

THE OLD TESTAMENT HISTORY. — F. S. YOUNG.

A Series of Bible Studies

THE
OLD TESTAMENT HISTORY

BY

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*Thy word is a lamp unto my feet; and a light
unto my path.—PSA. 119: 105.*

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PREFACE.

The Bible is intended as the Book for every home. It is the book that brings real success into every home when properly followed. It is the guide book through which man is introduced into higher service when he is through with service here on earth. If this is the Book that will do all this for us, then surely we should give it much of our time in careful and prayerful study, so as not to miss the blessing prepared for each one through this source by God its author.

"The Bible Outline" and "Bible Geography," the first two books in this series of Bible study, if thoroughly mastered, make this volume of greater interest to every student. This book is prepared with a view to lead the student farther into this great Book. The last book in this series, namely, the "New Testament History," will be of equal interest when followed in this order.

As the interest in Bible study grows, the Old Testament becomes of greater interest to all who are desiring to know the whole Bible. If we could understand the New without the Old, we would have only the New in the Eternal Book that is to save us. Those who will study the Old Testament with the object of preparing to understand the New better will find it of far greater interest than to think of it as a book for the Jews only, whose usefulness has passed away as the New has come.

The Jews did not understand the teachings of Jesus when he came, because they were not familiar with the teaching of the Scriptures that revealed Christ's first coming. Jesus said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me." John 5: 39. Here he referred to the Old Testament, as the New was not written. The Old Testament must be carefully studied in order to be able to take the advanced lessons prepared in the New. It is not possible to understand the advanced studies in mathematics without a knowledge of the books that prepare you for such studies. The same thing is true of the Book of eternal interests.

The Old Testament, as well as the New, is the book of the Messiah. As the student becomes familiar with it he will find in every book and chapter something of interest about the Savior. How can a student follow the chapters and books containing such lofty aspirations and not receive the hidden manna for the soul? It is of the utmost importance to every minister and Sunday-school teacher and parent to have these

lessons thoroughly learned, in order to be able to unfold them to those who come under their instruction.

In the preparation of this volume all available help has been freely used. The subject has been studied and taught by the author for more than fifteen years. After these years of work, realizing the need more keenly each year of Home Bible Study, the author has prepared this series of books.

We express our thanks to the authors whose works we have freely used in our teaching and study in the past, and feel especially indebted to Miss Alice King, who sails for India, September 18, as a missionary, for her services rendered during the last six years in teaching Bible classes, and for her help in the preparation of the manuscript of this book.

We now offer this book to the family circle, Bible institutes, college classes and individuals as a help to the unfolding of the Book that is to save the soul. If in any way this volume shall add new inspiration to the study of the Book from heaven, the author's purpose, to which he has devoted his time for many years, shall have been accomplished. May the Father, Son and Holy Spirit become more real to each student as he prayerfully follows the unfolding of the heavenly messages that are intended to touch and redeem every soul.

E. S. YOUNG

Fostoria, Ohio, Sept. 1, 1900.

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The Reforms of Ezra. 450 B. C.
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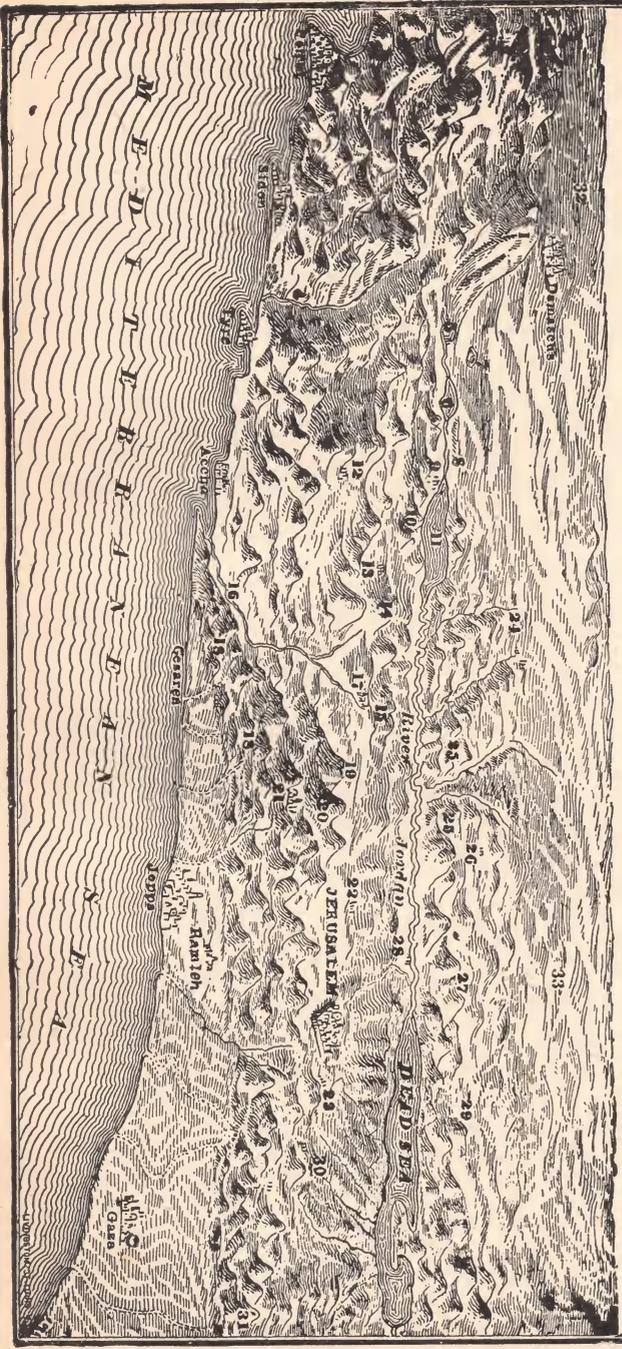
CHRONOLOGICAL TABLE.

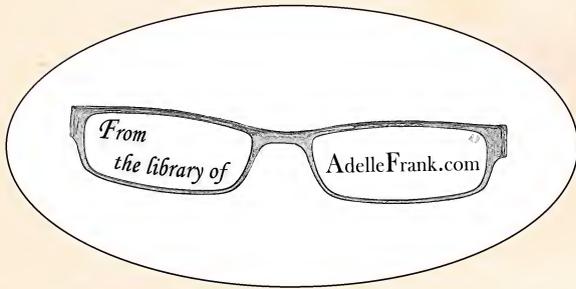
- The Battle of Arbela. 330 B. C.
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THE HOLY LAND

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THE OLD TESTAMENT HISTORY.

PART I.-- The Early People; 4004 to 2348 B. C.

CHAPTER I.—THE WEEK OF CREATION.

THE book of Genesis has neither preface, title, date of publication, nor name of author. In original Hebrew it was designated by its first word (in beginning), but afterward the name Genesis was given to it. It is a record of beginnings; of the world, of man, of sin, of salvation. The chief aim of the author is to write the history of the establishment of the kingdom of God upon the earth. It is an account of the founding of the spiritual kingdom and it is the basis of all Scripture.

Many things that the scientist seeks to understand are omitted from the Genesis record, but the author of Genesis omits nothing that is necessary for a clear conception of the origin of God's chosen people through whom God revealed himself. Had the church kept in view the purpose of the writer of Genesis she might have saved herself from many unhappy conflicts with science. He aims to reveal God's majesty and power as Creator and Controller of the universe and leaves the question of physical science for others to settle.

I. THE CREATION OF THE UNIVERSE (Gen. 1:1, 2).

In the beginning, before the creation of light, by which time is measured, God created the universe. It was a confused mass, without form and void. Darkness prevailed over this chaotic mass, but into the darkness the Divine Spirit found his way and brooded over the lifeless chaos, bringing life and order.

II. THE SIX DAYS OF WORK (Gen. 1:3-31).

1. **First Day.**—The creation of light was first in order of creation, for life and order depend upon light. God fixed the boundaries between light and darkness, thus introducing day and night as it has continued ever since.
2. **Second Day.**—God brought order to the chaos of waters by separating the waters above from the waters beneath by an expanse or firmament.
3. **Third Day.**—God brought order upon the face of the earth. The waters which hitherto had covered the earth were collected and the land appeared, and God clothed it with vegetation.
4. **Fourth Day.**—Light was created on the first day, but on the fourth day the sun, moon and stars were placed in the heavens to distribute light upon the face of the earth.
5. **Fifth Day.**—The fish of the sea and the fowls of the air were made and God provided for the preservation and continuance of life.
6. **Sixth Day.**—On this day God first created land animals, and then wrought the crowning work—the creation of man. So important was this work that there seems to have been a pause, and all the heavenly host was summoned as witnesses. This image of God, in which man was made, exalts him above all creatures and furnishes him intellectual and moral qualities. God created man from the dust of the earth and breathed in him the breath of life. Genesis 2:4-7 gives a second account of the creation of man. At first the earth was barren, without moisture and with no one to till the ground. The rain was sent, man and woman were created and placed in the garden to dress and keep it.

III. THE INSTITUTION OF THE SABBATH (Gen. 2:

1-3). All things had been created and God rested from his creative activity. Then he blessed the seventh day and set it apart as a special day to celebrate the work of the week. The Creation-Sabbath ought to remind us constantly that one-seventh of our time ought to be sanctified to worship.

QUESTIONS.

- What is omitted from Genesis?
 Of what is it a record?
 What was the aim of the author?
 What was the condition of the world when first created?
 What brought life and order?
 What was created on the first day?
 On the second day?
 On the third day?
 On the fourth day?
 On the fifth day?
 On the sixth day?
 What did God do on the seventh day?

REVIEW.

I. Creation of the Universe. 4004 B. C.

II. The Six Days of Work.

1. Light. 2. Firmament. 3. Land and Vegetation. 4. Luminaries. 5. Fish and Fowls. 6. Land Animals and Man.

III. Institution of the Sabbath.



CHAPTER II.—THE HOME IN THE GARDEN.

I. DESCRIPTION OF THE GARDEN (Gen. 2: 8-14).

1. **Location.**—Four rivers are named in connection with the Garden of Eden: the Pison, Gihon, Euphrates and Hiddekel or Tigris. The latter two are located in Babylonia, hence the garden must have been somewhere in this region.
2. **Appearance.**—It was a very delightful spot, for trees pleasant to look upon and bearing delicious fruit grew there. In the midst stood the two wonderful trees, the tree of life and the tree of the knowledge of good and evil.

II. PURPOSE OF THE GARDEN (Gen. 2: 15-17).

1. **A Home of Happiness.**—Adam and Eve lived here in innocence and peace. God taught them obedience by forbidding them to eat of the tree of the knowledge of good and evil. As long as they were obedient they enjoyed constant fellowship with God.
2. **A Sphere of Work.**—Man was not created for idleness. God gave him the work of dressing and keeping the garden; but this task was neither difficult nor tiresome.
3. **A Place of Probation.**—When Adam and Eve were placed in the Garden, they were in a state of spotless innocence; but they had never yet stood the test of temptation. The one tree of forbidden fruit was a proof of their ability to resist temptation.

III. SIN IN THE GARDEN (Gen. 3: 1-7).

1. **The Tempter** (Gen. 3: 1; 2 Cor. 11: 3).—Satan, in the form of a serpent, the most subtle among the beasts, was the tempter.
2. **Steps in the Temptation.**

(1) The serpent aroused a suspicion in regard to God's goodness.

- (2) He denied the danger of disobedience.
- (3) He promised advantages through disobedience.

3. Steps in the Fall (1 John 2: 16).

- (1) The lust of the flesh. "Saw that it was good for food."
- (2) The lust of the eyes. "And pleasant to the eyes."
- (3) The pride of life. "And to be desired to make one wise."

IV. GOD'S JUDGMENT AGAINST THE SINNERS
(Gen. 3: 8-19).

- 1. Their Arraignment.**—After they had eaten of the forbidden fruit they were ashamed and hid themselves, but God called them to account for their sins.
- 2. Their Excuses.**—They tried to shift the responsibility. Adam blamed the woman, and the woman blamed the serpent.
- 3. Their Doom Pronounced.**
 - (1) Humility and enmity upon the serpent.
 - (2) Pain and inferior position upon the woman.
 - (3) Disagreeable labor upon man.
 - (4) Death upon all living creatures.

QUESTIONS.

- Where was the Garden located?
- What rivers are named in connection with the Garden?
- Describe the appearance of the Garden.
- What was its threefold purpose?
- How did Adam and Eve maintain happiness?
- What work was assigned them?
- What was given them for a test?
- Who was the tempter?
- What were the steps in the temptation?
- What were the steps in the fall?
- How did Adam and Eve attempt to escape the judgment of God?
- What excuses did they offer?
- What was the doom pronounced upon them?

REVIEW.

I. Description of the Garden.

1. Location—Babylonia.
2. Appearance.

II. Purpose of the Garden.

1. Home of Happiness.
2. Sphere of Work.
3. Place of Probation.

III. Sin in the Garden.

1. Tempter—Subtle Serpent.
2. Steps in the Temptation: (1) Aroused Suspicion, (2) Denied Danger, (3) Promised Advantages.
3. Steps in the Fall: (1) Lust of Flesh, (2) Lust of Eyes, (3) Pride of Life.

IV. God's Judgment Against the Sinners.

1. Arraignment.
2. Excuses.
3. Doom Pronounced: (1) Humility and Enmity, (2) Pain and Inferior Position, (3) Labor on Man, (4) Death on All.



CHAPTER III.—BANISHMENT FROM THE GARDEN.

I. THE EXPULSION FROM PARADISE (Gen. 3: 20-24). After their disobedience, God could not keep Adam and Eve in the Garden. He sent them out and guarded the way to the tree of life, that they might not eat and live forever in their sinful state.

II. THEIR NEW HOME (Gen. 4: 1-15).

1. The First Brothers.—Adam had kept his eye open to the promise of hope and had given his wife the name Eve, mother of all living, thus consoling himself against the threatened death by the promised perpetuity of the race through their descendants. Cain and Abel were the first sons to bless their new home outside of Paradise.

2. The Brothers at Work.—Abel was a keeper of sheep and Cain a tiller of the ground.

3. The Brothers at Worship.—The brothers each brought an offering of thanksgiving to the Lord. Cain brought the fruits of the ground and Abel the best of his flock: but God refused Cain's gift and accepted Abel's, because Abel offered it in the right spirit (Heb. 11: 4).

4. The Brothers at Variance.—God's refusal of Cain's offering filled him with wrath against both God and Abel, and at length, when alone with his brother Abel, he murdered him. In these two sons of Adam are represented the World and the Church, the one son yielding to evil, the other gaining the mastery over evil.

5. The Brothers at Judgment.—God called Cain to account, but Cain scornfully asked, "Am I my brother's keeper?" Abel's blood cried from the ground as a witness against Cain. Thus the ground served Abel, but refused to help Cain. A threefold curse was placed upon the murderer—his conscience was guilt-stricken, he was a vagabond in body, and unprosperous in labor.

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III. CAIN'S POSTERITY (Gen. 4:16-24). Cain left the presence of God and dwelt in the land of Nod. Among his descendants we find the originators of the following:

1. **The First City.**—Enoch builded the first city and named it for himself.
2. **The First Polygamy.** Lamech is the first polygamist on record.
3. **The First Musical Instruments.**—Jubal was the father of those who handle musical instruments.
4. **The First Poetry.**—Verses 23 and 24 are the first poetry on record, and to Lamech is assigned the authorship.

IV. SETH'S POSTERITY. (Gen. 4:25-5:32). The good line was not destroyed when Cain murdered Abel, for Seth was raised up in his stead to perpetuate the godly.

1. **The Beginning of Public Worship.**—In the days of Enos, the son of Seth, men first met together to call upon the name of the Lord.
2. **Walking With God.**—In Enoch the line of Seth reaches the climax in piety, and Enoch, because he walked with God, was translated into heaven without dying.
3. **Decline of Piety.**—In the family of Lamech the line of Seth is weakened in piety, as is indicated by the need of a comforter, and Noah is promised to console them concerning their toil and pain brought upon them by the sin-cursed earth.

QUESTIONS.

- Why were Adam and Eve banished?
 Why not permit them to eat of the tree of life?
 Who were the first brothers?
 What was the occupation of each?
 How did the brothers worship?
 What led to their quarrel?
 What was the result?

What do these sons of Adam represent?
 How did the ground witness against Cain?
 What was the threefold curse placed upon Cain?
 Where did Cain live after the curse was upon him?
 What four things originated among Cain's descendants?
 When did public worship begin?
 When does piety reach its climax?
 Who is promised to comfort the Sethites in the decline of piety?

REVIEW.

I. Expulsion from Paradise.

II. Their New Home.

1. The First Brothers. 2. The Brothers at Work. 3. The Brothers at Worship. 4. The Brothers at Variance. 5. The Brothers at Judgment.

III. Cain's Posterity.—The Wicked Line.

1. The First City. 2. The First Polygamy. 3. The First Musical Instruments. 4. The First Poetry.

IV. Seth's Posterity.—The Godly Line.

1. Beginning of Public Worship. 2. Walking with God. 3. Decline of Piety.



PART II.-- The Saved People; 2348 to 1921 B. C.

CHAPTER I.—BUILDING THE ARK.

I. UNIVERSAL SINFULNESS OF MAN (Gen. 6: 1-8).

God had separated the ungodly line of Cain from the godly line of Seth, thus giving to the Sethites a new opportunity to live righteously; yet with the increase in number came the increase in sin.

1. **Unholy Marriages.**—The Sethites, the sons of God, tempted by the beauty of the daughters of Cain, took them for wives and brought evil among themselves.

2. **Violence and Evil Motives.**—The offsprings of these mismarriages were giants in physical strength, which strength was given to deeds of violence.

3. **Withdrawal of the Divine Spirit.**—The earth had become ripe for punishment, and God could not give his Spirit to men who would degrade the divine life by indulging their carnal desires.

4. **Divine Compassion.**

(1) *Time for Repentance.*—God granted a respite of 120 years, but instead of repenting the inhabitants of the earth became more and more corrupt and it repented God that he had made man.

(2) *The Promise of Salvation.*—To rid the earth of sin, God determined to destroy all his creatures; but Noah found favor in his eyes and in Noah was the hope of salvation.

II. THE CHARACTER OF NOAH (Gen. 6:9). The favor of God toward Noah was not wholly undeserved, for he was the best man in the race of Seth—just, and, in contrast with his contemporaries, perfect in his generation.

III. DESCRIPTION OF THE ARK (Gen. 6: 14-22).

1. **Material.**—The ark was made of gopher wood and pitched within and without.
2. **Dimensions.**—The ark was 450 feet long, 75 feet wide and 45 feet high.
3. **Purpose.**

- (1) *To Save the Faithful, and*
- (2) *Preserve Animal Life.*

QUESTIONS.

- What opportunity for righteous living was given to the Sethites?
 What unholy marriages were formed?
 How did the giants misuse their strength?
 Why did God withdraw his Spirit?
 How long did God give the world for repentance?
 What was the promise of salvation?
 What was the character of Noah?
 Of what material was the ark made?
 What were its dimensions?
 What was the purpose of the ark?

REVIEW.

I. Universal Sinfulness of Man.

1. Unholy Marriages. 2. Violence and Evil Motives. 3. Withdrawal of the Divine Spirit. 4. Divine Compassion. (1) Time for Repentance. (2) Promise of Salvation.

II. The Character of Noah.—Just and perfect.

III. Description of the Ark.

1. Material—Gopher Wood, Pitch. 2. Dimensions—450 by 75 by 45. 3. Purpose: (1) Save the Faithful; (2) Preserve Animal Life.

CHAPTER II.—FAMILY IN THE ARK.

I. INVITATION OF JEHOVAH (Gen. 7:1-6).

1. **Timely.**—God called Noah into the ark seven days before the rain began.
2. **Special.**—At first the invitation was to all men, but they had refused to hear the voice of Noah, and now the invitation was extended specially to Noah and his house.
3. **Urgent.**—The flood was just on hand and they must enter at once.
4. **Gracious.**—It was a gracious act on God's part to provide for the preservation of the race and invite Noah into the ark.

II. ENTRANCE INTO THE ARK (Gen. 7:7-16).

1. **The Family.**—Noah and his wife, with his sons Shem, Ham, Japheth and their wives, entered the ark.
2. **The Animals.**—Clean beasts were taken by sevens and the unclean by twos. Food to provide for them was also taken into the ark.

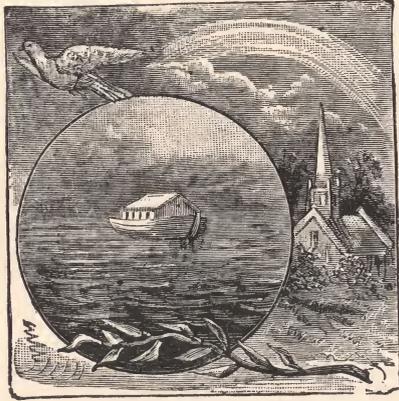
III. **THE EXTENT OF THE FLOOD.** (Gen. 7:17-20). The waters prevailed upon the earth and all the hills were covered. The flood was fifteen cubits deep and every living creature was destroyed.

IV. **DURATION OF THE FLOOD.** (Gen. 7:21-8:14). Noah entered the ark in the six hundredth year, the second month and the tenth day of his life, and in the six hundred and first year, second month and twenty-seventh day he saw the dry ground. Noah's family remained in the ark one year and seventeen days.

V. PURPOSE OF THE FLOOD.

1. **To Cleanse the Earth of Sin.**

2. To Give the Race a New Opportunity to Live Righteously.



QUESTIONS.

- When did Jehovah give his invitation?
- To whom was it extended?
- Why was it so urgent?
- Who entered the ark?
- How many animals were taken into the ark?
- What was the extent of the flood?
- How long were they in the ark?
- What was the purpose of the ark?

REVIEW.

I. Invitation of Jehovah.

- 1. Timely. 2. Special. 3 Urgent. 4. Gracious.

