

LIFE AND TIMES OF THE OLD TESTAMENT

REVISED EDITION

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LIFE AND TIMES OF THE OLD TESTAMENT

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THE DEPARTMENT OF EDUCATION OF THE
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Dear student: Would you like to study history from the most authentic source in the world?

This book, LIFE AND TIMES OF THE OLD TESTAMENT, endeavors to present Biblical history in that way. It starts with creation and closes with the events of the years immediately prior to the birth of Jesus, drawing its materials from the only inspired source of information of the days before man began to keep authentic records. The first fifteen lessons have to do with the beginning of things, the entrance of sin to mar God's plan, the prevalence of iniquity over all the then known world, the destruction of nearly all that generation of men and animals, and the distribution of the descendants of Noah over that portion of the world now known as the Middle East.

Beginning with lesson 16, special emphasis is placed on Abraham and his descendants, and the rest of the world is studied largely as it came in contact with, or affected the life of, the Jewish nation. The closing chapters of the book portray the decline of the Jewish nation, and they place before the reader the conditions which prevailed when Jesus was born in Bethlehem.

The book is divided into nine units, not of equal length, but there is a convenient dividing point for the midyear examination. The units are divided into lessons of as nearly equal length as possible, and the lessons are made up as follows:

The title chosen is characteristic of the material to be studied in each lesson; the memory verses

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have been boxed so as to be easily seen. After indicating the lesson texts, both from the Bible and the spirit of prophecy, or other sources, a bold-faced section gives the lesson in a nutshell; this is followed by the regular question and answer treatment of the material; and the summary of questions or statements at the close ends the lesson. Everything possible has been done to streamline the material in order that it might be easily and readily grasped. At the end of the study of the material of this book you should have a thorough understanding of the teachings of the Old Testament.

This book is placed in your hands with the sincere prayer that it may be a source of inspiration and help in acquainting you with those boys and girls, young men and young women, and older persons, whom God chose to place in His inspired book, that you, too, may acquire those Christian graces which beautify life in the present world and are necessary to live in the earth made new.

Most sincerely yours,

THE DEPARTMENT OF EDUCATION,

The General Conference of Seventh-day Adventists.

A Statement Concerning the Revised Dates Used in This Edition of Life and Times of the Old Testament

This book originally incorporated the dates of Archbishop Ussher (as revised by Bishop Lloyd), because they have appeared in the margins of many English Bibles since 1701. Some of these dates are more or less correct as round numbers, but they are, as everyone knows, no part of the inspired text, and are now outmoded by more knowledge. Since more recent printings of the Bible tend to omit or revise them, any advantage in retaining Ussher's dates is now outweighed. (The chronological statements in the Conflict of the Ages series and other such volumes cited for reference in these lessons are almost all in round numbers; the few specific dates are not affected.)

The most up-to-date findings, based on archaeological documents, have corroborated beyond expectation the time statements in the Bible, and more information may yet be found. We cannot now, however, locate every Old Testament date with equal exactness, or without difference of opinion.

(1) BC Dates Certain From Captivity Onward (About 600-400). The reign of Nebuchadnezzar, which is astronomically fixed, is aligned with Bible dates. From that time on, the BC chronology is well known from ancient documents.

(2) BC Dates Tentative for the Hebrew Kingdoms (About 1000-600). In the period before about 600 BC (unless we except Ahab's death as fixed by an eclipse record at 853 BC), all Old Testament dates depend on the correct calculation of the overlapping reigns of Israel and Judah. Therefore BC dates before about 600 are tentative, or provisional. Based on an accepted interpretation of the record, they may be used at present, subject to further revision from more exact archaeological information.

(3) BC Dates Less Certain Before 1000. The dates of Abraham and of the Exodus, as based on the 430-year and 480-year periods, are as certain as the dates of the kings, but the period of the judges is open to more than one interpretation. Our scanty information allows no exact BC dating before 1000 BC.

(4) BC Dates Conjectural Before 2000. From creation to Abraham only A.M. dates are feasible. Attempts to reach a BC creation date through the genealogies of the patriarchs should be avoided, not because we cannot trust the figures given in the Bible, but because we do not know enough.

"It may as well be stated that the date of creation is not known. We have the Bible chronology aligned with fixed BC dates in the reign of Nebuchadnezzar, about 600 BC, and later. But from there back to creation the path crosses too many areas where a difference of opinion exists." - The Seventh-day Adventist Bible Commentary, volume 1, p. 196.

Our Commentary employs, from the Exodus onward, a tentative BC chronology based on the latest archaeological findings. The editor remarks:

"It cannot yet be said that a chronology of Bible history has been devised that will wholly meet with the approval of scholars. There are schools of thought in chronology as in other branches of learning. Needless to say, we make no claim of infallibility for the system of chronology employed in this work. Fortunately our salvation is in no way dependent on adding-machine exactitude as to the chronology of Abraham's journeying, Israel's wanderings, or like events of Biblical times. As with history, so with chronology, it serves as a framework on which to hang the great spiritual truths that are the distinguishing mark of the divine revelation and on which our salvation depends."-Ibid., pp. 15, 16.

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It seems advisable to use the Commentary dates also in textbooks of Bible history.

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The 400-year and the 430-year Periods

Bibliography

Principal Events, Creation to Birth of Christ

4000	Creation.
3313	Birth of Methuselah.
3070	Death of Adam.
3013	Enoch translated to heaven [Current Age = 5015 Years]
2345	The Flood.
1875	The call of Abraham.
1660	Jacob and his household descended into Egypt.
1445	The Exodus.
1405	Entrance into Canaan.
1405	Moses translated to heaven [Current Age = 3410 Years]
1380	Death of Joshua.
1356-1050	The period of the judges.
1050	Saul became king.
1011	David became king.
960	Dedication of the temple.
852	Elijah translated to heaven [Current Age = 2850 Years]
605,597,586	Kingdom of Judah carried into Babylonian captivity.
539	Fall of Babylon to the Medes and Persians under Cyrus.
536	Return from captivity under the first decree.
520-515	Second temple finished.
473	Queen Esther saves the Jews.
457	Second return from captivity.
425	The prophet Malachi.
331	Greece (Alexander's Macedonian Empire) became world power.
168-130	Rome successively conquered the divisions of Alexander's former empire.
5	Jesus was born in Bethlehem.

*A.M. stands for anno mundi, "in the year of the world" No attempt is here made to convert A.M. dates into years of the BC scale.

Three truths, understood and accepted, make the word of God and the findings of true science speak in perfect harmony:

1. Creation, as recorded in Genesis;
2. The entrance of sin and its effects;
3. The universal Deluge in Noah's day.

UNIT ONE, From Creation to the Tower of Babel, covers a long period of this world's history and is recorded in eleven short chapters of the Bible. No other original source contains the account of creation, of the long-lived men and women who first peopled this earth, and of the world cataclysm that changed so many things that have baffled students of science through all ages. The story was written by Moses, who, besides receiving it by inspiration of God, heard it in story form from that master of storytelling, his mother, who in turn had received it from men and women who had talked with Shem, who had lived one hundred years with Methuselah, who had lived two hundred forty-two years while Adam was still alive. The following line of time, the period occupied by this unit's work indicated in a heavier line, shows what

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part of the world's history this unit covers.

1. GOD AND THE ANGELS

The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge. Christ's Object Lessons, 113:3.

God

1. What is God declared to be? John 4:24.
2. What are the attributes of His character? 1 John 4:8; Micah 7:18; Exodus 34:5, 6.
3. How is the nature of God described? 1 Timothy 1:17; 6:16.

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself.

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the maker. It is not the work, but the workman, that is counted worthy of honor. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted. The Ministry of Healing, 413:1, 2.

4. What is the Son of God declared to be? John 1:1-3, 14.

Christ, the Word, the only-begotten of God, was one with the eternal Father, one in nature, in character, in purpose, the only being that could enter into all the counsels and purposes of God-Patriarchs and Prophets, 34: 1.

He [Christ] assures us that there never was a time when He was not in close fellowship with the eternal God. Ellen G. White, in Signs of the Times, August 29, 1900.

5. Who else is associated with God and His Son? Genesis 1: 2; Ephesians 4:30.
6. What three persons are called the Godhead? Matthew 28:19; Colossians 2:9; 1 John 5:7.
7. What is God's dwelling place? 1 Kings 8: 49; Isaiah 57:15.

The Angels

8. What are the angels declared of heaven will go with those who angels attend us throughout life to be? Hebrews 1: 13, 14; Psalm 68:17.

Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will-Patriarchs and Prophets, 34:2.

9. What is the work of the angels? Hebrews 1:14; Psalm 34:7; Matthew 18: 10.

To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command. The Desire of Ages, 48:4.

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From what dangers seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providence of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day. The Desire of Ages, 240:3.

10. How do angels and men compare in rank? Psalm 8:4, 5.
11. What are some of the orders of angels? Isaiah 6:1, 2; Ezekiel 10:1.
12. How many angels are there? Daniel 7:10; Revelation 5:11; Hebrews 12:22.

God's Government

13. What is the underlying principle of God's government? 1 John 4:8.

Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. Christ's Object Lessons- 49: 1.

14. Upon what rule of action is God's government founded? Psalm 19:7, 8.

The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. Patriarchs and Prophets, 52:21.

Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exaction. Every "Thou shall not," whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good. The Ministry of Healing, 114:2.

The precepts of the Ten Commandments are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. Patriarchs and Prophets, 305:2.

15. What attitude toward His law does God desire? John 14:15; Isaiah 1:19.

Do you know what these words mean?

Cherubim
Eternal
Deity
Godhead
Mercy
Immortal
Seraphim
Trinity

What do you think?

1. How may the three persons of the Godhead be said to be one? Patriarchs and Prophets, 34:1.
2. How do the Scriptures indicate the great number of angels? Psalm 68:17; Daniel 7:10; Hebrews 12:22; Revelation 5: 11.
3. Why is law necessary in every government?
4. Upon what is God's government founded?
5. What is the basis of His law?

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2. LUCIFER TO SATAN

Patriarchs and Prophets Pages 33-43

www.WhiteEstate.org/books/pp/pp1.html

The greatness and power with which the Creator endowed Lucifer, he has perverted; yet when it suits his purpose, he can impart to men sentiments that are enchanting. Satan can inspire his agents with thoughts that appear elevating and noble.... In this way he has deceived and seduced the race, beguiling them with subtle temptations, bewildering them with specious deceptions. Counsels to Teachers, 27:1.

Lucifer

1. What position did Lucifer hold? Ezekiel 28:14.

Lucifer, “son of the morning” [Isaiah 14:12], was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him

Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator-Patriarchs and Prophets, 35:1,2.

Revolt of Lucifer

2. What were the causes of the revolt?

a. Pride. Ezekiel 28:17.

b. Self-elevation. Isaiah 14:13,14.

Little by little, Lucifer came to indulge the desire for self-exaltation. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. Patriarchs and Prophets, 35:2.

c. Envy and jealousy.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them; but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshipers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God’s special gift, and therefore called forth no gratitude to his Creator. He gloried in his brightness and exaltation, and aspired to be equal with God-Patriarchs and Prophets, 36:3.

3. What prevented Lucifer from changing his course before it was too late? Patriarchs and Prophets, 39: 1b.

4. What means did Lucifer employ that God could not? Patriarchs and Prophets, 42: 1.

Open Conflict

5. How many angels joined Lucifer’s revolt? Revelation 12:4.

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6. What did this action by Lucifer, or Satan, and his angels cause in heaven? Revelation 12:7.
7. Who were the leaders in the conflict? Revelation 12:7.
8. What was the result of the war? Revelation 12:8-10.

Satan

9. How did Lucifer become Satan?

Thus it was that Lucifer, “the light bearer” the sharer of God’s glory, the attendant of His throne, by transgression became Satan, “the adversary” [Job 1:6, margin] of God and holy beings, and the destroyer of those whom Heaven had committed to his guidance and guardianship. Patriarchs and Prophets, 40:0.

10. Why was Satan not destroyed at the time of his rebellion?

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. Patriarchs and Prophets, 42:1

11. What has been prepared for the devil and his angels? Matthew 25:41; Ezekiel 28:18.

12. What lesson was the whole universe to learn through Satan’s rebellion? Deuteronomy 32:4; Revelation 15:3; Patriarchs and Prophets, 42:4.

13. Will sin ever arise again, following its destruction? Nahum 1: 9.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God, “Affliction shall not rise up the second time.” Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. The Great Controversy, 504:1.

What do you think?

1. Who is Michael? John 5:25; 1 Thessalonians 4:16; Jude 9.
2. Who took Lucifer’s place in heaven? Daniel 9:21; Revelation 1:1; The Desire of Ages, 99:1; 693:3; 780:0.
3. What is liberty? See dictionary. John 8:32, 36.
4. Will Satan ever be completely destroyed?
5. Why will not “affliction” (Nahum 1:9) rise up the second time?

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3. WHEN GOD MADE THE WORLD, PART A

www.ChristianAnswers.net
www.icr.org
www.AnswersInGenesis.org

By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.
For He spoke, and it was done; He commanded, and it stood fast. Psalm 33:6, 9.

www.WhiteEstate.org/books/pp/pp2.html

Genesis

As it came from the Creator's hand, not only the Garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation. God's glory "covered the heavens, and the earth was full of His praise." Habakkuk 3:3. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Thus was the earth a fit emblem of Him who is "abundant in goodness and truth" (Exodus 34:6); a fit study for those who were made in His image. Education, 22:2.

Creation - Genesis 1:1, 2.

1. Who created all things? Genesis 1:1; Ephesians 3:9.

2. How was the creation accomplished? Psalm 33:6, 9.

In the creation of the earth, God was not indebted to pre-existing matter. "He spoke, and it was. He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth. The Ministry of Healing, 414:3.

3. How can creation be understood? Hebrews 11:1

Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence-Patriarchs and Prophets, 113:1

4. What was the appearance of the earth when it was first created? Genesis 1: 2.

5. Who besides the Father and the Son joined in the work of creation? Genesis 1:2.
"The Spirit of God was brooding upon the face of the waters." Genesis 1:2, RV, margin.

6. Why did God create the earth? Isaiah 45: 18; Revelation 4: 11.

First Day – Earth, Genesis 1:3-5.

7. How did light come upon the earth? Genesis 1:1

It was He [Christ] who at the beginning had caused "the light to shine out of darkness." 2 Corinthians 4:6. He is the light of sun and moon and star. The Desire of Ages, 464:3.

Creation week was a literal week of seven days like all the weeks that have followed. Each day was composed of one evening and one morning, or of night and day, the same as all days since. When matter was created, darkness covered it, such darkness as we cannot imagine. This was night indeed, the first "evening." "God said, Let there be light" [Genesis 1:3], and light from Himself, from His throne, for He is light, shone upon the earth, and it was day, the first "morning." - Old Testament History, 6:4.

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Second Day-Firmament - Genesis 1:6-8.

8. How did God “divide the waters from the waters” around the earth? Genesis 1:13, 7.

9. What is firmament?

The firmament is the layer of air around the earth. It was created by God on the second day to divide the waters which were around the earth. It appears that the layer of air about the earth came between two layers of water, one layer of water on the earth and the other layer of water above the earth, resting in the atmosphere.

Third Day - Plant Life Genesis 1:9-13.

10. What resulted from the separation of the waters on the earth?

When God had formed the earth, there were mountains, hills, and plains, and interspersed among them were rivers and bodies of water. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God-Spiritual Gifts, volume 3, 33:1.

11. What was the earth commanded to bring forth?

12. What law of reproduction did God establish?

When God said that everything, both plant and animal, should reproduce “after his kind” [Genesis 1:24], He expressed one of His most wonderful laws. This means that when we wish to grow wheat, if we plant wheat seed, we shall have a crop of wheat; that apples always grow on apple trees; that the offspring of animals are like their parents. What a wise law this is! How perplexed and anxious we should be if we never knew what would grow or develop from the seeds we plant! It is always true that “whatsoever a man sows, that shall he also reap.” Galatians 6:7. Old Testament History, 7:7.

13. What three words in Genesis 1: 12 strike at the root of evolution?

God commanded all plants and animals to reproduce “after his kind.” Genesis 1:24. The term – “species” as used today does not meet the definition of the word “kind” used by God when He created the world. For the original forms the terms “type” or “type forms” are better than “species.”

Species may vary: the eastern robin varies from the western robin; nevertheless, both are robins. Foxes often vary in species, but all remain foxes. Many kinds of rabbits are known, but they remain rabbits and never become anything else. Likewise, in the garden, beans remain beans, and peas do not become other plants.

Thus the declaration of God, “after his kind,” still testifies to the truth of God’s word.

Fourth Day-Sun, Moon, and Stars Genesis 1:14-19.

14. What appeared in the heavens on the fourth day?

The sun, moon, and stars first shone upon the earth on the fourth day, but light appeared on the first day. This light was from God, for “God is light, and in Him is no darkness at all.” 1 John 1:5. In the Holy City, the New Jerusalem, “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light.” Revelation 22:5.

15. For what other purpose than that of giving light were the sun, moon, and stars created? Genesis 1:14; Matthew 24:29; Luke 21:25.

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What do you think?

1. How long was a day of creation?
2. How does “after his kind” affect the evolutionary theory?
3. What does “create” mean?
4. Where do the sun, moon, and stars get their light? The Desire of Ages, 464:1

The Origin Of Life

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Can evolution be the source of life	www.christiananswers.net/q-eden/life-complexity.html
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If God made everything, who made God?	www.christiananswers.net/q-aig/aig-c039.html
Does Scripture refer to life in space?	www.christiananswers.net/q-eden/space-life.html

The Origin Of Species

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Where did cancer come from?	www.christiananswers.net/q-eden/cancer.html
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The world of "missing" links?	www.christiananswers.net/q-eden/edn-c008.html
Did humans live millions of years ago?	www.christiananswers.net/q-aig/aig-c029.html
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Are dinosaurs mentioned in the Bible?	www.christiananswers.net/q-eden/edn-c004.html
What about continental drift?	www.christiananswers.net/q-aig/aig-c001.html

The Origin Of Humans

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Cloning: Right or Wrong?	www.christiananswers.net/q-aig/cloning.html
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Do real scientists believe in Creation?	www.christiananswers.net/q-eden/edn-scientists.html
Creationist Scientists	www.christiananswers.net/creation/people/home.html
Creationist colleges and seminaries when your teacher is an evolutionist?	www.christiananswers.net/q-eden/creationist-schools.html
Teach kids about Creation and dinosaurs?	www.christiananswers.net/q-eden/edn-c010.html
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Are we living in a moral Stone Age?	www.christiananswers.net/q-sum/sum-g002.html
What difference does it make?	www.christiananswers.net/q-eden/edn-g007.html
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Dinosaurs

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Answers	www.christiananswers.net/dinosaurs/questions.html
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How did animals get to Australia?	www.christiananswers.net/q-aig/aig-c006.html
How did FISH survive the Flood?	www.christiananswers.net/q-aig/aig-c037.html
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Where did the flood water come from?	www.christiananswers.net/q-aig/aig-c010.html
Where did the flood water go afterwards?	www.christiananswers.net/q-aig/aig-c010.html
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Is every star different?	www.christiananswers.net/q-eden/star-differences.html

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The Gap Theory	www.christiananswers.net/q-aig/aig-c003.html
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Does God Exist?	www.christiananswers.net/q-aig/aig-c038.html
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The Gap Theory Examined	www.christiananswers.net/q-aig/aig-gaptheory-problems.html
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4. WHEN GOD MADE THE WORLD, PART B

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Genesis 1:20-31; 2:7, 18-25

He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. Patriarchs and Prophets, 45:0.

Fifth Day-Birds and Fish Genesis 1:20-23.

1. What was brought forth to live in the waters? in the air?
2. In blessing these creatures, what did God say?
3. What sea-living mammals were created?

Sixth Day-Mammals and Man

Genesis 1:24-31; 2:7, 18-25.

4. What was formed from the earth? Genesis 1:24, 25.

All plant and animal life came forth from the Creator's hand perfect and fully developed, capable of reproduction. These animals and plants were much larger than anything we know. When the Flood came, they were buried in the earth, and the skeletons of some have become fossils. These can be found in many parts of the earth, so numerous in some places that the areas are called "graveyards." Some, like the dinosaur, measure seventy feet or more in length. They serve as evidence that the creation story of the Bible is true.

5. What food was given to the animals? Genesis 1:30.

6. In whose image did God make man? Genesis 1:26.

The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God." Luke 3:38. Patriarchs and Prophets, 45: 0.

Man differed from all of God's creatures, for of man alone could it be said that he was made in God's image. He was like God in that he could think, had a moral sense, a conscience, the ability to distinguish between right and wrong; he could choose, which enabled him to develop character.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator, individuality, power to think and to do. Education, 17:2.

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. Patriarchs and Prophets, 45:3.

7. Of what did God make man? Genesis 2:7.

8. How did man become a living soul? Genesis 2:7.

Dust of the ground (formed into man) Breath of life (breathed into nostrils)

A Living Soul

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All

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parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man, and endowed him with intelligence and power.

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thoughts and reveal His glory. The Ministry of Healing, 415:1, 3.

9. Who was given to Adam as a companion? Genesis 2:22-24; 3:20.

10. How was the creation of woman different from that of man? Genesis 2:21, 22.

11. What is significant about the manner in which the first woman was created?

Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him.

A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. Patriarchs and Prophets, 46:2.

12. Why did God give man a companion? Genesis 2:18.

Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employment of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

God Himself gave Adam a companion. He provided "an help meet for him" [Genesis 2:18], a helper corresponding to him, one who was fitted to be his companion, and Who could be one with him in love and sympathy. Patriarchs and Prophets, 46:1, 2.

13. What blessing was pronounced upon the human family? Genesis 1: 28.

14. Over what was man given dominion? Genesis 1:26.

He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou made him to have dominion over the works of Thy hands; Thou has put all things under his feet: the beasts of the field; the fowl of the air and whatsoever passes through the paths of the seas." Psalm 8:6-8. Patriarchs and Prophets, 45:1.

The dominion that man was given was the power to understand and to care for all the lower animals. In return, the animals obeyed man. They enjoyed the companionship of man. Sin changed the nature of both man and the lower animals, but we still see some slight evidence of this relation of animals to man as, for example, the devotion of a dog to his master, and the understanding and appreciation of a man for his faithful dog. Old Testament History, 10:4.

15. What food was given to Adam and Eve? Genesis 1: 29.

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. The Ministry of Healing, 295:3 to 296:1.

The diet appointed man in the beginning did not include animal food. Not till after the Flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet. The Ministry of Healing, 311:1, 2.

16. How did God feel about the work of creation? Genesis 1:31.

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What do you think?

1. What divine institution, which is the guardian of the family and the foundation of society, came from creation?
2. What is the outstanding difference between man and animals?
3. What makes an animal a mammal? See dictionary.
4. In how many ways was Adam made in God's image? Patriarchs and Prophets, 45:2.
5. What does the word "dominion" (Genesis 1: 26) mean?
6. In what condition would bones or skeletons be in order to be "fossils"?

Answers In Genesis

Alien And UFOs	www.answersingenesis.org/home/area/faq/alien.asp
Anthropology	www.answersingenesis.org/home/area/faq/Anthropology.asp
Apologetics	www.answersingenesis.org/home/area/faq/apologetics.asp
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The City With Foundations	www.icr.org/pubs/btg-a/btg-185a.htm
The Lake of Fire	www.icr.org/pubs/btg-a/btg-184a.htm
Strange Strings	www.icr.org/pubs/btg-a/btg-183a.htm
My Dream	www.icr.org/pubs/btg-a/btg-182a.htm
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5. THE FIRST SABBATH

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Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Exodus 20:8-11.

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After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Patriarchs and Prophets, 47:3.

Making of the Sabbath

1. When was the first Sabbath? Genesis 2:1-3.

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation-Patriarchs and Prophets, 111:1.

2. Name the three things God did in making, or establishing, the Sabbath. Genesis 2:2, 3.

3. How does the theory that creation took long periods of time strike directly at the Sabbath?

The assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible

The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, "These are the generations of the heavens and of the earth when they were created." Genesis 2:1-3. But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of His work. Patriarchs and Prophets, 111:3 to 112:1.

Purpose of the Sabbath

4. What purpose did God have in making the Sabbath?

a. Essential for man.

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator-Patriarchs and Prophets, 48:2.

b. Directs man's mind to God.

God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. "The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge." Psalm 19:1-2. The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator-Patriarchs and Prophets, 48:3.

c. Reminder of God's creative power.

The Sabbath, as a memorial of God's creative power, points to Him as the maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater. Patriarchs and Prophets, 336: 1.

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the

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seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign; that they were the works of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people. Patriarchs and Prophets, 48: 1.

An Attempt to Change the Sabbath

5. Who was the mastermind behind the attempt to change the Sabbath? Daniel 7:25.

Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. Testimonies for the Church, volume 9, 229: 3. During the Christian dispensation, the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed." Prophets and Kings, 183:3.

6. What counterfeit day has been substituted for God's Sabbath?

Satan says: "I will obliterate the memory of it [God's Sabbath]. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and His people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day." -Prophets and Kings, 183:1

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power. In the Catholic Catechism of Christian Religion, In answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."-The Great Controversy, 447:4.

7. Through whom has Satan worked to accomplish this objective?

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates.

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. The Great Controversy, 574:3 to 575:2.

8. What confusion has resulted from this plot of Satan against God's Sabbath?

One writer has likened the attempt to change the law of God to an ancient mischievous practice of turning in a wrong direction a signpost erected at an important junction where two roads met. The perplexity and hardship which this practice often caused, was great.

A signpost was erected by God for those journeying through this world. One arm of this signpost pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. But in an evil hour for our race, the great enemy of all good turned the signpost around, and multitudes have mistaken the way. Prophets and Kings, 179:1, 2.

What do the following words mean?

Commemorative
Felicity
Memorial

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Counterfeit
Hallowed
Sanctified

What do you think?

1. Is my practice of Sabbath keeping in harmony with the instruction of God's word?
2. Name seven things which you think it would be all right to do on the Sabbath.
3. According to Isaiah 58: 13, 14, what constitutes Sabbath keeping?
4. For whom was the Sabbath made? Mark 2:27.
5. Will the Sabbath be kept in the new earth? Isaiah 66:23.
6. What is the Sabbath said to be between God and His people? Ezekiel 20:12, 20.
7. What city is the head, or seat, of the papacy now?
8. What is the name of the church which follows the teachings of the papacy?
9. Regardless of the number who were with you, would you rather be right or wrong?

6. MAN'S EDEN HOME

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And the Lord God planted a garden eastward in Eden. Genesis 2:8.

The Garden

Genesis 2:8-15.

1. From the text given, name at least three things in the Garden of Eden.

It was not God's purpose that His people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amidst the beautiful sights and attractive sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position for the recovery and the preservation of health. Testimonies for the Church, volume 7, 87:2.

Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair. Yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. Patriarchs and Prophets, 464.

2. What was man to do to the garden? Genesis 2:15.

It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. Patriarchs and Prophets, 47:0.

Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence. Those who regard work as

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a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes; but this is wholly at variance with God's purpose in creating man. What are the possessions of even the most wealthy, in comparison with the heritage given to the lordly Adam? Patriarchs and Prophets, 50: 1.

Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and He no sooner made him than He gave him his appointed work. In order to be happy, he must labor. Testimonies, volume 3, 77:0.

3. Who performed the first marriage? Genesis 2:22-24.

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature. Patriarchs and Prophets, 46:1

4. Adam and Eve at home.

The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adorning, the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time, that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works. Patriarchs and Prophets, 49:1

5. Where is the Garden of Eden today?

The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. See Genesis 4:16. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be "a new heaven and a new earth" (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning. Patriarchs and Prophets, 62:2.

After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit. Testimonies, volume 8, 288:2.

6. What experience will bring indescribable joy to Adam?

It is impossible to describe Adam's transports of joy as he again beholds Paradise, the Garden of Eden, his once happy home, from which, because of his transgression, he had been so long separated. He beholds the lovely flowers and trees, of every description for fruit and beauty, every one of which to designate them he had named while in his innocence. He sees the luxuriant vines, which had once been his delight to train upon bowers and trees. But when he again beholds the widespread tree of life with its extended branches and glowing fruit, and to him again is granted access to its fruit and leaves, his gratitude is boundless. He first in adoration bows at the feet of the King of glory, and then with the redeemed host swells the song, Worthy, worthy is the Lamb that was slain-Spiritual Gifts, volume 3, 89: 1.

The River

Genesis 2:10-14.

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7. Where was the source of this river? Genesis 2:10.

8. What radical difference was there between the rivers of Eden and our rivers?

Rivers now are small at the source and become larger as they advance toward their destination. In Eden the rivers were largest at their source and became smaller as they branched out in their courses to water the earth.

9. How did they further differ?

In Eden the rivers were quiet, peaceful streams watering the earth; now their principal duty is to drain the earth, often becoming mighty torrents, overflowing their banks, and causing widespread damage and destruction.

10. Are the names given to the rivers of Eden comparable to present names of rivers?

Because of the similarity of names, some think that the present rivers are parts of the rivers which were on the earth before the Flood. This is not true. It is probable that rivers now existing have been named after the rivers of Eden.

11. How was the earth watered? Genesis 2:6.

The Animals Named

Genesis 2:19, 20.

12. Who gave names to the animals?

We do not suppose that Adam gave such names to the animals as they now have. The language of Adam was a perfect language, as was everything in the first earth. The names given by Adam were a perfect word picture and description, one that would convey a correct impression of an animal to one who had never seen it. "Whatsoever Adam called every living creature, that was the name thereof" [Genesis 2:19]; that is, he really gave the character of the animal in the name. This was a test of Adam's wisdom and knowledge. It also showed him that there was not one of the lower animals equal to or like himself, none that could be a companion to him. Old Testament History, 13:3.

The Special Trees

Genesis 2:9, 15-17.

13. Name the special trees God placed in the garden. Genesis 2:9.

14. In regard to their eating, what freedom did God give Adam and Eve? Genesis 2:16, 17.

15. How simple was the restriction the Creator made? Genesis 2:17.

16. What penalty would follow transgression of this command? Genesis 2:17.

17. What is the transgression of God's law? 1 John 3:4.

18. What are the wages (results) of sin? Romans 6:23.

19. What was God's object in forbidding man to partake of the tree of the knowledge of good and evil?

The tree of knowledge had been made a test of their obedience and their love to God-Patriarchs and Prophets, 53:3.

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of

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His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested-Patriarchs and Prophets, 48:4.

It would not be safe to give anyone eternal life before he is tested. If eternal life had been given at creation, Satan and his evil angels, and all the wicked, as well as the good angels and the righteous, would have eternal life. They could never be destroyed. They would be immortal, and live forever in sin. Old Testament History, 13:5.

20. How does God reward obedience? Revelation 22:14.

21. Why is it so important that we choose right?

The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. The Great Controversy, 436:2.

But God does not compel anyone to serve Him. All have the power of choice. Character is developed by the choices we make. If we choose to do the will of God, we develop a righteous, holy character, one in harmony with God. The time given in which to make choices and thus to develop character is called probation. During probation man is tested. If he endures the test to the end of his probation, he will be given eternal life. Old Testament History, 13:4.

What do the following words, or groups of words mean?

Obedience
Penalty
Probation
Restriction
Transgression
Tree of the knowledge of good and evil
Tree of life

What do you think?

1. Were Adam and Eve given a hard test?
2. Why was the Garden of Eden left on the earth after sin? Patriarchs and Prophets, 83:2 to 84: 1.
3. What was the difference between the rivers that flowed out of Eden and most of the rivers we have today?
4. Why does God not force men to serve Him?

