Nadab.
949. ....	Baasha.
926. ....	Elah, Zimri.
	Civil War.
922. ....	Omri.
	Takes his son with him.
911. Jehoshaphat.....	Ahab.
900.	
<hr/>	
893. ....	Ahaziah.
892. ....	Jehoram.
887. Jehoram (alone).	
Ahaziah.	
880. Athaliah (usurping queen).	Jehu.
875. Jehoash.	
853. ....	Jehoahaz.
839. ....	Jehoash.
835. Amaziah.	
833. ....	Takes his son with him.
821. ....	*Jeroboam II.
806. Azariah (Uzziah).	
800.	
<hr/>	
	Zachariah.
768. ....	Shallum. Menahem.
757. ....	Pekahiah.
755. ....	Pekah.
754. Jotham.	
738. Ahaz.	
734. ....	Hoshea kills Pekah and begins civil war.
726. ....	Hoshea established king.
723. Hezekiah.	
718. ....	Kingdom destroyed.
710. Sennacherib invades Judah.	
700.	
<hr/>	
693. Manasseh.	
689. Amon.	
637. Josiah.	
607. Jehoahaz. Jehoiakim.	
600.	
<hr/>	
596. Jehoiachin. Zedekiah.	
586. Babylonish Captivity begins.	

\* I give Jeroboam 51 years instead of 41 years, as in 2 Kings xiv. 23. This seems the easiest plan to solve the difficulty here. So I make him to have reigned conjointly with his father for 12 years. If he died at 80, this could be.

## CHRONOLOGICAL CHART, NO. 3.

*Chronology of Samson, Eli, and Samuel.*

B. C.

1183. *Samson born* (in the time of Ibzan, the judge).

Eli begins to judge Israel, contemporary with Ibzan, Elon,  
Abdon, and Samson.

1163. Samson begins to judge Israel. Philistine oppression begins.

1158. *Samuel born.*

1143. Death of Samson. Ark seized. Eli dies. Ark restored.

1123. Battle of Ebenezer. Philistine oppression ends. ..

1114. *Saul born.*

1063. Saul made king.

1061. David slays Goliath.

1053. Samuel's death.

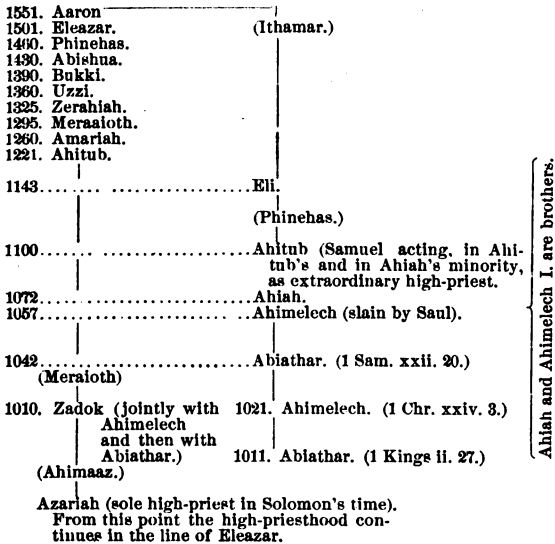
1051. Saul's death.

## CHART

To show, in a general way, the comparative chronology of the great foreign kings mentioned in Scripture.

ISRAEL (AND JUDAH).	EGYPT.	ASSYRIA.	BABYLON.
1588. Giving of the Law. 1513. Joshua's death.	(Amosis ?)		
} Time of Judges	It is impossible to identify the Pharaohs of the earlier period.		
1083. Saul.			
} Time of kings.	Shishak.		
586. Captivity.	So. Tirhaka.  Necho.  Hophra.	Pul. Tiglath-pileser. Shalmanezer. Sargon. Sennacherib. Esar-haddon.	Nebuchadnezzar.  Belshazzar.

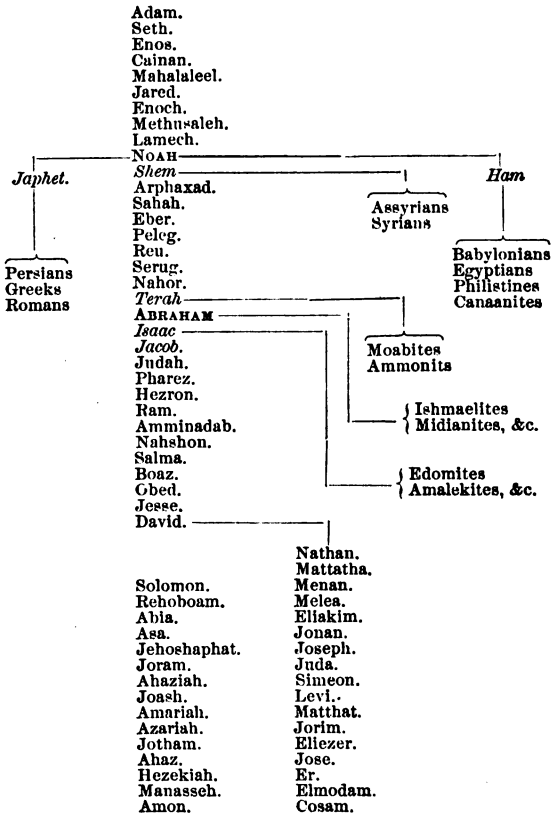
CHART OF THE HIGH-PRIESTHOOD.



1. The dates refer to the presumed time of death.
2. All Eli's posterity die in comparative youth. (1 Sam. ii. 33.)
3. Hence the Abiathar whom Solomon deposes cannot be the Abiathar who escaped from Saul's sword. So I make two Abiathars and two Ahimelechs. This explains the two phrases, "Abiathar, son of Ahimelech," and "Ahimelech, son of Abiathar."
4. Zadok is called son of Ahitub, because Ahitub was the last high-priest of his line. Elsewhere he is called son of Meraioth. (See 1 Chr. ix. 11.)

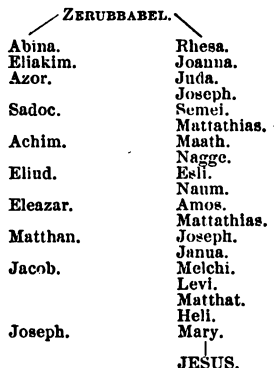
N. B.—I have tried in this genealogy to solve several puzzling questions to the careful student.

GENEALOGY OF JESUS.



Josiah.  
Jehoiakim.  
Jeconiah.  
Salathiel.

Addi.  
Melchi.  
Neri.  
(daughter.)



1. Jeremiah's prophecy that Jeconiah should be childless is explained by the prophet himself as meaning that he should have no child a successor on the throne. His seed is especially mentioned in the context.
2. I take Luke's genealogy to be that of Mary, counted to Joseph by adoption.
3. I also take Neri to have adopted Salathiel, who married his daughter.
4. The double line above Zerubbabel is to show the double descent from David.

The relationship of Israel's enemies is shown in the collateral names and their connecting lines.

Joseph's line has 63 names. Mary's line has 74 names, before Jesus. Several names are omitted, probably, in Joseph's line, both before and after David. From Adam to Jesus there were probably 80 generations.

MAY 16 1940





Crowell