II. Entrance into the Ark.

- 1 The Family—Noah, Shem, Ham, Japheth and Wives. 2. The Animals—clean by sevens, unclean by twos.

III. Extent of the Flood.—The Inhabited Earth.

IV. Duration of the Flood.—One Year, Seventeen Days.

V. Purpose of the Flood.

1. Cleanse the Earth of Sin.
2. Give Opportunity for Righteousness.



CHAPTER III.—THE NEW ERA.

I. THE FIRST ALTAR (Gen. 8:20, 21)

1. **Origin.**—Cain and Abel had offered sacrifices to the Lord, but Noah's altar is the first altar mentioned in the Bible.
2. **Purpose.**—The altar provided a place for meeting for man and God. To the altar man brought his gifts as thank offerings for God's goodness toward them.

II. GOD'S COVENANT WITH NOAH. (Gen. 8:21 - 9:17).

1. **Man's Part.**—To replenish the earth.
2. **God's Part.**

- (1) To protect human life. Gen. 9:2.
- (2) To provide animal food.
- (3) To bring no more flood.

3. **Seal of Covenant.**—The rainbow was placed in the heaven as a token that the earth should never again be destroyed by water.

III. THE THREEFOLD DISTRIBUTION OF THE RACE (Gen 10:1-32).

1. **The Sons of Japheth Settled Chiefly in Europe.**—They are now known as the Aryan race, and have been always distinguished for intellectual activity.
2. **The Sons of Ham Settled Chiefly in Africa.**—This race is marked by physical strength.
3. **The Sons of Shem Settled in Asia.**—They are distinguished for their religious fervor. From Shem sprang the Jewish people.

IV. THE TOWER BUILDERS OF BABEL (Gen. 11:1-32).

1. **Their Purpose.**—God meant that the purified races after the flood should be fruitful and replenish the earth. But men in their selfish ambition determined to thwart God's purpose, and so in the plains of Shinar they built the tower of Babel, to make themselves a name and to prevent the race from being scattered.
2. **Their Failure.**—Men cannot thwart the purpose of God. When the tower-builders attempted to do so God came down, inspected their work, confused their tongues and dispersed their ranks. The tower of Babel stood unfinished as a memorial of their folly and vain ambitions.

QUESTIONS.

- Who built the first altar?
 What was the purpose of the altar?
 What was God's covenant with Noah?
 What was the seal of the covenant?
 Where did the sons of Japheth locate?
 Where did the sons of Ham locate?
 Where did the sons of Shem locate?
 For what is each race distinguished?
 What was God's purpose concerning the race?
 How did men attempt to thwart God's purpose?
 What was their purpose in building the tower of Babel?
 Why and how did God interrupt the builders?

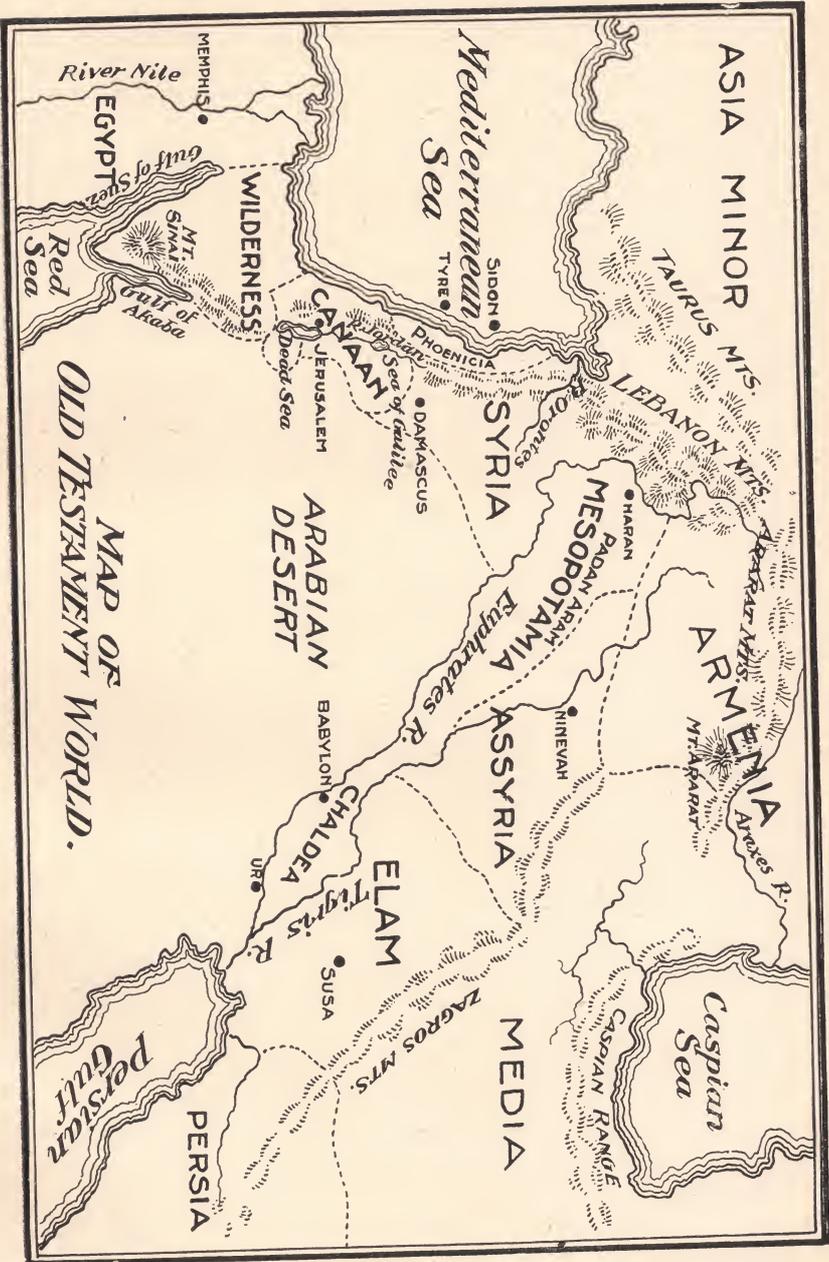
REVIEW.

I. The First Altar.

1. Origin: Cain's and Abel's Sacrifices—Noah's Altar. 2. Purpose: (1) Meeting Place for God and Man, (2) To Make Offerings.

II. God's Covenant with Noah.

1. Man's Part: Replenish the Earth. 2. God's Part: (1) Protect Life, (2) Provide Animal Food, (3) Bring no Flood.



MAP OF
OLD TESTAMENT
WORLD.

ASIA MINOR

TAURUS MTS.

LEBANON MTS.

ARMENIA

Caspian Sea

CASPIAN RANGE

Mediterranean Sea

SYRIA

MESOPOTAMIA

ASSYRIA

MEDIA

River Nile

EGYPT

Red Sea

WILDERNESS

ARABIAN DESERT

CHALDEA

ELAM

PERSIA

MEMPHIS

MT. SINAI

JERUSALEM

BABYLON

SUSA

TYRE

SIDON

DAMASCUS

HARAN

NINEVAH

MT. ARARAT

Gulf of Suez

Gulf of Akaba

Dead Sea

Euphrates R.

Tigris R.

Persian Gulf

ZAGROS MTS.

ARARAT MTS.

Araxes R.



III. Seal of the Covenant.—Rainbow.

IV. Threefold Distribution of the Race.

1. Japheth—Europe. 2. Ham—Africa. 3. Shem—Asia.

V. The Tower-Builders of Babel.

1. Their Purpose: (1) Make Themselves a Name, (2) Keep the Race from being Scattered. 2. Their Failure: (1) Tongues Confused, (2) Ranks Dispersed, (3) Tower a Monument of Folly.



PART III. --The Chosen Family; 1921 to 1491 B. C.

CHAPTER I.—THE AGE OF ABRAHAM.

The human race had fallen away from God and had sunk into idolatry. The religion of the true God seemed to be lost; but God called Abram to be the father of the chosen family of God. This family would perpetuate the religion of Jehovah and prepare the world for Christ.

I. THE CALL OF ABRAM (Gen. 12:1-4; Acts 7:2-4).

Abram, the son of Terah, lived in Ur of the Chaldees in the midst of the idolaters of that time. God called him to leave and with his father, Terah, and his nephew Lot, he moved to Haran. After his father's death Abram received a second call to leave his country and his kindred and go to a land which God would show him.

II. THE FAITH OF ABRAM. Abram put his trust in the Lord and followed his leading across the great Syrian Desert until he came to Shechem. Here he built the first altar in the Land of Promise. He soon moved to Bethel, where he erected the second altar.

III. THE PROMISES OF GOD.

1. **Inheritance** (Gen. 12:7; 15:18-21).

2. **Father of Many Nations** (Gen. 17:1-27).

3. **Blessing to Others** (Gen. 12:2, 3).

IV. THE TESTS OF HIS CHARACTER.

1. **His Departure from Home.**—When Abram left Chaldea he resisted the temptation of wealth, influence and home ties and obeyed the voice of God. When God called him from Haran he withstood the second temptation of kindred ties.

2. **The Famine in Canaan** (Gen. 12:10-20).—Abram had followed the leading of God, and when famine and death threatened both

their cattle and themselves in the Promised Land it proved to be a severe test of his faith. Abram's faith failed him, and he went into Egypt to find food. In Egypt he yielded to another temptation and deceived Pharaoh, the king of Egypt. The king rebuked him and sent him away a sorrier but wiser man.

3. **The Trouble with Lot** (Gen. 13: 1-18).—Abram had bestowed many favors upon his nephew, Lot, yet, when strife arose between their herdsmen, and separation became necessary, Lot chose the best pastures. Not very long afterward Abram had the opportunity to return good for evil. The kings of the East took Lot captive to Dan, and Abram and his servants rescued him (Gen. 14: 1-24). When the Lord revealed to Abram his purpose to destroy Sodom, the city of Lot, Abram put away all resentment and pleaded earnestly for the salvation of the cities (Gen. 18: 1-19: 38).
4. **The Temptation of Money.**—When Abram returned from pursuing the captors of Lot; the king of Sodom met him near Jerusalem, and offered to pay him for his service, but Abram refused the money. Melchizedek, the priest-king of Salem, who stands as a type of Christ, came out to bless him, and Abram paid him tithes.
5. **The Sacrifice of his Son.**—The supreme test of Abram's character came when God asked him to offer as a sacrifice his only son, Isaac, in whom was vested the hope of the chosen family. Ishmael had been sent away and the only hope of the promise rested upon Isaac. But the faith of Abraham triumphed and he became the father of the faithful (Gen. 22: 1-19).

V. THE SON OF PROMISE.

1. **His Marriage.**—Abraham provided a wife for Isaac, of their relatives in Haran, and sent his servant to bring her to Canaan, so that Isaac would not need to leave the Promised Land (Gen. 24: 1-67).
2. **His Trials.**—Another famine came upon Canaan and Isaac started to Egypt, but God warned him not to leave the Land of Promise; so Isaac sought refuge in the Philistine country. There he deceived Abimelech, the king, and was sent away. In

this region the men of Gerar strove with him over wells, but finally at Beersheba the Philistines made a covenant of peace with him (Gen. 26: 1-33)

QUESTIONS.

- What was the religious condition when Abram was called?
 Why was Abram called?
 Who called Abram?
 Who went with him from Ur?
 How long did they remain at Haran?
 Why did his father go with him?
 What shows Abram's faith when he was called?
 Name the promises of God.
 What are the tests of his character?
 Where were the first altars built?
 Did God tell Abram to go to Egypt?
 What trouble had he with Lot?
 Who tempted him with money?
 Who was the son of promise?
 Where did Abram secure a wife for him?
 What trials did Isaac meet with?
 What was the severest test of Abram's faith?

REVIEW.

I. The Call of Abram.

II. The Faith of Abram.

III. The Promises of God.

1. Inheritance. 2. Father of many Nations. 3. Blessing to Others.

IV. The Tests of his Character.

1. His Departure from Home. 2. The Famine in Canaan. 3. The Trouble with Lot. 4. The Temptation of Money. 5. The Sacrifice of his Son.

V. The Son of Promise.

1. His Marriage. 2. His Trials.

CHAPTER II.—THE AGE OF JACOB.

Abraham and his descendants were the chosen seed of God, yet not all were accepted of God. Of Abraham's sons only Isaac was chosen as the son of promise, and all the others were rejected. Of Isaac's family, Esau was rejected and Jacob was chosen to be the father of the tribes of God.

- I. **ESAU SUPPLANTED** (Gen. 25: 27-34; 27: 1-40). Although God had foretold that to Jacob belonged the inheritance, Jacob is not justified in his impatience and deception to secure it. One day when Esau was weary and faint, Jacob bought the birth-right for a mess of pottage. Then when Isaac was old and sick and blind, Jacob by the help of his mother deceived Isaac and obtained the blessing.
- II. **JACOB'S FLIGHT** (Gen. 27: 41-28: 10). When Esau discovered how Jacob had cheated him he was filled with wrath and determined to kill him; so Jacob fled from Beersheba, after learning of his brother's murderous intent, and went towards Haran.
- III. **A NIGHT AT BETHEL** (Gen. 28: 11-22). On his way to Haran he came to Bethel, where he took stones for his pillow and slept, and while he slept the Lord gave him a vision of a ladder reaching from earth to heaven. Angels were ascending and descending this ladder, and at the top stood the Lord himself. The Lord made a covenant with Jacob, promising to give to him the land of Canaan and to make of his seed a great people in whom all nations should be blessed. In the morning Jacob erected a pillar and named the place Bethel, the House of God.
- IV. **JACOB'S FAMILY.**—In Haran Jacob found a home with his uncle Laban. Jacob married his two daughters, Leah and Rachel and lived in Haran about forty years. Twelve sons,—Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin,—were born to Jacob.

(33)

V. JACOB'S TROUBLES.

1. **With Laban.**—Laban had deceived Jacob in regard to Rachel, giving him Leah instead. For twenty years he worked without wages, and then he separated his flocks from Laban's. When Jacob prospered Laban became envious and his sons spoke harshly to Jacob; so Jacob with his family and his flocks stole away. Laban pursued them to Mizpah and there chided Jacob for stealing his gods. But they made a covenant of peace and each went his way (Gen. 31:1-55).
2. **With Esau.**—Esau had not forgotten how Jacob had taken his blessing; and when he heard that Jacob was coming down to Jabbok he gathered his servants and started to make war upon him. But Jacob sent messengers to sue for peace, and sent presents in order to reconcile his brother. That night he wrestled with the Lord in prayer and in the morning he met Esau in peace (Gen. 32:1-33:16).
3. **With his Sons.**—When Jacob's sons grew up there arose strife in the family, between the sons of Leah and Joseph. Jacob showed his preference for Joseph and even bought for him a coat of many colors. The envy against Joseph grew so strong that one day they sold him to the Midianites and then dipped his coat in blood, carried it to their father and told him that wild beasts had devoured him. So Jacob in his old age was deceived just as he had deceived others.

QUESTIONS.

- Who were the chosen seed of God?
Name those that were rejected.
Who supplanted Esau?
What did Esau get for his birthright?
What was the blessing, and tell how it was given to Jacob?
Why did Jacob have to leave his home?
Describe the vision at Bethel.
Where did Jacob get his wives? How long was he with Laban?
Name the twelve sons of Jacob.
With whom did Jacob have trouble?

How was his trouble settled with his brother Esau?
 How long did Jacob wrestle with the Angel?
 What trouble was brought on Jacob by stopping at Shechem?
 What was the cause of jealousy in his family?
 How did Joseph, whom they sold, prove them?
 What effect had the sale on the father?

REVIEW.

- I. **Esau Supplanted.**—Birthright—Blessing.
- II. **Jacob's Flight.**
- III. **A Night at Bethel.**—A Vision, a Covenant, a Pillar.
- IV. **Jacob's Family.**—Forty Years, Twelve Sons.
- V. **Jacob's Troubles.**
 1. With Laban. 2. With Esau. 3. With his Sons.



CHAPTER III.—ISRAEL IN EGYPT; 1706-1491 B. C.

I. CAUSE OF REMOVAL FROM CANAAN.

1. **Selling of Joseph.**—The sons of Jacob sold their brother Joseph into bondage in order to satisfy their spirit of envy and revenge; but God overruled the event for good, and by the selling of Joseph the chosen family was brought into Egypt and delivered from famine (Gen. 45: 5-7).
2. **The Famine.**—The great famine that came upon the land forced the family of Israel to seek sustenance elsewhere, and by Joseph's wisdom and forethought they were brought into the land of Egypt (Gen. 46: 1 - 47: 12).

II. LIFE IN EGYPT.

1. **Period of Prosperity.**—Joseph gave to his father and brethren the land of Goshen, the most fertile spot in all the land, and Joseph nourished them and they grew to be a great and powerful people (Ex. 1: 7).
2. **Period of Oppression.**—After Joseph and all his generation had died, there arose a ruler who knew not Joseph, and he began to oppress the children of Israel, fearing that they would become a mighty nation and overthrow the Egyptian government. The Egyptians attempted to check the increase of the Israelites, first by severe bondage and then by destroying the male children; but God blessed the children of Israel and caused them to increase greatly (Ex. 1: 8-22).

III. THE DIVINE PURPOSE OF THEIR STAY IN EGYPT.

1. **Preservation of the Race.**—There were frequent famines in Canaan and the tribes were constantly at war, so the Israelites could have scarcely grown to be such a large nation had they remained in Canaan, while the warm climate and abundant crops in Egypt were conducive to rapid increase.

2. Education of the People.—The Egyptians were the most highly cultured nation of that age, and although socially the Israelites were kept apart from them, they learned much from them. At the end of their 230 years' stay in Egypt they had an organized government with a leader who had received a most thorough education (Acts 7:22). They were no longer shepherds, but farmers, and had reached a higher stage of literature. They had a written language (Ex. 24:7).

3. Protection of their Religion.—In Canaan they were continually surrounded by heathen tribes who would have corrupted their morals and their religion by the constant intermingling of their idolaters. In Egypt they were prevented from mingling with the natives on account of the caste system, and thus they were not led away from the worship of Jehovah to the worship of idols.

IV. THE PREPARATION FOR DEPARTURE.

1. The Preparation of a Leader.

- (1) *Home Training.*—No one but an Israelite could have been the deliverer leader and lawgiver of Israel. Moses was an Israelite and belonged to the priestly tribe of Levi (Ex. 2:1, 2). His parents were full of faith (Heb. 11:23) and trained him to be a true Israelite (Ex. 2:3-10).
- (2) *Royal Culture.*—He became a member of Pharaoh's royal household and was reared as his own son (Ex. 2:10). This gave him the opportunity to become acquainted with court life and enabled him to intercede for his people.
- (3) *Wilderness Experience.*—He spent forty years in the very wilderness through which he led Israel, thus giving him a thorough knowledge of the land and a wide experience of the hardships and disadvantages of life in the wilderness.
- (4) *The Call of God.*—When Moses was at Mt. Sinai God spoke to him and gave him his credentials as the deliverer of the Chosen Nation. His vision of the burning bush prepared him also to accept the call after his preparation in Egypt and the wilderness.

- 2. The Preparation of Israel.**—The Israelites might have had no desire to leave Egypt had they always been prosperous, but when oppression and suffering came they were made willing to leave Egypt and go to the Land of Promise, where they might accomplish the design God had for the people. At first they were unwilling to accept Moses as their deliverer; but when he returned from the forty years' stay in the wilderness, and showed the credentials he had received at Mt. Sinai, they accepted him as their deliverer (Ex. 4: 1-31).
- 3. The Preparation of Pharaoh.**—At first Pharaoh was unwilling to grant Israel a leave of absence; but after the ten plagues were brought upon the Egyptians he was filled with confidence that the hand of Jehovah was with Israel and against Egypt. The ten plagues were (1) river turned to blood, (2) frogs, (3) lice, (4) flies, (5) murrain, (6) boils, (7) hail, (8) locusts, (9) darkness, and (10) death (Ex. 7: 19-12: 33).

QUESTIONS.

- Why were the Israelites brought into Egypt?
 How did Joseph become the savior of his people?
 When did Jacob learn that Joseph was in Egypt?
 Did his brothers know him when they first met him?
 Describe the possessions Israel received in Egypt.
 Why were the Israelites oppressed?
 What efforts were made to check the growth of the Nation?
 What was the purpose of Israel's stay in Egypt?
 What home training had Moses?
 What privileges did he have in Egypt for culture?
 What culture did he receive in the Wilderness?
 Where was he called to be the Deliverer?
 Describe his vision at the Burning Bush.
 Why was Israel to leave Egypt?
 Why was Pharaoh not willing to let Israel go?
 Name the ten plagues.

REVIEW.

I. Cause of Removal from Canaan.

1. Selling of Joseph. 2. The Famine.

II. Life in Egypt.

1. Period of Prosperity. 2. Period of Oppression.

III. The Divine Purpose of Their Stay in Egypt.

1. Preservation of the Race. 2. Education of the People. 3. Protection of their Religion.

IV. The Preparation for Departure.

1. The Preparation of a Leader: (1) Home Training, (2) Royal Culture, (3) Wilderness Experience, (4) The Call of God. 2. The Preparation of Israel,—Oppression, Credentials. 3. The Preparation of Pharaoh,—Ten Plagues.



Sinai and the Plain of Er Rahab

PART IV.--The Chosen Nation; 1491 to 1095 B. C.