7. WHEN MAN GOT INTO TROUBLE

www.WhiteEstate.org/books/pp/pp3.html

Genesis 3 and Patriarchs and Prophets, 53:5 to 60:3

To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step?-Patriarchs and Prophets, 61:2.

Satan, the Tempter

1. What carelessness on the part of Eve gave Satan a chance to talk to her?

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The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing, with mingled curiosity and admiration, upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. Patriarchs and Prophets, 53:5.

2. Why did Satan choose the serpent as a means of disguise?

The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey. Patriarchs and Prophets, 53:4.

3. Prove that the serpent was Satan. Revelation 12:9; 20:2.

The Temptation

Genesis 3:1-5.

4. How did Satan begin the conversation with Eve?

5. What did Eve answer?

6. Do you believe she understood what God had told them about the trees of the garden?

7. What statement of unbelief did Satan make?

Every statement of unbelief leads away from God. Eve believed Satan. This was sin. Unbelief separated man from God and has produced terrible results. Faith is the first step back to God, and is built upon belief and obedience.

8. What did he say would be the forbidden fruit? Patriarchs and result if Eve ate the fruit?

9. Did God plan for man ever to know evil?

If man had obeyed God, he would never have known anything but good. By disobeying, he learned evil. Satan said this knowledge would make man like God. Instead, the knowledge of evil has degraded man in every way, and many times makes him lower than the beasts in his thoughts and deeds. Still many believe it is necessary to know evil in order to avoid it, or to do good and to be wise and free in one's mind, to have liberty. They think one cannot choose the good unless he knows it by contrast with evil. By "knowing evil" is meant an experience in evil-doing. These are wrong and dangerous principles. Old Testament History, 16:2.

10. What was the tragic result of Eve's rejecting God's word and believing Satan?

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Patriarchs and Prophets, 55:2.

Adam and Eve Become Sinners

Genesis 3:6.

11. What is sin? 1 John 3:4.

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12. Name three things Eve thought she saw about the forbidden fruit.
13. How did Adam feel when Eve told him about having eaten of the
14. What was the difference between Adam's and Eve's sin? 1 Timothy 2:14.

The Results of Sin

Genesis 3:7-19.

15. To Adam and Eve:
 - a. Eyes were opened.
 - b. Loss of innocence (covering of light).
 - c. Made fig-leaf aprons.
 - d. They were afraid.

16. What excuses were made?

- a. By Adam. Genesis 3:12.

- b. By Eve. Genesis 3:13.

The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God-making even His blessings an occasion of murmuring against Him. Patriarchs and Prophets, 58: 1.

17. Judgments pronounced upon:

- a. The serpent

- (1) Cursed above all cattle (animals).
- (2) Shall crawl on his belly.
- (3) Shall eat dust.

- b. Satan, represented by the serpent.

- (1) Hatred between him and the woman, between his seed and her Seed.
- (2) Would finally be overcome.

- c. The woman

- (1) Sorrow greatly multiplied.
- (2) Husband should rule over her.

- d. Adam

- (1) Ground cursed for his sake.
- (2) Shall eat herbs of the field.
- (3) Shall eat bread in the sweat of his face.
- (4) Shall return unto dust.

Eden Home Lost

Genesis 3:20-24.

18. How did God clothe Adam and Eve?

19. Why were they compelled to leave the garden?

It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an

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existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Patriarchs and Prophets, 60:1

20. Had Adam fully realized what death meant?

Adam did not fully understand what he had done or the results of his disobedience. God had told him that sin meant death, that "in the day that thou eats thereof thou shall surely die." Genesis 2:17. But Adam had never seen death, and he did not comprehend what it involved. It was to impress upon his mind the nature of sin that God clothed Adam and Eve in the skins of animals that had been sacrificed. Adam, looking at death for the first time, must have been profoundly impressed with the sinfulness of sin. There the lamb lies still, blood oozing out. Will it never live again? Will it never again eat or walk or play? Death suddenly takes on a new and deeper meaning for Adam. He begins to understand that unless the Lamb dies for him, he will be dead, like the animal lying at his feet, without future, without hope, without God. Ever after, the skin in which he was clothed reminded him of his sin, but also, and more, of salvation from sin. M. L. Andreasen, *The Sanctuary Service* (1937), 17:1

As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. When the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing. Patriarchs and Prophets, 62:1.

Can you identify, define, or explain?

Beguiled
Disguise
"Her Seed"
Deception
Enmity
"Thy seed"

What do you think?

1. Is there any excuse for sin?
2. What does it mean "to know evil"?
3. What is the result of sin?
4. Is the result of sin a natural consequence?
5. Name some ways in which Satan and his angels appear to people today.
6. Why is the belief in the immortality of the soul called "Satan's first lie"?
7. Why did it take some nine hundred years for Adam to die?
8. If Adam had been permitted to continue eating of the tree of life, what would he have become? Early Writings, 51:2; The Great Controversy, 533:1
9. How long did the tree of life remain on the earth, and where is it now? Patriarchs and Prophets, 62:2; Testimonies for the Church, volume 8, 288:2.

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8. THE PLAN OF REDEMPTION

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For God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life. John 3:16.

Patriarchs and Prophets, 63-70

Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

Our Savior took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. The Desire of Ages, 117:1, 2.

Change Made by Sin

1. Man was created in God's image. Genesis 1: 27.
2. What is said of all men? Romans 3:23.
3. What illustration is used to show the impossibility of doing good in our own strength? Jeremiah 13:23.

The First Promise

4. What encouraging word was given by God before Adam and Eve learned of the toil and pain to be their lot? Genesis 3:15.

Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred. But before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory. Patriarchs and Prophets, 66:0.

5. Who is the Seed of the woman who would bruise the serpent's head? Galatians 3:16.
6. When was the plan for man's redemption made? Revelation 13: 8.

The Promise Fulfilled

7. Why did God wish to save man from the penalty of sin-eternal death? John 3:16.

The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! The love of God for a world that did not love Him! Who can know the depths of that love which "passes knowledge"? [Ephesians 3:19.] Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. Patriarchs and Prophets, 63:1

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8. By what means was man's redemption to be accomplished? 1 Peter 1: 18-20.

The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption; for they saw that man's salvation must cost their loved Commander unutterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God. Patriarchs and Prophets, 64:2.

9. What is the greatest proof that the law of God cannot be changed?

Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. The Desire of Ages, 762:5.

10. Where will the plan of redemption be completely fulfilled? Proverbs 11:31; Matthew 5:5.

11. How was man to show his belief in, and acceptance of, God's plan for his redemption? Genesis 4:4; Hebrews 11:4; 9:22.

They [Cain and Abel] were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Savior whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon. And they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice. Patriarchs and Prophets, 71:2.

12. What were the sacrificial offerings designed to do for man?

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. Patriarchs and Prophets, 68:1.

13. What purposes did God have in the plan of redemption, other than the salvation of man? Patriarchs and Prophets, 68:2.

- a. "Vindicate the character of God before the universe."
- b. "Make heaven accessible to men."
- c. "Justify God and His Son in their dealing with the rebellion of Satan."
- d. "Establish the perpetuity of the law of God."
- e. "Reveal the nature and the results of sin."

Can you identify, define, or explain?

Atonement
Redeem
Salvation
Enmity
Sacrifice
Vindicate
Perpetuity

What do you think?

1. Angels offered themselves before God to be a sacrifice for man. Why could not God accept the

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death of an angel as a sacrifice to atone for sin? Patriarchs and Prophets, 64:3; 63:2.

2. For how few would Christ have come to this earth to die? Christ's Object Lessons, 187:2; 196:4; The Desire of Ages, 483: 0.

3. What is, perhaps, the best-known and best-loved text in the Bible?

4. When was the plan of salvation really made?

5. Write Genesis 3:15, putting in the word "Satan," "Satan's," "the church," "the church's," "Christ," "Christ's," where it applies.

9. PATRIARCHAL GOVERNMENT

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In the beginning the head of each family was considered ruler and priest of his own household.

The Story of Redemption, 50:3.

The First Plan of Government

1. What are God's best plans? Does He ever change or modify them?

God's first plans are, of course, His best plans-the plans that will bring the most happiness and blessing to man. They are the plans made before man sinned. But if man does not accept and carry out God's first-best plan, God, in His mercy, sometimes modifies His first plan, and gives a second or even a third, to meet changed conditions and circumstances. Old Testament History, 20:1.

2. In the beginning what was God's plan of government for this earth? To whom was the rule of the earth given? How long did they keep this control?

In God's original plan, He was the Supreme Ruler. Man ruled under Him and was His representative. When God said "Let Us make man in Our image, after Our likeness: and let them have dominion" (Genesis 1:26), He did not mean that only the first man and the first woman were to rule. He intended that each person should look to God as Ruler over him, and rule himself under God. When Eve sinned, she lost the dominion, or right to rule; she was made subject to her husband. Adam, also, by his sin, lost the dominion over the world.

3. Who instructed Adam and Eve in order that they might properly discharge their duties?

The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. Patriarchs and Prophets, 50:1

The Second Plan of Government

4. How did God meet the changed condition that sin caused?

When sin came, it, at once, produced trouble and strife; therefore God modified His original plan of government. He gave man the second-best plan. This was not what God had planned to do, but man by his disobedience had refused to follow God's first plan. The second plan was the patriarchal government.

5. Patriarch means "father ruler." Whom did the father in a family represent? How did God reveal His will to the God-fearing patriarchs?

Because the father was the head of the family, he was to represent God to his family. After man had sinned, God could no longer speak to him face to face; He usually spoke through the patriarch who was His representative to the family or tribe. God spoke to the patriarch through dreams, through angel messengers, and by direct voice. The patriarch made these things known to his family. The father, or

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patriarch, was to represent God to his family in his character, in his words, and in all his ways.

6. Who was the family priest? What were his duties?

The father, or patriarch, was the priest of the family. It was his duty to offer the morning and evening sacrifices, thus day by day consecrating his family to God. He was to lead out in the worship of God and in instruction of the family in divine things. Many of the patriarchs were called by God to be prophets and received direct instruction from Heaven.

7. What would have been the result if the principles of the patriarchal government had been carried out? Was it the fault of the plan, or in its carrying out, that it failed?

The principles of the patriarchal government were good, and, were they still in use, they would bring happiness and blessings to the human family. Man through his selfishness has perverted its principles, but we should not regard the plan as a failure. If man had remained loyal to God and His law, he would have been in harmony with his fellow men, having peace, and not strife.

Had they remained obedient to God -in harmony with His great law of love-they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them. But man's abuse of the supremacy thus given him, has too often rendered the lot of woman very bitter, and made her life a burden. Patriarchs and Prophets, 58:1

The Birthright and Its Blessings

8. Upon the death of the patriarch, who took over his office?

The law of primogeniture, or right of the first-born, was followed in perpetuating the patriarchal government. The first-born son succeeded his father as the patriarch and became the ruler of the tribe or family.

9. How might a person lose the birthright blessing?

If the first-born son was an unworthy person, God often passed him by for a younger brother. God intended that the person who became patriarch should qualify spiritually to lead the tribe or family. If the first-born son refused to serve God, he might be rejected and not receive the birthright.

10. What were the temporal, or material, blessings of the birthright?

- a. To be patriarch, or ruler of the tribe or family.
- b. To receive a double portion of the father's property.

11. Name the spiritual blessings of the birthright.

- a. To be the priest of the tribe or family.
- b. To be the progenitor, or ancestor, of Christ.

12. Why did the birthright carry a double portion of property?

The eldest son, upon becoming the patriarch, must offer the family sacrifices. This took many animals, and he must have in his possession the animals for proper sacrifice. He was also responsible for the material welfare of all the family and might be called upon to help them if they were in need. Therefore he needed more possessions than his brothers, that he might be able to properly carry out the obligations of his office.

13. How were children taught to regard the blessings of the birthright?

They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual pre-eminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there

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were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God. Patriarchs and Prophets, 177:1

14. How long did a patriarch rule over his children?

In early times the father was the ruler and priest of his own family, and he exercised authority over his children, even after they had families of their own. His descendants were taught to look up to him as their head, in both religious and secular matters. Patriarchs and Prophets, 141:2.

15. What information did the patriarchal government tend to preserve?

This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God. It was necessary to bind the members of the household together, in order to build up a barrier against the idolatry that had become so widespread and so deep-seated. Abraham sought, by every means in his power, to guard the inmates of his encampment against mingling with the heathen and witnessing their idolatrous practices; for he knew that familiarity with evil would insensibly corrupt the principles. The greatest care was exercised to shut out every form of false religion, and to impress the mind with the majesty and glory of the living God as the true object of worship. Patriarchs and Prophets, 141:2.

Can you identify, define, or explain?

Ancestor
Birthright
Patriarch
Perpetuate
Primogeniture
Temporal
Progenitor
Tribal
Spiritual
Tribe

What do you think?

1. Why are God's plans best?
2. What was a "Patriarch"?
3. Do you recall anyone who sold his birthright? Genesis 25:29-34.
4. How did God speak to the patriarchs?
5. Name three benefits the first-born derived from the birthright.

10. THE FIRST BROTHERS, CAIN AND ABEL

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By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks. Hebrews 11:4.

Genesis 4:1-22 and Patriarchs and Prophets, 71-79

Cain and Abel represent two classes that will exist in the world till the close of time. One class

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avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. Patriarchs and Prophets, 72:5.

Their Character

Genesis 4:1, 2, 5-8; Patriarchs and Prophets, 71:1.

1. What were the occupations of Cain and Abel?

2. Describe Abel's character. Matthew 23:35; 1 John 3:12.

Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. Patriarchs and Prophets, 71:1.

3. How is Cain's character revealed? Genesis 4:5-8; 1 John 3:12.

But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall, indulging the desire for self-exaltation, and questioning the divine justice and authority. Patriarchs and Prophets, 71:1.

Cain and Abel Tested

Genesis 4:3-7; Patriarchs and Prophets, 71:2 to 73:3.

4. Why was a test necessary?

These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. Patriarchs and Prophets, 71:1.

5. Compare the two brothers, as to birth, religious instruction, and their offerings.

The two brothers erected their altars alike, and each brought an offering.

So far as birth and religious instruction were concerned, these brothers were equal. Both were sinners, and both acknowledged the claims of God to reverence and worship. To outward appearance their religion was the same up to a certain point; but beyond this the difference between the two was great. Patriarchs and Prophets, 71:3 to 72:2.

6. Why was Cain's offering rejected? Genesis 4:3, 5.

Cain, disregarding the Lord's direct and explicit command, presented only an offering of fruit. There was no token from heaven to show that it was accepted. Abel pleaded with his brother to approach God in the divinely prescribed way; but his entreaties only made Cain the more determined to follow his own will. As the eldest, he felt above being admonished by his brother, and despised his counsel.

His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Savior. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labor. He presented his offering as a favor done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out. Patriarchs and Prophets, 71:3 to 72:1.

7. Why was Abel's offering accepted? Genesis 4:4.

Abel presented a sacrifice from the flock, in accordance with the Lord's directions. "And the Lord had respect unto Abel and to his offering." Genesis 4:4. Fire flashed from heaven, and consumed the

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sacrifice. Patriarchs and Prophets, 71:1

“By faith Abel offered unto God a more excellent sacrifice than Cain. “ Hebrews 11:4. Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God Through the shed blood he looked to the future Sacrifice, Christ dying on the cross of Calvary. And trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted. Patriarchs and Prophets, 72:3.

8. Of what value are the experiences of Cain and Abel to us? Patriarchs and Prophets, 72:5.

9. Upon what principle is nearly every false religion based?

The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle, that man can depend upon his own efforts for salvation. Patriarchs and Prophets, 73: 1.

The First Murderer

Genesis 4:8-17; Patriarchs and Prophets, 74:1 to 79:1.

10. Besides being the first child born, in what other thing is Cain first? Genesis 4:8.

11. Why did Cain kill Abel? 1 John 3:12.

The holy life of Abel testified against Satan’s claim that it is impossible for man to keep God’s law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them. Patriarchs and Prophets, 77:1.

12. What reply did Cain make to God’s question, “Where is Abel thy brother?” Genesis 4:9.

13. What curse did God pronounce upon Cain? Genesis 4: 11, 12.

14. What was Cain’s reply? Genesis 4:13-15.

15. Where did Cain go? Genesis 4:16.

16. What did he build? Genesis 4:17.

17. Why did God spare the life of Cain?

Notwithstanding that Cain had by his crimes merited the sentence of death, a merciful Creator still spared his life, and granted him opportunity for repentance. But Cain lived only to harden his heart, to encourage rebellion against the divine authority, and to become the head of a line of bold, abandoned sinners

In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy. The dark history of Cain and his descendants was an illustration of what would have been the result of permitting the sinner to live on forever, to carry out his rebellion against God. The forbearance of God only rendered the wicked more bold and defiant in their iniquity The longer men lived in sin, the more abandoned they became. Patriarchs and Prophets, 78:1, 2.

Descendants of Cain

Genesis 4:17-22.

18. Who was the first cattleman?

19. For what was Jubal noted?

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20. Who was the first worker in brass and iron?

Can you identify, define, or explain?

Curse (as used in this lesson)

Justification by faith

Justification by works

Mediation

Tiller of the ground

Vindication

What do you think?

1. How could Cain have obtained a lamb to sacrifice?
2. When would his offering of fruit have been all right?
3. If Abel represents those who believe in justification by faith, whom does Cain represent?
4. Name a way in which you can be your “brother’s keeper.” Genesis 4:9.
5. Why did God let Cain live on after he had murdered his brother?
Patriarchs and Prophets, 78:1,2.
6. What have been the results?

11. THE FIRST TEN PATRIARCHS

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Genesis 5:1-32 and Patriarchs and Prophets, 80-89

Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of heaven. They were men of massive intellect, of wonderful attainments. They had a great and holy mission, to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages, God had faithful witnesses, true hearted worshipers. Patriarchs and Prophets, 84:2.

The Flood was in A.M. 1656. The letters “A.M.” are an abbreviation for anno mundi, “in the year of the world,” or the year starting with creation, as year 1; “BC” stands for “before Christ.” Only A.M. dates should be used for the early patriarchal period, because the date of creation is not known. (See table on page xii.)

Seth

Genesis 4:25, 26.

1. Whose son Was Seth?
2. What does his name mean? Patriarchs and Prophets, 80:1.
3. Describe his character. Patriarchs and Prophets, 80:1.

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The Patriarchs

Genesis 5.

4. From the chart memorize the names of the first ten patriarchs.
5. How many were born before Adam died?
6. Which patriarch lived the longest number of years?
7. Which one was translated?

Enoch

Genesis 5:21-24.

8. Describe Enoch's character. Genesis 5:22, 24; Hebrews 11:5.
9. Did he live a hermit's life? Patriarchs and Prophets, 85:1.
10. How long did he live on this earth?
11. Why was he translated? Patriarchs and Prophets, 88: 3.
12. What advent prophecy did Enoch teach? Jude 14, 15.
13. What member of Enoch's family taught him a valuable lesson? Patriarchs and Prophets, 84:1
14. How was the translation of Enoch an encouragement to the righteous? Patriarchs and Prophets, 88: 2.

Cainites and Sethites

Patriarchs and Prophets, 80, 81.

15. Who were the Cainites? Patriarchs and Prophets, 81:1.
16. Who were the Sethites?
17. Characterize each group as regards their attitude toward God.
18. Which of these classes worshiped God and kept the Sabbath?
19. Where did the Sethites live?
20. What was the result of their association with the descendants of Cain? Genesis 6:1, 2; Patriarchs and Prophets, 81:2.

Table of Chronology
(According to the Hebrew Text)
The First Ten Patriarchs

No.	PATRIARCH	TOTAL AGE	BIRTH A.M.	DEATH A.M.
1	Adam	930	1 (Created)	930

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2	Seth	912	130	1942
3	Enos	905	235	1140
4	Cainan	910	325	1235
5	Mahalaleel	895	395	1290
6	Jared	962	460	1422
7	Enoch	5,000	622	987 (translated)
8	Methuselah	969	687	1656
9	Lamech	777	874	1651
10	Noah	950	1056	2006

Can you identify, define, or explain?

Advent
Antediluvian
Chronology
AM.
BC.
Translated

What do you think?

1. Why do you think Adam did not live a happy life? Patriarchs and Prophets, 82:1, 2.
2. Why did these men live so long?
3. Through which of Adam's sons did Christ come? Luke 3:38.
4. Why may Enoch be called the first Adventist preacher?
5. Did the antediluvians live in a state of barbarism? Patriarchs and Prophets, 82:3 to 83:2.

12. THE FLOOD

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Genesis 6:1 to 7:10 and Patriarchs and Prophets, 90-98

Faith led Noah, when he was warned by God of things no one then saw, in obedience to the warning to build an ark in which to save his family, and by such faith he condemned the world, and came to possess that uprightness which faith produces. Hebrews 11:7, Goodspeed.

Causes

Genesis 6:1-13; Patriarchs and Prophets, 90-96.

1. "Wickedness of man was great."
2. "Every imagination of the thoughts of his heart was only evil continually."
3. "The earth was filled with violence."
4. "God looked upon the earth, and, behold, it was corrupt."

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5. "All flesh had corrupted his way upon the earth."

6. "Eating and drinking." Matthew 24:38.

God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. Patriarchs and Prophets, 101:2.

7. "Marrying and giving in marriage." Matthew 24:38.

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. Patriarchs and Prophets, 101:2.

8. Results of the causes just mentioned. Read Patriarchs and Prophets, 91, 92, 96.

a. "Not desiring to retain God in their knowledge, they soon came to deny His existence."

b. "Glorified human genius."

c. "Worshipped the works of their own hands."

d. "Taught their children to bow down to graven images."

e. "The wickedness of men was open and daring, justice was trampled in the dust."

f. "Neither the marriage relation nor the rights of property were respected."

g. "Whoever coveted the wives or the possessions of his neighbor, took them by force."

h. "They delighted in destroying the life of animals."

i. "The use of flesh for food rendered them still more cruel and bloodthirsty."

j. "They finally declared that the divine law was no longer in force."

Building the Ark

Genesis 6:14 to 7:10; Patriarchs and Prophets, 92-98.

9. Why was Noah chosen to build the ark? Genesis 6:8, 9.

10. Who assisted Noah during the 120 years the ark was in preparation?

Methuselah, the grandfather of Noah, lived until the very year of the Flood; and there were others who believed the preaching of Noah, and aided him in building the ark, who died before the flood of waters came upon the earth. The Story of Redemption, 63:1.

Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark. Patriarchs and Prophets, 92:2.

11. What were the dimensions of the ark? Genesis 6:15.

a. Length in cubits and in feet?

b. Breadth in cubits and in feet?

c. Height in cubits and in feet?

12. Who were the people saved in the ark? Name the men. Genesis 7:7; 9:18.

13. Since only eight persons were saved, why was the ark made so large? Genesis 6:19-21; 7:2, 3.

Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest, and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom. Patriarchs and Prophets, 97:1

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14. To what difference in the animals as they went into the ark is attention called? Genesis 7:2, 8.

15. Besides being a man of faith and “a preacher of righteousness,” what other essential did Noah have that resulted in the saving of himself and his house? 2 Peter 2:5; Hebrews 11:7.

16. On what basis was Noah’s message considered unscientific? Genesis 2:5, 6.

From the creation to Noah’s time no rain had fallen on the earth. The earth, from the beginning, had been watered by a mist, or dew. When Noah began to preach that the earth was to be destroyed by a flood of water, he was considered a fanatic. The wise men of Noah’s day reasoned that, since it had never rained, it was impossible for rain to fall. Consequently the fears of the people, aroused by Noah’s announcement of a coming flood of waters, were quieted by the words of the philosophers and learned men of that day. They said that it was contrary to the laws of nature for rain to fall.

They reasoned, as many reason now, that nature is above the God of nature, and that her laws are so firmly established that God Himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion, a grand deception. They asserted that if there were any truth in what Noah had said, the men of renown, the wise, the prudent, the great men, would understand the matter. Patriarchs and Prophets, 97: 1.

17. What other severe test of faith did Noah have? Genesis 7:7-10.

For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah’s message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed, the beasts and birds entering the ark, and the angel of God closing the door, they still continued their sport and revelry, even making a jest of these signal manifestations of God’s power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before. Patriarchs and Prophets, 98:3.

18. What threefold curse now rested upon the earth? Genesis 3:17, 18; 4:11, 12; 7:4, 19, 20.

a. The first curse was in consequence of Adam’s transgression. The earth was to yield thorns and thistles.

b. As the result of Cain’s murder the earth was not to yield henceforth her strength.

c. The entire surface of the earth was changed by the Flood, so that man could not enjoy all of its benefits as before.

In the days of Noah a double curse was resting upon the earth, in consequence of Adam’s transgression and of the murder committed by Cain. Patriarchs and Prophets, 90:1.

The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in consequence of sin. Patriarchs and Prophets, 107:4.

Can you identify, define, or explain?

Gopher wood
Perverted

What do you think?

1. Were the dimensions of the ark similar to those of a well-proportioned ship today?

2. What important lessons does the story of the Flood have for us who are living in the last days? Matthew 24:37-39; 2 Peter 3:3-7; Patriarchs and Prophets, 103:2.

3. Into what two classifications were animals divided from the very beginning, being especially mentioned before the Flood? Genesis 7:2, 8.

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4. Why were seven pairs of each of the clean animals taken into the ark and only one pair of each of the unclean? Genesis 8:20.

13. THE FLOOD AND ITS RESULTS

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For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be. Matthew 24:38, 39.

Genesis 7: 10 to 9: 2 9 and Patriarchs and Prophets, 99-109, 117-118

But upon the eighth day, dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Patriarchs and Prophets, 99:1.

The Flood

Genesis 7:10-24.

1. How long was Noah in the ark before rain began to fall?
2. How old was Noah at this time?
3. Whence did the Flood waters come? Patriarchs and Prophets, 99:1.
4. How terrible were the eruptions of the earth's surface? Patriarchs and Prophets, 99:1-3.
5. How high above the mountains did the waters rise?

Some persons have said there is no scientific foundation to the claim that the entire earth was covered with water. We find, however, that if all the land now visible were submerged beneath the sea, and all solid parts smoothed out to a uniform level, the ocean would stand at a depth of a mile and a half over the entire globe. There is enough water, and plenty to spare. See George McCready Price, *The New Geology*, 133.

The Drying of the Earth

Genesis 8:1-14.

6. After the rain had stopped, what caused the waters to disappear? Patriarchs and Prophets, 108:0.

It is supposed by some that the wind probably "was the agent that restored to the atmosphere the quantity of water which it had contributed to this vast inundation." Adam Clarke, *Commentary*, note on Genesis 8:1.

During the period of about a year that the Flood covered the earth, many geological changes occurred. First, when the fountains of the great deep were opened, the earth's crust was entirely broken. Great schools of fish were trapped and buried far below the earth's surface. The waters flowed around in unaccustomed channels and currents, swept by storms such as the world has never since witnessed. See Price, *Evolutionary Geology*, 237.

Then another half year was occupied in the land's rising here and there, and by the ocean's gradually subsiding to its present basin. This upheaval of the land cast the skeletons of many of these land and sea animals, which had been trapped during the Flood, onto high elevations or mountaintops, where we now find them. Evolutionary geologists find it hard to explain these facts, but he who believes the Bible need not be disturbed, for God is the Author of true geology, as well as the Author of the book of nature.

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7. How long did the ark float on the water until it again rested on the ground? Genesis 7:11; 8:13. The spot where the ark rested is of no consequence, and it is not needful to try to prove its exact location. There is a whole chain of mountains by the name given, and it is not known whether the ark touched upon the highest point of this elevation or not.

8. What was the first bird sent forth?

9. What was the second bird sent out? Why did it return to the window of the ark?

10. How long had they been in the ark? Genesis 7:10, 11; 8:14.

11. When did Noah and his family leave the ark?

Evidently 365 days, plus the seven days previous to the beginning of the Flood. See Clarke, Commentary, note on Genesis 8:14.

Noah Leaves the Ark

Genesis 8:15 to 9:7.

12. Upon coming out of the ark, what did Noah first do?

13. What promise did God make concerning the earth?

14. What item of food was now added to man's diet?

15. What effect did this have upon him?

After the Flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size, and in length of years. Spiritual Gifts, volume 4, 121:2.

16. What was man forbidden to eat?

God's Covenant

Genesis 9:8-17.

17. What covenant did God make with man at this time?

18. What is the sign, or token, of this covenant?

19. When only can this sign, or token, be seen?

20. What is seen at all times around the throne of God? Revelation 4:2, 3.

Results of the Flood

21. What change occurred in the climate because of the Flood?

For those acquainted with the geological facts, there is no need of presenting evidence in favor of the earth's having once enjoyed an ideal climate from pole to pole. The corals and the coal plants of the arctic regions are objective evidence which tell a complete story that cannot be misunderstood. Price, The New Geology, 682.

I have already given a quotation from Dana about the mammoth and rhinoceros in northern

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Siberia, where he says that their incasing in ice and the perfect preservation of their flesh “shows that the cold finally became suddenly extreme, as of a single winter’s night, and knew no relenting afterwards.” Price, *Evolutionary Geology*, 248: 1.

In some places the bodies of dead mammoths and rhinoceroses are being dug up by wolves and other arctic creatures for food. Some of these animals frozen in the solid ice and dirt have in their stomachs undigested tropical vegetation, and even unchewed vegetation in their mouths. These facts show that the upheaval was sudden and of a cataclysmic nature. These animals lived in the tropical arctic before the Flood and were there when in the arctic midnight the climate was suddenly changed by the Flood. See Price, *Evolutionary Geology*, 312, 313.

22. Why do geologists make many mistakes in their computations? Patriarchs and Prophets, 112:2, 3.

As the waters receded and drained off the earth, great valleys and canyons were cut through the earth’s surface. The terrific wind and rapid water drainage caused stupendous erosion. Many geologists compute the time of erosion according to the laws of nature as they now know them. In the same manner, they figure the present erosion and carry off of a river bed, such as of the Grand Canyon of the Colorado River, and estimate that the time required for the erosion has been hundreds of millions of years. The Flood was the greatest catastrophe the world has ever known. Geologists try to explain it by natural means as they know them in nature, without giving thought to the fact that God is the Creator of nature and controls it to accomplish His purpose. They are unwilling to give God the credit due Him, and, as a result, they arrive at wrong conclusions.

23. What further results, of present economic benefit, come to us from the Flood?

At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifestations will be more and more frequent and terrible just before the Second Coming of Christ and the end of the world, as signs of its speedy destruction-Patriarchs and Prophets, 108:2.

It is almost impossible to grasp the stupendous upheaval of nature that occurred when “the fountains of the great deep” were “broken up.” Genesis 7:11. The entire earth’s crust was shattered and dislocated.

24. What evidence do we find from the records of other peoples that corresponds with the Flood story?

We find in the records, legends, and traditions of thirty-one different languages a story similar to the Bible story of the universal Deluge: all have a deliverer; an ark or ship; man saved; animals saved; and, as man came out of the ark, a sacrifice.

The Sons of Noah

Genesis 9:18-29; Patriarchs and Prophets. 117. 118.

25. What prophecy was given about the future of the descendants of Noah?

26. Which of Noah’s immediate descendants had a curse placed upon him?

Can you identify, define, or explain?

Cataclysm
Deluge

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Geology
Catastrophe
Erosion
Inundation
Covenant
Eruptions

What do you think?

1. Where was Satan during the Flood? Patriarchs and Prophets, 99:1
2. How many persons were saved in the ark?
3. What causes earthquakes and volcanoes?
4. How long was it from the time Noah entered into the ark until he came out again?
5. Through which of Noah's sons did Jesus come? Luke 3:36-38.

14. BUILDING THE TOWER OF BABEL

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And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts 17:26.

Genesis 11 and Patriarchs and Prophets, 118-124

The men of Babel had determined to establish a government that should be independent of God. Their confederacy was founded in rebellion; a kingdom established for self exaltation, but in which God was to have no rule or honor. Patriarchs and Prophets, 123:1.

To the Land of Shinar

Genesis 11:1, 2.

1. Why did these people move away from the mountain region where the ark had rested? Patriarchs and Prophets, 118:4.
2. How many languages did the people speak?
3. Describe the region about Shinar.

Building a City and a Tower

Genesis 11:3, 4.

4. With what material did they build?
5. Who became their king? Genesis 10: 8, 9.
6. What was his profession? Genesis 10: 9.

We find that these people rejected God's form of patriarchal government and established a monarchy, crowning Nimrod, a mighty man, as their first king.

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7. What cities did he build in Assyria? Genesis 10: 11, 12, margin.

The Language Confused and the People Scattered

Genesis 11:5-9.

8. Who observed the work of building?

9. What would have been the result if the builders had gone unchecked? Patriarchs and Prophets, 123:1.

10. What prevented them from carrying their plans to a successful completion?

It is not without significance that in this land of Shinar, reaching today from the Persian Gulf some three hundred miles north, is an area no larger than the state of Delaware, known as the districts of Accad, Sumer, Elam, and Gutu, using at least three different root languages. It is outstandingly singular that in those days these languages, as radically different as English is from Chinese, should have originated. It is another evidence of the truth of God's word which fits into the story of the confusion of tongues of the Babel builders.

11. Is the exact location of the Tower of Babel known today?

There is considerable disagreement regarding the exact location of the original Tower of Babel. Various claims for its location are advanced by different archaeologists and scholars. Some think the tower of Birs Nimrud, which to this day rises 150 feet above the plain, was it; others think the ziggurat of Ur-Nammu may have been the structure; and still others, that the temple of E-Sagila, at Babylon, which site today is but a hole in the ground, was it. The stage-tower of Borsippa is also claimed by some as its location. See Westminster Dictionary of the Bible, article: "Babel."

These ancient peoples of Chaldea, Babylonia, and Assyria built great temples, or ziggurats, of sun-dried brick faced with glazed brick, in honor of , and for the worship of , their gods. Among the many ruins of ziggurats, one, no doubt, was the original Tower of Babel, but its exact site is not known today.

12. When the language was confused, what happened to the people?

13. How did it affect their places of residence?

14. What purpose of God was thus fulfilled? Genesis 1:28; 9:1.

The Second Ten Patriarchs

Genesis 11:10-32.

15. Name the patriarchs from Shem to Abraham.

According to the chart, Abraham was 75 years old when his father Terah died. See Genesis 12:4. Accordingly, Terah was 130 years old when Abraham was born. It is quite evident that Abraham was not Terah's eldest son, for Terah was only 70 when his eldest son was born. See Genesis 11:26. It is possible that Haran was the eldest son of Terah, who died before his father died. See Genesis 11:28. It was so unusual for a father to outlive his son that it was recorded. This was not, however, the first time it had happened. Lamech, also, was outlived five years by his father Methuselah.

16. How do their ages compare with those of the first ten patriarchs?

17. Compute the average length of life before and after the Flood. (Compare the chart of the first ten patriarchs, lesson 11, with the chart of the second ten patriarchs.)

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Table of Chronology

(According to the Hebrew Text)

The Second Ten Patriarchs

No.	PATRIARCH	TOTAL AGE	BIRTH A.M.	DEATH A.M.
11	Shern	600	1558	2158
12	Arphaxad	438	1658	2096
13	Salah	433	1693	2126
14	Eber	464	1723	2187
15	Peleg	239	1757	1996
16	Reu	239	1787	2026
17	Serug	230	1819	2049
18	Nahor	148	1849	1997
19	Terah	205	1878	2083
20	Abraham	175	2008	2183

Can you identify, define, or explain?

Assyria
Chaldea
Shinar
Babel
Confounded
Temple
Babylonia
Monarchy
Ziggurat

What do you think?

1. Do we have any Babel builders today?
2. Since we are all related, how should we feel toward the people of other races and nations?
3. What promise of God did the Babel builders disbelieve? Patriarchs and Prophets, 119:1.
4. For what was Nimrod famous? Genesis 10:8-12.
5. Which of the first twenty patriarchs lived the longest of all?

15. SUMMARY OF UNIT ONE

Unit One, From Creation to the Tower of Babel, covers a long period of this world's history, drawing its material from Genesis 1:1 to 11:32. It is a period of great beginnings: the beginning of this world; the beginning of the history of man and of the earth; the beginning of sin and its baleful results; the beginning of the plan of salvation, at least, as far as we know it; and the beginning of man's efforts to save himself. In the unit we have studied:

Lesson 1. God and the Angels, a presentation of the Ruler of the universe, and the "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14);

Lesson 2. Lucifer to Satan, the "anointed cherub that covers" (Ezekiel 28:14), the "daystar" (Isaiah

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14:12, margin) descended to the position of tempter of mankind;

Lessons 3 and 4. When God Made the World, two lessons dealing with the creation of this earth and all there is on it;

Lesson 5. The First Sabbath, when God rested from all His labors and “blessed the seventh day, and sanctified it” (Genesis 2:3);

Lesson 6. Man’s Eden Home, that beautiful garden with the tree of life in the midst thereof;

Lesson 7. When Man Got Into Trouble, the entrance of sin with its terrible consequences;

Lesson 8. The Plan of Redemption, the first promise of which in Genesis 3:15 was given to our first parents before the curse was pronounced upon them;

Lesson 9. Patriarchal Government, the father-priest government of those primeval days;

Lesson 10. The First Brothers, Cain and Abel, the second recorded test to see whether man would obey God or do as he felt best;

Lesson 11. The First Ten Patriarchs, a treatise on those long-lived men who lived before the Flood;

Lessons 12 and 13. The Flood, and The Flood and Its Results, that world catastrophe which has given rise to so much misunderstanding in history and science; and

Lesson 14. Building the Tower of Babel, that they might make themselves a name, but which caused their scattering to the ends of the earth, and the beginning of the many languages spoken today.

REVIEW QUESTIONS

1. Name the first ten patriarchs (see chart on page 40), telling some interesting thing about each of them, such as length of life, what they did, and how old they were when the son who is considered the next patriarch was born.

2. Be able to write the names of the patriarchs correctly.

3. Taking Enoch, who was translated at a relatively early age, out of the group, find the average age of the other nine patriarchs.

4. What was there important about each of the following persons? Adam, Cain, Abel, Seth, Enoch, Methuselah.

5. a. What was the curse that rested upon the earth as a result of Adam’s sin? Genesis 3:17, 18.
b. The curse that came upon the earth as a result of Cain’s sin? Genesis 4:11, 12.
c. The curse that came upon it as a result of the sins of the men who brought the Flood upon it? Genesis 7:4, 19, 20; Patriarchs and Prophets, 107:4 to 108:1.

6. a. How long was Noah in building the ark?
b. How many days after the animals and Noah and his family had entered the ark did the rain begin to fall?
c. How long were Noah and his family in the ark?

7. a. What distinction in classes of animals was known before the Flood?

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- b. Which of these two classes was used for sacrificial purposes?
8. a. How do you know there had never been a rainbow before the Flood?
b. What is a rainbow?
c. Of what is the rainbow a sign?
9. a. How long did the Garden of Eden remain on the earth after man had sinned?
b. Who was kept at the entrance of the Garden of Eden?
c. Why was the way to the tree of life so closely guarded?
d. Where is the Garden of Eden today?
c. Where will it be after the history of this present world has closed?
10. a. Why was not Cain's offering acceptable to God?
b. Where could Cain, being a tiller of the ground, have gotten an offering that would have been acceptable to God?
c. Could Cain have offered his offering of fruit at any other time and have had it acceptable to God?
11. a. Prior to the Flood, by what name were Seth's descendants known?
b. At the same time, by what name were Cain's descendants known?
c. What was the result of the intermarriage between these two groups?
12. a. Why was the Tower of Babel built?
b. Where was it built?
c. How was the building of it stopped?
d. How were the many languages begun which are spoken today on earth?
13. a. How many patriarchs were there between the death of Adam and the birth of Noah?
b. How many of the patriarchs known to Adam did Noah know? Consult your chart.
c. How many of the patriarchs who had known Adam did Shem know?
14. Spell and define the following words:
- Advent
 - Antediluvian
 - Archangel
 - Atonement
 - Birthright
 - Cataclysm
 - Catastrophe
 - Cherubim
 - Commemorative
 - Counterfeit
 - Covenant
 - Deception
 - Deluge
 - Disguise
 - Erosion
 - Geology
 - Godhead
 - Hallow
 - Immortal
 - Inundation
 - Lucifer
 - Mediation
 - Patriarch
 - Perpetuity

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Pervert
Primogeniture
Sanctify
Transgression
Trinity
Vindicate

Who said, to whom, and under what circumstances?

1. "Let there be light."
2. "In the day that thou eats thereof thou shall surely die."
3. "This is now bone of my bones, and flesh of my flesh."
4. Why art thou wroth? and why is thy countenance fallen?"
5. "Yea, hath God said, You shall not eat of every tree of the garden."
6. "You shall not surely die."
7. "Where art thou?"
8. "Where is Abel thy brother?"
9. "Am I my brother's keeper?"
10. "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."
11. "While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
12. "Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made He man."
13. "Cursed be Canaan; a servant of servants shall he be unto his brethren."
14. "Blessed be the Lord God of Shem God shall enlarge Japheth, and he shall dwell in the tents of Shem."
15. "Let us make us a name, lest we be scattered abroad upon the face of the whole earth."
16. "Behold, the people is one, and they have all one language."

Are you sure of your memory Verses?

Abraham's defeat of the four kings in the rescue of Lot: Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of nations; together with Joseph's work in Egypt, are the first significant contacts between sacred and secular history.

The work of the first unit covered a long period of the history of the world, recorded in eleven short chapters of the Bible-the only original source material on that period of history.

UNIT TWO, dealing with the lives of Abraham, Isaac, Jacob, Joseph, and Job, starts with Abraham's call in 1875 BC, his birth having been in 1950 BC, and closes with the death of Job, possibly about the time of Moses' birth (1525 BC). This unit would begin at 1875 BC, leaving many years of the earth's history covered only by the brief genealogical statement of the lives of Peleg, Reu, Serug, Nahor,

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and Terah.

This unit covers an extremely important part of Bible history—the beginning of God’s chosen people. The story is contained in thirty-nine chapters of Genesis and the book of Job, both written by the “shepherd of Midian.” Education, 159:1. It is interesting to note that approximately four fifths of the book of Genesis is covered by the lives of Abraham, Isaac, Jacob, and Joseph. It is, perhaps, more interesting to note that approximately one fourth of that same book is dedicated to the story of the slave boy who became prime minister of Egypt.

The following line of time, the period occupied by this unit’s work indicated by a heavier line, shows what part of the world’s history this unit covers, and where it is in reference to the rest of the history of the world:

16. ABRAHAM

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By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Hebrews 11:8.

Genesis 11:27 to 13:18 and Patriarchs and Prophets, 125-134

Abraham’s unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be. Patriarchs and Prophets, 126:2, 3.

Abram’s Family

Genesis 11:27-32; Patriarchs and Prophets, 125.

1. Name Abram’s father and his two brothers.

2. Whom did Abram marry?

3. What do we know about their worship? Joshua 24:2.

Abraham had grown up in the midst of superstition and paganism. Even his father’s household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they “served other gods” (Joshua 24:2) than Jehovah-Patriarchs and Prophets, 125:1.

4. Who composed the group that moved from Ur of the Chaldees to Haran?

Call of Abram

Genesis 12:1-3; Patriarchs and Prophets, 126:1-4.

5. Why was Abram called to leave home and country?

In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant-Patriarchs and Prophets, 126:1.

The son of Terah became the inheritor of this holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God-Patriarchs and Prophets, 125:1.

6. When he was called, what promise was made to Abram? Genesis 12:2, 3.

The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, “In thee shall all families of the earth be blessed.”

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Genesis 12:1 As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. Prophets and Kings, 683:1.

Through type and promise, God “preached before the gospel unto Abraham.” Galatians 3:8. And the patriarch’s faith was fixed upon the Redeemer to come. Said Christ to the Jews, “Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.” John 8:56, RV, margin. Patriarchs and Prophets, 154:1.

Abram’s Journey to Canaan

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Genesis 12:4-9; Patriarchs and Prophets, 127:1 to 130:0.

7. How old was Abram when he left Haran?

8. Who accompanied him to Canaan?

During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch’s household, and accompanied him to the Land of Promise-Patriarchs and Prophets, 127:1.

9. Where did Abram first camp in Canaan?

Abraham had reached the goal of his hopes to find a country occupied by an alien race, and overspread with idolatry. In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighboring heights. While he clung to the divine promise, it was not without distressful foreboding that he pitched his tent. Patriarchs and Prophets, 128:0.

10. What promise did God make to Abram at Shechem?

11. To what place did Abram move?

12. What had Abram built at both Shechem and Bethel?

Abram’s Visit to Egypt

Genesis 12:10-20; Patriarchs and Prophets, 130:1 to 131:2.

13. Why did Abram go to Egypt?

The Lord in His providence had brought this trial upon Abraham to teach him lessons of submission, patience, and faith, lessons that were to be placed on record for the benefit of all who should afterward be called to endure affliction. Patriarchs and Prophets, 129:2.

14. In what incident did Abram reveal a distrust of God’s care?

During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. Sarah was “fair to look upon” [Genesis 12:11], and he doubted not that the dusky Egyptians would covet the beautiful stranger, and that in order to secure her, they would not scruple to slay her husband. He reasoned that he was not guilty of falsehood in representing Sarah as his sister; for she was the daughter of his father, though not of his mother. But this conceal of the real relation between them was deception-Patriarchs and Prophets, 130:1.

His Return to Canaan

Genesis 13:1-13; Patriarchs and Prophets, 132:1 to 133:2.

15. Returning from Egypt, to what place in Canaan did Abram go?

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16. Why did Abram and Lot separate?

Their flocks and herds were so large that disputes arose between their herdsmen as to pasture. It was evident that they must separate.

17. How was the separation of Lot from Abram carried out?

Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham; but instead of this, he selfishly endeavored to grasp all its advantages. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there. The inhabitants of the plain were “sinners before the Lord exceedingly” (Genesis 13:13); but of this he was ignorant, or, knowing, gave it but little weight. He “chose him all the plain of Jordan,” and “pitched his tent toward Sodom.” Genesis 13:11, 12. How little did he foresee the terrible results of that selfish choice! Patriarchs and Prophets, 132-133.

The Promise Renewed to Abram

Genesis 13:14-18.

18. How much land did the promise to Abram include? Romans 4:13.

19. Where did Abram now pitch his tent and erect an altar?

20. Name two places where Abram had previously erected altars. Genesis 12:6-8.

Can you identify, define, or explain?

Bethel
Mamre
Sarai
Haran
Milcah
Shechem
Hebron
Nahor
Ur
Jordan
Pharaoh

What do you think?

1. How is Psalm 105:14, 15 illustrated in this lesson?
2. In separating from Abram, did Lot make a good choice?
3. Give two reasons why it would have been better for Lot to have remained with his uncle.
4. Why was it necessary for Abram to leave his relatives?
5. Is it ever right to tell a lie or to deceive?

17. LOT RESCUED

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Genesis 14 and Patriarchs and Prophets, 134-136

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When Abraham rescued the captives from the Elamites, the attention of the people was called to the true faith. Abraham was not a stranger to the people of Sodom, and his worship of the unseen God had been a matter of ridicule among them; but his victory over greatly superior forces, and his magnanimous disposition of the prisoners and spoil, excited wonder and admiration. While his skill and valor were extolled, none could avoid the conviction that a divine power had made him conqueror. And his noble and unselfish spirit, so foreign to the self seeking inhabitants of Sodom, was another evidence of the superiority of the religion which he had honored by his courage and fidelity. Patriarchs and Prophets, 157:2.

Canaan Invaded by Four Mesopotamian Kings

Genesis 14:1-4.

1. Study the names of these four kings and the places from which they came:

- a. Amraphel, king of Shinar, or Accad.
- b. Arioch, king of Ellasar or Sumer.
- c. Chedorlaomer, king of Elam.
- d. Tidal, king of nations (Goiim, R.V.), or Guti.

2. What five kings of the cities of the plain were conquered by the Mesopotamian kings?

No one knows exactly where these cities of the plain were located. It is believed and it seems to fit best into the picture, that they were in the valley which is now the south end of the Dead Sea. The waters of the sea have risen and covered the cities' location.

3. How long did the cities of the plain serve and pay tribute to Chedorlaomer, king of Elam?

Chedorlaomer was the king of Elam, a region we now call Persia. He brought his army more than 1,200 miles on this military expedition. Together with his allies-Amraphel, king of Accad; Arioch, king of Sumer; and Tidal, king of Guti, he conquered the rich cities of the plain and put them under tribute, a sort of tax, which they had to send to him every year. During twelve years, the tribute came unfaithfully every year; but, in the thirteenth year, no messenger came with the tax money, and Chedorlaomer knew that they had rebelled against him and he must return and force his authority upon them. This is what caused this second invasion of Canaan.

The Second Invasion

Genesis 14:5-12; Patriarchs and Prophets, 134:4.

4. When did Chedorlaomer and his allies return?

5. After conquering the inhabitants and his allies? ants on both sides of the Jordan, how far south did he go?

6. At what place did he fight the army of the cities of the plain?

7. What was the result of the battle?

8. What did the victors in the battle carry away with them?

When a conquered nation rebelled and refused to pay their tribute, the conqueror took all their property for himself and sold the people as slaves. This would have been the fate of the people of the cities of the plain if Abraham had not rescued them. This experience was a warning of the utter destruction that would be visited upon them if they did not repent of their sins. All the land of Canaan had been promised to Abraham and his family, but it was not to be given to them until the Canaanites had filled up the cup of their iniquity. The inhabitants of the cities of the plain were Amorites, the most wicked of all the Canaanites. Abraham was a faithful missionary to these people. He saved them from their enemies by his sword, and he tried to save them from all the results of their sins by teaching them about the true God. But they went back to their homes to be more wicked than before, and Lot went With them! Old Testament

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History, 56:1

Abram to the Rescue

Genesis 14:13-17; Patriarchs and Prophets, 135:1, 2.

9. Who brought to Abram the news of Lot's being taken prisoner?
10. Who were Abram's allies?
11. Near what large city was Chedorlaomer overtaken by Abram and his allies?
12. What was the method of attack and the result?
13. Who met Abram at the valley of Shaveh?

Abram and Melchizedek

Genesis 14:18-24; Patriarchs and Prophets, 136:1, 2.

14. What two offices did Melchizedek hold?

Melchizedek was a priest and the king of Salem, the city that was afterwards Jerusalem. In the seventh chapter of Hebrews, Paul is speaking about Melchizedek's priesthood, not of Melchizedek as a man, for, of course, he had a father and a mother. His father before him was not a priest nor his son after him. All the priests of God were types of Christ as priest, but Melchizedek was a more perfect type of the priesthood of Christ because of the reason already given and because he was also a king. Christ is a priest-king. Abraham himself was a patriarchal priest, the priest of his family; but he paid tithes to Melchizedek because he recognized Melchizedek as a priest of a higher order, one who, in a special way, represented Christ. Old Testament History, 56:4.

15. What did he set before Abram?
16. What, besides food, did Melchizedek give Abram?
17. What did Abram give Melchizedek?
18. What was Abram's attitude toward the spoil?

He refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled. Patriarchs and Prophets, 135:1.

19. How was the spoil divided?

Can you identify, define, or explain?

Accad
Gomorrah
Mesopotamia
Spoil
Amraphel
Guti
Salem
Tithe
Elam
Lot

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Shaveh
Tribute
Goiim
Melchizedek
Sodom
Zoar

What do you think?

1. Why did Abram pay tithes to Melchizedek?
2. Who is said to be a priest after the order of Melchizedek? Hebrews 7:17.
3. Did Abram have a right to the spoil of the battle? Patriarchs and Prophets, 135: lb.
4. Was not Abram also a priest?
5. How would you rate Chedorlaomer as to his military ability?

18. GOD'S COVENANT WITH ABRAHAM

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Genesis 15:1 to 17:27

Of ten the Israelites seemed unable or unwilling to understand God's purpose for the heathen. Yet it was this very purpose that had made them a separate people, and had established them as an independent nation among the nations of the earth. Abraham, their father, to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a light bearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of earth. "I will bless thee," Jehovah declared, "and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed." Genesis 12:2, 3. Prophets and Kings, 367:3.

Eliezer

Genesis 15:1-6; Patriarchs and Prophets, 136:3.

1. What did Abram desire to do for Eliezer?
2. What was God's answer?
3. What was counted to Abram for righteousness?

Abram could not understand how his seed could be a multitude when at this time he had no children, and Sarai, his wife, was old. He thought to make his trusted servant, Eliezer, his heir, but God said he was to have an heir of his own. Then God asked Abram to look toward heaven and count the stars, if he could, and said: "So shall thy seed be." Genesis 15:5. Because Abram believed God, it was counted to him for righteousness.

God's Covenant With Abram

Genesis 15:7-21; Patriarchs and Prophets, 137.

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4. Abram was concerned about how he could know that he would inherit the land promised him. What did God tell him to do? Genesis 15:9-12.

Still the patriarch begged for some visible token as a confirmation of his faith, and as an evidence to after generations that God's gracious purposes toward them would be accomplished. The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement. By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies, and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. About sunset he sank into a deep sleep. And the voice of God was heard, bidding him not to expect immediate possession of the Promised Land, and pointing forward to the sufferings of his posterity before their establishment in Canaan. Patriarchs and Prophets, 137:1.

5. How was the Divine Presence manifested on this solemn occasion?

As a pledge of this covenant of God with men, a smoking furnace and a burning lamp, symbols of the Divine Presence, passed between the severed victims, totally consuming them. And again a voice was heard by Abraham, confirming the gift of the land of Canaan to his descendants, "from the river of Egypt unto the great river, the river Euphrates." [Genesis 15:18.] Patriarchs and Prophets, 137:2.

Hagar and Ishmael

Genesis 16:1-16; Patriarchs and Prophets, 145, 146.

6. Why did Abram take Hagar as a wife?

Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife. Abraham's marriage with Hagar resulted in evil, not only to his own household, but to future generations. Patriarchs and Prophets, 145: 1.

7. After suggesting that Abram take Hagar as a wife, why did Sarah send her away?

Flattered with the honor of her new position as Abraham's wife, and hoping to be the mother of the great nation to descend from him, Hagar became proud and boastful, and treated her mistress with contempt. Mutual jealousies disturbed the peace of the once happy home. Patriarchs and Prophets, 145:2.

8. What encouragement did the angel give Hagar in the wilderness? Genesis 16:7-11.

9. Why did Hagar call the well "Beerlahai-roi"? See margin of Genesis 16:14.

10. How old was Abram when Ishmael was born?

Abram's Name Changed to Abraham

Genesis 17:1-16.

11. Why was Abram's name changed to Abraham, and Sarah's to Sarah?

When Abraham had been nearly twenty-five years in Canaan, the Lord appeared unto him, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. In awe, the patriarch fell upon his face, and the message continued: "Behold, My covenant is with thee, and thou shall be a father of many nations." Genesis 17:4. In token of the fulfillment of this covenant, his name, heretofore called Abram, was changed to Abraham, which signifies, "father of a great multitude." Genesis 17:5, margin. Sarai's name became Sarah, "princess" (Genesis 17:15, margin); "for," said the divine voice, "she shall be a mother of nations" (Genesis 17:16)-Patriarchs and Prophets, 137:1.

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12. What kind of covenant was the covenant between God and Abraham called? Genesis 17:7.

13. What was to be the “token” of the covenant between God and Abraham and his children? Genesis 17: 10, 11.

It [circumcision] was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry. Patriarchs and Prophets, 138:1.

The Covenant to Be Established in Isaac

Genesis 17:17-27.

14. While Abraham laughed, what did he say in his heart?

15. What was the loving father’s desire for Ishmael?

16. What answer did God give?

17. With whom was the everlasting covenant to be established?

Can you identify, define, or explain?

Abraham
Covenant
Posterity
Bigamy
Ishmael
Ratification
Confirmation
Monogamy
Sarah
Contempt
Polygamy
Symbols

What do you think?

1. If Abraham believed God, why did he marry Hagar? Patriarchs and Prophets, 145:1.

2. Why was Abraham, not given immediate possession of the land of Canaan? Hebrews 11:39, 40.

3. Why could God not fulfill His promise to Abraham. through Ishmael?

4. Did Abraham’s act in taking Hagar change God’s original plan?

5. How did the two wives in Abraham’s home prove the wisdom of God’s plan of one wife for each man in the beginning?

19. SODOM AND GOMORRAH

www.WhiteEstate.org/books/pp/pp14.html

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Genesis 18:1 to 19:3 8 and Patriarchs and Prophets, 13 8-140, 156-170

If He [God] reduced to ashes the cities of Sodom and Gomorrah, and condemned them to overthrow, making them an example to people who should thereafter live godless lives, but rescued righteous Lot, who was sore distressed by the dissolute conduct of lawless men (for their lawless deeds were torture, day after day, to the righteous soul of that righteous man-all that he saw and heard in their midst), then the Lord knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under punishment for the day of judgment, and especially those who are abandoned to sensuality- craving for polluted things, and scorning control. 2 Peter 2:6-10, Weymouth.

Abraham's Unexpected Visitors

Genesis 18:1-8; Patriarchs and Prophets, 138:2-4.

1. Where was Abraham living at this time?
2. Who were the visitors?
3. How did he entertain his guests?

The Promise of a Son Repeated

Genesis 18:9-15.

4. What did one of the visitors say which made Sarah laugh?

We should not judge Sarah too harshly for being amused at the visitor's statement that within a year he would return and she would be the mother of a son, for she was now in her eighty-ninth year, and such a thing certainly did not seem possible to her. The promise seemed already beyond being fulfilled.

5. Why did Sarah deny having laughed?

Sodom and Gomorrah the Theme of Conversation

Genesis 18:16-33; Patriarchs and Prophets, 139:1 to 140:2; 156:1 to 157:2.

6. Why did God share His secrets and plans with Abraham?
7. Who was this one visitor who remained behind with Abraham? Patriarchs and Prophets, 139:2.
8. What was the secret told to Abraham? Why was this to be done?

As we have learned in previous lessons, the land of Canaan was to be given to Abraham's descendants, but not until the heathen people of that land had been given the gospel by Abraham and his family. Those who accepted became a part of Abraham's household and encampment. Abraham was a faithful missionary, for his "household comprised more than a thousand souls." Patriarchs and Prophets, 141:1.

Those who would not accept the gospel and worship the true God were doomed to die, but not until they had filled the cup of their iniquity. The first to pass the limit of God's mercy were the cities of the plain. Their destruction was a warning to all the other inhabitants of Canaan, a warning that they did not heed. Old Testament History, 61:1.

9. Describe the character of the people of, and the conditions prevailing in, Sodom and Gomorrah. Patriarchs and Prophets, 156:1 to 157:1.

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10. How many petitions did Abraham make for the doomed cities?
11. What was the smallest number of persons for whom Abraham prayed?

The Arrival of the Visitors in Sodom

Genesis 19:1-14; Patriarchs and Prophets, 157:4 to 160:0.

12. At what time of day did they arrive?
13. Where did they find Lot?
14. What invitation did Lot urge upon them?
15. What very unpleasant situation developed during the evening?
The experience in which Lot offered his daughters to these wicked people for the protection and safety of his guests illustrates the Oriental attitude of a host toward his guests. Eastern customs show great regard for the comfort and safety of one who is being entertained in a home.
16. Why had the angels come to Sodom?
17. What was the attitude of Lot's married sons and daughters regarding the message he brought them?

The Narrow Escape

Genesis 19:15-23; Patriarchs and Prophets, 160:1 to 162:1.

18. What did the angels tell Lot the next morning?
19. What command did the angels make as they left the city?
20. Characterize Lot's wife. Patriarchs and Prophets, 174:2.
21. To what place were they commanded to flee?
22. What request did Lot make for Zoar? Patriarchs and Prophets, 161: 1b.
23. What did Lot's wife do, and what happened to her? Genesis 19:26.

Sodom and Gomorrah Burned

Genesis 19:24-30; Patriarchs and Prophets, 162:2 to 170:2.

24. Why did God destroy these two cities?
That last night was marked by no greater sins than many others before it; but mercy, so long slighted, had at last ceased its pleading. The inhabitants of Sodom had passed the limits of divine forbearance, "the hidden boundary between God's patience and His wrath." The fires of His vengeance were about to be kindled in the vale of Siddim. Patriarchs and Prophets, 159:2.
25. What was the source of the fire?
26. Describe what Abraham saw from his home.

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27. Where did Lot go to live?
28. Fearful lest that place should be destroyed, where did he then go?
29. What became of Zoar? Patriarchs and Prophets, 167:1
30. What was the nature of the fire that destroyed these cities? Jude 1:7; 2 Peter 2:6.

Note that Jude says “eternal fire,” and Peter says that the cities were turned into ashes; they were totally and eternally destroyed.

What do you think?

1. Who contributed to the fate of Lot’s wife? Patriarchs and Prophets, 161:2.
2. Why did Lot not want to leave Sodom? Patriarchs and Prophets, 160:lb.
3. How was Lot’s family affected by their association in Sodom?
4. What caused these cities to become so wicked? Ezekiel 16:49, 50.
5. What custom of Abraham did Lot demonstrate?
6. Who was the father of the Moabites and Ammonites? Genesis 19:31-38.

20. ABRAHAM’S SUPREME TEST

www.WhiteEstate.org/books/pp/pp13.html

Genesis 20:1 to 22:19 and Patriarchs and Prophets, 145-155

Through faith Abraham, when he was being put to the test, offered up Isaac. Genesis 22. Yes, he who had joyfully welcomed the promises was ready to sacrifice his only son with regard to whom he had been told, “It is through Isaac that your posterity shall be traced.” Genesis 21:12. For he reckoned that God is even able to raise a man up from the dead, and, figuratively speaking, it was from the dead that he received Isaac back again. Hebrews 11:17-19, Weymouth.

Abraham at Gerar

Genesis 20.

1. How was Abimelech kept from a great sin?
2. Why had Abraham deceived Abimelech?
3. What did Abraham not expect to find in Gerar? Genesis 20:11.

Isaac

Genesis 21:1-9; Patriarchs and Prophets, 146:1, 2.

4. How old was Sarah when Isaac was born? Genesis 17:17.

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5. How old was Abraham at this time? Genesis 21:5.

6. In what way was the rejoicing attendant upon the birth of Isaac: marred?

The birth of Isaac, bringing, after a lifelong waiting, the fulfillment of their dearest hopes, filled the tents of Abraham and Sarah with gladness. But to Hagar this event was the overthrow of her fondly cherished ambitions. The general rejoicing increased their jealousy, until Ishmael dared openly to mock the heir of God's promise. Patriarchs and Prophets, 146:2.

Hagar and Ishmael

Genesis 21:9-21; Patriarchs and Prophets, 146:2.

7. Why did Abraham find it hard to send Hagar and Ishmael away?

The patriarch was thrown into great distress. How could he banish Ishmael his son, still dearly beloved? In his perplexity he pleaded for divine guidance. Patriarchs and Prophets, 146:2.