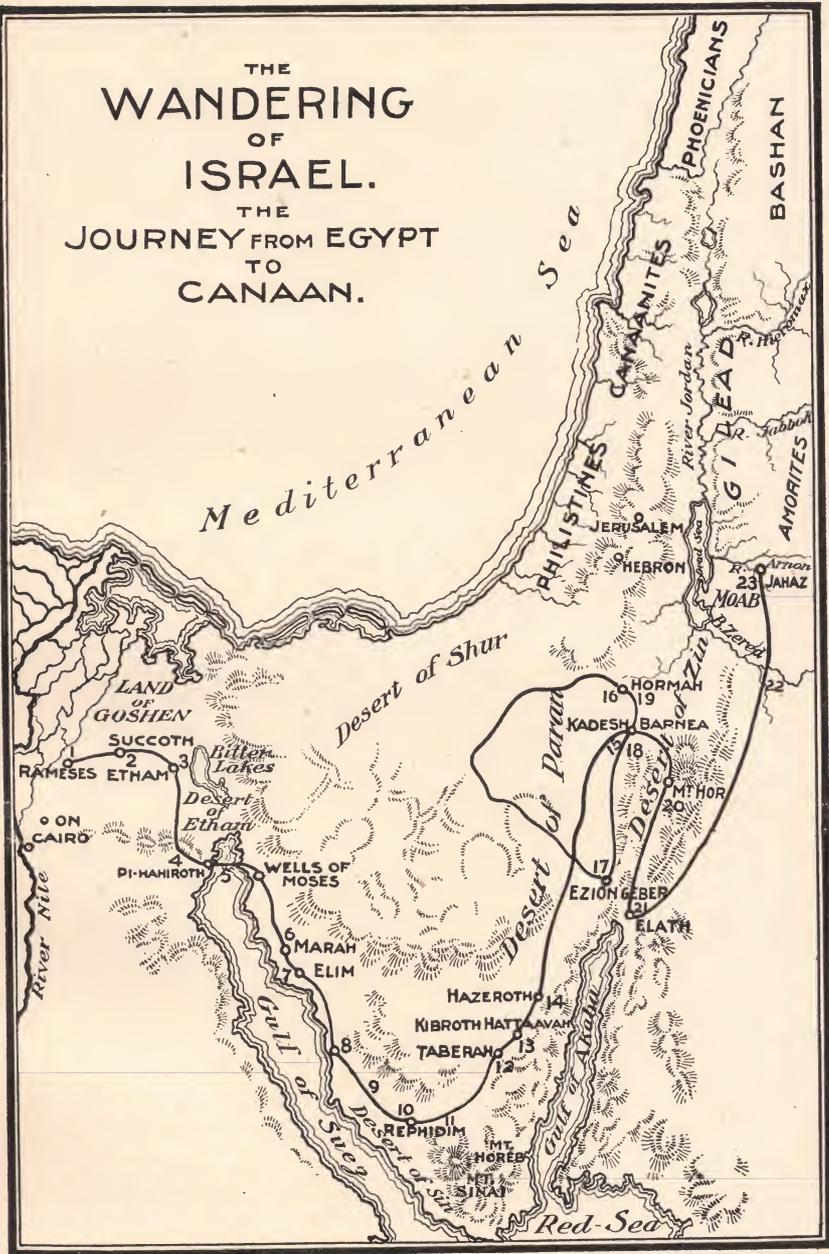
CHAPTER I.—THE AGE OF WANDERING; 1491-1541 B. C.

I. THE EXODUS FROM EGYPT. According to the command of the Lord, every household of Israel on the fourteenth day of Nisan killed a lamb and sprinkled the blood on their doorpost. At midnight they were eating the roasted flesh of the lamb when the angel of the Lord passed through the land and smote all the first-born, both of men and of cattle; but when he saw the blood on the doors of Israel he passed over them. Pharaoh's proud spirit was at length broken and he implored Moses and Aaron to depart with all possible haste; and all the Egyptians gave to the Israelites jewels and costly apparel. All Israel with their flocks gathered at Rameses ready to leave the land of bondage. The whole host numbered 600,000, besides the women and children. When they had gone a day's journey they came to Succoth, where the Lord gave them a pillar of cloud to guide them. When they came to Pi-hahiroth they saw the host of Pharaoh pursuing them. Moses bade them stand still and see the salvation of the Lord, and God protected them that night with a cloud (Ex. 14: 1-20). Moses stretched his rod across the Red Sea and the Lord divided the waters. The Israelites crossed in safety to the other shore and the Egyptians rushed after them. The sea closed upon them and the host of Pharaoh perished. The children of Israel were now free from bondage and Moses might well sing the song of triumph, for in that hour a nation was born and Jehovah triumphed over the superstitions of Egypt.

II. EARLY EXPERIENCES IN THE WILDERNESS.

1. Bitter Water Sweetened (Ex. 16: 1-36).—After three days they reached Marah, where they found the waters bitter. They be-

THE
**WANDERING
 OF
 ISRAEL.**
 THE
**JOURNEY FROM EGYPT
 TO
 CANAAN.**



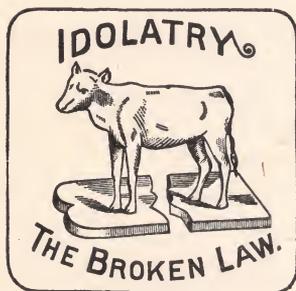
gan to murmur, but God told Moses to cast a tree into the waters, and they were sweetened (Ex. 15: 22-26).

2. **Bread Provided.**—They had traveled a month in the Wilderness when their supply of food failed and the people murmured against Moses and Aaron; but that evening the Lord sent them quails, and on the following morning manna was first given. Every morning, except the Sabbath, during the forty years' wandering this manna fell from heaven for them.
3. **Water Provided.**—When they reached Rephidim the water failed, and some of the people were ready to stone Moses. The Lord directed Moses to strike the rock, whence a stream of water gushed forth.
4. **Enemies Repulsed.**—At Rephidim the Israelites were suddenly attacked by the Amalekites. Joshua led the army of Israel against them, while Moses with Aaron and Hur ascended the hill and stretched forth his hands in supplication. By sunset Amalek was utterly defeated. Soon after this Jethro, Moses' father-in-law, restored to him his wife and two sons. He advised Moses to organize his government and thus relieve himself of part of his burden (Ex. 17: 1 - 18: 27).

III. A YEAR AT THE MOUNTAIN.

1. **The People Prepared.**—After Israel promised that they would obey God's voice and keep his covenant the people were directed to purify themselves, for in three days Jehovah would appear on the Mountain. Bounds were set about Mount Sinai and all were forbidden to touch it on pain of death, for Jehovah would come on the third day and make a covenant with them.
2. **The Law Given.**—On the third morning peals of thunder and the voice of a trumpet called forth the trembling people to meet Jehovah. The Lord descended in a flame of fire and spoke the Ten Commandments. The people were so terrified that they withdrew and begged Moses to be mediator between themselves and God. Moses went up the Mountain, and for forty days continued in the presence of God and received a further unfolding of the law (Ex. 19: 1 - 24: 33).

3. The Idol Worshipped (Ex. 33: 1-35).—Moses' prolonged absence troubled the people, and wishing to go on their journey they



persuaded Aaron to make gods to go before them. Aaron made a golden calf from their jewelry, and when Moses came down from the Mount he found the people worshipping the idol. In his anger he cast down the tables of the Law which he carried, and they were broken, symbolizing the broken law through the people's idol worship. He burned the image and strewed the ashes upon the waters and the people drank. Then he bade all those on the Lord's

side to take their swords and slay the offenders. The tribe of Levi were faithful and slew three thousand of the idolaters. Moses pleaded for the people and God promised to forgive them. Then Moses again ascended the Mount and received new tables of the Law.

4. The Tabernacle Erected.—During the second stay of forty days on the Mount, Moses received the pattern of the Tabernacle. When he came down he invited the people to contribute material, and builders were employed to build a house where God might dwell in their midst (Ex. 35: 40.) The Levites were accepted in the place of the firstborn to be priests and to minister in the service of the sanctuary. They were divided into three families:

- (1) The Kohathites held the first rank. To this family belonged Aaron who had been promoted to the High-priesthood. It was the duty of the Kohathites to carry all the sacred vessels whenever the Tabernacle was moved.
- (2) The Gershonites carried the curtain hangings.
- (3) The Merarites carried the boards, pillars and bars.

5. The People Numbered.—The children of Israel had camped at Mount Sinai over a year. Moses then took a census of the people and arranged them in order of march, and having celebrated their first passover they set forward towards Canaan (Num. 1: 1-2: 34).

IV. THE JOURNEY TO CANAAN.

1. The First Year.

- (1) *Meeting at Taberah.*—The people provoked the wrath of Jehovah by their murmurings and were punished by a destructive fire in their camps (Num. 11: 1-3).
- (2) *Lusting for Quails.*—At Kibroth-hattaavah the discontent of the people again broke forth owing to a lack of animal food and the Lord sent quails in such abundance that people loathed them, and a severe plague fell upon them (Num. 11: 4-55.)
- (3) *Rebellion of Miriam and Aaron.*—Miriam and Aaron became envious of Moses' authority, and they spake openly against him. The Lord defended his servant, and Miriam was stricken with leprosy (Num. 12: 1-16).
- (4) *Rejection of Israel at Kadesh-Barnea.*—When they reached this place they were on the very border of the Promised Land. Moses sent out twelve spies who brought back an encouraging report of the fruitful land. But ten of them feared the giants and the walled cities, while Caleb and Joshua exhorted them to faith and courage. God, provoked by their faithlessness, pronounced the terrible doom, that all of that generation, except Caleb and Joshua, should die in the wilderness, and their children thirty-eight years later would enter Canaan. Then they made an attempt to rush into Canaan, but they were severely repulsed at Hormah and forced to turn back to the Wilderness, where they wandered thirty-eight years (Num. 14: 1-45).

2. Thirty-eight Years' Punishment.—Disappointed and discouraged, the children of Israel turned toward the Wilderness of Paran, knowing that now they must serve out their sentence. Thirty-eight years they wandered up and down in this wilderness, passing through many bitter experiences and learning lessons of faith and obedience. It was during this period that occurred Korah's rebellion and the budding of Aaron's rod (Num. 16: 1 - 17: 13).

3. The Last Year.

- (1) *Death of Miriam.*—Having served their time of discipline, they came again to Kadesh-barnea, a sadder and wiser people. Most of the older generation had perished. When they arrived at Kadesh, Miriam, the sister of Moses and Aaron and a prophetess in Israel, died, and they buried her in the wilderness (Num. 20: 1).
- (2) *The Sin of Moses and Aaron.*—The people had not ceased to murmur against God; so when water failed them at Kadesh they spoke against Moses and Aaron and God. The Lord bade Moses and Aaron to speak to the rock in Jehovah's name and water would come forth; but Moses and Aaron had grown weary of the people's complaints and they smote the rock, and gave not God the glory. On account of this sin God told them they should never enter the Land of Promise (Num. 20: 2-13).
- (3) *The Death of Aaron.*—Israel might have entered Canaan from the south, but there were walled cities and giants to defy them. They would have crossed Edom just below the Dead Sea, but the Edomites refused to grant them the privilege. So they turned their faces southward for a long journey around Edom. When they came to Mt. Hor God told Moses to take Aaron to the top of the mountain, and after conferring the High-priesthood upon Eleazar, Aaron's son, Aaron died, and Israel mourned for him eighty days (Num. 20: 22-29).
- (4) *The Fiery Serpents.*—This was the last punishment for murmuring. Israel had learned that God would punish those who would complain against his goodness. God graciously provided a means of escape from the poisonous bites of the serpent, and Moses was bidden to lift up the brazen serpent (Num. 21: 4-9).

V. RESULTS OF THE WANDERING.

1. **Unity of the Nation.**—When they came out of Egypt the Israelites were a disorganized people, used only to hard servitude under the Egyptians. Forty years' experience of meeting enemies, suffering hardships and marching as one host to the same land with common dangers, common temptations and with one

hope and one purpose. Such experience united the tribes and made them one nation, ready to meet any nation of the world.

2. Religious Progress.

- (1) *Institutions of Worship.*—(a) The Tabernacle and all its services. (b) The Feasts, Passover, commemorating the event of the Exodus; Pentecost, the giving of the law; Tabernacles, the life in the wilderness.
- (2) *The Written Law.*—They received God's Law at Mt. Sīnai and it was given them for a guide in their conduct.
- (3) *The Strengthening of Faith.*—In Egypt they were surrounded with idols, but their experiences of God's care for them in the wilderness confirmed their trust in Jehovah. Though many times the mass of Israel fell into idolatry, God always found among them a remnant who feared and trusted him.

QUESTIONS.

How much time is covered by this part?

When was the passover kept?

Where was the blood sprinkled?

What happened to every household in Egypt?

What did the Egyptians give Israel for their service when they left?

What number came out of Egypt?

Where was the pillar given them and what was the purpose?

What command did Moses give when the Egyptians met them at the Sea?

What did the cloud do for Egyptians and what for Israel?

What did the Israelites first do after being delivered?

How was the water sweetened?

Where did they get the quails and manna?

How long did each continue?

Give the rule to be followed with the manna.

Where did Moses strike the rock for water?

Describe the battle with Amalek.

How were the people prepared to hear God?

Describe the giving of the law.

Why not touch the mountain?

- What did the people promise?
 How was the golden calf made?
 Who made the calf and what for?
 What did Moses do with it?
 What did the breaking of the tables of the law signify?
 How were the people punished?
 Why build a tabernacle?
 Where did Moses get the pattern?
 What prominence was given the Levites and why?
 What was the work of each family?
 How long was Israel at Mt. Sinai?
 Why were the people punished at Taberah and Kibroth-hattaavah?
 What was the rebellion of Miriam and Aaron?
 Why were the spies sent and what was their report?
 What their punishment and how did they receive it?
 When and where did Miriam and Aaron die?
 What was the disobedience of Moses and Aaron?
 What was the purpose of the brazen serpent?
 What are the results of the wandering?
 Name the institutions of worship.
 What did they have to guide them as a people?
 How was their faith strengthened?

REVIEW.

I. The Exodus from Egypt.

II. Early Experiences in the Wilderness.

1. Bitter Water Sweetened.
2. Bread Provided.
3. Water Provided.
4. Enemies Repulsed.

III. A Year at the Mountain.

1. The People Prepared.
2. The Law Given.
3. The Idol Worshiped.
4. The Tabernacle Erected.
5. The People Numbered.

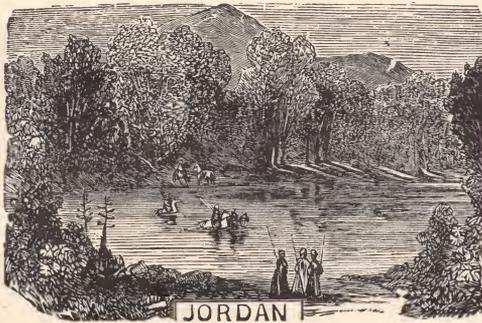
IV. The Journey to Canaan.

1. The First Year; (1) Meeting at Taberah, (2) Lusting for Quails, (3) Rebellion of Miriam and Aaron, (4) Rejection of Israel at Kadesh-Barnea.
2. Thirty-eight Years' Punishment, Korah's

Rebellion, Budding of the Rod: (1) Death of Miriam, (2) Sin of Moses and Aaron, (3) Death of Aaron, (4) The Fiery Serpents.

V. Results of the Wandering.

1. Unity of the Nation.
2. Religious Progress: (1) Institutions of Worship: (a) Tabernacle Services, (b) The Feasts, Passover, Pentecost, Tabernacles, (2) The Written Law, (3) The Strengthening of Faith.



CHAPTER II.—AGE OF CONQUESTS; 1451-1095 B. C.

The term "Seven Years' Conquest" is applied only to the conquest by Joshua. The real conquest of Canaan lasted four centuries, beginning under the leadership of Moses and not ending until the time of David.

I. THE CONQUEST UNDER MOSES.—Although Moses was not permitted to enter the land of Canaan, he began the conquest and at his death all preliminary conquests were made and Israel was ready to enter Canaan.

1. The Battle of Jahaz (Num. 21:21-31).—Before Moses crossed the brook Arnon, into the territory of the Amorites, he sent messengers to King Sihon at Hebron, requesting a passage through their territory; but the request was sternly refused, and Sihon immediately made ready to resist the host of Israel. The Israelites met them in battle at Jahaz and utterly defeated them, capturing the walled cities as far north as the Brook Jabbok, and taking for booty the flocks and herds.

2. The Battle of Edrei (Num. 21:32-35).—King Og, another Amorite chief, ruled the territory from Jabbok to Mt. Hermon. The Israelites attacked him at the city of Edrei and utterly routed him. They captured sixty walled cities in this district, and for a long time they kept in the Amorite city, Rabbath, Og's iron bedstead as a trophy of the victory (Deut. 3:11).

3. The Prophecy of Balaam (Num. 22:1-24:25).—The two decisive battles gave Israel control of all the region east of the Jordan. They encamped in the plains of Shittim, at the head of the Dead Sea. Just south of them lay the territory of the Moabites. Balak, the king, was alarmed at Israel's late successes, and after taking counsel with Midian they determined to defeat Israel without open battle. They sent for Balaam of Mesopotamia to curse Israel, so that her power would be paralyzed; but

the desired curse was turned into a blessing, for Balaam could not curse them.

4. **The Holy War** (Num. 25: 1-18).—Though Balaam had pronounced blessings upon Israel, his heart was full of malice, and while he remained with the Midianites he advised them to join the Moabites in seducing Israel from Jehovah. His suggestion was followed and the Israelites were seduced to join the licentious excesses of the festival of Baal-Peor. The guilty were punished with a plague, and 24,000 of the people died. Phinehas, son of Eleazar, the high priest, full of righteous zeal, led the warriors of Israel into battle. The Midianites were utterly routed and Balaam himself perished in battle.

At the conclusion of these conquests the tribes of Reuben, Gad and half of Manasseh asked Moses to let them possess this land as their share of the inheritance. Moses granted their request on condition that they send their troops across the Jordan and help to conquer the land. They complied with the conditions and received as their possessions the country east of the Jordan.

5. **Death of Moses** (Deut. 34: 1-12).—Being warned that the day of his death drew near, Moses gave his final instructions for the future government of the nation, and, having appointed Joshua as his successor, he pronounced his last blessing upon the people and ascended Mt. Nebo. Here he surveyed the Promised Land and then died, and God buried him, and no man knows the place of his grave.

II. THE CONQUEST UNDER JOSHUA.

1. **Crossing the Jordan** (Joshua 2: 1-3: 17).—After thirty days of mourning for Moses, preparations were made to enter Canaan. Joshua sent spies to Jericho to investigate the stronghold. They were received and concealed by Rahab, and for her kindness to them they promised to spare her life and her family when they destroyed the city of Jericho. After the spies gave their report, Joshua prepared to leave the encampment at Shittim. He sent the priests in advance, bearing the Ark; all the people followed and when the priests stepped into the water it divided and all

the host passed over. They took twelve stones from the bed of the river and set them up as a memorial in Gilgal. At Gilgal they erected the Tabernacle and had their headquarters here during the entire campaign.

News of the marvelous crossing reached the Canaanites, and they were filled with fear and left Israel in quiet possession of Gilgal. Here the rite of circumcision was performed and the feast of the Passover was observed. The next day after the feast the manna ceased, signifying that now their desert life was over and they would from now on subsist on the fruit of the land.

2. The Conflicts.—Joshua wisely planned his military campaign. He resolved first to conquer central Palestine and then, having divided the north from the south, it became an easy matter to conquer the divided sections.

(1) *Jericho* (Joshua 6:1-27).—This city was taken first and miraculously destroyed. The spoils of the city were consecrated to Jehovah as the first fruits of the conquest. Jericho was the key to all western Palestine and the victory was already virtually Israel's.

(2) *Ai* (Joshua 7:1-8:29).—Through the sin of Achan, who had appropriated some of the spoils of Jericho, Israel was defeated at Ai. Joshua was discouraged and about to give up the struggle; but the Lord told him of the sin in the camp and Achan was discovered and punished. At the second attack Ai was captured.

(3) *Shechem* (Joshua 8:30-35).—Joshua led all his host to Shechem between the mountains of Ebal and Gerizim. He built an altar and offered sacrifices, then plastered the stones and inscribed thereon the words of the Law. Half the tribes stood on Mt. Ebal and half on Mt. Gerizim while the priests who stood in the valley between read the blessings and curses of the law. To the blessings the six tribes on Gerizim responded amen, and to the curses those on Ebal made a similar response.

(4) *Gibeonite League* (Joshua 9:3-27).—Greatly alarmed at Joshua's successes, the Canaanite kings had joined their forces to

make a general attack on Israel. The Gibeonites had refused to join this alliance and by stratagem deceived Joshua and induced him to make a league of peace with them. In a few days Joshua discovered the deception and learned they were near neighbors. However, he determined to keep his oath, but they made the Gibeonites bondmen, to draw the water and bear the wood for the congregation and the altar of the Lord. So these heathen Gibeonites were admitted into the covenant of Israel

- (5) *Beth-horon* (Joshua 10:1-43).—Five of the Canaanite kings made war upon the Gibeonites, because of their defection from the national cause. The Gibeonites sent word to Joshua and he came with his host, and, meeting them at Beth-horon, put them to flight. During the battle the sun and moon stood still at the command of Joshua, thus giving them time to pursue them to Makkedah, where the five kings, who hid themselves in a cave, were slain. This battle, in its consequences, is one of the most important in the world's history, for by it was decided the world's religion.
- (6) *Waters of Merom* (Joshua 11:1-33).—Palestine was now practically in the hands of Israel. Jabin, king of Hazor, with his confederates of northern Palestine, attempted to resist the advance of Israel's host. Joshua defeated them, and the conquest of Palestine was complete. They had conquered six nations and thirty-one kings during the seven years since the crossing of the Jordan, and the whole land, save a few Canaanite remnants, was Israel's.

3. Division of the Land (Josh. 21:1-22:34).

- (1) *Tribes East of the Jordan*.—Reuben, Gad and half of Manasseh, before returning to take possession of their territory east of the Jordan, erected the altar *Ed* by the Jordan.
- (2) *Tribes West of the Jordan*.—Judah, Benjamin, Gad, Ephraim, West Manasseh, Zebulon, Naphtali, Asher, Issachar and Simeon were displeased because the two and one half tribes were building an altar and took it to be a proof of apostasy, and immediately they sent an embassy to expostu-

late with them. Those who had their territory on the east assured them that they had built it only as a memorial altar, as a reminder that they had a part in the national worship. The quarrel was settled and the tribes took possession of the territory assigned them.

- (3) *Tribe with Cities.*—The tribe of Levi did not receive any territory with the other tribes, but received thirty-eight cities scattered throughout the different tribes. The Priests were taken from this tribe and received thirteen of the thirty-eight cities. Six of the thirteen cities were used as cities of refuge to protect those who had unintentionally committed murder. Golan, Ramoth-Gilead and Bezer were selected east of the Jordan; Kedesh, Shechem and Hebron west of the Jordan.
4. **Death of Joshua** (Joshua 23: 1 - 24: 33).—Knowing that he must soon die, Joshua assembled the tribes at Shechem and exhorted them to be faithful to Jehovah. The people renewed their covenant with Jehovah and set up a stone pillar, upon which were written the words of the covenant, as a memorial of their promise. Joshua was buried in his own city, Timnath-serah of Judáh.

III. CONDITION OF ISRAEL AT CLOSE OF CONQUEST.

1. **In Possession of only Part of the Land.**—They lived among the mountains, leaving the plains along the Mediterranean and the Jordan to be reoccupied by native tribes.
2. **Without a Leader.**—After the death of Joshua there was no executive head. Israel was a republic without a leader. While this state of affairs made the nation weak, it was conducive to the individual development of character.
3. **United in Worship.**—The great bond that united the people was their common faith in Jehovah and their common altar of worship at Shiloh, where three times each year all the people were required to worship (Deut. 12: 11-14). Had these religious observances been maintained there could have been no division or fall of the nation.

QUESTIONS.

- What is meant by the Seven Years' Conquest?
 How long did the real Conquest last?
 Where and what were the battles fought in Moses' Conquest?
 Who were the kings that were captured?
 How many cities were captured?
 Why did Balak send for the prophet Balaam?
 Where was Balaam killed?
 What were the conditions on which two and one-half tribes got territory east of the Jordan?
 What was Moses' last work?
 Why does no one know of Moses' place of burial?
 Why were spies sent to Jericho?
 Who treated the spies with favor?
 What reward did she get for her protection?
 Where did the Israelites cross the Jordan?
 Describe the crossing.
 When did the manna cease?
 Where was the manna given and how long did they use it?
 What did they do when they came to Gilgal?
 Describe the taking of Jericho.
 Why were they not able to take Ai the first time?
 Name the mountains where the Law was read, and what does each represent?
 How did the Gibeonites make a league with Joshua?
 Describe the battle at Beth-horon?
 Purpose of the sun and moon standing still?
 Name king of Hazor.
 Why did the tribes of the Jordan build the altar Ed?
 Name the tribes east and west of the Jordan.
 How many cities did the Levites get?
 How many cities did the priests get?
 Give purpose of, and name, cities of Levites.
 Where was Joshua buried?
 How had the people renewed their covenant just before Joshua's death?
 What was the condition of Israel at close of Conquest?

REVIEW.

I. The Conquest under Moses.

1. The Battle of Jahaz. 2. The Battle of Edrei. 3. The Prophecy of Balaam. 4. The Holy War. 5. The Death of Moses.

II. The Conquest under Joshua.

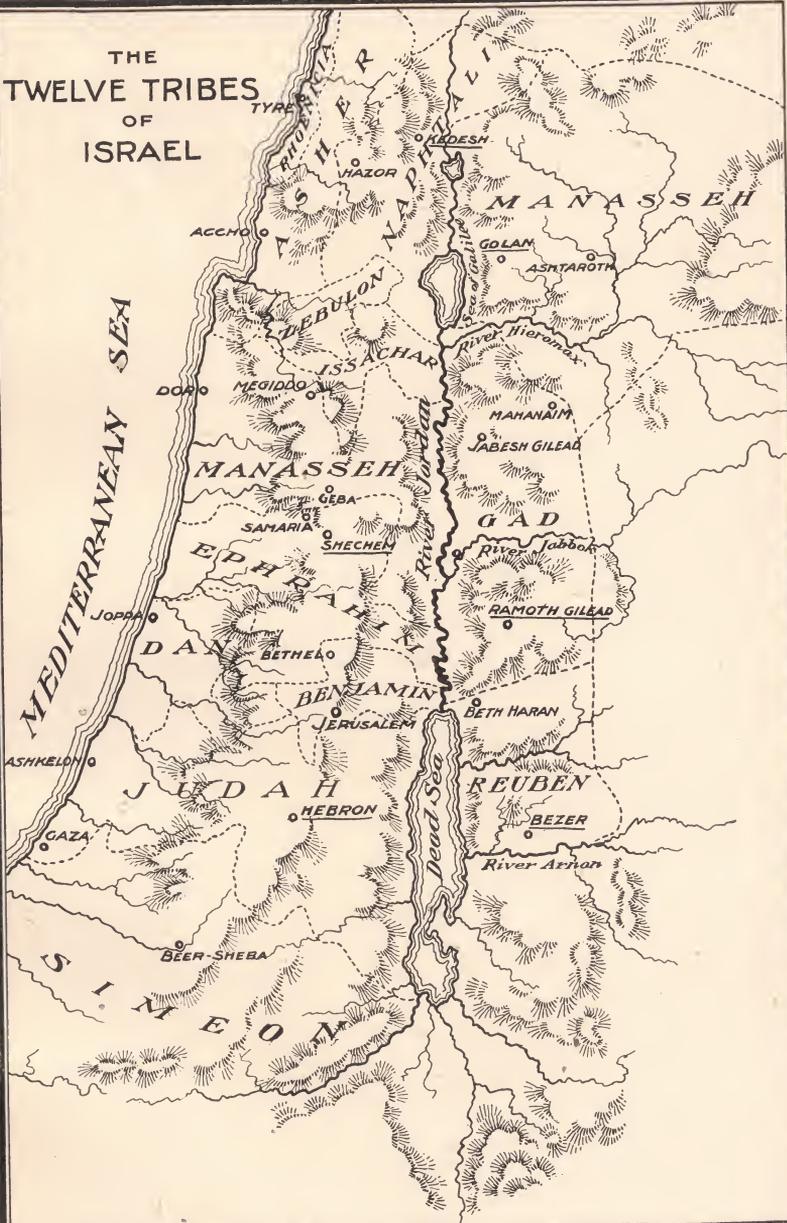
1. Crossing the Jordan—Spies Sent—Rahab Favored—Ark Carried—Stone set up—Circumcision—Passover. 2. The Conflicts: (1) Jericho, (2) Ai, (3) Shechem, (4) Gibeonite League, (5) Beth-horon, (6) Waters of Merom. 3. Division of Possessions: (1) Tribes East of the Jordan, (2) Tribes West of the Jordan, (3) Tribe with Cities,—38—12—6. 4. Death of Joshua.

III. Condition of Israel at Close of Conquest.

1. Possession of only part of the Land. 2. Without a Leader. 3. United in Worship.



THE
TWELVE TRIBES
OF
ISRAEL





CHAPTER III.—THE AGE OF OPPRESSION;
1426-1095 B. C.

I. THE CAUSE OF OPPRESSION.

- 1. Unsubdued Enemies.**—Great as had been the conquests of Joshua the enemies were not wholly conquered. The duty of driving out the Canaanites was solemnly enjoined upon them by Joshua, and during the days of the elders who had lived with Joshua the nation prospered and many of the Canaanites were driven out. But when the second generation of elders ruled in Israel disorder, idolatry and lawlessness prevailed. The people made leagues with the Canaanites and at length intermarried with them and began to worship their idols. These unsubdued tribes made Israel weak to resist the invasion of the nations, who also threatened rebellion and oppression whenever they grew strong enough to assert their authority.
- 2. Lack of National Unity.**—The tribes were disorganized and without central authority after the death of Joshua. Each tribe looked after its own welfare, and when one tribe was oppressed the other tribes suddenly joined to expel the oppressors. Had the tribes been a united nation the heathen tribes would not have invaded their land.
- 3. Idolatry of Israel.**—Contrary to the express commands of the law, the people of Israel did worship the idols, and joined in the abomination of the feasts. They forsook Jehovah, and hence forfeited his protection and blessing. God withdrew his presence from them and sold them into the hands of their enemies. It was God's purpose to bring these erring people to repentance and a sense of their dependence upon him. As soon as they repented of their sin he raised up deliverers who saved them from their enemies. Sin, oppression, repentance, deliverance describe the history of these periods, repeated at least seven times.

II. THE SEVEN OPPRESSIONS.

1. **The Mesopotamian Oppression** (Judges 3: 7-11).—The first of the oppressions was by Chushan-rishathaim, king of Mesopotamia. He pushed his conquests southward and grievously oppressed the tribes east of the Jordan for eight years. Othniel, son-in-law of Caleb, was the first judge raised up to deliver Israel from the hand of her oppressor. He drove back the Mesopotamians and Israel had rest from her enemies forty years.
2. **The Moabite Oppression** (Judges 3: 12-30).—After the death of Othniel the children of Israel again fell into idolatry. The Moabites under king Eglon, in league with the Ammonites and the Amalekites, crossed the Jordan, captured Jericho and made it their headquarters. He put the tribes of central and southern Palestine under tribute, and for eighteen years they sent an annual present to Eglon at Jericho. Ehud, a Benjamite, was raised up to deliver Israel. He carried the tribute to Eglon one year, and went on his way as far as Gilgal. Then he turned back on the pretense of having a secret message for the king. All the servants were sent out. Ehud slew the king and then hastened to collect the Israelites for battle. The Moabites were panic-stricken at the death of their leader and the unexpected appearance of the Israelite army. They fled towards the fords of the Jordan. But the Israelites were awaiting them and permitted none to cross. Ten thousand were slain, and the tribes of Israel had rest eighty years.
3. **The Early Philistine Oppression** (Judges 3: 31).—The southwest borders of Judah were ravaged by the Philistines, but Shamgar, the son of Anath, armed with an ox-goad, slew six hundred men, and drove back the Philistines for a time.
4. **The Canaanite Oppression** (Judges 4: 1 - 5: 31).—After the death of Ehud, Israel again fell into idolatry, and God sent Jabin, king of the Canaanites, to oppress them. Sisera was captain for the host, and with nine hundred chariots of iron he overran the northern tribes of Asher, Naphtali and Zebulun and oppressed them mightily for twenty years. The land was without a deliverer until finally Deborah, a prophetess of God and the fourth judge in Israel, was fired with indignation at the un-

relieved sufferings of her people. She summoned Barak to gather an army from these tribes of the north, but he refused to undertake the enterprise unless she would accompany him. She marched with him to Mt. Tabor. Sisera, the Canaanite captain, encamped near by the Plain of Jezreel. At Deborah's signal the tribes of Israel descended suddenly upon the hosts of Sisera and threw them into wild confusion. A furious storm of



hail and rain burst upon them and swelled the stream Kishon into such a torrent that it swept away many of the enemies. Sisera himself fled to Jael's tent where he thought he was safe; but Jael took a tent pin and drove it through his temples. When Barak came Jael showed him his foe, and that day Deborah and Barak returned to their homes, chanting the triumphal hymn to celebrate the victory that gave the land rest forty years.

5. The Oppression of the Midianites (Judges 6: 1 - 10: 18).

- (1) *The Invasion of the Midianites.*—Again Israel relapsed into idolatry and indulged in the abominations of Baal, thus bringing upon themselves an oppression more severe than any they had endured. The Midianites joined the Amalekites and Arabians and ravaged the country of Israel. For seven years they destroyed the crops and reduced the chil-

dren of Israel to such a condition that they fled for refuge among the dens and caves of the mountains.

- (2) *The Call of Gideon.*—The deliverer of Israel came from the tribe of Manasseh. Gideon was threshing wheat behind the winepress to hide it from the Midianites, when the Lord called him to deliver his people. Gideon requested a sign to assure him of the truth of this announcement, and the angel directed him to offer a kid and some cakes on the rock and pour broth over them. Gideon did so, and when the angel touched the sacrifice fire rose from the rock, consumed the offering and the angel disappeared.
- (3) *Gideon's Destruction of the Altar.*—The Lord bade Gideon begin his work at home and throw down the altars that his father had erected to Baal. In the night Gideon with his servants did so and the people were angry, demanding Gideon's father to slay him, but he refused to do so.
- (4) *Gideon's Army.*—Gideon gathered about him his own clan and sent them to invite the other tribes to join them. He then asked another sign to encourage him in his arduous undertaking. The double sign of the fleece of wool was granted him. Meanwhile an army of 32,000 gathered about him on Mt. Gilboa. The army was too large, for the Lord knew that if they gained the victory they might boast of their own strength. Gideon was directed to tell them that if any were afraid they might return home, and immediately 22,000 left. Still the army was too large. Gideon took the remaining 10,000 to a stream, and all who bowed on their knees and drank greedily were sent away. Three hundred lapped of the water, and they were the chosen ones to resist the Midianites. To confirm Gideon's faith, God told him on the night previous to battle to go near the Midianite camp. Gideon went, and heard a Midianite tell his dream of the cake of barley bread tumbling into the host of Midian and smiting the tent, and his fellow said that it was the sword of Gideon into whose hand the Lord had delivered them.
- (5) *Gideon's Victory.*—Full of hope Gideon returned and divided his little army into three companies, giving to each man a pitcher, torch and trumpet. Then, bidding them follow him,

they stole down to the camp of Midian in the middle watch of the night and silently took their places around the camp. At Gideon's signal they blew their trumpets, broke their pitchers and the light of three hundred torches burst suddenly upon the sleeping Midianites. Thinking they were attacked by a vast host they were thrown into great confusion and began to slay each other and flee towards the Jordan. The Ephraimites intercepted them and captured two of their princes. Two of the Midianite kings with large forces crossed the river, but Gideon pursued them and finally overtook and slew them. Gideon returned to his home at Ophrah and the land had rest forty years. Gideon ruled as judge, but refused the title of king. He gathered the ornaments which they had taken as booty and made an ephod to set up in Ophrah, and all Israel fell into the snare of idolatry and worshiped this ephod after Gideon's death. His seventy sons apparently ruled over some portion of the country, and one of them, Abimelech, ambitious for supreme power, slew all his brethren save Jotham. His relatives at Shechem set him up as king. Abimelech maintained his position nearly three years, when the men of Shechem rebelled, and in his struggle with them he lost his life by the hand of a woman. Other judges succeeded him: Tola, of the tribe Issachar, ruled twenty-three years, and Jair of Gilead twenty-two years.

- 6. The Ammonite Oppression** (Judges 10:7-11:40).—The judgment of God did not restrain Israel from idolatry of even a worse form than before. Judgment fell upon them from two sources. The Philistines invading them on the southwest and the Ammonites ravaging the territory on the east of the Jordan invaded the tribes of Judah, Benjamin and Ephraim. At length Israel repented of her sin, turned to Jehovah and cried for deliverance. Jephthah, an outcast from his father's house, who was leading a band of men against the neighboring countries, was called to be the deliverer. The tribes east of the Jordan promised that he should be chief over them if he would lead them against the Ammonites. Jephthah sent messengers to the Ammonites, urging the right of Israel to possess the land. But the

Ammonites would not withdraw, and Jephthah collected his warriors and attacked them in the forests of Gilead. They were completely defeated and twenty of their cities were captured. Jephthah, in accordance with his vow that he would offer whatsoever came first out of his house to meet him on his return from victory, sacrificed his only daughter as a burnt offering. Jephthah ruled as judge six years; after him Ibzan of Zebulun judged seven years and Elon of the same tribe ten years. Then Abdon of Ephraim judged in the south eight years.

7. **The Philistine Oppression** (Judges 13: 1-16: 31).—This was the longest of all the oppressions, lasting for a hundred years, with intervals of rest. The oppression embraced all the land, but was the most severe in the tribe of Dan. From this tribe the first deliverer appeared in the person of Samson, specially set apart for this work from his birth. He was a man distinguished for his supernatural strength, and might have been a great deliverer had he been true to Jehovah. But he married among the Philistines, and though he at different times inflicted severe blows upon them, he never freed Israel from the Philistine yoke. Delilah, another Philistine woman, discovered the secret of his strength and betrayed him into the hands of his enemies. They thrust out his eyes and made him grind corn in prison at Gaza. The Philistines held a great feast to Dagon, their god, in honor of their deliverance from Samson. They brought out Samson to make sport of his blindness and helplessness; but having recovered his strength he pulled down the temple, killing himself and many of the Philistines.

During Samson's judgeship, Eli was high priest at Shiloh. At Aphek the Philistines defeated Israel, and in a second battle the wicked sons of Eli were slain and the Ark of God was taken. The Philistines carried the Ark to Ashdod and put it in the temple of Dagon; but the idol fell down and was destroyed. They took it to different cities, but everywhere it brought pestilence and ill luck, so they placed it on a cart and sent it to Bethshemesh in Israel. Fifty thousand of that place were punished with death for looking into it. It was taken to Kirjath-jearim, where it remained until David removed it to Jerusalem.

During this dark period Samuel appeared as an acknowledged

prophet of God. He had been brought up in the Tabernacle with the high priest Eli. Convening the people at Mizpah, he urged them to forsake their idols, and the people heeded his advice, acknowledging their guilt and pouring water upon the ground. Alarmed at this assembly, the Philistines gathered their forces for battle, but the Lord thundered upon them and they fled. The Israelites pursued them and slew great numbers of them. The Philistines and also the Amorites made peace with Israel, and Samuel was confirmed as judge over Israel. He organized the Prophetic Schools where young men studied



the Scriptures under teachers. Year after year Samuel was Superintendent of the four prophetic schools located at Ramah, his home, Bethel, Gilgal and Mizpah and he administered justice to the people.

QUESTIONS.

Give the time of the chapter.

Name the causes of the oppressions.

Who were the unsubdued enemies?

Why did God forsake Israel?

Name the seven oppressions.

Who delivered Israel from the first, and how long was it?

- Who slew the king of the Moabites?
 Who was Shamgar and what did he do?
 Describe the deliverance from the Canaanite oppression.
 What is said about the Midianite oppression?
 Who called Gideon and how did it affect him?
 What name was given him and what does it mean?
 Describe Gideon's army.
 What signs were given him for confirmation?
 Describe the battle.
 Where was the Ammonite oppression the worst?
 What promises were made to Jephthah?
 What rash vow did Jephthah make?
 Who met him on return from the victory?
 How long did the Philistine oppression continue?
 For what was Samson distinguished?
 What influence had the heathen women on him?
 How was his strength made manifest?
 Where did Samson die and how?
 Who was the high priest at this time?
 What was the character of his sons?
 Where were the sons slain and the Ark taken?
 Give history of the Ark.
 Who was the prophet that spoke at this time?
 Where did he convene the people?
 What institutions did he establish for Bible study?
 Name the places where they were located.

REVIEW.

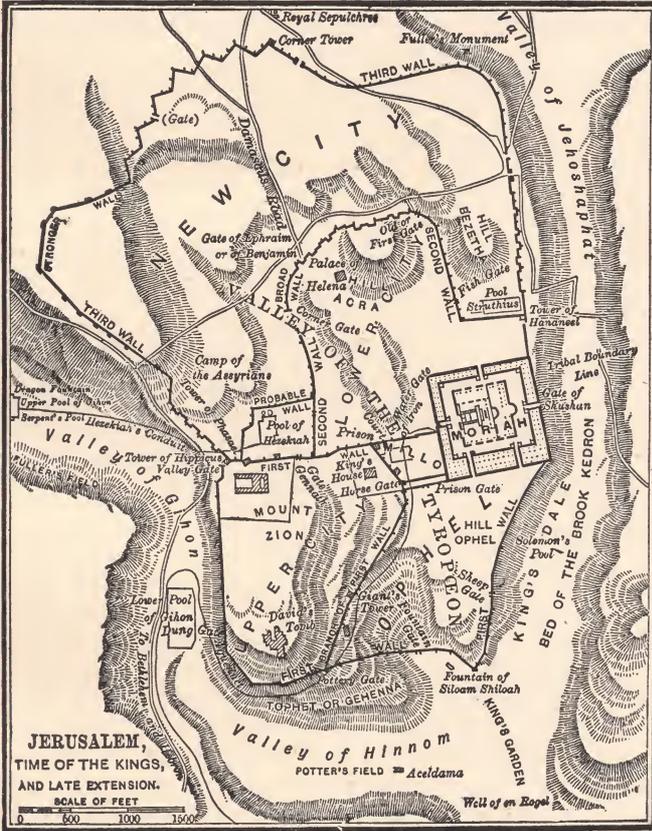
I. The Cause of the Oppression.

1. Unsubdued Enemies. 2. Lack of National Unity. 3. Idolatry of Israel.

II. The Seven Oppressions.

1. The Mesopotamian Oppression,—eight years; Othniel deliverer.
2. The Moabite Oppression,—eighteen years; Ehud deliverer.
3. The Early Philistine Oppression,—Shamgar deliverer.
4. The Canaanite Oppression,—twenty years; Deborah and Barak deliv-

erers. 5. The Midianite Oppression,—seven years; Gideon deliverer: (1) Invasion of Midianites, (2) The Call of Gideon, (3) Gideon Destroys the Altar, (4) Gideon's Army, (5) Gideon's Victory,—Pitcher, Torch, Trumpet. 6. The Ammonite Oppression,—eighteen years; Jephthah deliverer. 7. The Philistine Oppression,—one hundred years; Samson and Samuel deliverers.



PART V.--The Chosen Kingdom; 1095 to 587 B. C.

CHAPTER I.—THE UNITED KINGDOM; 1095–975 B. C.