8. To whose voice did God tell Abraham to hearken?

The Lord, through a holy angel, directed him to grant Sarah's desire; his love for Ishmael or Hagar ought not to stand in the way, for only thus could he restore harmony and happiness to his family. Patriarchs and Prophets, 146:2.

9. Where did Ishmael live?

10. Whom did he marry?

Beersheba

Genesis 21:22-34.

11. What observation had Abimelech made of Abraham and his relationship with God?

12. What promise did he get from Abraham regarding the future relationship between himself and Abraham?

13. Why was the well named Beersheba? See margin of Genesis 21:31.

14. Among what people was Abraham at this time? Genesis 21:34.

The Supreme Test

Genesis 22:1-19; Patriarchs and Prophets, 147-155.

15. What did God ask Abraham to offer as a burnt offering?

The command was expressed in words that must have wrung with anguish that father's heart: "Take now thy son, your only son Isaac, whom thou loves, and offer him there for a burnt offering." Genesis 22:2, Boothroyd. Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. Patriarchs and Prophets, 148:2.

16. What struggle did Abraham have? Patriarchs and Prophets, 148:1

17. Why did Abraham not unburden his heart to Sarah?

Returning to his tent, he went to the place where Isaac lay sleeping the deep, untroubled sleep of youth and innocence. For a moment the father looked upon the dear face of his son, then turned tremblingly away. He went to the side of Sarah, who was also sleeping. Should he awaken her, that she might once more

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embrace her child? Should he tell her of God's requirement? He longed to unburden his heart to her, and share with her this terrible responsibility; but he was restrained by the fear that she might hinder him. Isaac was her joy and pride; her life was bound up in him, and the mother's love might refuse the sacrifice-Patriarchs and Prophets, 148:4.

18. What preparations were made for the trip to Mount Moriah?

19. What question of Isaac must have pierced Abraham's heart? Genesis 22:7.

Oh, what a test was this! How the endearing words, "My father," pierced Abraham's heart! Not yet-he could not tell him now. "My son," he said, "God will provide Himself a lamb for a burnt offering." Genesis 22:8. Patriarchs and Prophets, 152:1.

20. Give Abraham's answer. Genesis 22:8.

21. What is the explanation of Isaac's submission to the sacrificial ordeal?

It was with terror and amazement that Isaac learned his fate; but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar. Patriarchs and Prophets, 152:2.

22. How was Abraham spared the necessity of taking Isaac's life?

And now the last words of love are spoken, the last tears are shed, the last embrace is given. The father lifts the knife to slay his son, when suddenly his arm is stayed. An angel of God calls to the patriarch out of heaven, "Abraham, Abraham! Lay not your hand upon the lad." Genesis 22:11, 12.

Then Abraham saw "a ram caught in a thicket," and quickly bringing the new victim, he offered it "in the stead of his son." In his joy and gratitude, Abraham gave a new name to the sacred spot, - "Jehovah-Jireh," "the Lord will provide." [Genesis 22:13, 14, margin.] Patriarchs and Prophets, 152: 3 to 153: 1.

Can you identify, define, or explain?

Abimelech
Gerar
Moriah
Phichol
Beersheba
Hagar
Paran

What do you think-?

1. How did Abimelech know it was wrong for him to take another man's wife?
2. Why is Isaac called "the child of faith"?
3. How does James refer to Abraham? James 2:21-23.
4. How could Abraham believe that the promise could be fulfilled through Isaac if he offered him as a sacrifice? Hebrews 11: 17-19.

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21. ISAACS MARRIAGE

www.WhiteEstate.org/books/pp/pp15.html

Genesis 23:1 to 25:11 and Patriarchs and Prophets, 171-176

If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage, if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that hinders persons together for life. Patriarchs and Prophets, 175:4.

A Burial Ground for Abraham's Family

Genesis 23:1-20.

1. What was Sarah's age at the time of her death?

2. Why was it necessary for Abraham to buy a burial place?

Abraham was "heir of the world." Romans 4:13. This was a promise of the earth made new, for he was but a stranger and a sojourner while he lived in this world. He had the promise for his family that they should have the entire land of Canaan where he then was; but that was only a promise, and he was obliged to buy a place of burial for his dead.

3. What place did he buy?

4. Who had owned it?

5. Why did Abraham insist on buying a place when he was offered burial ground free of charge?

He insisted on buying the place, for then only could he be assured that at some later time it would not be desecrated by strangers. He obtained title and right to it. He did not want the graves of his loved ones molested, and he could be assured of their security only by purchase of the ground.

6. How much did Abraham pay for the field and cave?

Eliezer Sent to Haran

Genesis 24:1-10.

7. What was the position of Eliezer? Genesis 15:2.

8. On what errand did Abraham send Eliezer?

9. Where was Haran? Genesis 24: 10; 27:43.

Eliezer in Haran

Genesis 24:10-60.

10. How did Eliezer travel?

11. Arriving at a well in Haran, for what did Eliezer pray?

Arrived at Haran, "the city of Nahor" [Genesis 24:10], he halted outside the walls, near the well to which the women of the place came at evening for water. It was a time of anxious thought with him. Important results, not only to his master's household but to future generations, might follow from the choice he made; and how was he to choose wisely among entire strangers? Remembering the words of

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Abraham, that God would send His angel with him, he prayed earnestly for positive guidance. In the family of his master he was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen. Patriarchs and Prophets, 172:1.

12. As Rebekah approached the well, how did she unknowingly answer the prayer?

13. Who was Rebekah?

14. How was Eliezer received by Rebekah's family?

Courtesy was a marked characteristic of all of Terah's family. Whether it is Abraham, Lot, or Nahor, or any of their children, unfailing kindness and courtesy is in all the service that they render to others. Courtesy, hospitality, brought angel guests into the home of Abraham and saved Lot's life. The same beautiful spirit characterized Rebekah and led to her being chosen to be the wife of Isaac. Old Testament History, 67:2.

15. How did Eliezer tell his errand?

16. Who had to make the final decision?

After the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go to so great a distance from her father's house, to marry the son of Abraham. She believed, from what had taken place, that God had selected her to be Isaac's wife, and she said, "I will go." [Genesis 24:58.1-Patriarchs and Prophets, 173:3.

17. As youth contemplate marriage, today, what three sources of counsel should be sought? Patriarchs and Prophets, 175:4.

18. Who was Laban? Genesis 24:29.

19. With what blessing was Rebekah dismissed from her home?

Rebekah's Arrival in Canaan

Genesis 24:61-67.

20. Near what well or spring were Abraham and Isaac living at this time?

21. Where did Isaac meet Rebekah?

22. To whose tent did he take her?

23. What is true love?

True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested. Patriarchs and Prophets, 176:3.

24. Where and how are youth to prepare for homes of their own?

It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practice self-denial, and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in the heart, and he who goes out from such a household to stand at the head of a family of his own, will know how to promote the happiness of her whom he has chosen as a companion for life. Marriage, instead of being the end of love, will be only its beginning. Patriarchs and Prophets, 176:3.

The Last Days of Abraham

Genesis 25:1-11.

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25. After the death of Sarah whom did Abraham marry?
26. How many sons did they have?
27. How old was Abraham at the time of his death?
28. Who buried him?
29. Where was he buried?
30. When had he bought this piece of ground?
31. What one word characterizes Abraham's life? Hebrews 11:8-11, 17-19.

Can you identify, define, or explain?

Bethuel
Eliezer
Ephron the Hittite
Heth
Keturah
Machpelah
Kirjath-arba
Shekel
Laban
Terah
Lahairol

What do you think?

1. Why should a believer not marry an unbeliever?
Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God. Messages to Young People, 440:2.
2. How much of the earth did Abraham own? Genesis 23:17-20.
3. Was it safe for Rebekah to go to marry Isaac, whom she had never seen?
4. In how many ways, up to this lesson, has Isaac shown himself to be an obedient son?
5. Who was Eliezer?

You will enjoy reading Messages to Young People, 434-446.

22. A QUARREL OVER A BIRTHRIGHT

www.WhiteEstate.org/books/pp/pp16.html

Genesis 25:19 to 27:46 and Patriarchs and Prophets, 177-182

With these promises [made to Abraham] Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but

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spiritual pre-eminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. Patriarchs and Prophets, 177:3.

Jacob and Esau Born

Genesis 25:19-28; Patriarchs and Prophets, 177, 178.

1. What divine prediction had been made about Jacob and Esau before they were born?

God knows the end from the beginning. He knows the character each person will develop, but this knowledge does not cause Him to treat one person differently from another. He is absolutely impartial. Neither Esau nor Jacob was worthy of the birthright and the blessing at first; but God knew that after many years of temptation and trial, Jacob would develop a character that would be worthy to have the great honor of the birthright and the blessings that went with it. Old Testament History, 69: 1.

2. How old was Isaac when Jacob and Esau were born?

3. How was the character of Jacob different from that of Esau? Patriarchs and Prophets, 177:2.

4. What occupations did they follow? Patriarchs and Prophets, 177:2.

Esau Sold the Birthright

Genesis 25:29-34; Patriarchs and Prophets, 179:1, 2.

5. To whom, in this case, did the birthright belong?

6. What price did Jacob pay Esau for the birthright?

Before the boys were born, the angel had told Rebekah that the elder should serve the younger. Jacob and Rebekah should have left the matter with God to fulfill His word and give the birthright to the proper person. Jacob wanted the birthright, and, having learned from his mother of the divine intimation that he should receive it, he greatly desired to obtain it.

7. How did Esau feel about the birthright? Genesis 25:34; Hebrews 12:16, 17.

8. Was the selling of the birthright a clear business transaction?

Isaac's Journey to Gerar and Beersheba

Genesis 26:1-33.

9. Why did Isaac go to Gerar?

10. Why did he not go to Egypt, as was generally done under similar circumstances?

11. What covenant was repeated to Isaac at Gerar?

12. What serious mistake did Isaac make in Gerar, and who reproved him?

13. How successful was Isaac as a herdsman and farmer?

14. What did Isaac do in the valley of Gerar that was a blessing to others?

15. What did God say to Isaac: at Beersheba?

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16. What incident had caused Beersheba to be called “the well of the oath”? Genesis 21:31, margin.

The Conduct of Esau

Genesis 26:34, 35; Patriarchs and Prophets, 179:3.

17. Whom did Esau marry?

18. How did Isaac and Rebekah feel about his marriage?

19. Seeing that his father did not approve of his marriage with Canaanite women, whom else did he marry? Genesis 28:8, 9.

The Birthright Blessing Bestowed

Genesis 27:1-46; Patriarchs and Prophets, 179:4 to 182:1.

20. Did Jacob readily consent to his mother’s plan of deception? Patriarchs and Prophets, 180:2.

21. Was Isaac suspicious of Jacob, who was impersonating Esau?

22. List the items of the blessing.

23. Did Esau now really want the birthright blessing which he had sold? Hebrews 12:17.

24. What blessing did Isaac give Esau?

25. How did Esau feel toward Jacob about the matter?

26. What advice did Rebekah give Jacob?

Deception is never right under any circumstances. If Rebekah had waited, God, in His providence, would have caused Isaac to give Jacob the blessing. Neither Jacob nor Esau was now worthy of receiving the coveted blessing, but God saw that Jacob would develop the character that would make him worthy. We should wait for God to carry out His plan. Rebekah and Jacob were trying to do God’s part. Abraham and Sarah made the same mistake when they decided that Hagar should be the mother of the promised Seed. They were trying to fulfill God’s promises in their own way instead of waiting for God to fulfill them in His way. Jacob had the blessing, but he had to flee from the wrath of his angry brother. Rebekah never saw her dearly beloved son again. This was a part of the price that both Jacob and his mother had to pay for their sin.

Can you identify, define, or explain?

Birthright
Isaac
Padan-aram
Covenant of promise
Ishmaelite
Pottage
Esau
Jacob
Rebekah
Hittite

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Oath
Supplanter

What do you think?

1. Do you have a birthright?
2. Why was Esau called a “profane person” (Hebrews 12:16)? Patriarchs and Prophets, 181:1
3. What is the meaning of the name “Jacob”? See margin of Genesis 27:36.
4. Is deceit justifiable, even if the objective is noble?
5. Why did Esau feel so keenly the loss of the birthright?

23. JACOB, A FUGITIVE

www.WhiteEstate.org/books/pp/pp17.html

Genesis 28:1 to 29:35 and Patriarchs and Prophets, 183-189

The evening of the second day found him [Jacob] far away from his father’s tents. He felt that he was an outcast, and he knew that all this trouble had been brought upon him by his own wrong course.

But God did not forsake Jacob. His mercy was still extended to His erring, distrustful servant. The Lord compassionately revealed just what Jacob needed--a Savior. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God. Patriarchs and Prophets, 183:2, 3.

Jacob at Bethel

Genesis 28:1-22.

1. In Isaac’s parting blessing what charge did he give Jacob?
2. To what country did he tell Jacob to go?
Haran was the chief town of the region called Paddan-aram (Field of Aram) by later Israel-The Westminster Historical Atlas to the Bible, 25.
3. Tell what Jacob dreamed at Bethel.
4. What promise did God renew to Jacob?
5. How did Jacob feel about the place where he had this dream?
6. What does “Bethel” mean? See margin of Genesis 28:19.
7. What solemn promise did Jacob make to God?
8. What ceremony did he perform in dedicating the place where he had the dream? Genesis 28:18.

Jacob in Padan-aram

Genesis 29:1-19.

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9. Coming to a well, of whom did Jacob inquire concerning where Laban lived?

10. Did he get any helpful information?

11. Why did Rachel come to the well?

12. How did Jacob greet Rachel?

13. How was Jacob received by Laban's household?

14. How many daughters did Laban have?

15. What did Jacob and Laban agree would be Jacob's wages for seven years' work?

Jacob came to Padan-aram empty-handed. Although having received the birthright blessing, he would not receive the double portion until his father's death. It was the custom of the country for the bride groom-to-be to put up a dowry as a guarantee that he could support a wife. When he had demonstrated his ability to do this, the dowry would be returned as a present to the bride. This the grasping Laban later failed to do. Jacob, having no money, worked for seven years to earn the marriage dowry.

Jacob Deceived

Genesis 29:20-35.

16. Did the seven years seem long to Jacob?

17. At the time of the wedding, what did the deceitful Laban do?

It was not difficult for Laban to carry out his plan, for in Eastern lands the bride is veiled in such a manner that the groom cannot see her face. Laban, taking advantage of this custom, passed off on the innocent Jacob his elder and less desirable daughter.

18. What did Jacob say to Laban the next morning?

19. What excuse did Laban offer?

Jacob now experienced that "with what measure you mete, it shall be measured to you again." Matthew 7:2. He had taken undue advantage of his hungry brother and had bought the birthright for a meal of bread and lentils. Later, together with his mother, he had deceived his father in obtaining the coveted birthright blessing. Now he had begun to reap the harvest of his sowing.

20. How only could Jacob obtain for his wife the one girl he loved?

21. Jacob's children, according to their ages, were (Genesis 29:32 to 30:24; 35:18):

a. Sons of Leah:

- (1) Reuben
- (2) Simeon
- (3) Levi
- (4) Judah

b. Sons of Bilhah, Rachel's maid:

- (5) Dan
- (6) Naphtali

c. Sons of Zilpah, Leah's maid:

- (7) Gad
- (8) Asher

d. Sons of Leah:

- (9) Issachar
- (10) Zebulun

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e. Daughter of Leah:

Dinah

f. Sons of Rachel:

(11) Joseph

(12) Benjamin

Can you identify, define, or explain?

Bilhah

Leah

Rachel

Zilpah

What do you think?

1. Why did not Jacob have a happy home?
2. Why was it permitted that Jacob be deceived?
3. What do you see in how Jacob was received by his relatives which was characteristic of the entire family of Terah?
4. What do you think of Laban's excuse for having deceived Jacob?
5. Why did Jacob love Joseph the best of all his sons?

24. JACOBS JOURNEY HOMEWARD

www.WhiteEstate.org/books/pp/pp18.html

The Lord watch between me and thee, when we are absent one from another. Genesis 31:49.

Genesis 31:1 to 33:15 and Patriarchs and Prophets, 192-203

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. Patriarchs and Prophets, 203:1.

Jacob Left Haran and Was Pursued by Laban

Genesis 31:1-42.

1. Why did Jacob leave Haran? Patriarchs and Prophets, 192:4 to 193:1.
2. How did Rachel and Leah feel about leaving?
3. Why did Jacob and his family leave before Laban returned from shearing his own sheep?
Jacob would have left his crafty kinsman long before, but for the fear of encountering Esau. Now he felt that he was in danger from the sons of Laban, who, looking upon his wealth as their own, might endeavor to secure it by violence. He was in great perplexity and distress, not knowing which way to turn.

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But mindful of the gracious Bethel promise, he carried his case to God, and sought direction from Him. In a dream his prayer was answered: "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." [Genesis 31:3.]

Laban's absence afforded opportunity for departure. The flocks and herds were speedily gathered and sent forward, and with his wives, children, and servants, Jacob crossed the Euphrates, urging his way toward Gilead, on the borders of Canaan. Patriarchs and Prophets, 193:1, 2.

4. Where was Jacob when Laban overtook him?
5. What did Laban purpose to do when he overtook Jacob, and what was the outcome? Patriarchs and Prophets, 193:2, 3.
6. What in particular did Laban notice was missing at home?
7. What did Jacob say that indicated he did not know the evil Rachel had done?
8. What kind of shepherd had Jacob been? Genesis 31:38-41.
9. How long had Jacob served Laban?

The Covenant of Mizpah

Genesis 31:43-55.

10. What covenant did Jacob and Laban make?
This covenant of peace provided that neither Laban nor Jacob, to do harm to the other, should pass this heap of stones set up at Mizpah.
11. What did Jacob do after the covenant had been made? Genesis 31:54.
To confirm the treaty, the parties held a feast. The night was spent in friendly communing; and at the dawn of day, Laban and his company departed. With this separation ceased all trace of connection between the children of Abraham and the dwellers in Mesopotamia-Patriarchs and Prophets, 194:1.

Jacob at the Jabbok

Genesis 32.

12. What token of divine care was given Jacob as he was approaching Esau?
Again the Lord granted Jacob a token of the divine care. As he traveled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection. Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan, were to be the guardians of his return. And he said, "This is God's host: and he called the name of that place Mahanaim" – "two hosts, or camps." Genesis 32:2, margin-Patriarchs and Prophets, 195:1
13. What particular words were Jacob's messengers to use when they met Esau? Patriarchs and Prophets, 196: 0.
14. What reply did they bring back that brought terror to Jacob's camp?
15. Besides dividing his company into two bands, what else did Jacob do? Genesis 32:9-12.
16. How many animals altogether did Jacob send to Esau? Why did he send him this present?
17. Jacob sent his family across the ford of the Jabbok. Why did he remain behind? Patriarchs and

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Prophets, 196:2.

18. Who wrestled with Jacob, and for how long?

19. What new name did Jacob receive as a result of the experience by the Jabbok? What does the name mean? See margin of Genesis 32:28.

20. Why did Jacob call the name of the place of wrestling Peniel? See margin of Genesis 32:30.

21. When will God's people have a similar experience?

Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming

When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin. As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. Patriarchs and Prophets, 201:1, 2.

Jacob and Esau Meet

Genesis 33:1-15.

22. What touching scene took place at the meeting of Jacob and Esau? Patriarchs and Prophets, 198:3, 4.

23. What did Jacob urge upon Esau, until Esau finally yielded? Genesis 33:8-11.

Can you identify, define, or explain?

Edom
Israel
Jegarsahadutha
Peniel
Galeed
Jabbok
Mahanaim
Seir
Gilead
Jacob
Afizpah

What do you think?

1. Why will God not protect in the judgment day those who do not confess and forsake their sins?
2. How do you account for the sudden change of Esau's attitude toward Jacob?
3. Why did not Laban force Jacob to go back with him?
4. How did Jacob know that he was wrestling with an angel?
5. Why was Jacob's name changed?

25. DEDICATION AT BETHEL, SHECHEM, AND HEBRON

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Genesis 33:16 to 35:29 and Patriarchs and Prophets, 204-208

He [Jacob] had taken the most effectual way to prepare them to join in the worship of God when they should arrive at Bethel. "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Genesis 35:4. Patriarchs and Prophets, 205:3.

Jacob's Arrival in Shechem

Genesis 33:16 to 34:31.

1. To what place did Esau go after the historic meeting with his brother?
2. What did Jacob do at Shechem that showed he intended to remain there?
3. How much did he pay for the property?
4. What name did Jacob give the altar which he built?
5. What historic landmark did Jacob make at this place? John 4:5, 6; Patriarchs and Prophets, 204.
6. What great evil resulted from Dinah's associating with the Shechemites?
7. Which of Jacob's sons broke faith and led out in the massacre of the Shechemites?
8. How did Jacob feel about this unfortunate affair?

Jacob Again in Bethel

Genesis 35:1-15.

9. Who commanded Jacob to go to Bethel, and for what reason?
10. What preparation did Jacob command his family to make for the consecration at Bethel?

As Jacob led his family to repentance and consecration, they brought their idols and ornaments. It is significant that the approach to God necessitates the putting away of the things of which God does not approve and which keep us from receiving His blessing. We cannot come to God in sincerity and keep in our possession objects, and continue practices, which separate us from Him.

The idols buried were doubtless the images stolen by Rachel when they left Haran. We remember that even Terah's household "served other gods." (Joshua 24:2.1 This does not necessarily mean that they did not in a sense worship the true God. The first step toward idolatry was the feeling that some visible representation of God was needed that they might be more sensible of His presence. Man has always deemed it difficult to worship an invisible God, so he is continually tempted to represent the Deity in some outward way. Doubtless Terah and Nahor and Laban, if chided about the images in their homes, would have insisted that they did not worship other gods, but that these representations helped to make real to them the presence of God. This makes the faith of Abraham the more remarkable. He, like Moses, "endured, as seeing Him who is invisible." [Hebrews 11:27.] Old Testament History, 76:2.

11. How did Jacob's family respond to his request?
12. What loved member of the household died at Bethel?
13. What promise did God again make to Jacob?

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Jacob in Bethlehem and Hebron

Genesis 35:16-29.

14. Where did Rachel die?
15. What did Jacob name the son born at the time of Rachel's death?
16. Where was Rachel buried?
17. Describe how Jacob felt over this loss. Patriarchs and Prophets, 206:3.
18. Where did Isaac die?
19. How old was he when he died?
20. Where was he buried? Genesis 49:31.
21. Who buried him?
22. What part of the birthright did Esau now receive? Patriarchs and Prophets, 207:2.
23. What treasured portion did Jacob receive? Isaiah 58:13, 14; Patriarchs and Prophets, 207:2.

Can you identify, define, or explain?

Bethlehem
Dinah
Mount Seir
Deborah
Ephrath

What do you think?

1. Do our guardian angels always accompany and protect us, regardless of where we go?
2. Did Esau obtain the portion he coveted in the inheritance?
3. Why did Jacob ask his family to give up their jewelry before dedication at Bethel?

26. JOSEPH SOLD BY HIS BROTHERS

www.WhiteEstate.org/books/pp/pp20.html

Genesis 37:1-3 6; 39:1-6; and Patriarchs and Prophets, 209-216

In the crisis of his life, when making that terrible journey from his childhood's home in Canaan to the bondage which awaited him in Egypt, looking for the last time on the hills that hid the tents of his kindred, Joseph remembered his father's God. He remembered the lessons of his childhood, and his soul thrilled with the resolve to prove himself true, ever to act as became a subject of the King of heaven. Education, 52:3.

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Joseph and His Dreams

Genesis 37:1-11.

1. How did Jacob regard Joseph?
2. How did Joseph's brothers feel toward him?
3. Why did Joseph's brothers have this attitude toward him?
4. Tell the story of his dream of the sheaves in the field.
5. How did this dream affect his brothers' attitude toward him?
6. Relate the dream of the sun, moon, and stars.
7. What did even his father say about this dream?
8. What evidence is there regarding whether Jacob attached any seriousness to Joseph's dreams?
Patriarchs and Prophets, 210:2.

Joseph Sent to Find His Brothers

Genesis 37:12-24.

9. Where did Joseph go to visit his brothers?
10. How did Joseph obtain information regarding the brothers' whereabouts?
11. Where did he find the brothers?
12. What plan did they lay to rid themselves of the hated brother?
13. What plan did Reuben propose?

Joseph Sold

Genesis 37:25-35.

14. Who proposed to sell Joseph? For what price was he sold?
15. Who bought him? Where were they going?
16. How was Jacob made to believe that Joseph was dead?

Joseph in Egypt

Genesis 37:36; 39:1-6.

17. To whom was Joseph sold in Egypt?
18. What position did Joseph's master hold?
19. How did Joseph fare during the years of his slavery?

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20. What position did Joseph fill in his master's house?

21. Why did God bless Potiphar?

God had a purpose in bringing Joseph to Egypt. All nations would suffer from the oncoming famine. As they came to Egypt to buy food, they would learn why there was food in Egypt. In this way the knowledge of the true God would come to representatives of many countries of the world.

Can you identify, define, or explain?

Dothan
The dreamer
Egypt
Potiphar

What do you think?

1. Why do you think Reuben suggested placing Joseph in pit to starve? Genesis 37:22; Patriarchs and Prophets, 211:1.
2. In what way do you think Jacob was to blame for the bitter feeling of the brothers toward Joseph?
3. Why was the "coat of many colors" (Genesis 37:3) so offensive to the brothers?
4. Which of the brothers was chief instigator in the plot against Joseph? Patriarchs and Prophets, 226:1.
5. Why did Reuben feel a greater concern for Joseph's welfare than did the other brothers?

27. JOSEPH, A SUCCESS

www.WhiteEstate.org/books/pp/pp21.html

Genesis 39:7 to 41:57 and Patriarchs and Prophets, 217-223

Joseph's checkered life was not an accident; it was ordered of Providence. But how was he enabled to make such a record of firmness of character, uprightness, and wisdom? It was the result of careful training in his early years. He had consulted duty rather than inclination; and the purity and simple trust of the boy bore fruit in the deeds of the man. A high moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. Testimonies for the Church, Volume 5, 321:2.

Joseph in Prison

Genesis 39:7-23.

1. Why was Joseph cast into prison?
2. How was he treated in prison? Psalm 105:17-20; Patriarchs and Prophets, 218:2, 3.
3. Why did prosperity attend everything placed under Joseph's care?

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The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle. But his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the believer in God should appear in marked contrast to the worshipers of idols, that thus the light of heavenly grace might shine forth amid the darkness of paganism. Patriarchs and Prophets, 214:4.

The Butler and the Baker

Genesis 40.

4. Why had Pharaoh put two of his officers in prison?
5. How did Joseph learn of their dreams?
6. What had the butler dreamed, and what interpretation did Joseph give?
7. What favor did Joseph ask of the butler? Patriarchs and Prophets, 219:2.
8. What was the dream of the baker, and what was its interpretation?
9. On what day were both dreams fulfilled? Genesis 40:20.

Pharaoh's Dreams

Genesis 41:1-32.

10. Relate Pharaoh's two dreams.
11. How did the dreams affect Pharaoh, and what success did he have in learning the interpretation?
12. What connection did these words, 'I do remember my faults this day' (Genesis 41:9), have with Pharaoh's understanding his dreams?
13. When called to interpret the dreams, what words of Joseph revealed his humility?
14. Give Joseph's interpretation of Pharaoh's dreams.

Joseph Made Ruler

Genesis 41:33-57.

15. What did Joseph advise Pharaoh to do?
 16. Why did Pharaoh choose Joseph to be the second ruler in Egypt?
 17. Where had Joseph received a training for his high position?
- Both in the house of Potiphar and in the prison, Joseph received an education and training that, with the fear of God, prepared him for his high position as prime minister of the nation. Patriarchs and Prophets, 332:2.

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. Testimonies,

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Volume 4, 544:2.

18. Give five points of similarity between Joseph and Christ. Patriarchs and Prophets, 239:2-4.
19. What indicates that Joseph was kind? Genesis 41:43, margin.
20. What name did Pharaoh give Joseph?
21. What was the meaning of the name? Genesis 41:45, margin.
22. How old was Joseph when he was made ruler, and who was given him for a wife?
23. Why did Joseph name his first-born Manasseh and his second son Ephraim? Genesis 41:51, 52, margin.
24. How extensive was the famine?
25. Give three purposes of God in leading Joseph and his father's family to Egypt. Genesis 45:7, 8; Patriarchs and Prophets, 232:1

Why did the Lord choose to exalt Joseph so highly among the Egyptians? He might have provided some other way for the accomplishment of His purposes toward the children of Jacob. But He desired to make Joseph a light, and He placed him in the palace of the king, that the heavenly illumination might extend far and near. In their benefactor, to whom all Egypt turned with gratitude and praise, that heathen people were to behold the love of their Creator and Redeemer. Patriarchs and Prophets, 368:3.

Can you identify, define, or explain?

Asenath
Manasseh
Ephraim
Potipherah
Zaphnathpaaneah

What do you think?

1. After having done right, why did Joseph have to suffer?
2. Are there things one should forget? What are they?
3. Why was Joseph left in prison two years after the butler was released?
4. Did Joseph's rise to power change his disposition and manner?
5. What does "Joseph" mean? Genesis 30:24, margin.

28. JOSEPH AND HIS BROTHERS

www.WhiteEstate.org/books/pp/pp21.html

Genesis 42:1 to 43:14 and Patriarchs and Prophets, 224-227

There was little resemblance between the prime minister of Egypt and the stripling whom they had sold to the Ishmaelites. As Joseph saw his brothers stooping and making obeisance, his dreams came to his mind, and the scenes of the past rose vividly before him. Patriarchs and Prophets, 224:3.

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Joseph's Brothers Went to Egypt

Genesis 42:1-13.

1. What were the conditions in the land of Canaan where Jacob dwelt? Patriarchs and Prophets, 224:3.
2. What report had Jacob heard from Egypt?
3. How many of the brothers went to Egypt?
4. Describe how Joseph received his brothers.
5. What reminded Joseph of his dreams?

The Brothers Imprisoned

Genesis 42:14-24.

6. Of what did Joseph accuse his brothers?
7. What opportunity did Joseph give them to prove their innocence? Patriarchs and Prophets, 225:2.
8. Why did Joseph use an interpreter in speaking to his brothers? Patriarchs and Prophets, 226:0.
9. How long were his brothers kept in prison?
10. What did the brothers think and talk about during that time?
They accused themselves in regard to their treatment of Joseph: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." [Genesis 42:21.] Reuben, who had formed the plan for delivering him at Dothan, added, "Spoke I not unto you, saying, Do not sin against the child; and you would not hear? therefore, behold, also his blood is required!" [Genesis 42:22.] Joseph, listening, could not control his emotions, and he went out and wept. Patriarchs and Prophets, 226: 0.
11. Why was Simeon kept in prison after the others had been released? Patriarchs and Prophets, 226:1.

The Brothers at Home Again

Genesis 42:25-38.

12. What disturbed the brothers on the way home?
13. How did Jacob feel when he heard the story of happenings in Egypt?
14. Who first offered surety so that Benjamin might go to Egypt?
15. Why was Jacob unwilling to allow Benjamin to go to Egypt?

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Jacob Persuaded to Send Benjamin to Egypt

Genesis 43:1-14.

16. Why was it impossible for the brothers to go without Benjamin?
17. Why did Jacob finally yield and consent to send Benjamin?
18. What surety did Judah give his father for Benjamin's safety?
19. What present did Jacob send to the governor?

Can you identify, define, or explain?