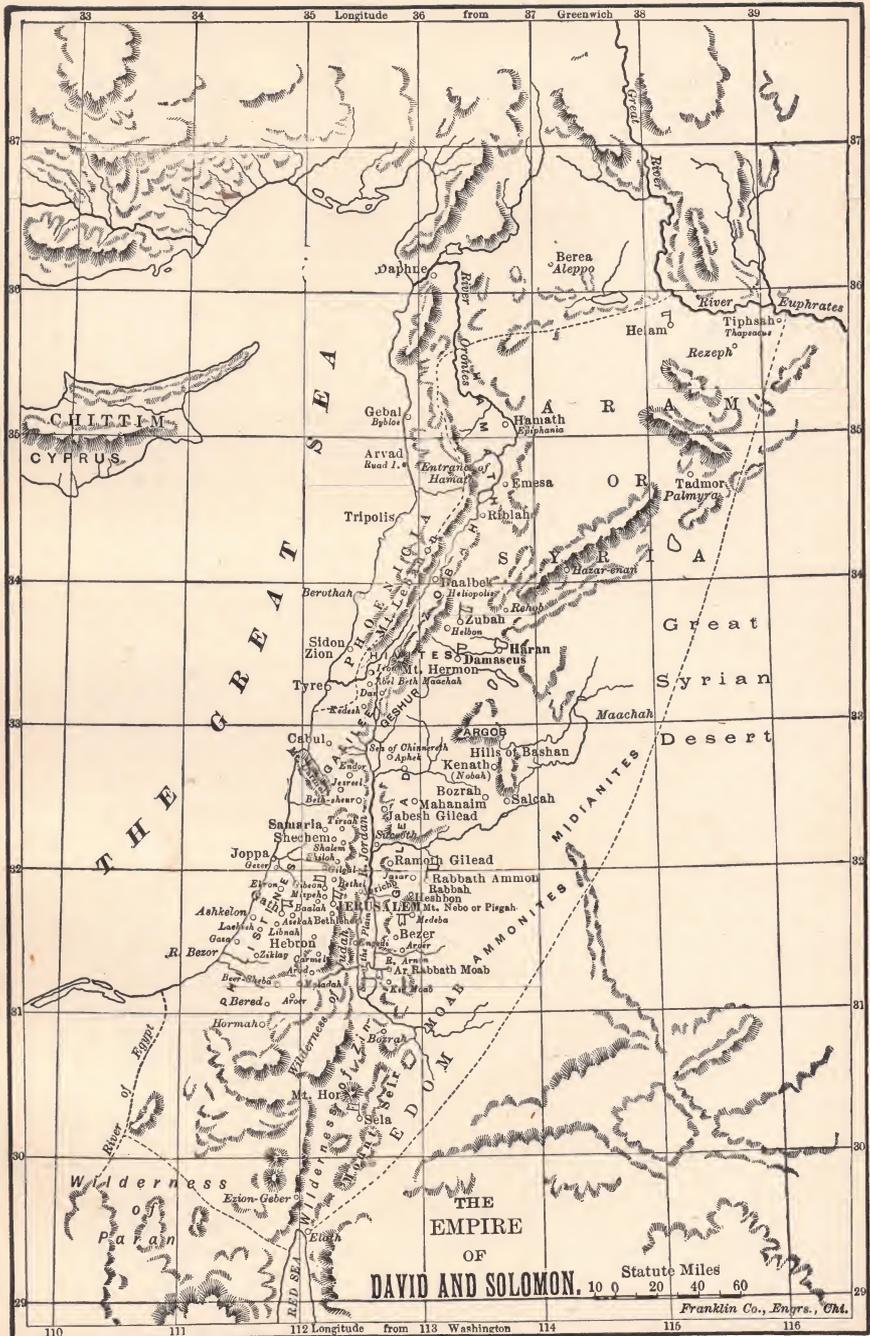
God evidently intended to make of Israel a great nation, living immediately under his divine government and bound together by invincible faith in him. But the people proved unworthy of a theocratic government, for they disobeyed God, fell into idolatry and lost the power and glory manifested under Moses and Joshua and during the early years of Samuel.

I. CAUSES LEADING TO THE KINGDOM.

1. **The Wickedness of Samuel's Sons** (1 Sam. 8:1-3).—When Samuel became old he appointed his two sons to assist in the Judgeship over Israel; but their wicked conduct produced dissatisfaction among the people; they saw no hope for their nation, should these corrupt sons succeed Samuel.
2. **The Ambition of Israel** (1 Sam. 8:5).—Forgetting that God was their king, and unwilling to work out their peculiar destiny, they yearned for a king to rule over them like other nations, to found a secular kingdom and conquer a great empire for themselves.
3. **The Danger of Invasion.**—There was at this time a need for a military ruler. On the west the Philistines had again begun to rise, and on the east the Ammonites threatened the cities of Israel.

II. THE NATURE OF THE KINGDOM.

1. **A Limited Monarchy.**—Nearly all the nations in that age were ruled by absolute monarchs whose word was unchangeable law: but in the Kingdom of Israel the rights of the people were respected and the power of the king was limited by a written constitution (1 Sam. 10:25). Many of the kings no doubt violated



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the constitution and disregarded the rights of the people, which was contrary to the spirit of the kingdom; and God sent prophets to check the power of the king and to plead the rights of the people.

- 2. The Theocratic Kingdom.**—The divine ideal for the Israelite kingdom was that God should be the Supreme Ruler, and the king should be his human agent to act in accordance with his will. The king who failed to recognize God as the real King over Israel lost his throne, and finally the kingdom was destroyed because it was no longer Theocratic.

III. THE REIGN OF SAUL. 1095-1055 B. C.

- 1. The Selection of Saul** (1 Sam. 9:1-10:27).—The people's demand for a king displeased Samuel; it was contrary to God's command and wish. Samuel convened an assembly and faithfully described the despotic rule of the king and the miseries of the people under the rule of the king. But the people refused to hear his advice and God bade him hearken to their voice, and shortly after Samuel had returned to Ramah he privately anointed as king, Saul, the son of Kish, a Benjamite.

The new king having been thus chosen of God still needed a public confirmation, and at Samuel's command the people assembled at Mizpah, and the lot fell upon Saul as the chosen of God. The people then went their ways and Saul returned to Gibeah to await the time to assume the duties of king.

2. The Victories of Saul.

- (1) *Over the Ammonites* (1 Sam. 11:1-12:25).—Saul was first called to display his military talents in delivering Jabesh-gilead from the Ammonites, who, under Nahash had laid siege to the city. The people of Jabesh-gilead had offered to make peace with him, and Nahash consented on condition that he might put out their right eyes, thus rendering them unfit for war. They requested seven days' respite, and during this time they sought aid of their brethren west of the Jordan, and Saul with about 330,000 soldiers went to their aid and defeated the Ammonites. This great victory rallied the people about Saul, and Samuel summoned them to Gilgal where the kingdom was renewed and Saul was inaugurated into his office. Samuel bade farewell to the people he had ruled,

asking whether they had any charge of fraud or unfaithfulness against him and giving them some parting counsels and exhortations; then he left the government in the hands of Saul.

- (2) *Over the Philistines* (1 Sam. 13: 1-14: 46).—The Philistines soon began to renew their hostilities against Israel, and Saul, after he had reigned two years, gathered an army of two thousand soldiers and took his station at Michmash, placing Jonathan at Gibeah with a thousand soldiers. Jonathan routed the Philistine garrison at Geba, and soon the Philistines came up in vast numbers. The soldiers of Saul were panic-stricken and many of them fled and hid in caves and dens. The oppressions of the Philistines became very severe, and at length Jonathan determined to strike another blow. He and his armor-bearer fell upon the Philistine garrison at Michmash and slew twenty men. A general panic seized the Philistines, and the Israelites, taking new courage, rose up on every side and completely drove out their oppressors.
- (3) *Over the Amalekites* (1 Sam. 15: 1-7).—After this signal success over the Philistines, Saul carried on offensive wars with great success against Moab, Ammon, Edom, and Zobah. Then Samuel bade him undertake an expedition against the Amalekites to avenge the hostilities they had shown toward Israel when coming out of Egypt. Saul gathered his forces and smote the Amalekites, from Havilah to Shur.

3. The Rejections of Saul.

- (1) *The First Rejection* (1 Sam. 13: 8-14).—While making preparations to go against the Philistines Saul tarried at Gilgal, waiting for Samuel to come and offer sacrifice as he had promised. But the seven days passed and still Samuel did not come. Seeing the warriors were deserting him, Saul could no longer control his impatience, and offered the sacrifice himself. While in the act of doing this Samuel appeared, sternly rebuking him and declaring that his kingdom should pass from his family to another.
- (2) *The Second Rejection* (1 Sam. 15: 8-35).—Samuel had expressly bidden Saul to destroy both man and beast of the

Amalekites, but, contrary to these orders, he spared the best of the spoil, and Agag, the king. Having set up a monument of his victory at Carmel, Saul returned to Gilgal where Samuel confronted him and asked him what the lowing of the cattle and the bleating of the sheep meant. Saul tried to shift the blame upon the people, but Samuel was not deceived. Sternly rebuking Saul for his disobedience he once more declared that God had rejected him from being king. Saul confessed his sin and implored Samuel to worship with him. Samuel did so, and after hewing Agag to pieces before the Lord, he returned to Ramah to mourn for Saul, whose career, once so promising, was now ruined.

- (3) *The Final Rejection* (1 Sam. 28: 1-25).—The successful part of Saul's career closed with his second rejection. The Lord withdrew his presence from him and an evil spirit came upon him. David played his harp, and for a season the evil spirit would leave him. The Philistines gradually made inroads into his kingdom, and had it not been for young David's valiant exploits against them Saul might have lost his kingdom much sooner. But Saul was filled with envy against David and finally banished him from his court, and for about seven years spent most of the time seeking his life. Meanwhile the Philistines had been gaining strength, and at length they gathered in great numbers about the Mountain of Little Hermon. Saul and his army were encamped just opposite on Mt. Gilboa. Saul was filled with the utmost alarm at the sight of his foes, and there was no one to advise him how to proceed. Samuel was dead, he had murdered the priests, and the Lord refused to answer him. At length he decided to consult a woman who had a familiar spirit, and finding the witch of Endor he requested her to call back Samuel. She did so, and there appeared the form of Samuel. Saul poured out his tale of deep distress, but Samuel only replied that because he had disobeyed God the Lord had taken away his kingdom and given it to David. On the morrow Saul and his three sons were slain in battle, and the Philistines had control over nearly all of Palestine.

IV. THE REIGN OF DAVID.—1055-1015 B. C.

Israel was never in a worse condition than when David came to the throne. There seemed to be little hope for the nation; the country was under heavy tribute to the Philistines, the tribes were divided among themselves and the religious life had sunk to a low ebb. David's reign was the most brilliant period in the history of the nation.

I. His Relations with Saul.

- (1) *His Life at Saul's Court* (1 Sam. 16: 14-23).—After Saul's second rejection, God sent Samuel to Bethlehem to anoint another king, whom the Lord would choose. Samuel went to the house of Jesse, as directed, and seven of the sons of Jesse passed before him, but not one of them was chosen for king. Upon inquiry Samuel learned that the youngest, David, was keeping sheep. They sent for him, and Samuel anointed him in the midst of his brethren. The Spirit of God came mightily upon David, but an evil spirit troubled Saul so much that his servants, advised him to seek a skillful player on the harp to soothe his troubled spirit. David came to Saul's court and by the sweet strains of music from his harp Saul's spirit was quieted. Saul learned to love David and made him his armor-bearer. When the malady abated David returned to Bethlehem to care for his father's sheep.
- (2) *His Victory Over Goliath*. (1 Sam. 17: 1-58). The Philistines again rose in arms against Israel, and Goliath, a giant of Gath, openly defied one of the Israelites to combat with him. No one dared meet the giant, and all were dismayed. Finally David appeared on the scene and declared that he was ready to encounter the giant. Armed with a sling and five smooth stones, David crossed the ravine and went boldly forth amid the curses of the giant, and with a single stone smote the Philistine in the forehead, so that he fell dead. The sight of their dead champion filled the Philistines with terror and they began to flee; but the Israelites pursued them and slew many of them. On account of the bold feat

Saul received David into his service and made him chief of his men of war.



- (3) *His Flight from Saul* (1 Sam. 18:1 - 29:11).—David wrought many victories over Saul's enemies, but his successes filled Saul with bitter jealousy and he several times attempted to slay him with his javelin. He sent him on expeditions against the Philistines, and although he made him captain of his bodyguard and gave him his daughter to wife, he did not hesitate to suggest that he should be killed, and was prevented from doing so only by the earnest intercession of his son Jonathan. David at length escaped to Ramah and there took refuge with Samuel in the School of the Prophets. Saul pursued him, but was so overcome with the prophetic impulse that he promised to spare David's life. But David knew that Saul would soon seek his life again, so after making a covenant of eternal friendship with Jonathan he left the royal court and began his wandering in southern Palestine. He first found refuge with the priests at Nob, who gave him showbread and the sword of Goliath, and then escaped to the court of Achish, king of Gath, where he feigned madness to procure his release. He fled to the cave of Adullam, where a band of four hundred men and a number of relatives joined him. He took his parents to Moab

for protection, but by the advice of the prophet Gad he returned first to the forest of Hareth and then to Keilah, where he gained a victory over the Philistines. Learning of their plot to surrender him to Saul, he removed to the wilderness of Ziph. But Saul pursued him with vigorous zeal, and at one time only a mountain was between them. David was saved by the inroads of the Philistines upon Saul's territory, and Saul was obliged to discontinue his pursuit. David found his next hiding place at Engedi, and hither Saul pursued him with three thousand men. While David and his men were hiding in a cave, Saul unwittingly came into the same cave, but David graciously spared his life. David once more returned to Maon, where he met Nabal and Abigail. At this place he had the second opportunity to slay Saul, but he stayed his hand from harming the Lord's anointed. David was fully convinced that Saul's hatred toward him had not grown less, and once more he sought refuge among the Philistines. Achish, the king of Gath, gave him the city of Ziklag where he and his six hundred men lived unmolested until David began his reign over Judah.

2. His Reign Over Two Tribes.

- (1) *His Removal to Hebron* (2 Sam. 2: 1-11).—After the death of Saul, David, under the direction of the Lord, removed to Hebron, where the men of Judah came to anoint him king over them. Abner, the captain of Saul's host, had already established Ish-bosheth, the only remaining son of Saul, on the throne at Mahanaim, east of the Jordan.
- (2) *The Last Conflicts with the House of Saul.*
 - (a) The Battle of Gibeon (1 Sam. 2: 12-17).—The forces of the rival kings met at the pool of Gibeon and by mutual agreement twelve picked champions from each side engaged in mortal conflict, and all fell dead together. Then followed a battle in which the force of Ish-bosheth was utterly routed.
 - (b) The Murder of Abner (1 Sam. 3: 12-39).—A fatal quarrel broke out between Ish-bosheth and Abner, and Abner

went over to David, who agreed to receive him on condition that Michal, his former wife, be restored. Abner returned with the intention of gathering all Israel to David, but Joab, David's commander-in-chief, in order to avenge his brother's death, murdered him.

- (c) The Death of Ish-bosheth (1 Sam. 4: 5-12).—Hoping to win the approval of David, two men of Ish-bosheth's bodyguard, murdered him and brought his head to David in Hebron. David sternly rebuked them and ordered their immediate execution, while he buried the head of Ish-bosheth with royal honors in the tomb of Abner.

3. His Reign Over all the Tribes.

- (1) *Jerusalem made Capital* (2 Sam. 5: 1-12).—David's rival was now out of the way; hence after he had reigned seven years at Hebron representatives from all the tribes came to offer him the crown, and for the third time David was anointed king. Saul had cared little for a central city, but David immediately resolved to give the nation a new capital. He therefore attacked the stronghold of Jebus, which had been deemed impregnable, and in spite of all the taunts of the Jebusites the city was captured. David improved the city and built himself a palace and made it the capital.

- (2) *David's Conquests* (2 Sam. 8: 1-10: 19)—The great mission of David was to conquer the land which God had promised Abraham (Gen. 15: 18-21). He therefore divided his army into three divisions. The great standing army of 24,000 men was under the direction of Joab, the royal bodyguard under Benaiah, and the heroes under Abishai. With an army so well organized, David, within ten years, was able to subdue his territory and extend his dominion until it included 60,000 square miles. His conquests were as follows:

- (a) The Philistines (2 Sam. 8: 1).
 (b) The Moabites (2 Sam. 8: 2)
 (c) The Syrians (2 Sam. 8: 3-13).
 (d) The Edomites (2 Sam. 8: 14).—This conquest made him

master of the eastern arm of the Red Sea and of commerce in Arabia.

- (e) The Ammonites (2 Sam. 10: 1-19).—The Ammonites made a stern resistance against David, but after undergoing several sieges they were compelled to serve Israel.
- (3) *David's Calamities*.—David's conquests had been successful and his kingdom had reached the limits that had been divinely foretold. But from this time dark clouds began to gather about him and the doom foretold by the prophet Nathan, as punishment for his sin, fell upon him (2 Sam. 12: 7-14).
- (a) The Rebellion of Absalom (2 Sam. 13: 1-19: 43).—Absalom avenged the sin against his sister by slaying his brother Amnon, and then fearing David's anger escaped to Geshur, where he remained in exile for three years. Through the influence of Joab, Absalom was finally brought back to Jerusalem and reconciled to his father. He retired to Hebron on the pretense of worship, and gathering about him about two hundred chief men rebelled against David. When the news reached David he quickly withdrew from Jerusalem. A number of the most prominent men of the kingdom, including the priests went with David. They crossed the Jordan and made their headquarters at Mahanaim, where Joab and Abishai mustered the forces and prepared for battle. Absalom with his army soon pursued them, and the battle took place in the forests near Mahanaim. David had enjoined his captains not to slay Absalom, but Joab, finding him suspended by his hair from a tree, slew him, and the rebellion was at an end. David gave way to the most violent grief when he heard of the death of his son, but at length returned to his Capital at Jerusalem.
- (b) The Rebellion of Sheba (2 Sam. 20: 1-22).—Sheba, a Benjamite, led a number of the men of Israel in rebellion against David, but Joab pursued him and Sheba was



slain by his own followers and the people quickly came back to serve David.

(c) The Pestilence (2 Sam. 24: 1-25). In the hour of his prosperity David yielded to the temptation of pride and numbered the people. For this sin he was punished. The Lord gave him the privilege to choose from three punishments and David chose the pestilence. Seventy thousand of the people died; but when the angel of destruction was about to lift his hand against Jerusalem, David interceded for the guiltless ones and the city was spared.

(d) The Rebellion of Adonijah (1 Kings 1: 5-53).—David's three oldest sons were dead and Adonijah, being the fourth, resolved to claim the kingdom. Abiathar, the high priest, and Joab joined this rebellion. While the conspirators were feasting at En-rogel David was informed of their intentions and so he bade Zadok and Nathan anoint Solomon king immediately. When the conspirators heard the shout of joy over Solomon's anointing they fled, and Adonijah laid hold of the horns of the altar and refused to leave until Solomon assured him of safety as long as he proved worthy.

(4) *David's Religious Work.*

(a) Removal of the Ark (2 Sam. 6: 1-19).—David's first care after he had established his capital was to bring the Ark out of its hiding place and set it up in a new tent. A series of sacrifices was then offered and the religion of Jehovah was again established in the nation.

(b) Organization of the Priesthood (1 Chron. 23: 1-24: 31).—David organized the priests and Levites and assigned each some special duty in the service of the tabernacle. The priests were divided into twenty-four courses,—sixteen of the house Eleazar, and eight of Ithamar. These different courses took their turns in serving at the altar. The Levites who were instructed in the songs of the Lord were divided into twenty-four orders to praise the Lord with cymbals, psalteries and harps. Others of the Levites were appointed to keep the gates of the tabernacle,

and others had charge of the treasures of the house of God.



- (c) David's preparation for the Temple (2 Sam. 7: 1-29).—Although David himself was not permitted to build the temple, he made extensive preparations of material and left the charge of building to his son Solomon.
- (d) David's Psalms.—Most of the Psalms in our present Book of Psalms are ascribed to David. David was as great a poet and musician as he was a warrior and statesman. His Psalms are the outgrowth of his deep religious experiences, and they express the universal experiences of the human heart. They were used as Psalms of praise and devotion in the Tabernacle and Temple, and are still used and appreciated by Christian people.

V. THE REIGN OF SOLOMON. 1015-975 B. C.

David had made preparation for a most brilliant reign when his son should inherit the throne. By his wise policy at home and his successful conquests abroad, Solomon began his royal career in a blaze of glory. But his sin soon clouded the glory, and at his death the kingdom was enshrouded in darkness and despair.

1. Solomon's Establishment on the Throne.

- (1) *The Divine Decree* (1 Chron. 28: 5-7).—God chose Solomon to be king as the fittest among David's children.
- (2) *The Will of David* (1 Kings 1: 28-31).—Solomon was not the oldest son, and by right of primogeniture he was not heir to the throne, but by David's royal decree he came to the throne.
- (3) *Punishment of Offenders* (1 Kings 2: 22-46).—In order to make his right to the throne secure he punished those who had conspired against him and who might become rivals to the throne.
- (a) Adonijah had twice attempted to secure the throne, and Solomon at length ordered his execution (1 Kings 2: 22-25).
- (b) Abiathar the priest had joined Adonijah in the conspiracy, and Solomon deprived him of his priesthood (1 Kings 2: 26, 27).
- (c) Joab, David's commander-in-chief, had also joined Adonijah's conspiracy, and Solomon ordered him put to death (1 Kings 2: 28-34).
- (d) Shimei, a remnant of Saul's house and a dangerous rival to the throne, was ordered to remain in Jerusalem. But in three years he went out of the city and returned again. When Solomon heard of it he put him to death (1 Kings 2: 36-46).

2. The Extent and Influence of His Kingdom (1 Kings 4: 21-24).—His empire extended from the Mediterranean to the river Euphrates, and from the borders of Egypt and the Red Sea to Tiphshah in the extreme north on the border of Mesopotamia. Besides his own dominion he made alliances with many of the surrounding nations.

- (1) *Tyre* (1 Kings 5: 1-12).
- (2) *Egypt* (1 Kings 10: 28, 29).
- (3) *Arabia* (1 Kings 10: 1-15).
- (4) *Ophir* (India) (1 Kings 9: 26-28).
- (5) *Tarshish* (Spain) (1 Kings 10: 22).