Chariot
Interpreter
Spies
Surety

What do you think?

1. How did Joseph find out what the brothers were thinking?
2. Jacob said, "All these things are against me." Genesis 42:36. Explain whether you think this was true or not.
3. Why do you think Jacob trusted Benjamin to Judah?
4. Discuss the possibility of, and the reason why, the governor of Egypt may have appreciated the little gift Jacob sent.

29. JOSEPH REVEALED TO HIS BROTHERS

www.WhiteEstate.org/books/pp/pp21.html

Genesis 43:15 to 44:34 and Patriarchs and Prophets, 228-232

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. Genesis 44: 32, 33.

The Brothers Again in Egypt

Genesis 43:15-34.

1. Upon arriving in Egypt, what invitation did they receive?
2. How did the brothers feel when they received this invitation?
3. What consoling words did the steward speak to them?
4. What was the first specific question that Joseph asked his brothers?

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5. With what words did Joseph greet Benjamin?
6. How was Joseph affected by meeting his younger brother?
7. To their astonishment how were the brothers seated?

The Brothers Placed Under Arrest

Genesis 44.

8. How did they feel as they all started home together? Patriarchs and Prophets, 229:1.
They thought all their troubles were over. Simeon was out of prison, Benjamin had not been molested, no charges had been placed against them, no trouble had developed over the money which had been found in their sacks; soon, they thought, they would be home safely.

9. Who overtook them at the outskirts of the city?
10. What charge did he place against them?
11. What rash promise did they make?
12. Upon Benjamin's being seized, where did they all go?
13. What story did Judah tell Joseph?
14. In his dramatic plea, what offer did he make to Joseph?
15. Why did Judah do this?

Joseph Made Known to His Brothers

Genesis 45.

16. What command did Joseph give before he revealed himself to his brothers?
17. What did Joseph do and what did he say as he revealed himself?
18. What was the first reaction of his brothers?
His brothers stood motionless, dumb with fear and amazement. The ruler of Egypt their brother Joseph, whom they had envied and would have murdered, and finally sold as a slave! All their ill-treatment of him passed before them. They remembered how they had despised his dreams, and had labored to prevent their fulfillment. Yet they had acted their part in fulfilling these dreams; and now that they were completely in his power, he would, no doubt, avenge the wrong that he had suffered-Patriarchs and Prophets, 230:4.
19. What statement did Joseph make to ease their consciences and show that what had happened to him was according to God's will and plan?
20. Because there would still be five years of famine, what invitation did Joseph send to his father?
21. What did Pharaoh say about Joseph's invitation to his father?
22. How only could Jacob be convinced that Joseph was yet alive and was governor of Egypt?

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Can you identify, define, or explain?

Bondman
Divining cup
Hebrews
Divine
Goshen

What do you think?

1. Why was Joseph so rough in his treatment of his brothers.
2. Why was Benjamin served more food on his table than the others were served?
3. Why did not the brothers state that they were sure there had been foul play in getting the cup into Benjamin's sack?
4. Why did Joseph not eat with the eleven brothers when they ate at his house?
5. Could Joseph "divine" with the cup?

30. JACOB IN EGYPT

www.WhiteEstate.org/books/pp/pp21.html

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be. Genesis 49:10.

Genesis 46:1 to 50:26 and Patriarchs and Prophets, 232-240

The father and his sons, with their families, their flocks and herds, and numerous attendants, were soon on the way to Egypt. With gladness of heart they pursued their journey, and when they came to Beersheba, the patriarch offered grateful sacrifices, and entreated the Lord to grant them an assurance that He would go with them. In a vision of the night the divine word came to him: "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again." [Genesis 46:3, 4.] Patriarchs and Prophets, 232:2.

Jacob and His Family Taken to Egypt

Genesis 46:1-27.

1. While Jacob offered sacrifices at Beersheba, what message came from God?
2. How many of the house of Jacob went into Egypt? Genesis 46:26.
3. What was the total number of the house of Jacob in Egypt? Genesis 46:27.

Goshen

Genesis 46:28 to 47:12.

4. Where did Joseph go to meet his father?

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5. Name two advantages that Goshen offered to the family of Jacob. Patriarchs and Prophets, 232:3 to 233:1.

6. What attitude did the Egyptians have toward the Hebrews? Genesis 43:32; 46:34.

7. Why was Joseph careful to instruct his brothers to tell Pharaoh that they were shepherds? Genesis 46:34.

8. When brought before Pharaoh, what did Jacob do? Patriarchs and Prophets, 233:1

9. How old was Jacob at this time?

The Famine Continued

Genesis 47:13-31.

10. What did the people of Egypt give to get food when their money was all gone?

11. Finally the people had to sell their lands to Pharaoh for food. On what basis could they still have the use of their land?

12. What class of people, supported by Pharaoh, did not have to sell their lands? Genesis 47:22.

13. How long did Jacob live in Egypt?

14. What promise did Jacob exact of Joseph?

Jacob's Blessings and Prophetic Vision of His Sons

Genesis 48:1 to 49:28.

15. Reuben – “Unstable as water.” Genesis 49:4.

Simeon and Levi - “I will divide them and scatter them in Israel.” Genesis 49:7.

Judah – “A lion’s whelp;” through him Shiloh, or Christ, would come. Genesis 49:9, 10.

Zebulun – “Shall dwell at the haven of the sea.” Genesis 49:13.

Issachar – “shall rest and pay tribute. Genesis 49:15.

Dan – “A serpent and an adder in the path.” Genesis 49:17.

Gad – “Shall overcome at the last.” Genesis 49:19.

Asher – “Shall yield royal dainties.” Genesis 49:20.

Naphtali – “Gives goodly words.” Genesis 49:21.

Joseph - “A fruitful bough.” Genesis 49:22.

Benjamin – “Shall ravenous as a wolf.” Genesis 49:27.

16. Why are the faults of Scripture characters so fully set forth? Inspiration faithfully records the faults of good men, those who were distinguished by the favor of

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God; indeed, their faults are more fully presented than their virtues. This has been a subject of wonder to many, and has given the infidel occasion to scoff at the Bible. But it is one of the strongest evidences of the truth of Scripture, that facts are not glossed over, nor the sins of its chief characters suppressed. Men whom God favored, and to whom He entrusted great responsibilities, were sometimes overcome by temptation and committed sin, even as we at the present day strive, waver, and frequently fall into error. Their lives, with all their faults and follies, are open before us, both for our encouragement and warning. If they had been represented as without fault, we, with our sinful nature, might despair at our own mistakes and failures. But seeing where others struggled, fell under temptation and yet took heart again and conquered through the grace of God, we are encouraged in our striving after righteousness. On the other hand, the record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty. He sees sin in His most favored ones, and He deals with it in them even more strictly than in those who have less light and responsibility. Patriarchs and Prophets, 238:1, 2.

17. Name the two boys Jacob adopted as sons. Genesis 48:5.

18. While he talked to Joseph, what event did Jacob mention that had occurred at Bethlehem? Genesis 48:7.

19. What portion of Canaan was to be Joseph's? Genesis 48:22; Joshua 24:32.

The [God-fearing] patriarch of a family was also [sometimes] a prophet. He had divine enlightenment in directing his family affairs. Before he died, each patriarch called his sons about him and gave them his parting blessing, or a prophecy of their future. He spoke by inspiration of God. This is why we study so carefully Jacob's blessings upon his sons, for by them we learn the character of each and learn who are to have the blessings of the birthright. Reuben should have had all those blessings, as he was the firstborn. But because he had, by committing a great sin, forfeited his right to these blessings, he was passed by, and the blessings were divided among three of his younger brothers. Joseph received a double portion of the inheritance through his sons Ephraim and Manasseh. Old Testament History, 86: 1.

Judah was to become the ruler, and through him the promised Messiah would come. Levi, to be scattered in Israel, later received the priesthood.

Death and Burial of Jacob

Genesis 49:29 to 50:14.

20. In what particular place did Jacob wish to be buried?

21. Who else had been buried there?

22. What did Joseph command the physicians to do?

23. Who accompanied Joseph when he went to bury his father?

Death of Joseph

Genesis 50:15-26.

24. What thoughts troubled the ten sons of Jacob after their father's death?

25. "And Joseph wept when they [his brothers] spoke unto him." Genesis 50:17. Why?

26. What final request about himself did Joseph make of the children of Israel?

27. How old was Joseph when he died?

28. What was done before they put him in a coffin?

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Can you identify, define, or explain?

Abomination
Embalm
Machpelah
Scepter

What do you think?

1. Why did Joseph not want his brothers given official positions by Pharaoh?
2. Why did not the priests have to give their land for food?
3. Five points of similarity between the life of Joseph and the life of Christ. Patriarchs and Prophets, 239:24.
4. Why did Jacob ask to be buried in Canaan?
5. Since Joseph was the second ruler in Egypt, why wasn't he buried with the royalty of that land?

31. THE LAND OF EGYPT

Egypt and the Scriptures

Egypt is an old country-so old that we know little about its early history except what is in the Bible. From the Scriptures we find that Mizraim, son of Ham, journeyed southward and settled in Egypt. The Egyptian word for "west" is "right hand," and likewise for "east left hand." This indicates that its original settlers were facing southward as they first went to Egypt. The Scriptures do not give us a chronology of the Egyptian kings, and the secular historian has studied much to find the facts and make an accurate history of the country.

Many Dynasties Present a Problem

As the early historians and archaeologists worked, they found in their excavations several different capitals with their lists of kings. Since no dates were given that could be tied to, the archaeologists thought that all these kings had ruled over all the land of Egypt, and they made up the lists of kings as coming one after another, which covered thousands of years. By this method it was found to be difficult to harmonize the Bible accounts and events with the various pictures of Egyptian history.

Kings Ruling at the Same Time

In recent times, however, scholars have found that many of the Egyptian pharaohs ruled at the same time in different cities. It was found that at times there were from three to five dynasties ruling at the same time, each with its own capital. It is easily seen that when this was discovered, it changed the dates in which the several dynasties existed in Egypt, and made them more nearly synchronize with the Bible accounts of Abraham, Joseph, and Jacob in their several associations with the Egyptian rulers.

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Egyptian Deities

The story of Egypt is the story of the Nile, for without that river there would be no life in Egypt. As they looked to the sun, which gave all heat and light, and to the Nile, which gave them their living, they turned to worship the powers of nature. They deified the sun, the moon, the planets, the air, the clouds, and fire, and, in consequence, they turned to worship these forces of nature instead of the Creator and Controller of nature. The sun, an object of worship among many ancient pagan peoples, was worshiped by the Egyptians under the name of Ra (pronounced Rah) and many temples were built, and sacrifices made, in honor of its worship. Ra was venerated above all the other gods.

The Nile

Next in importance was the god of the Nile, their mighty river, which yearly brought life from the soil. As the snow melts in the mountains, the Nile overflows its banks, usually in June, and floods the countryside for miles on each side of the river. As the water recedes, the farmers plant and harvest their crops. Thus food is generally plentiful even when famine devastates other lands. In some parts, where the river did not reach at flood stage, systems of dams were made, and canals were dug for irrigation. Often the water is raised by wheels and buckets turned by animals, or even by human beings.

As the Nile approaches the Mediterranean Sea, it branches into a number of large channels which again divide into many lesser channels, or streams, reaching the sea. This is called "the delta." Here the rich sediment has been deposited for thousands of years, and a rich fertile grassland has been built up. In the eastern portion of the delta the land of Goshen was located, which was not so suitable for farming as for livestock grazing. Thus this district met the needs of the Israelites who came to Egypt as shepherds.

The Rulers as Gods

The ancient Egyptians believed that their first rulers had descended from the gods. Therefore their later rulers were revered as gods. As has already been stated, besides their kings many gods were accepted. Many of these were symbolized by living animals.

Egyptian Ritual of Worship

The Egyptian ritual of worship was complicated, as were also the conceptions of the origin and nature of their gods. Religious observances were so numerous and so imperative that the most common labors of everyday life could not be performed without a constant reference to some priestly regulation. The land was covered with temples, and the priests had a firm hold on every detail and activity of the nation, from the pharaoh on the throne to the humblest peasant.

The most repulsive thing in the Egyptian religion was animal worship. To each deity [god] some animal was sacred. Thus Apis, the sacred bull of Memphis, was the representative of Osiris; the cow was sacred to Isis, and to Athor her mother. Sheep were sacred to Kneph, as well as the asp. Hawks were sacred to Ra; lions were emblems of Horus, wolves of Anubis, hippopotami of Set. Each town was jealous of the honor of its special favorites among the gods. John Lord, Beacon Lights of History, volume 1, 39.

Egyptian Priesthood

Egypt was a priest-ridden land. All the priests held highest social rank and were exempt from taxes. They dressed in white linen, and they were scrupulously clean. They washed their bodies twice daily, shaved the entire head, and wore no beard. The high priest held a dignified position and generally belonged to the royal family, for the king himself was a priest.

Doctrine of Transmigration of the Soul

The Egyptians made a distinctive point of the teaching of the transmigration of the soul—that when a person dies, his soul appears on earth again, living at different times in various animals, in order to

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cleanse the soul from sin. Osiris was the god before whose tribunal all departed spirits appeared for judgment. If evil predominated, the soul passed into a long series of reincarnations in the form of animals, until the sins were purged and the soul purified. Sometimes this took thousands of years, and, when the soul was purified, it returned again into the body. This was why the body had to be preserved by embalming. Their secret of embalming is not definitely known to this day, but hundreds of mummies have been found which may be seen in the museums of all civilized lands today. Embalming was an expensive process and only the rich could afford its cost. It seems that the religion left the masses in the hope of finding salvation through their kings and leaders who could afford the expense of carrying out all the elaborate rites. The embalmed bodies of kings were preserved in sarcophagi, or coffins made of limestone, hidden in gigantic monuments. Often elaborate riches were entombed with the body. Among the richest tombs that have ever been found was the tomb of King Tutankliamen (about 1358 BC) unearthed in 1923, which contained millions of dollars' worth of gold, silver, precious stones, and other things.

The Egyptians as Builders

The Egyptians were great builders. Large and magnificent temples filled their land. Two of the most famous of these are the temples of Karnak and Luxor, near Thebes in Upper-southern-Egypt. Among other famous monuments is the Sphinx by the great pyramids at Gizeh. The Egyptians made wonderful monuments, called "obelisks." These were made of hard stone quarried great distances from the place where they were being erected. Some of these monuments have been carried away, and one, Cleopatra's Needle, stands in Central Park in New York City. Another, with the same title, stands in London.

The Great Pyramid, built by King Cheops (dated by some scholars between the twenty-fifth and the twenty-second centuries BC), covering, with its several approaches, more than 13 acres, is 755 feet square at the base and was almost 500 feet tall. Its solid masonry consisted of 2,300,000 limestone blocks, each weighing about 2.5 tons. It is believed that 100,000 men were employed for twenty years on its construction.

The Tombs Valuable to the Historian

Much that we know about ancient Egypt comes from its tombs. Some of the walls were covered with scenes from the daily life of the departed one. From the many activity pictures we may gather an idea of how the Egyptians lived and what they did. Because of belief in life after death, they often placed the dead person's jewelry and articles of immense value in the tomb. These tombs have been much sought after. Numerous tombs have been found in the valley of the kings' burial ground, where they have been covered by hundreds of feet of desert sand and are only accidentally discovered by excavators.

Knowledge of God Brought to Egypt

Egypt was once a powerful kingdom. It had many famous kings and great warriors, and its knowledge of the sciences could not be duplicated anywhere. God wanted to bring to this powerful nation a true knowledge of Himself. He sent Joseph and the children of Israel to Egypt to witness for Him, and afterward brought them out with a mighty hand, thereby demonstrating the lack of power of the false Egyptian gods. The land was devastated by terrifying plagues, but the Egyptians would not give up their false gods. All was in vain. Egypt refused to believe, and defied God, turning from the light that was shining in her land.

The Pharaohs as Military Leaders

Not long after 1800 BC foreign tribes from Asia, called Hyksos, invaded Egypt. The Hyksos kings were able to control Egypt for a century until a native ruler appeared strong enough to drive out the intruders. It was the Hyksos who brought the first horses into Egypt. The use of horses and chariots now made possible the building up of a strong army. As a result, there followed the last important period in ancient Egyptian history, when the Pharaohs became great military leaders-the period of empire-Emma Peters Smith, David Saville Muzzey, and Minnie Lloyd, *World History*, 30.

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It was with these Egyptian kings, who expelled the Hyksos, that Moses dealt, and at the time of the Exodus the children of Israel left the land of Egypt and went to Canaan by way of Mount Sinai.

1. Of which son of Noah are the Egyptians descendants?
2. How has the work of the archaeologist testified to the accuracy of Bible dates relative to Egypt's history?
3. What river makes life in Egypt possible?
4. What object of worship in Egypt was considered of primary importance?
5. What was the second highest object of worship and reverence?
6. What is a delta? See dictionary.
7. How complicated did the Egyptian ritual of worship make life for the common man?
8. What was the most repulsive thing in Egyptian religion?
9. Did the priests exert much influence over the Egyptians?
10. What is the teaching of the transmigration of the soul?
11. What is a mummy? How is it made?
12. Discuss the Egyptians as builders.
13. For what was King Tutankhamen's tomb noted? When was it found?
14. Why are the Egyptian tombs so much sought after by archaeologists and students of history today?
15. Describe a pyramid.
16. What was God's object in taking Joseph and Israel into Egypt?
17. What people frequently entered Egypt from the north and occupied the lower part (the Nile delta) of the country?

Can you identify, define, or explain?

Apis
Delta
Osiris
Archaeologist
Gizeh
Ra
Chariot
Karnak
Sphinx
Cheops
Mummy
Transmigration
Cleopatra

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Obelisk

What do you think?

1. Why is Egypt not a powerful nation today?
2. What monuments to their greatness did the ancient Egyptians leave?
3. How do you think they got the stones to the top of the pyramids?
4. Whence did these stones come?
5. Why did the priests shave even their heads?
6. Why is northern Egypt spoken of as Lower Egypt, and the southern part as Upper Egypt?

32. “A PERFECT AND AN UPRIGHT MAN”

And the Lord said unto Satan, Has thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? Job 1: 8.

Job 1:1 to Job 2:13

God leads His children by a way that they know not; but He does not forget or cast off those who put their trust in Him. He permitted affliction to come upon Job, but He did not forsake him. God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. The very trials that task our faith most severely, and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at His feet, and experience the peace which He will give us in exchange. Patriarchs and Prophets, 129:2.

Authorship of the Book of Job

1. Moses wrote the book of Job.

Before the oldest of the world's poets had sung, the shepherd of Midian recorded those words of God to Job in their majesty unequalled, unapproached, by the loftiest productions of human genius—Education, 159: 1.

The long years spent amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time. Signs of the Times, February 19, 1880.

2. What have other Bible writers said about Job? Ezekiel 14:14; James 5: 11.

Who Job Was

3. “That man was perfect and upright, and one that feared God, and eschewed evil.” Job 1: 1.
“Eschew” means to shun or avoid.

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4. "This man was the greatest of all the men of the East." Job 1:1

5. Lived "in the land of Uz." Job 1:1.

Uz, the country in which Job lived As far as we can gather, "the land of Uz" lay either east or southeast of Palestine (Job 1:3); adjacent to the Sabeans and the Chaldeans (Job 1:15, 17), consequently north of the southern Arabians, and west of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lamentations 4:21)-William Smith, A Dictionary of the Bible, article: "Uz.,'

Uz, in the Authorized Version once Huz (Genesis 22:21). A tribe of the Aramaeans (Genesis 10:23), able to trace their descent partly from Nahor (Genesis 22:21), and connected by blood or political ties with Dishan the Horite (Genesis 36:28). Job resided in the land of Uz and was exposed to attack from the Sabeans and Chaldeans. Job 1:15, 17-The Westminster Dictionary of the Bible, article: "Uz."

6. A wealthy man. Job 1:3.

If the animals here mentioned were figured at market prices, and the other animals which he must have had in order to maintain these, together with the land and equipment necessary, were put at their proper value, Job would be an exceedingly rich man today.

7. He lived sometime between Abraham's death and the time Moses wrote the book of Job.

a. "Uz" (Genesis 10:22-24), in whose land he probably lived, was a grandson of Shem by apparently his youngest son, a cousin of Eber, from whom the Hebrews obtained their name, or perhaps "Huz," firstborn son of Nahor and Milcah, Abraham's brother and sister-in law (Genesis 22:20, 21). Since Isaac was born so late in Abraham's life, Huz may well have been old enough to have had children as old as Isaac.

b. Job's "comforters" seem to have had the following parentage:

(1) Eliphaz the Temanite (Job 2:11) seems to have been one of Esau's sons, or, at least, one of his descendants (Genesis 36:10, 11, 15), and a close relative of Amalek (Genesis 36:12). Since Esau was not married until Abraham had been dead twenty-five years, and since Elihu's statement (Job 32:5, 6) seems to indicate that Eliphaz, together with the other "two comforters," and Job himself were "very old," the conversations carried on in the chapters of Job must have taken place seventy-five to a hundred years after Abraham's death.

(2) Bildad the Shuhite (Job 2:11) appears to have been descended from Abraham and Keturah. See Shuah, Genesis 25:1, 2. Since Shuah himself seems to have been the youngest son of Abraham and Keturah, Bildad must have been born some years after Abraham's death.

(3) "Elihu the son of Barachel the Buzite, of the kindred of Ram"

(Job 32:2), was apparently a descendant of Buz, brother of Huz, son of Nahor, Abraham's brother (Genesis 22:20, 21). He was perhaps not counted as one of Job's special friends. He was probably much younger (Job 32:6) than the others, but was interested in the conversation.

c. Job was a man of some years of age when presented in the first chapter: he had "seven sons and three daughters" (Job 1:2), and all seem to have had their own house where they gave banquets for each other (Job 1: 4, 5). His comforters must have been about the same age as he.

d. Considering that there were but 250 years between the death of Abraham and the birth of Moses; that Job must have been born not earlier than twenty-five years after Abraham's death. That he must have been at least sixty years of age when the happenings of chapters 1 and 2 came upon him; that after he had suffered those terrible calamities he again had "seven sons and three daughters" (Job 42:13), which must have required twenty-five years, at least. And that "after this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations" (Job 42:16), Job may have been still living during at least the first years of Moses' own time.

8. Who were these sons of God who came to present themselves before God?

The sons of God, the representatives of the sinless worlds, are assembled. The Desire of Ages, 834:1. They were the "Adams" of the worlds that had not fallen into sin.

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9. What question did God ask Satan?
10. Whence did Satan say he had come, and what had he been doing there?

Satan in the Councils of Heaven

Job 1:6-12.

11. What does another Bible writer say Satan does in the earth? 1 Peter 5:8.
12. What question did God ask Satan about Job?
13. What kind of man did God say Job was?
14. How did Satan answer God?
15. What was the hedge God had placed around Job and all he had? The Great Controversy, 512:2.
16. What permission did God give Satan?

Job Stricken

Job 1:13 to 2:10.

17. What happened in one single day to Job's sons and daughters and to all his property?
18. What did Job say when he heard about the terrible calamity that had befallen all he had?
19. When the next council meeting was called, what questions did God again ask Satan?
20. What reason did Satan give for Job's not cursing God?
21. How much did Satan say a man would give for his life?
22. What permission did God give Satan regarding Job's Own person?
23. What did Satan do to Job?
24. What did Job's wife tell him to do?
25. What was Job's answer to her?
26. In spite of these sore trials what did Job not do? Job 2:10.

What do you think?

1. What was Satan's work as he visited heaven? Revelation 12:10.
2. When did Satan lose the right of going to heaven to represent this earth? The Desire of Ages, 761:2.
3. Instead of Satan's being there now to represent man, who is there, and what does He do in our favor? Romans 8:33, 34.

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4. How many times has Satan been “cast out of heaven? Revelation 12:7-9; Luke 10:18; The Desire of Ages, 490:2.
5. How will his activities be further restricted? Revelation 20:1-3, 10; The Desire of Ages, 490:3, 4.
6. According to what Satan did to Job, if he could get us in his power, what would he do to us?

33. “THE LORD TURNED THE CAPTIVITY OF JOB”

Job 2:11 to 42:17

It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God’s law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God, as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. The Desire of Ages, 471:1.

Job’s Three Miserable Comforters

Job 2:11 to 32:1.

1. Who were the three friends that, upon hearing of Job’s affliction, came “to mourn with him and to comfort him”? Job 2: 11.
2. Seeing Job’s great grief, how many days and nights did they sit without saying a word? Job 2:13.
3. Who started the conversation and what did he curse? Job 3:1.
4. Eliphaz the Temanite accused Job:
 - a. “Who ever perished, being innocent?” Job 4:7.
 - b. We reap what we have sown. Job 4: 8.
 - c. “Thy mouth utters your iniquity.” Job 15:5.
 - d. “The wicked man stretches out his hand against God.” Job 15:20-25.
 - e. “Is not thy wickedness great? and your iniquities infinite?” Job 22:5.
 - f. Job was accused of taking advantage of the poor. Job 22:6-10.
5. Bildad the Shuhite declared:
 - a. “Does God pervert judgment? or does the Almighty pervert justice?” Job 8:1
 - b. “Thy children have sinned against Him, and He hath cast them away for their transgression.” Job 8: 4.
 - c. “God will not cast away a perfect man.” Job 8: 20.
 - d. “He shall neither have son nor nephew among his people. They that come after him shall be astonished at his day. Surely such are the dwellings of the wicked, and this is the place of him that knows not God.” Job 18:19-21.
6. And Zophar the Naamathite added:
 - a. “Should thy lies make men hold their peace?” Job 11:1
 - b. “Know therefore that God exacts of thee less than your iniquity deserves.” Job 11:6.
 - c. “The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.”

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Job 20:5.

- d. "His hands shall restore their goods [goods of the poor]." Job 20:10.
- e. "His bones are full of the sin of his youth." Job 20:11.
- f. "This is the portion of a wicked man from God, and the heritage appointed unto him by

God." Job 20:29.

7. Job answered:

a. "Miserable comforters are you all if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you." Job 16:2-4.

b. "Suffer me that I may speak; and after that I have spoken, mock on." Job 21:1

c. "Till I die I will not remove mine integrity from me. My righteousness I hold fast." Job 27:5, 6.

d. "Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him." Job 13:15.

Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. Testimonies for Ministers, 350:2.

8. In Job's defenses what Bible doctrines did he teach?

a. Condition of man in life and death.

(1) He is made of clay. Job 10: 9.

(2) He is "of few days, and full of trouble." Job 14:1.

(3) He "dies, and wastes away." Job 14:10, 12.

(4) He knows nothing after death. Job 14:21.

(5) He is asleep in the dust. Job 7:21.

(6) He goes to "a land of darkness, as darkness itself." Job 10: 22.

b. The resurrection.

(1) "If a man die, shall he live again? Thou shall call, and I will answer Thee." Job 14:14, 15.

(2) "I know that my Redeemer lives, and that He shall stand at the latter day upon the earth: after I shall awake, though this body be destroyed, yet out of my flesh shall I see God: whom I shall see for myself." Job 19:25-27, margin.

c. The judgment.

(1) "In whose hand is the soul of every living thing." Job 12:10.

(2) "O that Thou would hide me in the grave, that Thou would keep me secret, until Thy wrath be past, that Thou would appoint me a set time, and remember me!" Job 14:13.

d. Destruction of the wicked. Job 21:17-21.

e. Keeping God's commandments Job 23:12.

f. God invisible, yet ever present Job 9: 11.

g. Confidence in God. Job 13:15.

h. Duty to care for the unfortunate. Job 31:16-21.

i. God's creative and sustaining power. Job 26:7-14.

9. In spite of all their arguments, Job had a sense of innocence. Job 16:17; 23:10, 11.

10. Why did his three friends cease speaking? Job 32:1.

The Argument Taken Up by a Bystander

Job 32:2 to 37:24.

11. Who else began to talk, and why was his wrath kindled? Job 32:2, 3.

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12. Instead of condemning Job, what did Elihu wish to do for him? Job 33:32.
13. Why had he not liked Job's answers to his three friends? Job 33:8-12.
14. How did he say Job had spoken? Job 34:35.
15. What had Job said that was so offending? Job 34:5.
16. What should be said unto God? Job 34:31, 32.
17. What great truths did he declare about God? Job 36:5, 22, 26; 37:23, 24.

A Voice Out of the Whirlwind

Job 38:1 to 42:9.

18. Who spoke to Job "out of the whirlwind"? Job 38:1.
19. With what questions did God make Job realize how small he was and how little he knew? Job 38:4 to 40:2.
20. How did Job answer God? Job 40:4, 5.
21. With what further statements did God confound Job and show him his nothingness? Job 40:6 to 41:34.
22. How did Job answer, and what did he say about himself? Job 42:1-6.

When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." Job 42:6

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Savior. The Great Controversy, 471:1, 2.

God takes the case of Job in hand Himself. His patience has been severely taxed; but when God speaks, all his pettish feelings are changed. The self justification which he felt was necessary to withstand the condemnation of his friends is not necessary toward God. He never misjudges; He never errs. Says the Lord to Job, "Gird up now thy loins like a man" [Job 38:31; and Job no sooner hears the divine voice than his soul is bowed down with a sense of his sinfulness, and he says before God, "I abhor myself, and repent in dust and ashes!" [Job 42:6.] Testimonies for the Church, volume 3, 509:2.

God had declared Job "a perfect and an upright man" (Job 1:8), and that was all right. But when Job, before his three comforters, declared himself righteous, that was quite a different thing. Therefore God rebuked Job, and Job confessed. He saw himself as he really was. His righteousness was "as filthy rags" (Isaiah 64:6) as compared to the incomparable glory of God. Abraham had believed God, and it was counted to him for righteousness. Taken in its larger sense, the book of Job may be considered one of the earliest treatises on righteousness by faith. Job's goodness was not enough; he needed the righteousness of Christ.

23. How did God rebuke Job's friends? Job 42:7, 8.
24. What did they do, and what did God do? Job 42:9.

Job's Last Days

Job 42:10-17.

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25. What did God do for Job when he had prayed for his friends?

26. What did God give Job after these days of affliction?

27. How many sons and daughters did he have?

28. What were the names of the daughters, and for what were they famed?

29. How long did Job live after this?

According to his faith, so was it unto Job. "When He hath tried me," he said, 'I shall come forth as gold.'" Job 23: 10. So it came to pass. By his patient endurance he vindicated his own character, and thus the character of Him whose representative he was. Education, 156: 1.

What do you think?

1. Give one reason why God permitted Satan to cause Job to suffer so much.

2. The book of Job reminds us that, outside the family of Abraham, there were good men in those days:

- a. Job, "a perfect and an upright man;"
- b. Eliphaz of Esau's family;
- c. Bildad the Shuffite of Abraham's family by his wife Keturah;
- d. Elihu of the family of Abraham's brother;
- e. Zophar from an unnamed family.

3. Why may the book of Job be called a treatise on justification by faith?

34. SUMMARY OF UNIT TWO

Unit Two, Abraham to Joseph, covers approximately three hundred fifty years of the history of the world, drawing its material from Genesis 11:27 to 50:26, and the book of Job, both books having been written by Moses while he tended his father-in-law's sheep in Midian. The five main characters of the unit are Abraham, Isaac, Jacob, Joseph, and Job, four of them indispensable characters in the study of Hebrew history, and the other noted because he was declared by God Himself to be "a perfect and an upright man" (Job 1: 8; 2:3), famed for his patience. His genealogy is not noted; but, from deductions made, he must have lived from about the time of Abraham's death to the time of Moses' birth, and may easily have been Jobab, the youngest recorded grandson of Eber (Genesis 10:29).

The lesson titles of this unit are as follows:

Lesson 16. Abram, in which is presented the "Father of the faithful," his call, and his journey to the land of Canaan;

Lesson 17. Lot Rescued, the story of how Abram, marshaled the men of his encampment and went out and defeated the kings who had fought against the cities of the plain, rescuing Lot and paying tithes to Melchizedek;

Lesson 18. God's Covenant with Abraham, a reiteration of the new covenant made with Adam and Eve and ratified by the death of Christ;

Lesson 19. Sodom and Gomorrah, the wicked cities of the plain and their destruction;

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Lesson 20. Abraham's Supreme Test, the severest test ever given to man, the sacrificing of his only son;

Lesson 21. Isaac's Marriage, God's choice through Eliezer from among the more faithful of Abraham's birthplace;

Lesson 22. A Quarrel Over a Birthright, Jacob and Esau, by bargain, deceit, and hatred, struggle over who should have the birthright-Jacob received the spiritual part, but Esau retained the property;

Lesson 23. Jacob, a Fugitive, the story of twenty years of loneliness, trouble, and deceit as a result of his own deceitfulness;

Lesson 24. Jacob's Journey Homeward, as he nears home the Angel of the Lord struggles with him and his name is changed to Israel, "a prince of God." (Genesis 32:28, margin);

Lesson 25. Dedication at Bethel, Shechem, and Hebron, Jacob endeavors to right his life so as to be all he should be for God and his family;

Lesson 26. Joseph Sold by His Brothers, they, thinking to rid themselves of him; God, sending Joseph on ahead to save the lives of the inhabitants of the earth;

Lesson 27. Joseph, a Success, thrilling story of the slave boy who became prime minister of the greatest nation of his time;

Lesson 28. Joseph and His Brothers, they, not knowing him, were tested to see if they were mean in spirit as they had been;

Lesson 29. Joseph Revealed to His Brothers, dramatic ending to a bewildering experience;

Lesson 30. Jacob in Egypt, where he recognized that "all things work together for good to them that love God." Romans 8:28;

Lesson 31. The land of Egypt, a description of that then important land;

Lesson 32. "A Perfect and an Upright Man," so declared by God, appendaged here as the probable time in which he lived; and

Lesson 33. "The Lord Turned the Captivity of Job," when he had prayed for his friends.

REVIEW QUESTIONS

1.
 - a. From which of the sons of Noah was Abraham descended?
 - b. From what country did Abraham come when called to go to Canaan?
 - c. Who were his father, his wife, and the nephew who journeyed with him?
 - d. How many members comprised his household?
 - e. What is the particular epithet, or name, which is given him?
2.
 - a. As Abraham was called to go to a land he had never seen, to make that land an inheritance for his children, what thing-highly prized, especially in the East-did not his household contain?
 - b. What promise was made to him in regard to this one much coveted thing?

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c. What promise was made to him as to the possessions of his descendants?
d. How was Jesus made to figure in the promise that “in thy Seed shall all the nations of the earth be blessed”? See Genesis 12:1-3; 15:1-6; 18:18, 19; 22:18; Acts 3:25; and Galatians 3:8, 16, 29.

3.

a. What were Sodom and Gomorrah?
b. What may be said of the character of their inhabitants?
c. Who, of interest to us, went to live there, and what became of the inhabitants of these cities and of him?

4. Who were the following persons?

Abimelech
Keturah
Ben-ammi
Lot
Bethuel
Melchizedek
Eliezer
Moab
Ephron
Nahor
Hagar
Rebekah
Isaac
Terah
Ishmael

5.

a. What was the greatest test God ever applied to any man?
b. Tell the story of this test.
c. Had anyone-so far as we know-ever been raised from the dead up to this time?
d. Yet, what did Abraham believe would happen to Isaac, even after he were dead? See Hebrews 11:17-19.

6.

a. What is, or was, a birthright? Usually, into how many parts were its advantages divided?
b. Who sold his birthright for “bread and pottage of lentils” (Genesis 25:34), and yet retained the double inheritance part of it?

7. Who had the following dreams, and what did each one mean?

a. A ladder reaching from the earth to heaven.
b. Sheaves of grain in a field.
c. Sun, moon, and stars bowing down.
d. A grapevine with three branches, and wine made from the grapes.
e. Three white baskets, the uppermost with bake meats.
f. Seven full ears of grain, and seven thin ears of grain. g. Seven fat kine, and seven lean kine, coming up out of a river.

8. Name the twelve sons of Jacob in order of their ages.

9. What did the following names mean? (See marginal reading of verses given.) Abraham (Genesis 17:5) Asher (Genesis 30:13) Beerlahai-roi (Genesis 16:14) Beersheba (Genesis 21:31) Benjamin (Genesis 35:18) Bethel (Genesis 28:19) Dan (Genesis 30:6) Gad (Genesis 30:11) Ishmael (Genesis 16:11) Israel (Genesis 32:28) Issachar (Genesis 30:18) Jacob (Genesis 27:36). Jehovah-fireh (Genesis 22:14) Joseph (Genesis 30:24) Judah (Genesis 29:35) Levi (Genesis 29:34) Mahanaim (Genesis 32:2) Mizpah (Genesis 31:49) Naphtall (Genesis 30:8) Peniel. (Genesis 32:30) Retiben (Genesis 29:32) Sarah (Genesis

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17:15) Simeon (Genesis 29:33) Zebulun (Genesis 30:20)

10. Give three reasons why Joseph was sold into Egypt:

- a. From his own personal standpoint.
- b. From his brothers' standpoint.
- c. From God's viewpoint.

11. How old were the following when they died? Terah, Abraham, Isaac, Jacob, Joseph.

12. Who were buried in the cave of Machpelah? See Genesis 49:29-32; Joshua 24:32.

13. Give some interesting fact, or character trait, of each of the twelve sons of Jacob. See lesson 30, question 15.

14. How many of the characters mentioned in this unit are found in the "faith" chapter of Hebrews?

15. In Jacob's blessing of his sons, just before he died, to whom did he give (a) the priesthood? (b) the right to have the Messiah born in his family? (c) the double portion of the inheritance?

16.

- a. When did the following men meet the supreme test of their lives?
- b. How were they upheld, or what held them, in their hour of trial?
Abraham. Patriarchs and Prophets, 154:1, 2.
Jacob. Patriarchs and Prophets, 197:0 to 198A.
Joseph. Education, 53: 0 to 54: 1.

17.

- a. Who declared Job to be "perfect" and "upright"?
- b. Why did Job's three friends cease talking to him?
- c. Why did God reprimand Job?

18. Be able to spell the following names and point them out on the map:

Beersheba
Bethel
Bethlehem
Dothan
Egypt
Gilead
Goshen
Haran
Hebron
Machpelah
Mesopotamia
Mount Seir
Padan-aram
Shechem
Ur of the Chaldees

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19. Be able to spell and define the following words:

Archaeology
Characterize
Condescend
Covenant
Descendant
Interpreter
Irrigation
Jealousy
Magnanimous
Mummy
Obedience
Polygamy
Posterity
Pre-Eminence
Ratification
Surety
Theocracy
Tithe
Transmigration
Tribute

20. Contrast the character traits of Jacob and Esau, and tell why one became “a prince of God” (Genesis 32:28, margin), and the other a “profane person” (Hebrews 12:16). See Patriarchs and Prophets, 177:2.

21.

- a. What were the character traits of Abraham? Patriarchs and Prophets, 140:3; 157:2b.
- b. How is Isaac characterized in the book Patriarchs and Prophets, 171: 1?
- c. What were Joseph’s three strong character traits? Patriarchs and Prophets, 209A.

22. Give the names of their wives:

Abraham
Jacob
Adam
Joseph
Isaac

And the names of their husbands:

Asenath
Leah
Eve
Rachel
Hagar
Rebekah
Keturah
Sarah

Who said to whom., and under what circumstances?

1. “Let there be no strife, I pray thee, between me and thee: for we be brethren.”
2. “Blessed be Abram of the most high God.”

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3. "I will not take from a thread even to a shoe latches."
4. "Thou God sees me."
5. "O that Ishmael might live before Thee!"
6. "I know him, that he will command his children and his household after him."
7. "Wilt Thou also destroy the righteous with the wicked?"
8. "I will not destroy it for ten's sake."
9. "Arise, take thy wife, and thy two daughters, which are here."
10. "Escape for thy life; look not behind thee."
11. "Behold the fire and the wood: but where is the lamb for a burnt offering?"
12. "God will provide a lamb for a burnt offering."
13. "I am a stranger and a sojourner with you: give me a possession of a burying place."
14. "I will draw water for thy camels also."
15. "I will not eat, until I have told mine errand."
16. "Wilt thou go with this man?"
17. "Sell me this day thy birthright."
18. "Behold, I am at the point to die: and what profit shall this birthright do to me?"
19. "The voice is Jacob's voice, but the hands are the hands of Esau."
20. "Surely the Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of heaven."
21. "Of all that Thou shall; give me I will surely give the tenth unto Thee."
22. "Thy name shall be called no more Jacob, but Israel: for as a prince has thou power with God and with men, and has prevailed."
23. "Put away the strange gods that are among you, and be clean, and change your garments."
24. "Behold, this dreamer comes."
25. "Can we find such a one as this is, a man in whom the Spirit of God is?"
26. "Wherefore look you so sadly today?"
27. "Think on me when it shall be well with thee."
28. "I do remember my faults this day."
29. "It is not in me: God shall give Pharaoh an answer of peace."

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30. "How then can I do this great wickedness, and sin against God?"

31. "For God has made me forget all my toil, and all my father's house."

32. "Send the lad with me I will be surety for him; if I bring him not unto thee then let me bear the blame forever."

33. "God be gracious unto thee, my son."

34. "Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

35. "I will go down with thee into Egypt; and I will also surely bring thee up again."

36. "I am to be gathered unto my people: bury me with my fathers in the cave ... that is in the field of Machpelah There I buried Leah."

37. "I die: and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob And you shall carry up my bones from hence."

Are you sure of your memory verses?

Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, but who have returned unto Him with true repentance. It was by self surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught His servant that divine power and grace alone could give him the blessing he craved. Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Savior. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will bear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18:7, 8. "Patriarchs and Prophets," 202:4 to 203:2.

Moses

Instead of linking himself with the greatness of Egypt, he chose to bind up his life with God's purpose. Instead of giving laws to Egypt, he by divine direction enacted laws for the world. He became God's instrument in giving to men those principles that are for the safeguard alike of the home and of society, that are the cornerstone of the prosperity of nations, principles recognized today by the world's greatest men as the foundation of all that is best in human governments. Education, 69:1.

The work of the first and second units has taken up some 2,500 years of the history of the world. The story is graphically told in the charts entitled "The First Ten Patriarchs" (lesson 11) and "The Second Ten Patriarchs" (lesson 14), and "The 430-Year Period" (see p. 564). A review of these charts would be profitable at this time.

UNIT THREE takes up the life of one of the most colorful and important men in all Hebrew history, Moses, the lawgiver, 1525 to 1405 BC. His life is easily divided into three equal parts:

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1. Forty years of childhood, schooling, and decision to cast his lot among God's people;
2. Forty years in the desert of Midian, unlearning man's wisdom and learning from God Himself;
and
3. Forty years of arduous labor in leading the children of Israel out of Egypt to the borders of the Promised Land.

35. BIRTH AND TRAINING OF MOSES

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By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Hebrews 11:24-26.

Exodus 1:1 to 2:2 5; Acts 7:17-29; and Patriarchs and Prophets, 241-247

As a result of his sin in smiting the rock the second time, he was debarred from crossing the river Jordan, from dividing the land of Canaan among the tribes of Israel, and from being translated without tasting death (Patriarchs and Prophets, 478:2). But, because of his faithfulness, Jesus Himself descended to where Moses had been buried by angel hands, and raised him from the dead-the first man to come out of Satan's prison house. Some fifteen hundred years later Moses stood on the mount of transfiguration in the Promised Land, representing those who must go through the tomb, but having gone by the way of heaven rather than "over this Jordan." Joshua 1:2.

By the laws of Egypt, all who occupied the throne of the Pharaohs must become members of the priestly caste; and Moses, as the heir apparent, was to be initiated into the mysteries of the national religion. This duty was committed to the priests. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth.... None could refute his arguments or change his purpose, yet for the time his firmness was tolerated, on account of his high position, and the favor with which he was regarded by both the king and the people. Patriarchs and Prophets, 245:3.

Israel Placed in Slavery

Exodus 1:1-22; Acts 7:17-19.

1. How many persons were there in Jacob's family when they went into Egypt?
 2. What is said in Exodus 1:7 about their rapid increase in numbers?
 3. What is said of the new king regarding Joseph?
 4. What attitude did he take toward the children of Israel?
 5. What measures did Pharaoh take to prevent the population of Israel from increasing?
- At this time the Hyksos, who had invaded from the north country and conquered and occupied all the northern Egyptian region of the Nile delta, had probably been driven out.* This new Pharaoh knew not Joseph and wondered what the attitude of the Israelites would be toward the nationalistic dynasty of Egypt, whose capital was located at Thebes. Determining not to take any chances, his plans if carried out would

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render Israel impotent as a military threat. Accordingly he placed them in slavery and took measures to reduce the normal increase in population.

“In the past there has been heated discussion as to when the Hyksos entered Egypt. It is now commonly accepted that they were driven out about 1580 BC by Ahmose I, first king of the eighteenth dynasty. On the basis of Sethe’s interpretation of the ‘stela of the year 400’ it is now concluded that the Hyksos came into power in the delta about 1730 BC, and accordingly reigned in Egypt, with varying success, for a century and a half.”-Robert M. Engberg, *The Hyksos Reconsidered*, page 1.

Moses Born

Exodus 2:1-10; Acts 7:20-22.

6. Who were the father and the mother of Moses? Exodus 6:20.
7. To what tribe did they belong?
8. Discuss briefly how Moses was hid and who watched him while in his ark of bulrushes.
9. By whom was Moses found?
10. Who was hired to care for him?
11. Tell how Moses was educated. Patriarchs and Prophets, 243:4 to 245:1

Moses Fled From Egypt and Went to Midian

Exodus 2:11 to 3:1; Acts 7:23-29.

12. While trying to help his people, what wrong did Moses do?
13. How widely did this act of Moses become known?
14. How old was Moses at that time? Acts 7:23.
15. Why did Moses flee to Midian?
16. Through what act of courtesy did he find a home in Midian?
17. For whom did he work, and what was the nature of the employment?

The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his lifework was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader, and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God’s representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

In this work Moses was drawn nearer to the Chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the Unseen One. He knew God as a personal God, and, in meditating upon His character he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms. The Ministry of Healing, 474:4 to 475:1.

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18. Whom did Moses marry?
19. What was Jethro, or Reuel, as he was sometimes called? Patriarchs and Prophets, 247:2.
20. When the Pharaoh who had known Moses died, what covenant did God remember?

Can you identify, define, or explain?

Amram
Jethro
Midian
Reuel
Gershom
Jochebed
Miriam
Zipporah
Hyksos

What do you think?

1. Why did Pharaoh enslave Israel?
2. Why was it not all right for Moses to slay the Egyptian?
3. Why did God keep Moses in the land of Midian so long?
4. How do you think Genesis 15:13 and 46:3 were fulfilled?

It should be remembered that there are two calculations - 400 and 430 years. One begins with the call of Abraham and the other begins thirty years later with the weaning of Isaac.

36. THE CALL OF MOSES

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Exodus 3:2 to 4:3 1 and Patriarchs and Prophets, 247-2 5 6

In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline essential for its fulfillment. Wisdom to govern an ignorant and undisciplined multitude must be gained through self-mastery. In the care of the sheep and the tender lambs he must obtain the experience that would make him a faithful, longsuffering shepherd to Israel. That he might become a representative of God, he must learn of Him. Education, 62:3.

By the Burning Bush

Exodus 3:2-6.

1. How long did Moses remain in Midian? Acts 7:30.
2. While herding sheep, what books of the Bible did he write? Patriarchs and Prophets, 251:1; Education, 159: 1.
The long years spent amid desert solitude were not lost. Not only was Moses gaining a preparation

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for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time. Ellen G. White, in *Signs of the Times*, February 19, 1880.

3. What was God's purpose in leaving Moses in Midian so long? *Patriarchs and Prophets*, 248:1, 3.

4. As Moses was leading his sheep one day, what suddenly appeared before him?

5. Why was Moses to remove his shoes?

The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. *The Desire of Ages*, 23:2.

God's Call to Moses

Exodus 3:7-22.

6. Having seen the sorrow and suffering of Israel, what was God about to do?

7. What did God call Moses to do?

8. What did Moses say as he hesitated to answer God's call?

9. What name was Moses commanded to use to convince Israel the God of their fathers had sent him?

"Am" is a form of the verb to be, which means to exist. Exodus 3:14 may be paraphrased like this: "I am the One that exists by My own power, or, the One that has 'life in Himself' [John 5:26], power to exist within Himself." By this the Lord meant to distinguish Himself from all false gods, as the self-existent Creator, the originator of all life, Himself "the fountain of life." [Psalm 36:9.] *Old Testament History*, 102:2.

In Christ is life, original, not borrowed, not derived. *The Desire of Ages*, 530:1

10. What familiar promise was Moses to repeat to the leaders of Israel?

11. What did God say regarding Pharaoh's unwillingness to let Israel go?

12. Before they left Egypt, what were the Israelites to demand of the Egyptians?

This was not borrowing as we now know and use the term. They were to ask and demand valuable articles, jewelry, precious stones, and such things. This was but a small portion which the Egyptians, enriched by the years of toil of the Israelites, really owed them.

Three Miracles-The Proof of His Commission

Exodus 4:1-9.

13. Name the three miracles God gave Moses power to perform.

14. How significant was the miracle of the rod turned into a serpent?

This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or uracus, the cobra. This was the symbol of royal and divine power on the diadem of every Pharaoh. It was

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a poisonous snake, as is shown by the flight of Moses, and by most passages in which the same word occurs, nahash, derived from hissing. This snake never attacks without first inflating its neck, and then hissing; on the monuments it is always represented with its neck enormously swollen. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt. F. C. Cook, *The Holy Bible, With an Explanatory and Critical Commentary and a Revision of the Translation, by Bishops and Other Clergy of the Anglican Church*, volume 1, 265.

Aaron Made Moses' Spokes-man; Moses Leaves Midian

Exodus 4:10-31.

15. What further excuse did Moses offer for not obeying God's call?
16. What was Moses to do with his rod?
17. What was Jethro's reply as Moses asked permission to leave?
18. Who went with Moses as he left Midian?
19. By what experience did God reprove Moses for an omission of duty?
20. Who went out to meet Moses in the wilderness?
21. How did the Israelites receive the message that they were to be delivered?

Can you identify, define, or explain?

Aaron
Horeb
Job

What do you think?

1. What is it that makes a place holy?
2. How old was Moses before he started his real lifework?
3. Explain the name: "I AM THAT I AM."
4. Since Moses wrote the ninetieth psalm, in which he tells the length of life a man may expect, where is it evident he expected to die?
5. How did Aaron know that Moses was returning to Egypt?

37. MOSES BEFORE PHARAOH

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Exodus 5:1 to 6:13 and Patriarchs and Prophets, 257-263

The Hebrews had expected to obtain their freedom without any special trial of their faith, or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage, rather than meet the difficulties attending removal to a strange land; and the

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habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king, and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult, had not many of the Israelites become so corrupted that they were unwilling to leave Egypt. Patriarchs and Prophets, 260:2.

Before Pharaoh

Exodus 5:1-5.

1. What message did Moses and Aaron deliver to Pharaoh?
2. What was Pharaoh's arrogant reply?
3. What complaint did Pharaoh make against Moses and Aaron?
4. What is suggested by the following phrases?
 - a. "Wherefore do you, Moses and Aaron, let the people from their works?" Exodus 5A.
 - b. "You make them rest from their burdens." Exodus 5:5.
In the Hebrew language the word "rest" means the same as "sabbatize," or "keep the Sabbath."
 - c. "For they be idle." Exodus 5:8.
 - d. "You are idle, you are idle." Exodus 5:17.

In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exaction of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors. Patriarchs and Prophets, 258:1.

The inference is clear that the people began to observe the Sabbath after Moses and Aaron returned from Midian. God's message to Pharaoh through Moses, "Let My son go, that he may serve Me" (Exodus 4:23), implied that the Israelites could not serve God in Egypt. Moses and Aaron were charged with the responsibility for making the people rest from their work. The rest must have been more than ordinary rest, for Pharaoh said: "You make them rest from their burdens." Exodus 5:5.

Labor Increased

Exodus 5:6 to 6: 1.

5. Why and how was their labor increased?
6. Why did the officers of the Israelites go to Pharaoh? Patriarchs and Prophets, 258:4.
7. How did Pharaoh answer them?
8. Who next was blamed for the increased burdens and hardships of the Israelites?
As Moses listened to these reproaches, he was greatly distressed. The sufferings of the people had been much increased. All over the land a cry of despair went up from old and young, and all united in charging upon him the disastrous change in their condition. Patriarchs and Prophets, 259: 1.
9. With what words did Moses present the matter to God?
10. What was God's answer to Moses? Exodus 6:1.

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Promise Of Canaan Repeated

Exodus 6:2-13.

11. By what name was God to be known to His people?
12. Of what covenant did God remind the Israelites?
13. While the elders of Israel endeavored to encourage their brethren by repeating the promises made to their fathers, what argument did the Egyptians use against the Israelites? Patriarchs and Prophets, 259:1
14. When Moses repeated the Lord's promise of deliverance and of giving them the land of Canaan, why did not the Israelites respond as he had hoped they would?
15. When he was commanded by God to go to Pharaoh to ask for Israel's release, what reason did Moses give for not wanting to go?
16. Why had God permitted the Israelites to become bondmen?
Those who were true to God understood that it was because of Israel's departure from Him, because of their disposition to marry with heathen nations, thus being led into idolatry, that the Lord had permitted them to become bondmen. And they confidently assured their brethren that He would soon break the yoke of the oppressor. Patriarchs and Prophets, 260:1.

Can you identify, define, or explain?

Heritage
Jehovah
Taskmaster
The tale of bricks

What do you think?

1. How do you know that Pharaoh was not ignorant of God?
2. What reminder did the Israelites have that they were to leave Egypt?
3. Did Moses' rod really turn into a serpent, and was his hand really leprous? Patriarchs and Prophets, 264:2b.
4. What or whom did the serpent represent, and what did the leprosy of the hand represent? Patriarchs and Prophets, 430:1
5. Whom did the rod represent? Exodus 4:20; Micah 6:9.

38. THE PLAGUES OF EGYPT

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Exodus 7:1 to 10:29 and Patriarchs and Prophets, 263-272

The forbearance of God was very great toward the children of men; but when they stubbornly persisted in their impenitence, He removed from them His protecting hand. They refused to listen to the voice of God in His created works, and in the warnings, counsels, and reproofs of His word, and thus He was forced to

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Speak to them through judgments. Patriarchs and Prophets, 588:0.

Moses and Aaron Before Pharaoh

Exodus 7:1-13.

1. How old were Moses and Aaron at this time?
2. What miracle performed by Aaron, at Moses' command, was almost duplicated by the magicians? Patriarchs and Prophets, 264:2.
3. Who were the magicians who opposed Moses? 2 Timothy 3:8.
4. What effect did these miracles have upon Pharaoh?

The Ten Plagues of Egypt

Exodus 7:14 to 10:29.

5. What was God's purpose in bringing these plagues upon Egypt?
God had a great and wise purpose in the plagues that were brought upon Egypt. They were designed to destroy all faith and confidence in the gods of Egypt; they showed that false gods have no power to help or to protect, that they are nothing, imaginations of the mind. We must remember that God loves all men, bad as well as good. He loved the Egyptians and all other heathen people as well as the people of Israel. He was trying to help the Egyptians to know that their gods were no gods, that He was the true God, and that He was able to help and bless them. The children of Israel had been so long in Egypt that while they worshiped God, some of them had a feeling of fear and reverence for the gods of Egypt; so the plagues were to help them also to know that there is but one true God. Old Testament History, 106:1.

PLAGUE	UPON WHOM OR WHAT	SYSTEM DISCREDITED
1. Blood	Nile	Worship of Nile River
2. Frogs	Nile, all people	Worship of things pertaining to Nile River
3. Lice	All people	Upon the Egyptian idolatry
4. Flies	All people	Beelzebub
5. Murrain	All beasts	Brute worship; black bull Apis
6. Boils	Man and beast	Typhon
7. Hail	All the land	Isis and Osiris
8. Locusts	All the land	Serapis
9. Darkness	All the land	Ra, Sun, Moon, Isis, Osiris
10. First-born	Eldest man and beast 1 night	Whole system of idolatry

6. How extensive were these plagues?
These plagues were over the entire land of Egypt. These terrible plagues wrought untold devastation upon the land, greatly weakening economic strength and military might. Later, the loss of the army in the Red Sea further weakened the military might of the nation. The death of the first-born, together with the loss of slave labor, which the Israelites had been supplying, weakened this dynasty of Pharaohs until Egypt could not stand against its enemies.

The Egyptian dynasty at Avaris (Rameses) challenged the mighty God of Israel. This conflict was not carried on in a corner; neighboring nations witnessed it; and those far away heard the report of the terrifying events. The name of Israel came to be spoken with fear even by strong nations.

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7. What was God's object in the plagues of blood and frogs?

As the two brothers stood in the court of Egypt, Aaron's rod turned into a serpent when it was cast on the ground.

The first plague was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindus do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight, and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this their cherished object of idolatrous homage was transmuted to blood; and its finny idols became a mass of putridity. James B. Walker, *Philosophy of the Plan of Salvation*, 53:4.

The second plague was directed to the accomplishment of the same end, the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted and turned into a source of pollution to its worshippers. Walker, *Philosophy of the Plan of Salvation*, 54: 1.

8. What hindrance did the plague of lice cause?

By the third plague of a series constantly increasing in power and severity, lice came upon man and beast throughout the land.

"Now, if it be remembered," says Cleig, "that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day (every third day, according to Herodotus). the severity of this miracle as a judgment upon Egyptian idolatry may be imagined." Whilst it lasted no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed, "This is the finger of God." Exodus 8:19. Walker, *Philosophy of the Plan of Salvation*, 54:2.

9. In what way did God make a difference between the Israelites and the Egyptians after the third plague?

10. How was the Egyptians' trust in BeeIzebub undermined?

The fourth plague was designed to destroy the trust of the people in Beelzebub, or the fly-god, who was revered as their protector from visitations of swarms of ravenous flies, which infested the land generally about the time of the dog days, and removed only, as they supposed at the will of this idol. The miracle now wrought by Moses evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering. Walker, *Philosophy of the Plan of Salvation*, 54:3.

11. What did the fifth plague destroy?

The fifth plague which destroyed the cattle, excepting those of the Israelites" was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus, by one act of power, Jehovah manifested His own supremacy, and destroyed the very existence of their brute idols. Walker, *Philosophy of the Plan of Salvation*, 55:1.

12. What was the sixth plague, and which god was to protect against it?

Of the peculiar fitness of the sixth plague, says the writer before quoted [Gleig], the reader will receive a better impression, when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests, and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which, very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air, as they were accustomed to do. And instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priest, nor people escaped. Thus the bloody rites of Typhon became a curse to the idolaters, the supremacy of Jehovah was affirmed, and the deliverance of the

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Israelites insisted upon. Walker, Philosophy of the Plan of Salvation, 55:2.

13. What warning was given before the hail came?

14. What gods did the Egyptians credit with power to prevent hail?

The seventh and ninth plagues were directed against the worship of Isis and Osiris, to whom and the river Nile they awarded the first place in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds of the Israelites and the Egyptians. In a country where rain seldom falls, where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew record. During the long period of three days and three nights, while the gloom of thick darkness settled, like the outspread pall of death, over the whole land! Jehovah of hosts summoned nature to proclaim Him the true God; the God of Israel asserted His supremacy, and exerted His power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage. Walker, Philosophy of the Plan of Salvation, 56:2.

15. What did Pharaoh's servants say to him before the plague of locusts came?

The eighth plague was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and, like an overshadowing curse, they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came, and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel. Walker, Philosophy of the Plan of Salvation, 56:1.

16. What is similar in the object of the seventh plague and that of the ninth?

17. What was God's special purpose in the ninth plague? See note under question 14.

18. Why did Moses not accept Pharaoh's permission to go and serve the Lord? Exodus 10:24-26.

Can you identify, define, or explain?

Isis
Locusts
Osiris
Sorcerer
Jambres
Magician
Serapis
Typhon
Jannes
Murrain

What do you think?

1. How many of the plagues of Egypt fell upon the Israelites? Exodus 8:22, 23.

2. Why did God make them suffer the effects of some of the plagues? Patriarchs and Prophets, 260:2.

3. How many of the miracles were the magicians able to imitate?

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4. Why does God warn people of oncoming judgments?
5. Give the name of seven other plagues still in the future.
6. What does it mean to harden the heart? Patriarchs and Prophets, 268:1, 2.
7. Did the magicians make real, live serpents? Give a reason for your answer.

39. THE PASSOVER

www.WhiteEstate.org/books/pp/pp24.html

Exodus 11:1 to 12:36 and Patriarchs and Prophets, 273-280

The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents “the Lamb of God” [John 1:29], in whom is our only hope of salvation. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the door posts; so the merits of Christ’s blood must be applied to the soul. Patriarchs and Prophets, 277:1.

The Last Plague Announced

Exodus 11.

1. What instruction was Moses told to give the people?

The Egyptians had been enriched by the labor unjustly exacted from the Israelites, and as the latter were to start on the journey to their new home, it was right for them to claim the reward of their years of toil. They were to ask for articles of value, such as could be easily transported, and God would give them favor in the sight of the Egyptians. Patriarchs and Prophets, 253:5.

2. When was the last plague to be visited upon the Egyptians?

3. How was this plague to affect every home in Egypt?

4. What was said of this plague in the homes of the Israelites? Exodus 11:7; Patriarchs and Prophets, 279:3b.

5. Did the threat of this plague cause Pharaoh to let Israel go?

6. Why had not Pharaoh laid hands on Moses and arrested him?

Moses was regarded with awe by the Egyptians. The king dared not harm him, for the people looked upon him as alone possessing power to remove the plagues. They desired that the Israelites might be permitted to leave Egypt. It was the king and the priests that opposed to the last the demands of Moses- Patriarchs and Prophets, 272:4.

The Passover

Exodus 12:1-28.

7. What feast of the Jews had its beginning at the time of the Exodus? Exodus 12:27.

This month shall be unto you the beginning of months: it shall be the first month of the year to you. Exodus 12:2.

This day [Exodus] came you out in the month Abib. Exodus 13:4.

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The later Jews had two commencements of the year; whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckoning. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning, the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year; and that thenceforward the year had two beginnings, respectively, at about the vernal and the autumnal equinoxes-William Smith, A Dictionary of the Bible, article: "Year."

8. Specific instructions:

- a. On what day of Abib was each man to select a lamb?
- b. What kind of lamb was to be chosen?
- c. Until what day was it to be kept?
- d. What was to be done to the lamb on the evening of the fourteenth day?
- e. What was to be done with the blood?
- f. How was the lamb to be cooked?
- g. With what was it to be eaten?
- h. In what position were the people to be when they ate?
- i. How were the people to eat?
- j. For how many days afterward were they to eat unleavened bread?