3. His Wisdom.

- (1) *His Choice of Wisdom* (1 Kings 3: 5-14).—The Lord appeared to Solomon in a vision at Gibeon and bade him ask what he would. The young king was yet humble in his own sight and, impressed with the responsibility, he asked for wisdom that he might direct the affairs of the kingdom aright. The Lord was pleased because he had asked nothing for himself and assured him that temporal blessings should be added unto him.
- (2) *The Tests of Wisdom* (1 Kings 3: 16-28; 10: 1-10).—Soon after receiving this gift, Solomon was called upon to give proof of his sagacity in judicial cases. He displayed his wisdom in deciding the case of the two women claiming the living child. Later in his reign the Queen of Sheba, having heard of his great wisdom, came to prove him with hard questions, and he was able to answer them all.
- (3) *His Literature* (1 Kings 4: 29-34).—He is the author of three thousand proverbs, of which a number are preserved in the book of Proverbs; and songs a thousand and five, of which the Song of Solomon alone remains. He wrote also on botany and zoology, and manifested superior knowledge of trees and animals.

4. His Buildings.

- (1) *The Temple* (1 Kings 5: 1-6: 38).—Remembering the charge of his father, Solomon employed vigorous measures for building the Temple. He spent three years in collecting the material, the king of Tyre furnishing the cedar wood, and in the fourth year of his reign the foundation was laid on Mt. Moriah. Every stone had been hewn and every beam cut before being brought to the place, and the whole Temple was erected without the sound of a hammer. In seven years the temple was completed and Solomon arranged a great dedication feast (1 Kings 8: 1-66). Twenty-two thousand oxen and one hundred and twenty thousand sheep were sacrificed. God gave a sign of his favor by sending fire from heaven to consume the offerings and by the glory of Je-

hovah filling the temple. The Ark was taken from the tent and placed in the Holy of holies in the temple.

- (2) *The Royal Palace* (1 Kings 7: 1-8).—He built his own house and also the house of the forest of Lebanon with porches of

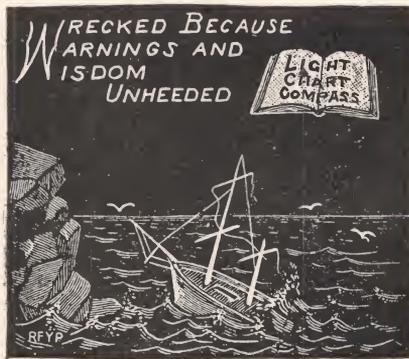


cedar. He also built a palace for his wife, Pharaoh's daughter.

- (3) *Idol Temples* (1 Kings 11: 7, 8).—These temples to strange gods and palaces for his strange wives Solomon built in the latter part of his reign.
- (4) *Fortifications* (2 Chron. 8: 1-6).—Solomon fortified Baalath, Gezer, and Beth-horon on the way to the sea-coast. Hazor to the entrancé of his realm into Syria, Megiddo to defend the Plain of Jezreel, Tadmor, and Tiphseh, in the Euphrates to protect his eastern border.
- (5) *Pools* (Eccl. 2: 6).—He built reservoirs about Jerusalem in order to furnish the city with water.

5. His Sins.

- (1) *Polygamy* (1 Kings 11: 1-4).—Solomon thought by marrying these foreign wives he could strengthen his political alliances, but when he grew old these heathen wives turned away his heart, and idol altars were built even in Jerusalem. Polygamy was the first step toward Solomon's ruin and the nation's downfall.
- (2) *Idolatry* (1 Kings 11: 5-13).—His foreign alliances, marriages with heathen wives, soon led into idolatry. Even in the Holy City, under the very shadow of the temple ascended the



smoke from the heathen altars. The chosen nation of Jehovah had forsaken the true God and begun to worship idols.

- (3) *Oppression* (1 Kings 12: 4).—Solomon's extensive building and luxurious court life, with his immense harem, would naturally demand taxation, and heavy taxes always means oppression to the poor.

QUESTIONS.

Give the dates that open and close the kingdom.
Name causes leading to the kingdom.

- What was the trouble with Samuel's sons?
What was the nature of the kingdom?
How were the rights of the people limited?
Who was to be the Supreme Ruler?
Why was Samuel displeased when they asked for a king?
Where was Saul anointed and publicly confirmed?
What victories did Saul gain?
Who was Nahash, and what was his demand?
What did Samuel ask when giving farewell to the people?
Who was Jonathan, and what did he do in delivering Israel from the
- Philistines?
Against what nations did Saul make wars?
Why was Saul rejected?
What did Samuel do when Saul acknowledged his sins?
How was Saul affected when he was rejected?
What was his last effort to get advice?
What word did he receive?
What was the condition of Israel when David was made king?
Name his relations under Saul?
Who anointed David and where?
Who quieted the evil spirit in Saul and how?
Give description of victory over Philistines.
Why did he flee from Saul?
What opportunities had David to slay Saul?
Where was David hid?
How long did David reign at Hebron?
Who were the rival kings?
What was Abner's purpose?
How were those punished that murdered Ish-bosheth?
What was his first work after leaving Hebron?
What was David's great mission?
Name the men at the head of each army.
What were his conquests?
What were his calamities?
What was Absalom's purpose?
Give cause of the pestilence?
What was David's religious work?
What was the outgrowth of the Psalms?
Condition of nation when Solomon was made king?

- Who chose him king?
 What offenders were punished and why?
 What was the extent of the kingdom?
 What shows Solomon's wisdom?
 Give the test presented.
 What literature did he produce?
 What were his buildings?
 Give an account of the dedication service.
 What were his sins?
 Condition when he closed the kingdom?

REVIEW.

I. Causes Leading to the Kingdom.

1. Wickedness of Samuel's Sons.
2. The Ambition of Israel.
3. The Danger of Invasion.

II. The Nature of the Kingdom.

1. A Limited Monarchy,
2. The Theocratic Kingdom.

III. The Reign of Saul.

1. The Selection of Saul.
2. The Victories of Saul: (1) Over the Ammonites, (2) Over the Philistines, (3) Over the Amalekites.
3. The Rejection of Saul: (1) The First Rejection, (2) The Second Rejection, (3) The Final Rejection.

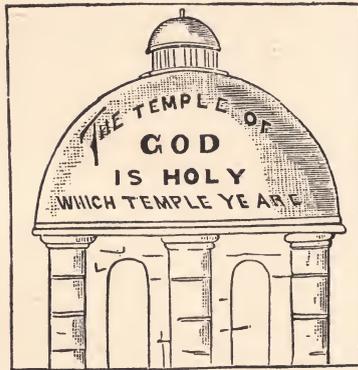
IV. The Reign of David.

1. His Relations with Saul: (1) His Life at Saul's Court, (2) His Victory over Goliath, (3) His Flight from Saul.
2. His Reign over Two Tribes, (1) His Removal to Hebron, (2) His last Conflict with the House of Saul: (a) The Battle of Gibeon, (b) The Murder of Abner, (c) The Death of Ish-bosheth.
3. His Reign over All the Nation: (1) Jerusalem made Capital, (2) David's Conquests: (a) The Philistines, (b) The Moabites, (c) The Syrians, (d) The Edomites, (e) The Amorites.
- (3) David's Calamities: (a) The Rebellion of Absalom, (b) The Rebellion of Sheba, (c) The Pestilence, (d) The Rebellion of Adonijah.
- (4) David's Religious Work: (a) Removal of the Ark, (b) Organization of the

Priesthood, (c) David's Preparation for the Temple, (d) David's Psalms.

V. The Reign of Solomon.

1. Solomon's Establishment on the Throne: (1) The Divine Decree, (2) The Will of David, (3) The Punishment of Offenders: (a) Adonijah, (b) Abiathar, (c) Joab, (d) Shimei. 2. Extent and Influence of his Kingdom: (1) Tyre, (2) Egypt, (3) Arabia, (4) Ophir, (5) Tarshish. 3. His Wisdom: (1) His Choice of Wisdom, (2) The Tests of Wisdom, (3) His Literature. 4. His Buildings: (1) The Temple, (2) The Royal Palace, (3) Idol Temples, (4) Fortifications, (5) Pools. 5. His Sins: (1) Polygamy (2) Idolatry, (3) Oppression.



CHAPTER II.—THE DIVIDED KINGDOM; 975-721 B. C.

I. CAUSES OF DIVISION.

1. **Rivalry Between Tribes.**—There had been a feeling of bitterness and envy for a long time between the tribes of the south and those of the north. During the reigns of David and Solomon the tribe of Ephraim was restless because Judah furnished the king.
2. **Rehoboam's Folly** (1 Kings 12:12-16).—The nation already groaned under an unbearable burden of taxes, and Rehoboam, brought up amid the luxuries of the royal court, could not sympathize with the people. When they asked to have the burden of taxation made lighter the foolish king only threatened to increase it. The people revolted and Rehoboam lost more than half of his kingdom.
3. **Jeroboam's Ambition** (1 Kings 12:2-5).—Jeroboam belonged to the tribe of Ephraim, and it was unfortunate for the kingdom that Solomon had made him superintendent and collector of taxes in his own tribe. He became acquainted with the oppressions of the people, he learned of their dissatisfaction, and he was ambitious to become their leader. The prophet Ahijah foretold that he should become king over ten of the tribes, and when Solomon learned of it he would have put Jeroboam to death, but he fled to Egypt, where he remained in safety until after Solomon's death. Then the ten tribes called him to be their king.

II. THE PERIOD OF MUTUAL HOSTILITY. — Solomon's great empire was broken into the kingdoms of Syria, Israel and Judah. During the first fifty years after the division these kingdoms each sought the supremacy, and there was constant hostility between them. The Twelve Tribes which God had chosen to be a great nation were now divided into two weak kingdoms, each seeking the other's downfall.

1. The Revolt of the Ten Tribes (1 Kings 12: 1-24).—Rehoboam, the son of Solomon, was legal heir to the throne of united Israel. He called an assembly at Shechem for public recognition of his title, but the people came to demand redress for their grievances. Rehoboam refused and the Ten Tribes of the north revolted and made Jeroboam king, while Rehoboam fled to Jerusalem and became king over the tribes of Judah and Benjamin. Edom remained subject to Judah and Moab to Israel.

2. The Career of Jeroboam.

(1) *His Fortifications* (1 Kings 12: 25).—He fortified Shechem in order to guard his realm against the invasion of Judah. At Shechem he set up his capital. He also fortified Penuel east of the Jordan in order to secure his eastern border against Syria.

(2) *His System of False Worship* (1 Kings 12: 26-13: 11).—Jeroboam saw that he must break the bonds of religion that united the two kingdoms, and in order to keep his subjects from going up to the feast at Jerusalem he set up two golden calves, one at Bethel and one at Dan, and made a new order of priests from the lowest of the people, and in imitation of the Passover proclaimed a general feast. At this feast the young prophet from Judah denounced his idolatry and declared that men's bones should be burned on his altar.

(3) *The Invasion of Judah* (2 Chron. 13: 2-20).—There was war between Jeroboam and Rehoboam all their days, and when Abijah, the son of Rehoboam, came to the throne of Judah he made a determined effort to regain control over the ten tribes. In a great battle in the mountains of Ephraim he defeated Jeroboam's army and captured several cities in the southern part of Jeroboam's kingdom, among which was the idol city of Bethel. Jeroboam never recovered from this defeat, and soon afterward he died.

3. The Career of Rehoboam.

(1) *His Defense* (2 Chron. 11: 1-12).—Rehoboam's first impulse was to punish his rebellious subjects of the north, and he collected an army of 180,000 soldiers. But the prophet Shemaiah forbade civil war; Rehoboam hearkened to him and pro-

ceeded to fortify cities to defend the borders of Judah and Benjamin. Fifteen fenced cities guarded the borders of his realm while he reigned in Jerusalem.

- (2) *Refugees from Israel* (2 Chron. 11:13-17).—Jeroboam having deposed all the priests and Levites in his kingdom, they resorted to Rehoboam, and the kingdom of Judah was strengthened by them and by all those who worshiped Jehovah.
- (3) *His Sins and Punishment* (2 Chron. 12:1-16).—Rehoboam walked in the ways of the Lord a few years and then, forgetting the law of God, he married many wives and began to introduce idolatry into his kingdom, and, in the fifth year the Lord sent Shishak, king of Egypt, to punish him. He came up with an immense host and besieged Jerusalem. Rehoboam was forced to purchase peace by delivering up many of the treasures of the palace and the Temple. After that Rehoboam repented and the condition of his country was improved; but he died soon afterward.

4. The Career of Asa.

- (1) *His Reformation* (2 Chron. 14:1-15).—Asa had no sooner gained the throne than he began a great religious reform in Judah, removing the idols that Rehoboam had set up and commanding the people to seek the Law of God, thus restoring the worship of Jehovah. He fortified several frontier cities and equipped a large army, with which he defeated the hosts of Zerah, the Ethiopian who invaded his territory.
- (2) *His Alliance with Syria* (2 Chron. 16:1-10).—For some time Asa's kingdom enjoyed peace, but this was now disturbed by the hostility of Baasha, king of Israel, who had recovered the cities Jeroboam had lost and had fortified Ramah, only six miles north of Jerusalem. Fearing that he might lay siege to Jerusalem, Asa sent presents to Benhadad of Syria and persuaded him to break alliance with Baasha and attack some of the cities in northern Israel. This compelled Baasha to withdraw from Ramah, and Asa destroyed the fort. Asa's alliance with a heathen king was severely rebuked by Hanani.

III. PERIOD OF MUTUAL ALLIANCE.

The growing power of Syria in the north threatened the destruction of both Israel and Judah, and they made alliance with each other to resist Syria's encroachments.

1. The Career of Jehoshaphat.

(1) *His Reformation* (2 Chron. 17: 1-19).—After Jehoshaphat had garrisoned his frontier cities he began his reformation with great zeal. He took away the high places and groves in Judah and sent a commission of priests and Levites to teach the people the Law of the Lord. His reformation was more thorough than Asa's, for it was established by instruction in the Law. Jehoshaphat was rewarded by a victory over the Philistines and Arabians.

(2) *His Relations with Israel* (2 Chron. 18: 1-34).—All hostilities had been laid aside between Judah and Israel and Jehoshaphat had joined affinity with Ahab by the marriage of his son with Athaliah, the daughter of Ahab. Shortly afterwards Jehoshaphat visited the king of Israel and Ahab suggested that they join their armies and recapture Ramoth-gilead from the hands of the Syrians. Jehoshaphat desired that they might first learn the will of God, declining to accept the advice of Ahab's four hundred false prophets. Ahab brought Micaiah, a prophet of God, and he foretold the death of Ahab. The prophecy was fulfilled, for on the next day Ahab was slain in battle and then Jehoshaphat returned to Jerusalem. One of the prophets sternly rebuked him for his alliance with Israel and he thenceforth devoted his time to the welfare of his kingdom. He put judges in all of the fenced cities, established tribunals and attempted to establish the worship of Jehovah among his people.

2. The Career of Ahab.

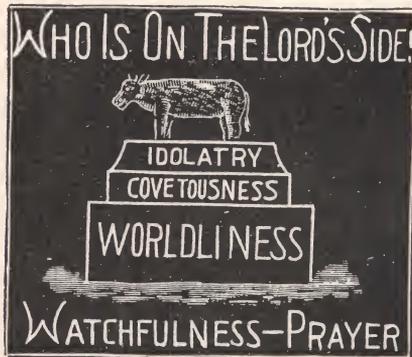
(1) *Introduction of Baal Worship* (1 Kings 16: 29-34).—With Ahab the worship of Baal was introduced into Israel. He married Jezebel, daughter of the king of Sidon, and through her influence a temple was erected to Baal near the royal palace of Samaria, and 850 prophets of these Phœnician

gods ate at her table (1 Kings 18:16). She sought the lives of the prophets of Jehovah, and they hid in dens and caves.

- (2) *Siege of Samaria* (1 Kings 20:1-43).—During Ahab's reign the Syrians waxed strong against him. Benhadad III, in alliance with thirty-two kings, besieged Samaria; but they were repulsed with great loss. Next year Benhadad returned, but again he was defeated with great loss, and Israel might have been free from the power of Syria had not Ahab foolishly made an alliance with Benhadad.

3. Elijah's Protest Against Baal Worship.

Elijah the Tishbite, one of the most remarkable men of Israel,



appears suddenly on the pages of sacred history to resist the advance of Baal worship among the chosen people.

- (1) *The Famine* (1 Kings 17:1-24).—Elijah suddenly appeared to the idolatrous Ahab and announced that no rain or dew should fall for three and a half years (Luke 4:25). Elijah then fled to a hiding place by the brook Cherith, where the Lord cared for him. But at length the stream failed and the prophet was directed to a widow of Zarephath in Phœnicia. He found that she had only a handful of meal and a little oil, and she was gathering sticks to make the last cake for herself and her son; but at the bidding of Elijah she made him

a little cake first, and as a reward her meal and her oil failed not during the famine. Ere long this widow's son died, and she imputed this trial to her mysterious guest. Elijah restored him to life, and she was convinced that he was truly a prophet of God.

- (2) *The Controversy on Carmel* (1 Kings 18:1-46).—The people of Israel had suffered much on account of the drought.



Their sheep, cattle and horses perished, yet Ahab would not repent and turn toward Jehovah. At length Elijah met him and challenged a contest with the prophets of Baal. Eight hundred and fifty prophets of Baal, with a vast concourse of people, met Elijah on Mt. Carmel. Elijah stood alone on Jehovah's side. Baal's priests built an altar and Elijah built an altar. The test as to the true God turned on the answer

by fire. All day the false prophets cried to Baal, but their sacrifices were not burned. In the evening Elijah drenched his sacrifices and altar with water, and when he called upon Jehovah his sacrifices were consumed. Jehovah worship had won the day, and Elijah ordered the false prophets to be slain. Then Elijah bade Ahab hasten to his palace, for rain was at hand, in answer to the prophet's prayer. Elijah ran before him, while Ahab urged his chariot on and they both found shelter in Jezreel.

- (3) *Elijah's Flight from Jezebel* (1 Kings 19: 1-18).—Just when Elijah's triumph seemed complete, Jezebel threatened his life, and he fled towards Beersheba. Discouraged and exhausted, he lay down under a juniper tree and prayed that he might die; but as he slept the angel of the Lord touched him and he was fed and commanded to go to Mt. Horeb, where the Lord came to him. Elijah urged that all his work for Jehovah had been in vain. The Lord bade him stand before him. First came a mighty wind, then a great earthquake, and then a fire blazed forth; but the Lord was in none of these. In a still small voice God spoke to him, and Elijah learned that though he was alone there was yet something to do. The Lord had yet 7,000 faithful ones in Israel who had never bowed to Baal, and the work of reformation should go on. Elijah was to anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be his own successor, a prophet of God.
- (4) *Denunciation of the Murder of Naboth* (1 Kings 21: 1-29).—Elijah bravely confronted the weak and wicked Ahab at Jezreel, denounced the cruel murder of Naboth and declared that Ahab's house should be destroyed and that Jezebel, the guiltier of the two, should be eaten by dogs by the wall of Jezreel where they had licked up the blood of Naboth. Ahab rent his clothes, fasted and repented, and Elijah pronounced that this doom should not fall upon his house as long as Ahab lived.
- (5) *Elijah and Ahaziah* (2 Kings 1: 1-16).—Ahaziah succeeded his father Ahab to the throne of Israel. During his reign the Syrians had so encroached upon his territory that he was no

longer able to control Moab. Ahaziah, having severely injured himself by falling through a lattice, sent messengers to Baal-zebub to inquire whether he should recover. Elijah met the messengers and sent them back to tell the king that he should surely die. When the king heard it he sent a company of fifty soldiers to capture the prophet, but they were consumed by fire that came forth at Elijah's word. A second company was sent and was likewise destroyed. But the third captain implored the prophet to descend, and they together went before the king and announced his doom.

- (6) *The Prophetic Schools* (2 Kings 2: 2-5).—It seems that the latter part of Elijah's life was devoted to the teaching of young men in the Schools of the Prophets and training them to oppose Baal worship. Such schools were established at Bethel, Gilgal and Jericho and probably at many other places throughout the country.
- (7) *Elijah's Translation* (2 Kings 2: 6-11).—Elijah and Elisha were together and had gone from one school to another. When they came to the brink of the Jordan Elijah parted the waters by smiting them with his mantle. They crossed over, and suddenly there appeared a chariot of fire and carried the prophet to heaven.
- 4. Elisha the Successor of Elijah** (1 Kings 19: 19-21).—Elisha had been called from the plow to follow Elijah. He was the prophet's constant attendant, and was thus prepared to fill the prophet's office after Elijah's departure. Having received his master's prophetic mantle and a double portion of his spirit, he turned from the scene of the translation and performed many miracles among the people.
- (1) *Dividing the Jordan* (2 Kings 2: 14, 15).
- (2) *Healing the Waters of Jericho* (2 Kings 2: 19-22).
- (3) *Destroying the Children of Bethel* (2 Kings 2: 23, 24)
- (4) *Miraculous Supply of Water for the Armies* (2 Kings 3: 9-24).
- (5) *Multiplying the Widow's Oil* (2 Kings 4: 1-7).
- (6) *Raising the Shunammite's Son to Life* (2 Kings 3: 18-37).

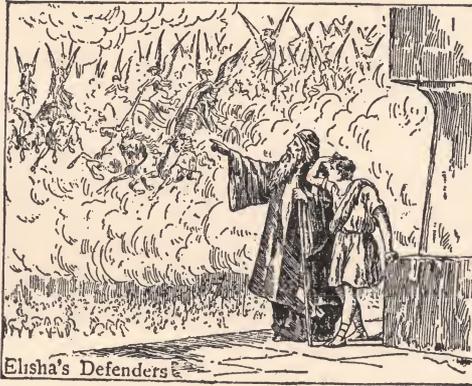
- (7) *Healing the Poisonous Pottage at Gilgal* (2 Kings 4: 38-41).
- (8) *Miraculous Feeding of a Hundred Men* (2 Kings 4: 42-44).
- (9) *Healing Naaman of Leprosy* (2 Kings 5: 1-19).
- (10) *Smiting Gehazi with Leprosy* (2 Kings 5: 20-27).
- (11) *Causing the Ax to Swim* (2 Kings 6: 1-7).
- (12) *Smiting the Syrian Host with Blindness* (2 Kings 6: 8-23).



These many miracles that Elisha wrought had caused his fame to spread and naturally strengthened the religion of Jehovah in the kingdom of Israel. But the Syrians were still oppressing them, and they finally laid siege to Samaria and reduced the people to direst extremities. King Jehoram told Elisha to cease worshipping Jehovah if the people must suffer thus, whereupon Elisha foretold that on the morrow food would be plentiful in Samaria. These words were fulfilled that night, for the Syrians, alarmed by some mysterious voice, fled in confusion, leaving vast stores of food behind them (2 Kings 6: 24 - 7: 20).

With the anointing of Jehu king over Israel Elisha's public career ended, for by force of the sword Jehu was destined to

destroy Baal worship. But the prophet lived until the reign of Joash, grandson of Jehu. Even after his burial his power to per-



form miracles did not cease, for his bones touching another dead body revived it, and the man stood on his feet (2 Kings 13: 20, 21).

IV. REMOVAL OF MUTUAL HOSTILITY.

1. **The Career of Jehu.**—By the command of Elisha Jehu was anointed king over Israel and commissioned to destroy the house of Ahab and put an end to Baal worship. At the time of his anointing Jehu was captain over some of Ahab's soldiers, and as soon as the soldiers learned of it they blew their trumpets and shouted, "Jehu is king."

(2) *Slaying the Two Kings* (2 Kings 9: 14-27).—Being anointed at Ramoth-gilead, Jehu knew that his success in destroying Ahab's house depended upon the speed of his movements before any suspicioned his intentions. He drove furiously toward Jezreel, and having detained two messengers whom Jehoram had sent out, he encountered Jehoram himself and Ahaziah, king of Judah. He slew Jehoram and then pursued Ahaziah, overtook and fatally wounded him, so that he died at Megiddo.

- (2) *Destruction of Jezebel* (2 Kings 9: 30-37).—Having slain the two kings, Jehu hastened back to Jezreel, where Jezebel still was influential. When she heard of Jehu's approach she "painted her face and tired her head" and reproached him when he passed her window. At Jehu's bidding the servants cast the wicked queen from an upper story into the street, and Jehu's horses trod upon her. The dogs ate her body in fulfillment of Elijah's prophecy.
- (3) *Destruction of Ahab's Family* (2 Kings 10: 1-11).—Jehu's next step was to destroy the sons and grandsons who lived at Samaria under the care of the elders. Terrified at Jehu's challenge, the elders yielded to his wishes, slew the seventy princes and sent their heads to Jezreel.
- (4) *Murder of Ahaziah's Brethren* (2 Kings 10: 12-17).—Fully assured of the elders' faithfulness, Jehu himself started to Samaria. On the way he met forty-two of Ahaziah's brethren and ordered them to be put to death.
- (5) *The Destruction of Baal Worshipers* (2 Kings 10: 18-28).—Jehu convened all the worshipers of Baal on the pretense of celebrating a feast in honor of Baal. At the close of the feast eighty trusty warriors, who had been secretly instructed, rushed in and massacred the whole assembly, thus striking the final blow against Baal worship.
- 2. The Career of Athaliah** (2 Kings 11: 1-3).—When Athaliah heard of the death of her son Ahaziah, she put to death all the seed royal save Joash, the infant son of Ahaziah, who was concealed in the temple by the good priest Jehoiada. Athaliah usurped supreme power and for seven years reigned in Judah and sought to establish Baal worship.
- 3. The Career of Joash** (2 Kings 11: 4: -5: 21).—The priest Jehoiada rallied about him all the supporters of the house of David, and bringing Joash, a boy of eight years, into the temple, he anointed him king. When Athaliah saw her grandson in royal garments she raised the cry of treason, but she was immediately slain. Then the people entered into a solemn covenant to serve Jehovah, and they at once destroyed the temple of Baal and broke down its altars and images. During the lifetime of Jehoi-

ada, Joash ruled wisely, repaired the temple and sought to establish the worship of the temple. But when the high priest died Joash was led astray by the wicked princes. He revived Baal worship and slew Zechariah, the son of his benefactor (2 Chron. 24:15-22). But Joash was punished for his sins. The Syrians defeated him with great loss and carried away many of the treasures of the Temple. The king was soon afterward murdered by two of his servants.

4. **The Career of Amaziah** (2 Kings 14:1-20).—He first slew the murderers of his father and then proceeded to punish the Edomites who had revolted and hired soldiers from Israel. By the advice of a prophet he sent the Israelites home and then defeated the Edomites with great slaughter. The Israelites on their return had ravaged some towns of Judah, and Amaziah challenged Jehoash of Israel to battle, in which battle Amaziah was defeated and carried captive to Jerusalem, where Jehoash broke down the walls and pillaged the Temple.
2. **The Career of Jeroboam II.** (2 Kings 14:23-27).—Jeroboam II. has been aptly called the second Solomon, for he conquered the Syrians and recovered all the territory of Moab and Ammon. For a short season Israel seemed to be very prosperous but clouds soon again gathered, for idolatry, the root of their trouble, had not been removed. It was during this reign that Jonah was sent as a missionary to Nineveh.
6. **The Career of Uzziah** (2 Kings 15:1-7).—Uzziah reigned fifty-two years in Judah and made successful conquests against the Philistines and the Arabians and recovered Elath, the famous seaport at the head of the Gulf of Akaba. But in his prosperity his heart was lifted up against God and he entered the Holy Place to offer incense. He was smitten with leprosy for this deed and compelled to live in a separate house.
7. **The Career of Menahem** (2 Kings 15:14-22).—After the death of Jeroboam II. the kingdom of Israel fell into a state of anarchy and confusion. Finally Menahem usurped the throne. During his reign, Pul, king of Assyria, appeared with a large army and Menahem exacted from the people a thousand talents of silver to buy peace. This was the first step of subjection to Assyria.

8. **The Career of Ahaz** (2 Kings 16: 1-20).—Ahaz was one of the most wicked kings of Judah. Pekah, king of Israel, and Resin, king of Syria, made league against him and carried away a number of captives. Resin captured Elath, on the Red Sea and planted a Syrian colony there. Ahaz took of the treasures of the Temple and sent them to Tiglath-pileser in order to secure his assistance. Tiglath-pileser captured Damascus, slew Resin and carried off a number of the people in the northern tribes of Israel. But Ahaz gained little by his foreign alliance. He was compelled to come to Damascus to do homage to Tiglath-pileser and there he conformed to the idolatries of the place and ordered the priest to erect a similar altar in the temple where Ahaz himself offered sacrifices. It was during the reign of Ahaz that the great prophet Isaiah appeared as adviser of the king.
9. **The Captivity of Israel** (2 Kings 17: 1-41).—After the reign of Pekah, anarchy again prevailed, and the future of Israel looked more and more gloomy. Hoshea, the son of Elah, was the last king but he had not long occupied the throne until Shalmanezer, of Assyria, successor of Tiglath-pileser, laid siege to Samaria, but Shalmanezer was obliged to withdraw to Damascus at the end of three years on account of a revolt headed by Sargon, who succeeded in gaining the Assyrian crown. Sargon renewed the siege of Samaria in 721 B. C., captured the city and removed the best of the people to various provinces in his own kingdom. The poorest in the land were allowed to remain and Sargon brought colonies from various places to occupy the land of Israel. These heathen colonists, mingling with the Israelites left in the land, constitute the mixed race of Samaritans.

QUESTIONS.

- What is the opening and closing event of this chapter?
Give the date of each.
Name the causes of the division of the kingdom.
Give the weakness of Rehoboam as a ruler.
Give history of Jeroboam.
Name the ten tribes.
Why did they rebel?

- What system of worship had Jeroboam?
 What victory did Rehoboam gain?
 What did the prophet tell Rehoboam?
 What had the prophet told Jeroboam?
 What were Rehoboam's sins and his punishment?
 What was Asa's first work when he was made king?
 Who rebuked him for his alliance with Syria?
 State the rebuke.
 What causes led to mutual alliance of Judah and Israel?
 What was Jehoshaphat's first work when he was made king?
 How were Judah and Israel brought on friendly terms?
 What had foretold the death of Ahab?
 What work did Jehoshaphat do after returning to Jerusalem?
 What was his rebuke?
 Whom did Ahab marry?
 What evil influence did she exert?
 What worship did they introduce?
 What was the mission of Elijah?
 What was his prophecy?
 Where did he hide and how was he cared for?
 Describe his great victory on Mt. Carmel.
 Why did Elijah flee from Jezebel?
 Describe Elijah under the juniper tree?
 What was his experience at Mt. Horeb?
 What was Elijah's prophecy concerning Ahab and his house?
 What his relation with Ahaziah?
 Where did Elijah do his last great work and what influence had it on
 the future?
 Where was Elijah translated?
 What does it mean?
 What power did Elisha receive from him?
 Name the miracles of Elisha?
 What was the prophecy and fulfillment concerning Syria's oppression in
 Samaria?
 Where did Elisha anoint Jehu?
 What effect had it on the people?
 Name the kings that he slew in both kingdoms?
 How was Jezebel put to death?
 What further punishment did Jehu bring upon Ahab's house?

- What further destruction in Ahaziah's house?
 What did he do to destroy Baal worship?
 Give the account of Athaliah in Jerusalem.
 Who was Joash and how old was he when he was made king?
 Who was Jehoiada and what was his mission?
 What effect had Jehoiada's death on Joash?
 What was the first work of Ahaziah?
 Who destroyed the wall at Jerusalem?
 How did Jeroboam II. receive the name second Solomon?
 Where was Jonah sent?
 Who was Uzziah and what his sin?
 What king of Assyria first put Israel under tribute?
 How did Ahab arrange to secure the favor of Tiglath-pileser?
 Who was the last king in Israel?
 Who laid siege to Samaria?
 Who carried the ten tribes into captivity?
 Who were the Samaritans?
 Who was the great prophet who lived in Judah at this time?

REVIEW.

I. Causes of Division.

1. Rivalry between the Tribes. 2. Rehoboam's Folly. 3. Jeroboam's Ambition.

II. The Period of Mutual Hostility.

1. Revolt of the Ten Tribes. 2. The Career of Jeroboam: (1) His Fortifications, (2) His System of False Worship, (3) The Invasion of Judah. 3. The Career of Rehoboam: (1) His Defense, (2) Refugees from Israel, (3) His Sins and Punishment. 4. The Career of Asa: (1) His Reformation, (2) His Alliance with Syria.

III. The Period of Mutual Alliance.

1. The Career of Jehoshaphat: (1) His Reformation, (2) His Relations with Israel. 2. The Career of Ahab: (1) Introduction of Baal Worship, (2) Siege of Samaria. 3. Elijah's Protest against Baal Worship: (1) The Famine, (2) The Controversy on Carmel, (3) Elijah's Flight from Jezebel, (4) Denunciation of the Murder

of Naboth, (5) Elijah and Ahaziah, (6) The Prophetic Schools, (7) Elijah's Translation. 4. Elisha the Successor of Elijah: (1) Dividing the Jordan, (2) Healing the Waters of Jericho, (3) Destroying the Children of Bethel, (4) Miraculous Supply of Water for the Armies, (5) Multiplying the Widow's Oil, (6) Raising the Shunammite's Son to Life, (7) Healing the Poisonous Pottage at Gilgal, (8) Miraculous Feeding of a Hundred Men, (9) Healing Naaman of Leprosy, (10) Smiting Gehazi with Leprosy, (11) Causing the Ax to Swim, (12) Smiting the Syrian Host with Blindness.

IV. Removal of Mutual Hostility.

- I. The Career of Jehu: (1) Slaying the Two Kings, (2) Destruction of Jezebel, (3) Destruction of Ahab's Family, (4) Murder of Ahaziah's Brethren, (5) The Destruction of Baal Worshipers.
2. The Career of Athaliah. 3. The Career of Joash. 4. The Career of Amaziah. 5. The Career of Jeroboam II. 6. The Career of Uzziah. 7. The Career of Menahem. 8. The Career of Ahaz. 9. The Captivity of Israel.



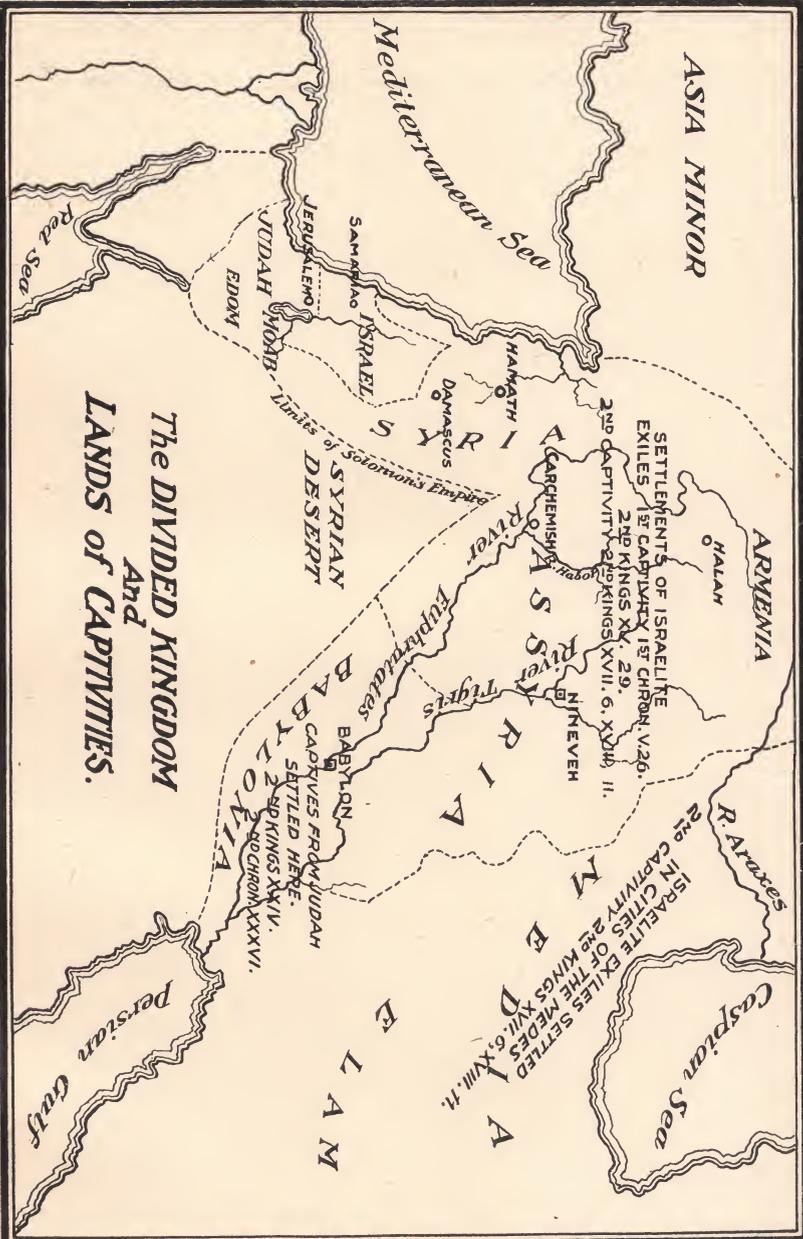
CHAPTER III.—THE DECLINING KINGDOM; B. C. 721-587

The fall of Samaria had alarmed Jerusalem, but by the united efforts of the good king Hezekiah and the prophet Isaiah, Judah was spared at this time and God gave the nation another opportunity to avert the doom of captivity.

I. THE TWO TRIBES.

1. The Career of Hezekiah.

- (1) *His Reformation* (2 Kings 18: 1-8).—He destroyed the idols, removed the high places, and broke into pieces the brazen serpent which the people worshiped. He cleansed the temple and again established the temple services. He celebrated a special passover and renewed their vow of allegiance to Jehovah.
- (2) *The Invasion of Sennacherib* (2 Kings 18: 13 - 19: 37).—Hezekiah, by the encouragement of Isaiah, ventured to throw off the Assyrian yoke and refused to pay tribute. Sennacherib, the successor of Sargon, appeared before Jerusalem, and Hezekiah took the treasures from the temple to pay the king. Two years later he again invaded Judah and besieged Lachish and Libnah. He sent messengers to Jerusalem to demand Hezekiah to surrender, but the message was received in profound silence. Hezekiah asked Isaiah to pray to Jehovah, and Isaiah encouraged the king boldly to defy the enemy, assuring him that the Lord was on their side, and that the Assyrian king could do them no harm. Sennacherib sent a second embassy to Hezekiah with a letter demanding his immediate surrender. Hezekiah took the letter to the temple and spread it before the Lord, and Isaiah assured him that Sennacherib dared not attack the city. The Assyrian host came near the city, feeling confident of their success; but that very night the angel of the Lord passed through the Assyrian camp and 185,000 were slain. Sen-



**The DIVIDED KINGDOM
And
LANDS OF CAPTIVITIES.**

ASIA MINOR

Mediterranean Sea

Red Sea

JERUSALEM
EDOM
JUDAH

SAMARIA
ISRAEL

Limits of Solomon's Empire

SYRIAN
DESERT

DAMASCUS
HAMATH

SETTLEMENTS OF ISRAELITE
EXILES: 1st CAPTIVITY (1st CHRON. v.26,
2ND KINGS XXI. 29,
2ND CAPTIVITY (2ND KINGS XVII. 6, XVIII. 11,
CARCHEMISH

ARMENIA
HALAN

R. Tigris
R. Euphrates

ASSYRIA

BABYLON
BABYLONIA
CAPTIVES FROM JUDAH
SETTLED HERE.
2ND KINGS XXIV. 1,
2ND CHRON. XXXVII. 37.

ISRAELITE EXILES SETTLED
IN CITIES OF THE MEDES
2ND KINGS VII. 6, XVIII. 11.

R. Araxes

Caspian Sea

ELAM

Persian Gulf

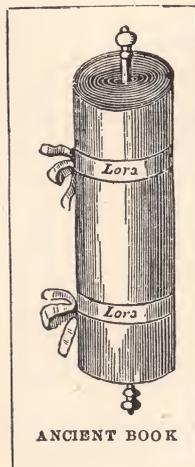
nacherib fled to his own country and Hezekiah was troubled no more by the Assyrians.

- (3) *The Babylonian Embassy* (2 Kings 20: 1-21).—In answer to prayer Hezekiah was restored from a dangerous illness and God promised to prolong his life fifteen years. News of his remarkable recovery reached Berodach-baladan, king of Babylon, and he sent messengers to congratulate him. To these ambassadors Hezekiah showed all the royal treasures. Isaiah rebuked him for this and told him that these treasures would one day be carried into Babylon.
- 2. The Career of Manasseh** (2 Kings 21: 1-26). — Manasseh's reign was the longest and most wicked reign over Judah. Altars were erected to Baal and human victims sacrificed to Moloch. The altar of Jehovah was broken down and the ark removed from its sacred precinct. The prophets rebuked him and many were martyred, insomuch that Jerusalem was filled with blood. Tradition states that during his reign Isaiah was sawn asunder. For these sins the Lord delivered Manasseh into the hands of Esar-haddon, who carried him captive to Babylon. Here he repented deeply of his sins and the Lord restored him to Jerusalem. He attempted to restore the worship of Jehovah, but he could not undo the evil he had committed.

3. The Career of Josiah.

- (1) *His Reformation* (1 Kings 22: 1-23: 26).—Josiah was only eight years old when made king, but he began to seek the Lord in early years and soon began with great zeal to institute a great reform in Judah. He gathered contributions and began to repair the temple. While the repairs were going on they found the book of the law amid the rubbish.

When Josiah heard this book read he was filled with alarm and sought the advice of the prophetess Huldah, who as-



ANCIENT BOOK

sured him the punishment would not be inflicted during his reign, for his piety had met the approval of Jehovah. Josiah completed the repairs of the temple and then had the book of the law read in the ears of the people. The denunciations against idolatry caused the people to renew their covenant with Jehovah, temple service was restored and the passover was celebrated.

- (2) *His Death* (2 Kings 23: 26-30).—But Josiah's reformation could not arrest the doom that awaited Judah. The Assyrian Empire had grown weak, and Pharaoh-nechoh, king of Egypt, determined to capture Carchemish on the Euphrates. Josiah opposed his passage through his dominion and met him in open battle at Megiddo. Josiah was slain, and soon Judah forgot the reform of the good young king.

4. The Captivities of Judah.

- (1) *The First Captivity* (2 Kings 24: 1-7). 606 B. C.—By the defeat of Josiah, Pharaoh-nechoh of Egypt gained control over Judah. He put Jehoahaz, son of Josiah, on the throne, but at the end of three months removed him and made Jehoiakim, another son of Josiah, king over Judah. In 606 B. C., after Jehoiakim had reigned as subject king four years, Nebuchadnezzar, King of Babylon, captured Jerusalem, plundered the temple and put king Jehoiakim in fetters; but on promise of loyalty he was permitted to retain his royal dignity until his death. Nebuchadnezzar, however, took into captivity some of the nobles, among whom was Daniel (Dan. 1: 1-4).
- (2) *The Second Captivity*, 598 B. C. (2 Kings 24: 8-16).—After the death of Jehoiakim, the end of Judah was near at hand. Nebuchadnezzar made Jehoiachin, son of Jehoiakim, king; but he reigned only three months, when Nebuchadnezzar with his army again appeared, took the treasures of the temple, and carried the king and ten thousand of the best people into captivity at Babylon. Among these captives was the prophet Ezekiel (Ezek. 1: 1-3).
- (3) *The Final Captivity*, 587 B. C. (2 Kings 26: 1-30).—Nebuchadnezzar made Zedekiah king over Judah. Jeremiah urged king Zedekiah to remain faithful to Nebuchadnezzar

and warned him not to trust in Egypt; but disregarding this advice he made an alliance with Egypt, and thus afforded another pretext for Nebuchadnezzar to invade Judah. He laid siege to Jerusalem, and, for sixteen months the inhabitants of the city endured the most fearful suffering. At length the Babylonians broke down the walls. Zedekiah with a few men escaped to Jericho; but he was soon captured and was sent to Riblah, where, after his sons had been murdered before him, his eyes were thrust out and he was taken to Babylon. The city and temple were burned, the walls broken down and the rest of the people, save a scanty remnant, were taken into captivity. A few of the poor of the land were left to be vine-dressers and husbandmen, and Gedaliah was made ruler over them. Jeremiah also chose to remain with this remnant. Gedaliah was treacherously slain and against the advice of Jeremiah they fled to Egypt.