9. Whom did the Passover lamb represent? 1 Corinthians 5:7.

The lamb was to be prepared whole, not a bone of it being broken; so not a bone was to be broken of the Lamb of God, who was to die for us. Thus was also represented the completeness of Christ's sacrifice. Patriarchs and Prophets, 277:1

10. What was the significance of the hyssop used in sprinkling the blood on the door posts?

The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7. Patriarchs and Prophets, 277:2.

11. What did the bitter herbs represent? Patriarchs and Prophets, 278: 1.

12. What would cause the destroying angel to pass over the homes of the Israelites?

13. Following the Passover they were to eat unleavened bread for seven days. What did this kind of bread represent?

The use of unleavened bread also was significant. The leaven of sin must be put away from all who would receive life and nourishment from Christ. Patriarchs and Prophets, 278:1.

14. What was to be observed on the first and last days of the feast of unleavened bread? Exodus 12:15, 16.

15. What were parents to tell their children when asked about the meaning of the Passover service?

The Last Plague-Death

Exodus 12:29-36.

16.. At what hour of the night did a great cry of anguish ascend from the homes of Egypt? Exodus On the night that the last plague fell upon Egypt, death came to the first-born of the royal house as well as to the poor. There was a cry of mourning in all the land. Exodus 12:29, 30; Patriarchs and Prophets, 279:3a.

Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood

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aghast at the overmastering horror. Pharaoh remembered how he had once exclaimed, “Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go.” [Exodus 5:2, Bernard.] Now, his heaven-daring pride humbled in the dust, he “called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel.” [Exodus 12:31.] The royal counselors also and the people entreated the Israelites to depart “out of the land in haste; for they said, We be all dead men.” [Exodus 12:33.] Patriarchs and Prophets, 280:1.

Can you identify, define, or explain?

Abib
Exodus
Lintel
Convocation
Goshen
Unleavened Bread

What do you think?

1. Why did the priests of Egypt oppose Moses and Aaron? Patriarchs and Prophets, 264:2-4.
2. Why was Pharaoh so obstinate about letting Israel go? Patriarchs and Prophets, 264:3b.
3. Were any of the Egyptian homes spared from the visit of the destroying angel? Exodus 12:30; Patriarchs and Prophets, 280:1.
4. Could Egypt have been spared the last plague?
5. Did any of the Israelites lose their first-born that night? Exodus 11:7; Patriarchs and Prophets, 279:3.

The first month began with the evening on which the crescent moon appeared in what would be our March or April. For religious purposes the year began with this first month, in the spring; but for civil purposes the year was reckoned from the seventh month, in the autumn. (Jewish New Year is still on Tishri 1.)

40. THE EXODUS

www.WhiteEstate.org/books/pp/pp25.html

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. Exodus 12:40, 41.

Exodus 12:37 to 15:21 and Patriarchs and Prophets, 281-290

The Exodus

Exodus 12:37-39.

1. From what place did the Israelites start their journey from Egypt to Canaan?
Rameses is the same place as that called Avaris. It was also known by the names of Tanis and

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Zoan. It was the principal city of the delta at that time.

2. What is the date of the Exodus, according to the best evidence available at present? 1445 BC.

This date is based on 1 Kings 6:1 and the best available dating of Solomon's fourth year as king of Israel (see p. 296).

3. What was the number of men, twenty years old and over, in Israel as they left Egypt?
4. Who went with the Israelites as they left Egypt?

End of Sojourning

Exodus 12:40-51.

5. What period ended on the day Israel left Egypt? Exodus 12:40, 41.

There were two time periods that ended at that time. The 430 years which started when Abraham was called out of his father's house (Genesis 12:1-3), and the 400 years which started thirty years later when Isaac was weaned (Genesis 21.8), at the age of five years. Isaac was born twenty-five years after the call of Abraham out of Ur of the Chaldees. The children of Israel were in Egypt only 215 years. It was not all spent in slavery, for it was some time after the death of Joseph that the Pharaoh arose who "knew not Joseph." Exodus 1:8. Many authorities think that the period of their slavery did not reach much more than eighty to one hundred years.

6. Why was the night of the Exodus to be "much observed"? Exodus 12:42.
7. How were they to observe it?
8. Who only were allowed to eat of the Passover Feast? Exodus 12:44, 48.

The Route of Travel

Exodus 13:17 to 14:4.

9. Why was Israel not led to Canaan through Philistia?
10. What was the organization of their march as they left Egypt? Exodus 13:18, margin.
11. What precious burden did they carry with them from Egypt?
12. What divine guidance did they have by day? by night?
13. Of what did God warn Moses in regard to Pharaoh?

Pharaoh Pursues Israel Across the Red Sea

Exodus 14:5-20.

14. How large was Pharaoh's army with which he pursued the Israelites?
15. Where did Pharaoh overtake the Israelites?
16. How did the Israelites feel when they saw the Egyptian army coming?
17. What did Moses say to the people?

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18. What did God tell Moses to command the Israelites to do?

Pharaoh's Army Destroyed in the Red Sea

Exodus 14:21 to 15:21.

19. How did the angel of God help Israel? Exodus 14:19, 20.
20. What did Moses do with his rod? Exodus 14:16, 21.
21. What made the sea become as dry land?
22. What trouble did the Egyptian army have near the break of day?
23. What happened when Moses stretched out his hand over the Red Sea?
24. How many Egyptians were drowned?
25. By what song did the Israelites express their gratitude for deliverance?

Can you identify, define, or explain?

Avaris
Rameses
Succoth

What do you think?

1. What made the waters stand up in the Red Sea while the Israelites crossed over?
2. Who composed the "mixed multitude" (Exodus 12:38) which went with the Israelites out of Egypt?
3. When and where will "the song of Moses and the song of the Lamb" (Revelation 15:3) be sung? Revelation 15:2.
4. How did the Israelites' crossing of the Red Sea affect the other nations? Joshua 2:11; Patriarchs and Prophets, 369:1.
5. Can you cite instances of God's care for His people today?

SONG OF MOSES AND MIRIAM

I will sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation:
This is my God, and I will praise Him;
My father's God, and I will exalt Him.

The Lord is a man of war:

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The Lord is His name.
Pharaoh's chariots and his host hath He cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee:
Thou sendest forth Thy wrath, it consumeth them as stubble.
And with the blast of Thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out Thy right hand,
The earth swallowed them.
Thou in Thy mercy hast led the people which Thou hast redeemed:
Thou hast guided them in Thy strength to Thy holy habitation.
The peoples have heard, they tremble: ...

By the greatness of Thine arm they are as still as a stone;
Till Thy people pass over, O Lord,
Till the people pass over which Thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of Thine inheritance,
The place, O Lord, which Thou hast made for Thee to dwell in,
The sanctuary, O Lord, which Thy hands have established.
The Lord shall reign for ever and ever.
Exodus 15:1-18, The Modern Reader's Bible.

41. ISRAEL TESTED

www.WhiteEstate.org/books/pp/pp26.html

Exodus 15:22 to 18:27 and Patriarchs and Prophets, 291-3022

Sometimes the Christian suffers great disappointments as did Israel at the waters of Marah, but the Lord will sweeten the bitter experiences by assurances of His love and care. Again the Christian comes to an oasis in life, an Elim by the way, where he has peace and joy, many blessings from God. And again he journeys through bleak, barren places in life that seem very monotonous and dreary. He gets tired of the narrow way sometimes, and longs for some of the things people have who are not Christians, as did Israel for flesh in the Wilderness of Sin. How well that wilderness was named! And sometimes he has a taste of the world's good things; but God gives him the manna of heaven, which is His word, and the water of life, His Spirit, and tries to help him to see that His ways are best, His pleasures the only ones that satisfy. And so the struggle over the soul of man goes on, Satan trying to overcome him and make him his slave again, and the Lord, in a cloud of angels, guiding, protecting, and leading him on to the heavenly Canaan. Old Testament History, 120:1

The journey of the children of Israel from Egypt to Canaan is a type of the life of a Christian.

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Egypt, the land of darkness and unbelief, represents the state of sin in which he lives before he gives his heart to God; it is the kingdom of Satan from which he is delivered by the power of God. Satan does not give him up willingly, but pursues him with temptation and trial, makes great efforts to capture the Christian, and drag him back into the bondage of sin. By faith in the power of God the Christian is delivered again and again. Old Testament History, 120:1.

An Oasis in the Wilderness

Exodus 15:22-27.

1. What distressing situation developed after the children of Israel had traveled three days in the wilderness of Shur?
2. Why was their joy turned to bitterness at Marah?
3. Moses “cried unto the Lord” (Exodus 15:25), and what did God direct be done?
4. What did the Israelites find at Elim?
5. What promise did God make Israel on condition that they hear and do His commandments?
Exodus 15:26.

Israel’s Complaints

Exodus 16:1-3.

6. What wilderness had Israel reached on the fifteenth day of the second month?
7. Why did Israel complain or murmur?
They had not as yet suffered from hunger; their present wants were supplied, but they feared for the future. They could not understand how these vast multitudes were to subsist in their travels through the wilderness, and in imagination they saw their children famishing. The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had hitherto been their Deliverer. If in their want they would call upon Him, He would still grant them manifest tokens of His love and care. Patriarchs and Prophets, 292:2.

Manna and Quails

Exodus 16:4-36.

8. How was the giving of manna, day by day, to be a test for the children of Israel?
9. Before the manna was given, what food had the Israelites been given?
10. What directions were given for the gathering of the manna?
11. During the forty years that the Israelites ate manna, what threefold miracle was witnessed every Sabbath day? Patriarchs and Prophets, 296:2, 3.
12. When some of the people went out on the Sabbath to gather manna, what did God say?

Israel at Rephidim

Exodus 17:1-7.

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13. Why did the people chide Moses at Rephidim? How serious was the situation?

14. Moses, as usual, took the matter to God, and what directions were given?

He was directed to take the elders of Israel and the rod wherewith he had wrought wonders in Egypt, and to go on before the people. And the Lord said unto him, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." [Exodus 17:6.] He obeyed, and the waters burst forth in a living stream that abundantly supplied the encampment. Instead of commanding Moses to lift up his rod and call down some terrible plague, like those on Egypt, upon the leaders in this wicked murmuring, the Lord in His great mercy, made the rod His instrument to work their deliverance. Patriarchs and Prophets, 298:1.

Israel Attacked by Amalek

Exodus 17:8-16.

15. While Joshua and the chosen men were fighting, what were Moses, Aaron, and Hur doing?

16. What was Moses directed to write in a book for a memorial?

17. What was it that Amalek had done? Deuteronomy 25:17, 18; Patriarchs and Prophets, 300:1.

Jethro

Exodus 18.

18. Jethro's arrival brought great joy to Moses. Why?

19. What occasion did Jethro have to rejoice?

20. What did Jethro observe about the duties of Moses?

21. What valuable counsel did Jethro give Moses?

22. How did Moses receive the counsel, and what did he do about it?

Can you identify, define, or explain?

Amalek
Jethro
Meribah
Shur
Eliezer
Manna
Oasis
Sin
Elim
Marah
Omer
Zipporah
Jehovah-Nissi
Massah

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Rephidim

What do you think?

1. How could the people know what day was the Sabbath?
2. Who was Zipporah, and why was she now joining the Israelites? Patriarchs and Prophets, 300:2.
3. Of what was the rock from which Moses brought water a symbol? 1 Corinthians 10:4.
4. Why were the Amalekites not destroyed at the time they attacked Israel? Patriarchs and Prophets, 628:0.
5. Why was manna the best food for Israel? Psalm 78:24, 25.

42. THE TEN COMMANDMENTS

www.WhiteEstate.org/books/pp/pp27.html

1

Thou shall have no other gods before Me.

2

Thou shall not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shall not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

3

Thou shall not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that takes His name in vain.

4

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee.

6

Thou shall not kill.

7

Thou shall not commit adultery.

8

Thou shall not steal.

9

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Thou shall not bear false witness against thy neighbor.

10

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Exodus 20:3-17.

Exodus 19:1 to 20:26 and Patriarchs and Prophets, 303-310

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Ten Commandments are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. Patriarchs and Prophets, 305:2.

Israel at Mount Sinai

Exodus 19:1-9.

1. How long after leaving Egypt did the Israelites come to Mount Sinai?
2. Where did they pitch their camp?
3. Where did Moses go at once?
4. What promise did God make Israel?
5. How did the people respond to God's message to them?

Preparation to Receive the Law

Exodus 19:10-15.

6. How did the people prepare to receive the law?
7. Why were bounds placed at the bottom of the mountain?
8. How many days were they given in which to prepare to receive the law?

The Law Given From Mount Sinai

Exodus 19:16 to 20:26.

9. Describe the mountain as God descended upon it.
10. What was heard?
11. What were the words which God spoke in the hearing of all the people?

This is the only experience of its kind in all the history of the world. A few people have heard God speak in audible voice, but never before, and never again, has God spoken to an audience of assembled

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people. The singularity of this experience should emphasize the importance God attaches to His law. Only once has He ever so spoken, and then it was the words of the Ten Commandments.

12. Memorize the Ten Commandments.
13. How did the experience of hearing God's voice affect the people?
14. What request did the people make of Moses?
15. Where did God later command Moses to place the Ten Commandments? Deuteronomy 10:2.

Practical Application of the Commandments

Which commandment, or commandments, are broken by each of the following sins?

1. Selfishness
2. Hatred
3. Lying
4. Deceit
5. Murder
6. Exaggeration
7. Cheating
8. Suicide
9. Profanity
10. Gossiping
11. Bywords
12. Irreverence
13. Intemperance
14. Hypocrisy
15. Borrowing, and not returning
16. Taking up someone's time unnecessarily
17. Deliberately, or being aware of, leaving a wrong impression
18. Being disrespectful to your parents, teachers, or persons in authority
19. Suppressing the truth or telling only half of it
20. Refusing, or neglecting, to pay your bills
21. Copying another student's lesson or answers to his questions
22. Being noisy where silence is requested
23. Overeating, or eating food that is harmful
24. Disturbing anyone in your classroom during class

What do you think?

1. What evidence is there that there had been knowledge of the Ten Commandments before God spoke them from Mount Sinai?
2. Which of the commandments refer to our duty to God, and which to our fellow men?
3. Give any reasons that you think good why God spoke the Ten Commandments before He wrote them on the tables of stone.
4. Would you like to have heard God's voice giving the Ten Commandments?
5. Indicate the three times in Jesus' life here on earth when God spoke in audible voice from heaven. Matthew 3:17; 17:5; John 12:28.

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43. THE OLD COVENANT

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Exodus 24:1-18; 32:1-35; Deuteronomy 29:1-29; Hebrews 9:18-20; and Patriarchs and Prophets, 310-324

Upon descending from the mountain, “Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” Exodus 24:3. This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book. Patriarchs and Prophets, 311:5.

The Old Covenant

Exodus 24:1-4.

1. Whom did God invite to come up into the mountain?
2. Who only was permitted to go near God?
3. As Moses descended the mountain and told the people “all the words of the Lord” (Exodus 24:3), what did they say?
4. Where did Moses write all the words of the Lord? Exodus 24:4, 7; Hebrews 9:19.

The Old Covenant Ratified

Exodus 24:4-8; Hebrews 9:18-20.

5. What did Moses build at the foot of the hill?
6. As Moses read the “book of the covenant” in the hearing of the multitude, what did they solemnly say?
7. Where did Moses get the blood used in this service? Exodus 24:5, 6.
8. What did he do with the blood? Hebrews 9:18-20.
Israel now became a nation. Up to this time they had been tribes. God became their King, ruling the nation, called a “theocracy.”
9. What were the principal provisions of the covenant? Exodus 24:7.
10. Why was it called the “old” covenant?
It is called the old covenant because it was confirmed or ratified before the new or everlasting covenant. The new covenant was not ratified until the death of Christ.

Moses in the Mountain Again

Exodus 24:9-18.

11. For what reason did Moses go up into the mountain, after the old covenant had been ratified?
12. Who went part of the way with him?

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13. How long was Moses in the mountain this time?

The Golden Calf and Moses' Plea for Israel

Exodus 32:1-14.

14. When Moses went up into the mount, whom did he leave, in charge of the camp? Exodus 24:14.

15. Why did the people demand gods?

16. In what manner did they worship the golden calf which Aaron made for them?

17. When and how did Moses learn of the worship of the golden calf?

18. Give Moses' reason why Israel should not be destroyed at this time.

19. How did God test Moses himself when the plan to destroy Israel was revealed? Exodus 32: 10.

The Tables of Stone

Exodus 32:15-24.

20. Who had written on the tables of stone?

21. What had been written upon them? Deuteronomy 9:10; Patriarchs and Prophets, 314:1.

22. What did Moses do with the tables of stone when he saw the revelry around the golden calf?

Moses took the tables of the covenant, the law of Ten Commandments, and descended from the mount. When he saw their idolatry, and that they had broken in a most marked manner the words of the covenant, he became overwhelmed with grief and indignation at their base idolatry. Confusion and shame on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them that so also God had broken His covenant with them. The tables whereupon was written the law of God were broken. Testimonies for the Church, volume 3, 298:1.

So short a time did their promise last! And so it has ever been. God is always faithful, but man's promises are like ropes of sand. God's everlasting covenant, the new covenant-because ratified after the old covenant, with the blood of Jesus-will last forever.

23. What was done with the golden calf?

The Judgment of God Upon Israel

Exodus 32:25-35.

24. Which of the tribes had not worshiped the golden calf? Patriarchs and Prophets, 324: 1.

25. What were they commanded to do?

26. Tell how Moses prayed for those who had sinned.

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The Covenant Renewed

Deuteronomy 29.

The renewal of the covenant with Israel as a nation came just before the entrance into the Promised Land. The following part of this lesson took place, therefore, many years after the lesson on Israel's repentance and restoration to God's favor.

27. After the children of Israel had wandered in the wilderness forty years, what covenant did God renew with them? Deuteronomy 29:1.

28. How many did this renewed covenant include? Deuteronomy 29:10-15.

29. What would be the result of the keeping of the words of the covenant? Deuteronomy 29:9.

30. In fulfillment of the covenant, what did they again become? Deuteronomy 29:13.

31. As a result of being God's people, children of Abraham, and heirs of the promise, what was given them?

The land of Canaan. Had the children of Israel kept their covenant with God, the city of Jerusalem would have continued forever; but, because of disobedience, the dominion was taken from them and the theocracy ceased to exist.

What do you think?

1. How long did the old covenant remain in force?
2. What do you think of Aaron's excuse for making the golden calf?
3. Do you think Aaron could have prevented the making of the golden calf?
4. Where do you think they got the idea of worshiping a golden calf?
5. How long did they actually keep the solemn promises of the covenant made and sworn to before God?

44. ISRAEL, AS INDIVIDUALS, RESTORED TO GOD'S FAVOR

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And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that mill by no means clear the guilty. Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exodus 34:6, 7.

Exodus 33:1 to 34:35 and Patriarchs and Prophets, 327-330

Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin. Steps to Christ, 26:2, 3.

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Israel's Sin Separated Them From God

Exodus 33:1-7.

1. What shocking statement did God make to Moses?
2. As the people heard this, how did they show their sorrow for sin?
3. Where did Moses place the tent that had served as a place of worship? Patriarchs and Prophets, 327:2.
4. What name did Moses give this "temporary place of worship"?
5. Who went out to the tabernacle at this time?

The People Made Atonement

Exodus 33:7-23.

6. How was this atonement made?

The people did not now make vain promises. They saw that they could not keep the law in their own strength.

Now they went out to the tabernacle, one by one, and each offered himself before God, in humble submission, asking God to accept him in the name of the Savior and keep him from sin. In doing this they became once more the children of God under the terms of the everlasting covenant, the covenant made with Adam and Eve, and reaffirmed to Abraham, wherein God makes the promises and gives the power to live by them. Salvation has always been obtained through the new covenant.

7. As the people returned to the camp, who entered the tabernacle?
8. How was the presence of God manifested?
9. How did God answer Moses' request that He would again lead Israel?
10. What bold request did Moses make of God? Exodus 33:18.
11. What did God say Moses could not do?

God's Glory Revealed to Moses

Exodus 34:1-26.

12. Why did Moses go up again into the mount, and what did he take with him?
13. What did the Lord proclaim to Moses?
14. For what did Moses now pray?
15. What promise did God make Moses as a result of his prayer?
16. On what conditions would God again lead Israel? Exodus 34: 11a.
17. What command did God make concerning the heathen and their idols?

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18. How many feasts should Israel observe every year? Exodus 34:18, 22, 23.

Moses Again Among the People

Exodus 34:27-35.

19. How long was Moses up in the mountain at this time?

20. Who wrote the Ten Commandments this second time?
Exodus 34:1, 27, 28; Deuteronomy 10:2, 4.

21. Describe how Moses' face looked as he came down from the mount.

22. What was he compelled to do in order to talk with the people? Exodus 34:33-35.

Can you identify, define, or explain?

Atonement
Intercede
Tabernacle
God's presence
Repentance

What do you think?

1. How may any sinner be restored to God's favor?
2. What are the attributes of God, as expressed in Exodus 34:6, 7?
3. What caused the strange appearance on Moses' face as he descended from the mount?
4. What became of the first tables of stone upon which God wrote the Ten Commandments?
5. How did the veil Moses put over his face resemble or represent the human flesh with which Jesus veiled His divinity? Patriarchs and Prophets, 330:4.

45. THE THEOCRACY OF ISRAEL

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A Nation Governed Directly by God

Exodus 19:3 to 24:18

Jehovah was the head of the nation, dwelling in its midst between the cherubim. Exodus 25:22. In Him all the powers of the state, legislative, executive, judicial, were united. As legislator, He announced the fundamental law of the state in the hearing of the congregation. After that immediate presentation of Himself to the nation, He exercised His governmental offices for the most part through men whom He raised up. Like all potentates, He delegated the judicial function for the most part to judges; only the most difficult matters were referred to Jehovah. Exodus 18:19 His legislative function He exercised through Moses and through prophets. Deuteronomy 18:15-19. Legislation was intermittent; the given body of laws

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was a sufficient rule, and seldom required modification or enlargement. The executive function was likewise exercised for many years intermittently through leaders, called judges, who were raised up from time to time, and who, accredited by the great deeds which were wrought by their hands, secured public confidence and became the acknowledged head in state affairs. The Westminster Dictionary of the Bible, 600.

1. When did God propose to take the children of Israel to “be a peculiar treasure,” a “holy nation”? Exodus 19: 4-9.

“All the words of the Lord, and all the judgments” (Exodus 24:3): “the words,” the Ten Commandments, “the judgments.”

God undoubtedly referred here to accepting them at the time of His declaring of the law of God, which was to be done just three days later. However, at any time when a person desires to obey God’s law, God then accepts him as one of His peculiar people.

2. In what words did the people respond to the terms of the contract, or covenant? Exodus 19:8.

3. The basis of this government was to be the Ten Commandments -the constitution, so to speak. Exodus 20:3-17.

This book of the covenant contains the constitution and earliest laws of Israel. The Ten Commandments formed the fundamental law of the state. In Hebrew conception and as a matter of fact, they were a covenant between God and the nation. There was a treaty, not between several communities, but between the community and God. Being fundamental law, they were engraved on stone, and deposited in the ark; they were known as the covenant (Deuteronomy 4:13; 9:9, 11; 1 Kings 8:9-21; cf. Numbers 10:33; Judges 20:27; 1 Samuel 4:3); or the testimony (Exodus 31:18; 32:15)-The Westminster Dictionary of the Bible, 600. Italics ours.

4. What did Moses write in the book of the covenant?

5. What are “the judgments,” which were added, said to be? Exodus 20:24 to 23:33.

The laws which follow the Ten Commandments are bylaws or statutes. They are constitutional, involving no principle contrary to the organic law of the state; they are expository, being the application of the constitution to the affairs of daily life; they are temporary, liable to abrogation and amendment and numerical increase to meet the new conditions and peculiar needs.

a. Laws relating to the form of worship. Exodus 20:23-26.

b. Laws to protect the rights of man.

(1) To protect liberty. Exodus 21:2-11.

(2) Concerning injury of person. Exodus 21:12-32.

(3) Concerning property rights. Exodus 21:33 to 22:15.

c. Laws to govern personal conduct. Exodus 22:16 to 23:9.

d. Laws concerning sacred seasons and sacrifice. Exodus 23:10-19-The Westminster Dictionary of the Bible, 600.

In addition to the laws enumerated above, there were laws of health and hygiene. Leviticus 11:1-47; Deuteronomy 14:1-21.

These laws were basic to the proper conduct of a government. Those of a purely nationalistic nature ceased to exist when the government for which they were made ceased to be. Those of a more basic nature, such as those of health and hygiene, continue on as long as the conditions making them necessary exist. The ceremonial law had to do with the theocracy only as a form for the conduct of worship. In its basic principles, each sacrifice pointed forward to the sacrifice of Christ, the ratification and confirmation of the new covenant (the everlasting, or Abrahamic covenant), and in so far as it was carried out in faith, this ceremonial law was always a part of the new covenant, and never of the old. In fact He gave them ceremonies and ordinances that in the performance of these, God might be kept in remembrance Had they been obedient, and loved to keep God’s commandments, the multitude of ceremonies and ordinances would not have been required. Testimonies for the Church, Volume 2, 607:1.

6. What further inspired instruction do we have in reference to these “judgments”?

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The minds of the people, blinded and debased by slavery and paganism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Ten Commandments might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity, and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.

The first of these laws related to servants

The rights of widows and orphans were specially guarded, and a tender regard for their helpless condition was enjoined. Aliens who united themselves with Israel were to be protected from wrong or oppression

The taking of usury from the poor was forbidden. He who was guilty of theft was required to restore double. Respect for magistrates and rulers was enjoined, and judges were warned against perverting judgment, aiding a false cause, or receiving bribes. Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies.

Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude, and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, "You shall be holy men unto Me" (Exodus 22:31) worthy to be acknowledged by a holy God.

These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God's promises to Israel. Patriarchs and Prophets, 310:1 to 311:1

7. God, knowing all things from the beginning, even made provisions for Israel when she should demand a king. Deuteronomy 17:14-20.

8. Nevertheless, what was God's intention as to ruling in the kingdom, even after a king had been anointed?

Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and the nation must be governed by a divine power. If Israel would be wholly the Lord's, if the will of the human and earthly were held in subjection to the will of God, He would continue to be the Ruler of Israel. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not in all things acknowledge the supreme authority of God. Patriarchs and Prophets, 621:1

9. When the Israelites demanded a king, whom did God tell the prophet they had rejected? 1 Samuel 8:6-9.

"Like all the nations" [1 Samuel 8:51]-The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen!-Patriarchs and Prophets, 607:2.

10. In what kind of questions were the Urim and Thummim used?

In connection with the Urim and Thummim, the high priest learned the will of God in doubtful cases. This method was not adopted for inquiring the divine will concerning private individuals or private matters, but was employed only in behalf of the nation. With the Urim and Thummim, the will of Jehovah, the Judge, concerning judicial matters, and the royal desire of Jehovah, the King, were learned. Numbers 27:21; cf. Joshua 9:14; Judges 1:1; 20:18, 23, 27, 28; 1 Samuel 10:22; 14:36-42; 22:10, 13; 23:9-12; 28:6; 30:7, 8; 2 Samuel 2:1; 5:19, 23, 24. The Westminster Dictionary of the Bible, 619.

11. Through whom did God speak to king and people? Jeremiah 7:13, 25.

Kings were anointed, instructed, counseled, and reproved by prophets, and even messages of rejection by God were brought by them.

12. So far as Israel as a nation in God's sight was concerned, when did the theocracy really end?

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Ezekiel 21:27.

The crown removed from Israel [when Zedekiah was dethroned] passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until He come whose right it is; and I will give it Him." [Ezekiel 21:27.] Education, 179:3.

13. When did the Jewish rulers recognize that the theocracy had ended? John 19:15.

Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their King. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders-The Desire of Ages, 737:6.

Can you identify, define, or explain?

Bylaws
"Holy nation"
Ordinances
Ceremonies
Intermittently
"Peculiar treasure"
Constitution
Judicial
Theocracy
Executive
Legislative
Urim and Thummim

What do you think?

1. Through whom was God to speak in directing the affairs of the nation?
2. What use was made of the Urim and Thummim?
3. When did the theocracy begin? Patriarchs and Prophets, 314:1, 2.
4. When did the theocracy really end?
5. Who is the one referred to in Ezekiel 21:27 as coming with the right to reign?
6. Why has no other nation ever been a theocracy?

46. THE SANCTUARY

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And let them make Me a sanctuary; that I may dwell among them. Exodus 25:8.

Exodus 25:1 to 27:21 and Patriarchs and Prophets, 343-347

Precious were the lessons taught to Israel during their sojourn at Sinai. This was a period of special training for the inheritance of Canaan. But the people were slow to learn the lesson. Accustomed as they had been in Egypt to material representations of the Deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One. In pity for their

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weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said, "that I may dwell among them." Exodus 25:8.

In the building of the sanctuary as a dwelling place for God, Moses was directed to make all things according to the pattern of things in the heavens. God called him into the mount, and revealed to him the heavenly things, and in their similitude the tabernacle, with all that pertained to it, was fashioned. Education, 34:3 to 35:2.

Pattern or Model, Shown to Moses in the Mount

1. Where did God take Moses to cause him to see the pattern of the tabernacle to be built? Exodus 25:9, 40, margin; 26:30.

2. Of what was the tabernacle a resemblance, figure, example, copy, or shadow? Hebrews 8:5; Patriarchs and Prophets, 357:1.

3. What is it not possible for any earthly structure to represent in regard to the heavenly sanctuary? Patriarchs and Prophets, 357:2.

4. What was the purpose of the earthly tabernacle, or sanctuary?
Important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services. Patriarchs and Prophets, 357:2.

5. Whose work in the heavens does the service in the earthly tabernacle depict or portray? Patriarchs and Prophets, 357:1

6. Of whom is the heavenly temple the abiding place? Patriarchs and Prophets, 357:2.

Location and Size of the Tabernacle and its Court

7. How many divisions, or compartments, did the sanctuary, or tabernacle, have, and what were they called? Exodus 26:33.

8. Why were these divisions made?

As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. Patriarchs and Prophets, 357:3.

9. Plot of the tabernacle, the court, and the furniture:

The "cubit" was from 18 to 21 inches. It was the length of the forearm from the elbow to the tip of the middle finger, and naturally varied as one person or another did the measuring. Taking 18 inches, or one and a half feet, as the length, it makes conversion into feet easy.

Materials Used in the Construction

10. Of what materials were the walls of the court, or enclosure, made? Exodus 27:9-17.

11. Of what were the walls, or sides, of the tabernacle itself made? Exodus 26:15-30.
Its walls consisted of upright boards heavily plated with gold, and set in sockets of silver, while

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the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. The Great Controversy, 412:0.

The walls had the appearance of massive gold. The Great Controversy, 414:1.

12. Of what were the coverings of the tabernacle made? Exodus 26:1-14.

To understand a little of the deep spiritual meaning of the entire structure, read the following in regard to these four coverings:

The tabernacle of Moses—a most absorbing study—was a type of Christ (Hebrews 10:20), the four coverings of which set forth four different aspects of our blessed Lord.

1. The badgers' skin covering (Exodus 26:14), the outer one of all, unadorned and unattractive, represents what Christ is to the carnal heart. To such "He hath no form nor comeliness; no beauty that we should desire Him," and so "He is despised and rejected." Isaiah 53:2, 3.

2. The "rams' skins dyed red" covering (Exodus 26:14), the one immediately under the badger skin—that which was first seen after the badgers' skin covering was removed. Made probably of the skins of animals slain in sacrifice (Genesis 22:13), and dyed [red] When the eyes of a sinner are opened, the first thing he sees is this rams' skin dyed red, which speaks of the Cross and "the blood of Jesus Christ cleanses from all sin!" 1 John 1:7.