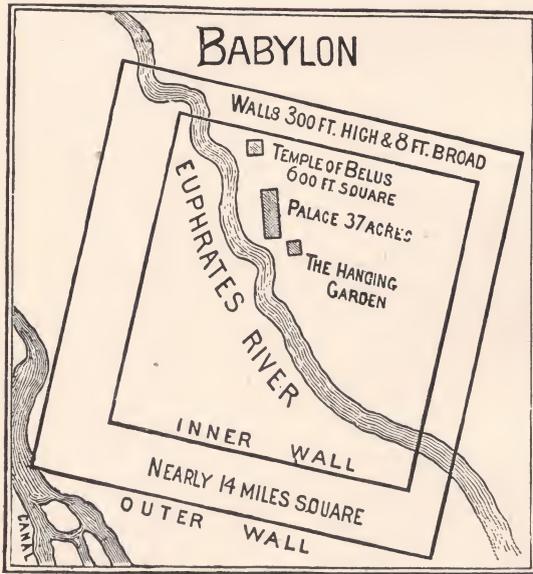
QUESTIONS.

- Give the date of the opening and closing of this chapter.
 What reforms did Hezekiah bring about in the kingdom of Judah?
 Who was Sennacherib?
 Who encouraged the king not to pay tribute?
 What effort did he make to conquer the city?
 What was his loss? How did Hezekiah receive the messengers from Babylon?
 What was his rebuke and by whom?
 How long did Manasseh reign and what was the character of his reign?
 In what reforms did Josiah better the kingdom?
 Why was the Bible hid so long?
 Where and in what way was Josiah killed?
 Give the dates of the three captivities of Judah.
 In whom did Judah put her trust?
 What was done with Solomon's Temple?
 What class of Jews were left in the land?
 Who was the great prophet during the closing years of the kingdom of Judah?

REVIEW.

I. The Two Tribes.

1. The Career of Hezekiah: (1) His Reformation, (2) The Invasion of Sennacherib, (3) The Babylonian Embassy. 2. The Career of Mannasseh. 3. The Career of Josiah: (1) His Reformation, (2) His Death. 4. The Captivities of Judah: (1) The First Captivity, 606 B. C., (2) The Second Captivity, 598 B. C., (3) The Final Captivity, 587 B. C.



PART VI.--The Scattered Nation; 587 to 400 B. C.

CHAPTER I.—JUDAH IN BONDAGE; 587–536 B. C.

The seventy years of captivity which Jeremiah had foretold (Jer. 25: 11) are reckoned from the first captivity of Judah in 606 B. C. The ten tribes had been carried into captivity by the Assyrians in 721 B. C., but they had been scattered in different provinces and their identity to a great extent was lost. Some of them no doubt joined the Jewish colony in Babylon and others retained their nationality and were known as Jews of the Dispersion.

I. CAUSES OF BONDAGE.

- 1. Idolatry of the Chosen People.**—This sin was very prominent in both kingdoms. The prophets had warned them against idols and God had often punished them for their sin, yet they did not resist the temptation, but sank lower and lower into sin until God removed them from Jerusalem and taught them that the idols they depended upon could not save them.
- 2. The Independent Spirit of Judah.**—This old spirit of independence still lived, and Judah frequently attempted to throw off the yoke of Babylon and assume an independent government. Had they heeded the advice of Jeremiah and the prophets and submitted to Babylon they might have saved themselves from the Captivity. The last kings of Judah rebelled against Babylon, and the king of Babylon finally became impatient with such frequent rebellions and destroyed Jerusalem and took the people as captives to Babylon.
- 3. Rivalry Between Egypt and Babylon.**—After the fall of the Assyrian Empire there was for a long time a struggle between Babylon and Egypt for the supremacy. Judah lay between
(111)

these two great nations and was the highway for the armies to pass from the East to the West or from the West to the East. The success of the contest between these two great nations seemed to turn on the little kingdom of Judah. Babylon put Judah under tribute, but Judah was always looking toward Egypt for help and made frequent attempts to throw off this yoke of Babylon. This made the situation of the Babylonian Empire unsafe; so, to deprive Egypt of her ally and keep the highway into her territory open, the king of Babylon carried them into captivity.

II. THEIR CONDITION IN BONDAGE.

1. **Their Government.**—The Jews in Babylon were treated not as slaves, but as colonists. The letter of Jeremiah, written to the captives in Babylon, is evidence of the favor shown them (Jer. 29: 1-7). Daniel and Nehemiah were favored in Babylonian and Persian courts. They were permitted to retain their own organization and their dethroned kings were given considerable authority (Jer. 52: 31-34). The elders retained the same relation to the government as in Palestine (Ezek. 8: 1; 14: 1).
2. **Their Worship.**—They enjoyed religious freedom, and, although the temple had been destroyed and no sacrifices could be offered, a passionate devotion for Jehovah's cause took possession of their hearts. They studied the Bible and were led into a more spiritual worship. They had the advantage of teachers of the Law and Prophets of God who exhorted them to faithfulness to Jehovah and encouraged them to look forward to a glorious restoration to their own land.
3. **Their Literature.**—A new order of literary men arose during this period, to whom the study of the Scriptures was the absorbing passion of life. These were the Scribes; at first the clerks and copyists of the community, but later they devoted themselves wholly to the copying and interpreting of Sacred Literature. During the captivity the books of Daniel, Ezekiel, Ezra, Nehemiah, Esther and some of the Psalms were written. The exile, with its hardships and separation from the home land, gave new spirit and strength to Hebrew literature.

III. THE RESULTS OF BONDAGE.

1. **Eradication of Idolatry.**—The long discipline of seventy years in exile delivered the people from the tendency toward idolatry. Whatever other sins they were guilty of they never again worshiped idols.
2. **A More Spiritual Worship.**—Being so long deprived of the ritualism of the Temple, they had learned that Jehovah was God of the Universe and dwelt not alone in the Temple. They had gained a broader idea of God and understood better the spiritual meaning of the Temple service.
3. **The Rise of the Synagogue.**—While the Temple stood the Jews looked to it as the only place of worship and instruction; but after the Temple was destroyed and the Jews were scattered, synagogues were established wherever there was a Jewish community, and they all had the advantage of religious instruction.
4. **The Origin of the Scribes.**—Ezra is recognized as the founder of the order of the scribes, who not only copied but interpreted and taught the Scriptures. The loss of the Temple, throne and regal splendor turned the hearts of the people to a more diligent inquiry after the words of Jehovah, and Ezra opened the way for Bible study.
5. **The Unity of the Nation.**—There were no more tribal dissensions, but the nation that returned to Canaan was one in heart, in purpose, in plan. This unity is still manifest among the Jews.
6. **The Spread of the Knowledge of Jehovah.**—The Exile scattered the Jews over the earth, and thus the knowledge of the true God was disseminated. They carried their Scriptures with them and were missionaries wherever they went. The wise men who came to visit Jesus had undoubtedly learned the Scriptures through the missionary effort of the Jews.
7. **The Development of the Messianic Hope.**—Long before this the coming of the Messiah had been announced, but not until the Exile did this hope fill the hearts of the Jewish people. They looked for the coming of a deliverer, the Anointed One,

who should lead them from bondage and rule over all nations. Each century this hope grew brighter, until at the coming of Christ Anna and Simeon and many others who had studied the Scriptures were ready to receive him as the Messiah of Israel and the Savior of the world.

QUESTIONS.

- What is the opening and closing date of this chapter?
 At what time were the ten tribes carried away?
 Under what empire are they at this time?
 State the causes that led to the bondage.
 Concerning what sin had the prophets warned them?
 Why were they told to submit to Babylon?
 What were the two great powers at this time?
 Why had Judah trusted in Egypt?
 Of what value was Judah to either of these nations?
 How were the Jews treated in the Captivity?
 What religious privileges did they enjoy?
 What advantages for Bible study did the Captivity offer?
 What books were written in the Captivity?
 What were the chief results of the bondage?
 What advantages did the synagogue offer over the temple?
 What special work did Ezra do in this period?
 What effect had the scattering of the Jews on the heathen world?
 In what way did this period affect the Messianic Hope?

REVIEW.

I. Causes of Bondage.

1. Idolatry of the Chosen People.
2. The Independent Spirit of Judah.
3. Rivalry Between Egypt and Babylon.

II. Their Condition in Bondage.

1. Their Government.
2. Their Worship.
3. Their Literature.

III. The Results of Bondage.

1. Eradication of Idolatry.
2. A More Spiritual Worship.
3. The Rise of the Synagogue.
4. The Origin of the Scribes.
5. The Unity of the Nation.
6. The Spread of the Knowledge of Jehovah.
7. The Development of the Messianic Hope.

CHAPTER II.—THE REMNANT IN CANAAN; 536-400.

The Jews, after an absence of fifty years, returned to Jerusalem with new intentions to follow God. They had been punished for their disobedience and were cured of the sins that brought them into trouble. They had come in touch with other nations, and true Israel was made conscious of her great mission to scatter the knowledge of the true God. These Jews who returned are known as the Jews of Palestine. They developed the spirit of legalism and ritualism and became the strictest of the Pharisees. But many Jews never returned to Palestine. They were scattered among all the nations of the earth and are called Jews of the Dispersion. They naturally developed a more liberal spirit in worship.

I. THE FIRST RETURN TO CANAAN (Ezra. I: 1 - 2:

70).—In 536 B. C., just seventy years after the first captivity of Judah, Zerrubbabel led the first company back to Canaan. The Persian Empire under Cyrus the Great had become the world power, and the great city of Babylon had fallen under the control of the king. Cyrus gave the Jews permission to return to their own land, and Zerrubbabel with 42,360 Jews and 7,337 servants immediately set out for Jerusalem. Cyrus instructed his own people to give them silver and gold and cattle, and he himself restored the sacred vessels of the house of the Lord which Nebuchadnezzar had taken from the Temple.

II. THE REBUILDING OF THE TEMPLE.

1. **The Altar Built** (Ezra 3: 1-7).—Immediately after their arrival at Jerusalem they built an altar and offered sacrifices to the God of Israel in harmony with the teaching of the law (Deut. 15: 5).

2. **Foundations of the Temple Laid** (Ezra 3: 1 - 4: 24).—In the second month of the second year after their return the foundations of the house of the Lord were laid amid great rejoicing of the people. The surrounding tribes did all in their power to stop the building, and finally, in 522 B. C., succeeded in do-

ing so by sending a letter of protest to Artaxerxes, the king of Persia.

3. **The Temple Completed and Dedicated** (Ezra 5: 1 - 6: 22).— After a severe rebuke by the prophets Haggai and Zechariah for their neglect of God's house, Zerrubbabel and Jeshua un-



dertook, in 519 B. C., to complete the unfinished Temple. Tatnai, the Persian governor of Palestine, sent a letter to Darius, king of Persia, to inquire about the decree of Cyrus and the right of the Jews to build the Temple. Darius searched the records and found that Cyrus had not only given permission, but had encouraged the building of the Temple by giving them presents, and so Darius instructed Tatnai to provide the Jews with means and with animals for sacrifices. In 515 B. C., fifteen years after laying the foundations, the Temple was completed and dedicated with imposing ceremonies, and the Jews once more enjoyed the temple service in their own city.

III. THE SECOND RETURN TO CANAAN (Ezra 7: 1 - 8: 36).—After the dedication of the Temple there is a blank of about fifty years in the history of the Jews. About 457 B. C. Ezra the scribe led a second company of Jews from Babylon to Canaan. The king of Persia granted him a letter of authority, and instructed the Persian treasurers to furnish him the money necessary for the journey and for the improvement of the city of Jerusalem. Ezra with about five thousand faithful Jews set out on the perilous journey. They carried great treasures, but the Lord was with them and protected them from enemies on the way and brought them to Jerusalem in safety.

IV. THE REFORMS OF EZRA (Ezra 9: 1 - 10: 44).—On reaching the Holy City Ezra was greatly pained at the conduct of his countrymen. Forgetful of the Law of Moses, they had intermarried with the heathen nations about them. Full of zeal for the law, Ezra assembled the people, and after exhorting them to repentance bade them put away their heathen wives and take heed to the Law of God. Ezra's reform was not without success, but it seems that he returned to Babylon in a short time and the people again returned to their sins.

V. THE THIRD RETURN (Neh. 1: 1 - 2: 8).—Although the Persian monarchs had given permission for the rebuilding of the Temple they had not permitted the rebuilding of the walls of Jerusalem. About 445 B. C. an embassy of Jews from Jerusalem, probably headed by Ezra, came to the Persian palace and laid the matter before Nehemiah, a young Jew who was one of the royal cupbearers. At Nehemiah's request, Artaxerxes permitted him to go to Jerusalem to build the walls and fortify the city.

VI. REBUILDING THE WALLS (Neh. 2: 12 - 4: 23).—Nehemiah arrived at Jerusalem and at night secretly went about the city to learn the condition of the walls. Then he proposed to the people that they rebuild the walls. His project met with universal approval, and the work was begun with great zeal. The Samaritans, when they heard of the project, tried every plan to defeat the work; but Nehemiah arranged that while half the people builded, the others should stand with weapons ready to defend them, and that the builders should work with one hand and

in the other hold the sword. Thus by Nehemiah's dauntless courage and tireless energy, and by the people's readiness to assist, the walls were rebuilt and the old towers set up in the brief space of fifty-two days.

VII. THE REFORMS OF NEHEMIAH (Neh. 8: 1 - 13: 31).--

Having provided for the defense of the city, Nehemiah at once began to correct the abuses that had crept into the Holy City. They had forgotten Ezra's rebuke and the covenant they had made with Jehovah in his presence, and had broken the Law of Moses in many points. Ezra seems to have been the moving spirit of these reforms, and these two great men labored for the establishment of the Law of God and for a whole day they directed the reading of the Scriptures in the presence of the multitude. Nehemiah rebuked the nobles for their oppression of their poorer brethren and persuaded the people to promise to keep the Sabbaths and abstain from marrying among the heathen; then he returned to Persia, feeling no doubt that his reforms were complete. But during his absence these old sins crept in afresh, and when Nehemiah again came into Jerusalem he found that the high priest had allowed an Ammonite noble to occupy a chamber of the temple, and the people had intermarried with the heathen and were carrying on traffic on the Sabbath. He corrected these abuses with more sternness than the first, and again rid the colony of these sins that threatened to destroy their worship and laws.

VIII THE LAST PROPHETS.—Haggai, Zechariah and Malachi are the last prophets of the Old Testament. They arose during a grave crisis in the history of the chosen people. The glory of the restored city and Temple, pictured by the earlier prophets, seemed never to be realized, and it was the mission of these last prophets to restore the people's hope, revive the national hope and point them to the real fulfillment of God's promises by the ushering in of the Messianic age. Ezra had arranged the canon of the Old Testament and the people had the opportunity of studying the Scriptures and preparing for the coming of the Great King, the Anointed One of Israel.

QUESTIONS.

- How long were the Jews absent from Jerusalem?
 What was the mission of the Jews?
 When was the time of restoration?
 Who was emperor when the Jews returned?
 Who brought back the first company?
 About how many returned with the first leader?
 What did they bring with them to Jerusalem?



- What was their first work in the city?
 When did they lay the foundations of the temple?
 Who hindered them?
 Who secured permission to complete the temple?
 When was it completed and dedicated?
 Who was the Persian governor in Palestine?
 Who led the second company to Jerusalem and when?
 What favors were granted by the emperor?
 How many returned this time?
 Who was the reformer in the city now?
 Who was the leader of the third return?
 Give the dates of each return?
 What great work did Jeremiah do in Jerusalem for the Jews?

Who hindered their work?

What were some of the reforms Nehemiah brought about?

Name the last prophets of the Old Testament.

What was their mission?

In what way did Ezra aid the Jews in securing a knowledge of Jehovah?

REVIEW.

I. The First Return to Canaan.

II. The Rebuilding of the Temple.

1. The Altar Built. 2. Foundations of the Temple Laid. 3. The Temple Completed and Dedicated.

III. The Second Return to Canaan.

IV. The Reforms of Ezra.

V. The Third Return.

VI. The Rebuilding of the Walls.

VII. The Reforms of Nehemiah.

VIII. The Last Prophets.

THE KINGS OF JUDAH.

Date.	KINGS.	Prophets.	Contemporaneous Kings of Israel.
975	1. Rehoboam (17).	Shemaiah, Iddo.	Jeroboam.
957	2. Abijam (3).		“
955	3. Asa (41).	Azariah, Hanani, Jehu.	“ Nadab, Baasha, Elah, Zimri, Omri, Ahab.
914	4. Jehoshaphat (25)	Jehu, Jahaziel, Eliczer.	Ahab, Ahaziah, Jehoram.
889	5. Jehoram (8).		Jehoram.
885	6. Ahaziah (1).		“
884	(6) Athaliah (6).	Obadiah.	Jehu.
878	7. Joash (40).	Joel, Zechariah.	“ Jehoahaz, Joash.
839	8. Amaziah (29).		Joash, Jeroboam II.
810	9. Uzziah (52).	Zechariah,	Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah.
758	10. Jotham (16).	Isaiah, Micah.	Pekah.
742	11. Ahaz (16).	Oded.	“ Hoshea.
728	12. Hezekiah (29).		Hoshea.
698	13. Manasseh (55).		
743	14. Amon (2).	Nahum.	
641	15. Josiah (31)	Jeremiah. Zephaniah.	
610	16. Jehoahaz (3 mo.).		
	17. Jehoiakim (11).		
598	18. Jehoiachin (3 mo.).	Habakkuk.	
	19. Zedekiah (11).		
587	FALL OF JERUSALEM.		

THE DYNASTIES OF ISRAEL.

Dynasties.	KINGS.	Prophets.	Contemporaneous Kings of Judah.
First.	1. Jeroboam (22). *	Ahijah.	Rehoboam, Abijah,
	2. Nadab (2).	Iddo.	Asa. "
Second.	3. Baasha (24).	Jehu.	"
	4. Elah (2).		"
Third.	5. Zimri (7 days).		"
Fourth.	6. Omri (12).		"
	7. Ahab (22).	Elijah, Mi- caiah.	Jehoshaphat.
	8. Ahaziah (2).	Elisha.	"
	9. Jehoram (12).		" Jehoram, Aha- ziah.
Fifth.	10. Jehu (28).		Joash.
	11. Jehoahaz (17).		"
	12. Joash (16).	Jonah.	" Amaziah.
	13. Jeroboam II (41).	Hosea. Amos.	Amaziah.
	14. Zachariah (6 mo.).		Uzziah.
Sixth.	15. Shallum (1 mo.).		"
Seventh.	16. Menahem (10).		"
	17. Pekahiah (2).		"
Eighth.	18. Pekah (20).	Oded.	" Jotham, Ahaz.
Ninth.	19. Hoshea (9).		Ahaz, Hezekiah.

* Years of reign.

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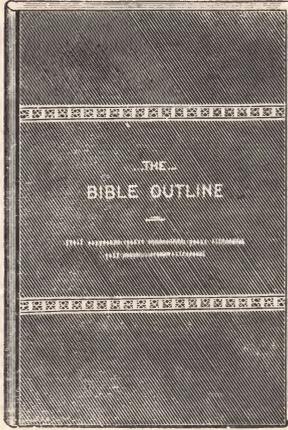
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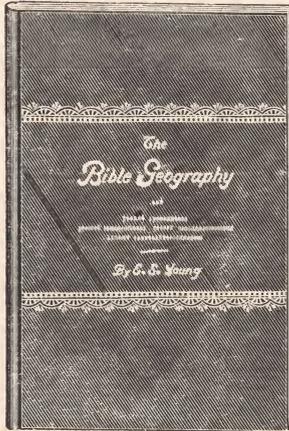
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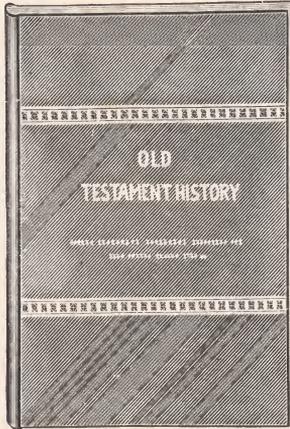
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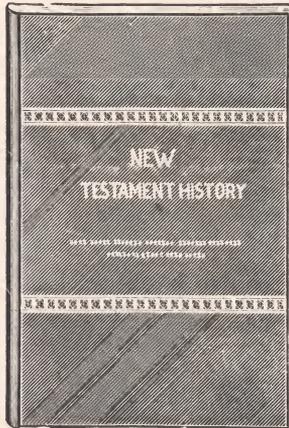


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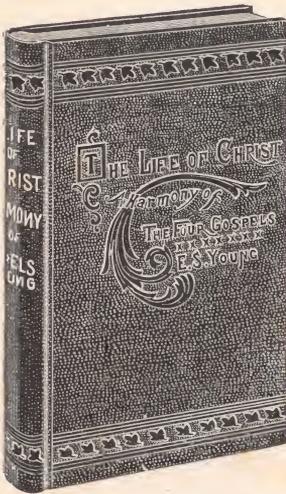
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