3. The goats' hair covering (Exodus 26:7) was the third. It was pure white. Here we get the blessed consequences of a faith look at the rams' skins dyed red—viz., sin put away "as far as east is from the west" (Psalm 103:12), to be remembered no more (Hebrews 8:12).

4. The beautiful curtain (Exodus 26:1), [the under covering, or the ceiling of the tabernacle], of fine-twined linen and blue and purple and scarlet, was only seen by the priests "within the veil" [Hebrews 6: 19]. The cherubim worked upon it speak of heaven, while the fine linen and purple speak of kingly wealth. Luke 16:19; John 19:2. Here is Christ in glory—within the veil—King of kings and Lord of lords. But as in this veil the scarlet of His blood is seen, so throughout eternity the song of the ransomed, as they gaze on His glory and beauty, will be "unto Him that loved us, and washed us from our sins in His own blood; to Him be glory. Amen." Revelation 1:5, 6. Sidney Collett, All About the Bible, 193, 194.

13. What was used to divide the holy place from the most holy place? Exodus 26:31-33.

The angels embroidered into these beautiful curtains represented the heavenly host surrounding God's throne. See Patriarchs and Prophets, 347:2; 357:2.

14. What material was used as a door at the entrance of both the tabernacle and the court? Exodus 26:36; 27:16.

15. What kind of wood was used throughout in the construction of the tabernacle? Exodus 26:15, 32.

16. What metals were used? Exodus 26:11, 21, 29.

17. What was the value of the gold and the silver used in the construction?

The gold weighed 29 talents and 730 shekels; the silver weighed 100 talents and 1,775 shekels. A talent of gold is said to be worth about \$27,275; a talent of silver, \$1,920; a shekel of gold, \$9.60; and a shekel of silver, 64 cents.

18. Where did the Israelites, up to now a race of slaves, get such wealth? Exodus 12:35, 36.

19. To whom did God give special wisdom to work in gold, silver, brass, and other materials? Exodus 31:1-6; 35:30-35.

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What do you think?

1. What shows that God is particular that things be done in an orderly manner? Patriarchs and Prophets, 376:1.
2. Why was it not possible for even God to have a building made that would in every detail represent heavenly things?
3. What did the angels, interwoven in several kinds of curtains, represent?
4. Why did God use such objective methods in His efforts to teach the children of Israel? Education, 35:1.
5. Does God today fill men and women, young men and young women, yes, even boys and girls, with wisdom for special tasks?

47. THE FURNITURE OF THE SANCTUARY

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Exodus 25:10-40; 27:1-8; 30:1-10, 17-21; 31:1-9, 17-24;
Leviticus 24:5-9; and Patriarchs and Prophets, 347:3 to 349:4

Each article of furniture of the sanctuary, full of significance because of the part it played in the service of the sanctuary, represented some feature of the work of redemption: the altar of burnt offerings in the court represented Calvary, where Jesus gave His life for sinful man. The laver, halfway between the altar and the door of the sanctuary itself, symbolized the washing away of sin and the presence of the Innocent One. The golden candlestick, on the left as the sanctuary was entered, with its perfection number of lamps, represented Him who is the Light of the world. The table of show bread was the container of a representation of that Bread which is come down from heaven. The altar of incense symbolized the family altar, the secret place of prayer, or any other place where prayer is "wont to be made" (Acts 16:13). The ark of the covenant with the tables of the law inside, the mercy seat just above, and the covering cherubim with outstretched wings, represented the throne of God. And the Shekinah, that mysterious light hovering over the mercy seat between the covering cherubim, was the manifest presence of God Himself. He had said: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

Let us consider each article of furniture, entering by the only opening of the court, on the east end:

The Altar of Burnt Offerings

Exodus 27:1-8.

Consulting your diagram of the sanctuary, or tabernacle, and the court, you will see that the altar of burnt offerings and the ark of the covenant occupy the two most important places in the diagram.

1. Describe the altar of burnt offerings. Exodus 27:1-8.
2. What was offered on this altar?
The particular purpose of this altar was the offering up of all the animals brought to the priests as offerings. Several kinds of offerings were burned upon this altar; some entire, others only in part. However, the chief thought in connection with this was the offering up of the animals. R. C. Gilbert, Practical Lessons, 434-436.

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3. How was the fire kindled on this altar? Leviticus 9:24.

One commentary states:

A flame emanating from that resplendent light that filled the holy place flashed upon the brazen altar and kindled the sacrifices. This miraculous fire -for the descent of which the people had probably been prepared, and which the priests were enjoined never to let go out (Leviticus 6:13)- was a sign, not only of the acceptance of the offerings and of the establishment of Aaron's authority, but of God's actual residence in that chosen dwelling place. R. Jamieson, A. R. Fausset, and David Brown, A Commentary, Critical and Explanatory, on the Old and New Testaments, Volume 1, 78.

4. Who were killed at one time because of offering in the sanctuary with other fire than this? Leviticus 10:1, 2.

5. Since all the offerings pointed forward to Jesus in His sacrifice for fallen man, what would this altar of burnt offerings represent?

The place where Jesus was crucified-Calvary.

The Laver

Exodus 30:17-21.

6. What was the purpose of the laver? Exodus 30:19:21.

7. Of what was this a representation?

The priest was required to wash before offering the burnt offering; then again, this time in the water of the laver, before going into the tabernacle for further service. David said: "I will wash mine hands in innocence: so will I compass Thine altar, O Lord." Psalm 26:1.

Here we see that David refers to the washing as an illustration of innocence. This being so, how much of divinity is stamped upon this great truth. How then the priests should have seen, and taught the people, every time they washed, the Innocent One, in whose mouth was found no guile. Gilbert, Practical Lessons, 433.

The Golden Candlestick-

Exodus 25:31-40; 37:17-24.

8. Describe the golden candlestick. Exodus 25:31-40; 37:17-24.

When completed it weighed nearly two hundred pounds, being almost five feet high and nearly three and a half wide. Gilbert, Practical Lessons, 419:1.

The gold alone in the candlestick has been estimated to be worth over one hundred thousand dollars.

9. Where was it placed in the tabernacle? Exodus 40:24.

10. What did it represent?

How naturally this suggests to us the Christ, the Light Bearer to the world. John 8:12; 9:5; 12:46. He came to give to men light. His life was itself light. John 1:4, 5, 9. The oil of divine grace was constantly replenished in His soul, and He was ever careful to have the light of His life free from everything impure and defiling. John 8:46. Gilbert, Practical Lessons, 420:1.

The Table of Show Bread

Exodus 25:23-30; Leviticus 24:5-9.

11. Describe the table of show bread. Exodus 25:23-30.

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12. How many loaves of bread were placed on the table of show bread each Sabbath? Leviticus 24:5-9.

There were twelve tribes of Israel and twelve loaves of bread.

13. What does “show bread” mean? Patriarchs and Prophets, 354:1.

The words in the Hebrew, Le-hem Ha-ponim, mean bread of the presence. Gilbert, Practical Lessons, 416:1.

14. What did the bread represent? Patriarchs and Prophets, 354:1.

15. Does this provision reach to present-day tables? The Desire of Ages, 660:1

16. Where was the table of show bread placed in the tabernacle? Exodus 40:22, 23.

The Altar of Incense

Exodus 30:1-10.

17. Describe the altar of incense. Exodus 30:1-5.

18. What was the altar of incense sometimes called? Exodus 39:38; 40:26.

19. Where was it put in the tabernacle? Exodus 30:6.

20. What was offered on the altar of incense? Exodus 40:27.

21. What did this incense represent?

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Patriarchs and Prophets, 353:2.

22. Whence did the fire come to light the incense of this altar? Patriarchs and Prophets, 348:1, 359:2.

The sacred fire was kept burning on the altar of burnt offerings, and was used for the lighting of the other fires needed in the tabernacle service.

The Ark, of the Covenant

Exodus 25:10-22; 37:1-9.

23. Describe the ark of the covenant. Exodus 25:10-22; 37:1-9.

24. What else was it sometimes called? Exodus 25:22.

25. What was placed “above upon the ark”? Exodus 25:17, 21.

26. What was put inside the ark? Exodus 25:21.

27. What was later put into it? Hebrews 9:4. See also Exodus 16:32-34; Numbers 17:10.

In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. Early Writings, 32:1

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28. What was placed above the mercy seat? Exodus 25:18-20. See also Patriarchs and Prophets, 348:1

29. Whom did these cherubim represent?

The covering cherubim of the throne of God, of whom Lucifer was one. His place is now occupied by Gabriel. The Desire of Ages, 99: 1; 693:1

30. Where was this ark of the covenant placed? Exodus 40:21.

31. Where did God say He would meet with His people? Exodus 25:22.

It was between these two angel forms, under the covering wings, that the light of the Shekinah, or the manifest presence of God was seen. And so we read in Psalms 80A, "Thou that dwells between the cherubim, shine forth." Ellen G. White, in Review and Herald, March 26, 1925, page 13.

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth-Patriarchs and Prophets, 348:2.

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Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Hebrews 9:24.

Exodus 29:3 8-46; Leviticus 16:1-34; and Patriarchs and Prophets, 352-358

As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. Patriarchs and Prophets, 357:3.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. Patriarchs and Prophets, 358:3.

The Daily Service

Exodus 29:38-46; Patriarchs and Prophets, 352:2 to 355:1.

1. Of what did the daily service consist?

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts. Patriarchs and Prophets, 352:2.

2. What was to be offered each morning and each evening? Why?

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. Patriarchs and Prophets, 352:1

Many important truths are taught by the daily service of the sanctuary. It teaches the Christian that he must daily serve and worship God, continually depend upon the blood and intercession of the great High Priest for salvation. There must be no intermission in his loyalty and obedience, never a time when he does not recognize his need of divine help and pardon. Old Testament History, 138:1.

3. What was burned upon the golden altar in the holy place? Exodus 30:7, 8.

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4. What were the people to do at the hour of the burning of the incense? Luke 1:10.

5. When were the lamps trimmed and filled? Exodus 30:7, 8.

6. What additional offering was made on the Sabbath? Numbers 28:9, 10.

7. How was God to be approached?

By blood and by incense, God was to be approached, symbols pointing to the Great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. Patriarchs and Prophets, 353:2.

8. What was the most important part of the daily service, and how was it carried on? Patriarchs and Prophets, 354:2.

When a sin offering was presented for a priest or for the whole congregation, the blood was carried into the holy place, and sprinkled before the veil, and placed upon the horns of the golden altar. The fat was consumed upon the altar of burnt offering in the court, but the body of the victim was burned without the camp. See Leviticus 4:1-21.

When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place, but the flesh was to be eaten by the priest, as the Lord directed Moses: "The priest that offers it for sin shall eat it. In a holy place shall it be eaten, in the court of the tent of meeting." Leviticus 6:26, RV. Patriarchs and Prophets, 761, Appendix, note 9.

9. What was done with the sins of the people?

Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary-Patriarchs and Prophets, 355:1.

10. In what part of the tabernacle was this daily service carried on? Hebrews 9:6.

The Yearly Service

Leviticus 16; Patriarchs and Prophets, 355-358.

11. As the sins of the people were transferred to the sanctuary, what became necessary? Patriarchs and Prophets, 355: 1.

12. On what day of what Jewish month was this service held? Leviticus 16:29, 30.

Sins are not blotted out when they are confessed. Peter said, "Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. The times of refreshing will be when all confessed sins are blotted out of the record books in heaven in the judgment. Daniel 7: 9, 10. All this was typified by the yearly service on the Day of Atonement. Old Testament History, 138:2.

13. What was the consequence to an Israelite who did not afflict his soul on that day? Leviticus 23:27-32.

14. What service was the high priest required to perform for himself? Leviticus 16:6, 11-14.

15. What was he then to select as a sin offering for the people? Leviticus 16:5.

16. Who was represented by each of the two goats selected for the special service of the Day of Atonement? Leviticus 16:7, 8.

Now the event takes place, foreshadowed in the last solemn service of the Day of Atonement. When the ministrations in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord. And in presence of the congregation the high priest confessed over him "all the iniquities of the

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children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God’s people will be placed upon Satan. He will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. The Great Controversy, 658:1.

17. What was done with the goat upon which the Lord’s lot fell? Leviticus 16:9, 15-19.

18. On this one day in the year, into which compartment of the tabernacle did the high priest enter? Leviticus 16:13-19; Hebrews 9:7.

19. When the high priest came out of the most holy place, what, in figure, did he have upon his person? Patriarchs and Prophets, 356:1.

20. Where were the confessed sins of Israel finally placed? Leviticus 16:20, 21; Patriarchs and Prophets, 356:1.

21. To what place was the scapegoat then taken? Leviticus 16:21, 22.

22. How is this explained in connection with the work of Jesus in the heavenly sanctuary? Patriarchs and Prophets, 356:1 to 358:3. The Great Controversy, 660:2.

What do you think?

1. To what is the morning and evening burnt offering comparable in the Christian home today?
2. All these offerings of bulls and goats did nothing more than point to what great sacrifice?
3. What is taking place in the heavenly sanctuary at the present time? See Daniel 8: 14.
4. Who is the High Priest there officiating?
5. When He has finished His work, what decree will go forth? Revelation 22:11.

49. THE PRIESTS REPRESENTED CHRIST

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We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:15.

Exodus 28:1-43; Leviticus 8:1-36; Numbers 3:6-13, 17, 23, 25-27) 29) 31) 35-38;
And Patriarchs and Prophets, 350, 351

Like Aaron, who symbolized Christ, our Savior bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant. Christ’s Object Lessons, 148:2.

Caretakers of the Tabernacle

Numbers 3:6-13, 17- 23- 25-27- 29, 31, 3 5-3 8.

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1. Which of the twelve tribes of Israel was designated to care for the tabernacle? Numbers 3:6-13.
2. In how many parts was this tribe divided? Numbers 3:17.
3. Of what part of the tabernacle did each division have charge? Numbers 3:25-27, 31, 36, 37.
4. From the following texts and the diagram of the encampment of Israel, tell where Moses, Aaron, the priests, and the caretakers of the tabernacle put their tents. Numbers 3:23, 29, 35, 38.

The Priests and Their Attire

Exodus 28:1-43.

5. Who were called to be priests? Exodus 28: 1.
6. Which one alone of this group was anointed with oil? Leviticus 8:12.
7. What was the difference between the clothing Aaron was to wear and that of his sons? Exodus 28:24, 40.

The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet, and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume

The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. Patriarchs and Prophets, 350:2 to 351:4.

8. Who were to make these articles of attire for Aaron? Exodus 28:1
 9. Describe the ephod. Exodus 28:6-14; Patriarchs and Prophets, 351A
 10. What was engraved on the two stones on the shoulder pieces of the ephod? Exodus 28:9-12.
 11. Describe the breastplate. Exodus 28:15-29; Patriarchs and Prophets, 351:1.
 12. Describe the Urim and Thummim. Exodus 28:30.
- At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation-Patriarchs and Prophets, 351:2.

13. Describe the miter. Exodus 28:36-39.

The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, "Holiness to Jehovah." [Exodus 28:36, Bernard.] Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a

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sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence. Patriarchs and Prophets, 351:1

Work of the Priests

14. What were they to do with the sacred fire of the altar? Leviticus 6:12, 13.

15. What duties did they have with the candlesticks? Exodus 27:20; Leviticus 24:2-4.

16. Mention some of the duties of the priests.

Their chief function was that of being always at hand to do the priest's office for any guilty, or penitent, or rejoicing Israelite. The worshiper might come at any time. Other duties of a higher and more ethical character were hinted at, but were not, and probably could not be, the subject of a special regulation. They were to teach the children of Israel the statutes of the Lord. Leviticus 10:11; Deuteronomy 33:10; 2 Chronicles 15:3; Ezekiel 44:23, 24. The "priest's lips" were to "keep knowledge." Malachi 2:7. The three great festivals of the year were, however, their seasons of busiest employment. Other functions were hinted at in Deuteronomy which might have given them greater influence as the educators of the people. William Smith, A Dictionary of the Bible, 765:1.

Jesus, the Great High Priest

17. What kind of high priest do we need? Hebrews 7:26, 27.

18. What is said of the priests in their representation of Christ?

Of all the offices connected with the Jews that of the priesthood was the most solemn and sacred. The climax of truth and beauty concerning the work and ministration of the Lord Jesus Christ and the most graphic representation of the Messiah as He was to be, were met in the high priest, and those associated with him. F. C. Gilbert, Practical Lessons, 450:1.

19. What are all of God's children said to be? 1 Peter 2:9.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Patriarchs and Prophets, 351:1.

What do you think?

1. Was it ever proper in Israel as a nation for someone not of the family of Aaron to officiate as a priest? Numbers 16:1-50; 1 Samuel 13:8-14; 2 Chronicles 26:16-21.

2. Is there any relationship between the twelve stones on the border of the breastplate worn by the high priest and the foundations of the Holy City, as recorded in Revelation 21:19, 20? See Patriarchs and Prophets, 351: 1.

3. The word "Urim" is the plural of the Hebrew word for "light," and "Thummim" means "perfection." Does that make them have more meaning for you?

4. Is there any meaning to you in the high priest's attire in representation of Jesus and His work? List the items which are meaningful to you.

5. What is your idea of the character of the priests in Jesus' day? The Desire of Ages, 698-715.

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50. GOD'S PORTRAYAL OF THE PLAN OF SALVATION

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Through the Annual Feasts of Israel

Christ our Passover is sacrificed for us. 1 Corinthians 5:7.

Exodus 12:1-28; Leviticus 16:1-34; 23:4-44; and Patriarchs and Prophets, 274-279, 540-542

Three times each year all the men of Israel, and as many women and children as possible, were required to appear before the Lord at the place where He should choose to locate His sanctuary. These three times really covered six special events, or special gatherings—three spring gatherings, having to do with Jesus' first advent; and three fall gatherings, prophetic of the work just prior to, and just after, the second advent: the Passover, to which was connected the Feast of Unleavened Bread. The Feast of Pentecost, known sometimes as the Feast of Weeks, because it came seven full weeks after the day following the first day of the Feast of Unleavened Bread. The so-called Feast of Trumpets on the first day of the seventh month of the Jewish sacred year; the Day of Atonement; and the Feast of Tabernacles, or the Feast of the Harvest, as it was sometimes called in the Old Testament.

The Passover represented the death of Jesus; the Feast of Unleavened bread signified true sorrow for sin and the removal of the same from the soul temple. The Feast of Pentecost, or the Feast of Weeks, was a prophetic portrayal of the great Day of Pentecost, when so many accepted the gospel message, as recorded in the second chapter of Acts. The Feast of Trumpets portrayed the work to be done by William Miller and his associates in North America, the priest Lacunza in South America, Joseph Wolff in Asia Minor, the child preachers of Scandinavia and Middle Europe, Irving and his associates in Great Britain, and many others in proclaiming that the end of the age and the Second Coming of Christ were near. The Day of Atonement pictures the investigative judgment now in process in heaven. And then, as a joyous demonstration of thanksgiving for the harvest, the Feast of Tabernacles depicted the gathering of the faithful, over on the "bliss filled shore," with the temptations of Satan all a thing of the past.

Thus, each year, God placed before His people a representation of that great plan of redemption which means so much to those who are striving to "enter in through the gates into the city." Revelation 22:14.

Calendar of Feasts

MONTH	DAY	FEAST
First month, Abib	14	Passover
First month, Abib	15-21	Unleavened Bread
Third month, Sivan	50 days, inclusive, after The first ceremonial Sabbath of the former feast	Pentecost, or Feast of Weeks
Seventh month, Tishri	1	Feast of Trumpets
Seventh month, Tishri	10	Day of Atonement
Seventh month, Tishri	15-22	Feast of Tabernacles

The Passover

Exodus 12:1-14, 21-28; Patriarchs and Prophets, 274:1 to 279:2.

This feast was quite thoroughly discussed in lesson 39.

1. Whom does the apostle Paul say the Passover lamb represented? 1 Corinthians 5:7.

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The slaying of the Passover lamb was a shadow of the death of Christ. The Great Controversy, 399:2.

2. What ordinance was instituted to take the place of the Passover?

When the Savior yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type. Patriarchs and Prophets, 539:1

Unleavened Bread

Exodus 12:15-20; Leviticus 23:4-14.

3. The Feast of Unleavened Bread followed immediately after, or was a part of, what other special day celebrated by the children of Israel? Exodus 12:15.

4. What did the leaven represent?

The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ-Patriarchs and Prophets, 278:1.

Leaven in this case is a representation of sin. As such it is represented in several cases in the Bible. However, as in the parable in which Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13:33), leaven represents growth, increase, development-"the quickening, assimilating power of the grace of God." Christ's Object Lessons, 96:0.

5. What kinds of days were the first and last of this feast? Exodus 12:16; Leviticus 23:6-8.

These days, the fifteenth and the twenty-first of the month, were Sabbaths-ceremonial Sabbaths. When a ceremonial Sabbath fell on the same day as the regular weekly Sabbath, it was known as "an high day, at once the Sabbath and the first day of unleavened bread." -J. R. Dummelow, A Commentary on the Holy Bible, 808. Jesus died on Friday, the fourteenth of the month of Abib; the following day was Sabbath and also the first day of the feast of unleavened bread, making it a ceremonial Sabbath. Thus, the day Jesus lay in Joseph's new tomb was a double Sabbath "an high day."

6. What did the apostle Paul say about leaven in the Christian's experience? 1 Corinthians 5:7, 8.

7. After the children of Israel had entered the land of Canaan and had a harvest, what was added to the feast of unleavened bread? Leviticus 23:9-14.

8. What was done with a sheaf of the first ripened heads of grain on this day? Leviticus 23:10-12.

9. Whom did it represent? The Desire of Ages, 785:4.

10. Whom else did it represent? The Desire of Ages, 786:1-3.

Feast of Pentecost

Leviticus 23:15-21.

11. When was the Feast of Pentecost, or the Feast of Weeks, as it was often called? Leviticus 23:15, 16; Patriarchs and Prophets, 540: 1.

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12. What kind of day was this day also? Leviticus 23:21.

13. What offering was made on this day? Leviticus 23:17-19.

14. What did these loaves represent?

The first fruits of Christ's labors. The Desire of Ages, 192:1; 770:1

Feast of Trumpets

Leviticus 23:23, 24.

15. What was this Feast of Trumpets, and what did it mean?

The Talmud teaches that the blowing of the trumpets signifies God's loud call to repentance. Since this seventh month closes up the year's work in connection with the sanctuary service, and with the harvest, how appropriate for the trumpet to blow, that the people should turn their attention more to the things of God, and prepare for the final work. Hence this is made one of the most sacred days to the Jews. The ten days following this Sabbath day are called, "The ten days of repentance!" The most careless and indifferent during these days devotes his time to the service of God, and seeks for preparation of heart that when the Day of Atonement arrives he may receive a "seal" of life for the year to come. F. C. Gilbert, Practical Lessons, 520:3.

16. Since this was a special calling of attention to the Day of Atonement to come in ten days' time, what special meaning does this have for God's people in the days of the meeting of type and anti type in this feast?

See explanation in bold face type at the beginning of this lesson.

The Day of Atonement

Leviticus 16:1-34; 23:26-32.

17. What special service was performed on the Day of Atonement?

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministrations. The Great Controversy, 419:1.

18. Describe the work carried out on that day.

a. The choice of two goats. Leviticus 16:7, 8.

b. The Lord's goat. Leviticus 16:8, 9, 15-19.

c. The scapegoat. Leviticus 16: 8, 10, 20-22.

19. What did the work of this day represent?

As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work, to cleanse the sanctuary.

As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation, a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. The Great Controversy, 421:2, 3.

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Feast of Tabernacles

Leviticus 23:33-44; Patriarchs and Prophets, 540:2 to 542:7.

20. When was the Feast of Tabernacles to be celebrated? Leviticus 23:34.
21. How long did the feast last? Leviticus 23:36.
22. What were the first and last days of this feast also? Leviticus 23:35, 36.
23. What took place just previous to this feast? Patriarchs and Prophets, 540:2, 3.
24. Why did the people live in booths during this feast? Leviticus 23:40-43.
25. When will this feast have its fulfillment? Patriarchs and Prophets, 541:2.
It will be undoubtedly a feast of rejoicing after the harvest (Matthew 13:39), when Jesus shall have carried His faithful ones home:
Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. Early Writings, 19:1.

What do you think?

1. How may you celebrate the Passover?
2. How may you take part in the Feast of Unleavened Bread?
3. How may the Day of Pentecost become a reality to you?
4. How might the Feast of Trumpets be meaningful in your life?
5. What happens when a person's name is reached in the investigative judgment?
6. When is the harvest time of the earth? Matthew 13:39.
7. Do you desire to take part in the great Feast of Tabernacles so soon to be celebrated in the New Jerusalem?

51. THE REBELLION AT KADESH-BARNEA

www.WhiteEstate.org/books/pp/pp33.html

Numbers 12:1 to 14:45 and Patriarchs and Prophets, 382-394.

Caleb comprehended the situation, and bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land....

But the ten, interrupting him, pictured the obstacles in darker colors than at first .. For they are stronger than we All the people that we saw in it are men of a great stature. And there we saw the giants: ... and we were in our own sight as grasshoppers." [Numbers 13:31-33.1 -Patriarchs and Prophets, 388:3, 4.

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Miriam and Aaron Criticized Moses

Numbers 12.

1. How did Aaron and Miriam wrong Moses?
2. What is said regarding the meekness of Moses?
3. In what respect was Moses different from other prophets?

Gabriel is the angel of prophecy, the one through whom divine messages are given to man. The message of God is given to Christ, and He commissions an angel to deliver it to a prophet. But it was not so with Moses. Christ spoke to him directly and not through an angel. Christ, who is called “the Angel of the Lord” [See Patriarchs and Prophets, 401:3], dwelt in the cloud, and personally directed Moses as the leader of Israel.

As a prophet, Moses was a type of Christ when Christ was on earth. Moses prophesied of Christ: “The Lord thy God will raise up unto thee a Prophet, like unto me!” Deuteronomy 18:15.

God the Father spoke to Christ when He was on earth directly and audibly three times. In this respect Christ was like unto Moses, with whom He spoke “mouth to mouth, even manifestly!” Numbers 12:8, RV. Old Testament History, 150:1-3.

4. How was Miriam punished for her sin of murmuring against Moses?
5. What did Aaron say in confessing the sin?
6. Who prayed for Miriam to be healed?
7. What did the people do until Miriam was again allowed to join the congregation?

Moses Sent Twelve Spies to Canaan

Numbers 13:1-25.

8. Why did Moses send the twelve spies into Canaan? Deuteronomy 1:20-22.
9. What was the standing of these spies in Israel?
10. How far north did they go?
11. What did they bring back from the brook Eshcol near Hebron?

The Spies Returned and Reported

Numbers 13:26 to 14:10.

12. On what part of the report did all the spies agree?
13. On what point of opinion did they disagree?
14. What position did Caleb and Joshua take?
15. Which side did the people take, and whose report did they believe?
16. Arising against Moses and Aaron, what did the people say?
17. In what way did Caleb and Joshua attempt to encourage the faith of the people?

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18. What prevented the people from stoning their God-appointed leaders?

Moses Interceded for Israel

Numbers 14:11-20.

19. What offer, or proposition, did God make for the second time to Moses?

20. What reasons did Moses give why Israel should not be destroyed?

21. What did God say in answer to Moses' prayer?

God Passed Sentence Upon Israel

Numbers 14:21-45.

22. What sentence was passed upon Israel?

23. Who only would live and go into Canaan?

24. How long would they wander in the wilderness?

25. How did the ten faithless spies die?

26. Describe the utter presumption that Israel now attempted.

27. What was the result of this disobedience?

Can you identify, define, or explain?

Anak
Ethiopian
Kadesh-barnea
Caleb
Gabriel
Paran
Cushite
Hazereth
Zin
Esheol
Joshua

What do you think?

1. Why was Miriam shut out of the camp for seven days?

2. What does it mean to be meek?

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3. Why were the spies sent out?
4. Why was the definite time of forty years set as the time of wandering? Numbers 14:34.
5. Describe the character of Moses' wife. Patriarchs and Prophets, 383:1

52. THE REBELLION OF KORAH, DATHAN, AND ABIRAM

www.WhiteEstate.org/books/pp/pp35.html

Numbers 16:1 to 18:24 and Patriarchs and Prophets, 395-403

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood. Patriarchs and Prophets, 395:2.

Rebellion

Numbers 16:1-3; Patriarchs and Prophets, 395-398.

1. What relation was Korah to Moses? Patriarchs and Prophets, 395:2a.
2. To what tribe did Dathan and Abiram belong?
3. What was the cause for Korah's rebellion? Patriarchs and Prophets, 395:2.
4. Why did Dathan and Abiram join Korah in his ambitious schemes?
5. Of what did they accuse Moses and Aaron?

The Test

Numbers 16:4-40; Patriarchs and Prophets, 398-401.

6. What were Korah and his company directed to do?
7. Why was the test deferred until the morrow? Patriarchs and Prophets, 398:1
8. When Moses summoned Dathan and Abiram, they refused to come. What did they say?
9. Who was responsible for the congregation's being present to witness the test?

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to

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await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron. Patriarchs and Prophets, 400:1.

10. What direction was given by God to save the congregation from destruction? Patriarchs and Prophets, 400:2, 3.

11. What did Moses propose that was to prove whether the Lord had sent him “to do all these works”? Numbers 16:28.

12. What occurred when Moses finished speaking?

13. What judgment of God was visited upon the two hundred fifty princes who had come with their censers?

14. How were the two hundred fifty censers disposed of? Why?

Others Rebelled

Numbers 16:41-50; Patriarchs and Prophets, 401, 402.

15. On the next day what serious accusation did the congregation make against Moses and Aaron?

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Amon to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. That night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God’s appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction. Patriarchs and Prophets, 402:1.

16. What did Moses direct Aaron to do to stay the plague? How many persons perished? Patriarchs and Prophets, 402:3-5.

Test of the Twelve Rods

Numbers 17:1 to 18:24; Patriarchs and Prophets, 403.

17. What was the test of the rods, proposed by God, and what was it to settle? Patriarchs and Prophets, 403:1.

18. On the morrow when they took the rods from the tabernacle, whose rod had budded, blossomed, and yielded almonds?

19. What solemn charge was given to Aaron, his sons, and to the tribe of Levi? Numbers 18:1-7.

The tribe of Levi is an example of how a curse may be turned into a blessing. Jacob’s dying words to his sons prophesied that Levi and Simeon should be divided in Jacob and scattered in Israel because of their slaughter of the Shechemites. However, when Israel made the golden calf at Mount Sinai, Levi refused to have any part in making the idol or in worshiping it. As a tribe they alone were true to God. For this reason they were appointed to be the executioners of those who refused to repent. Because of their loyalty to God, the priesthood and the service of the sanctuary were given to this tribe. All the tribe were Levites; but one family was chosen to be priests. This was the family of Aaron. Korah was a cousin of Aaron, a Levite but not a priest. Old Testament History, 153:2.

20. What was the difference in the work of Aaron and his sons, and that of the other Levites?

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Numbers 18:8-19.

21. How were the Levites to be supported? Numbers 18:20-24.

Can you identify, define, or explain?

Abiram
Dathan
Korah
Retiben
Censer
Kohath
Levi

What do you think?

1. Can you give in one word the cause of Korah's rebellion?
2. Why did fourteen thousand seven hundred people perish?
3. Why was the sin of Korah, Dathan, and Abiram so serious?
4. How was Jacob's apparent curse of Levi turned into a blessing?
5. Who was represented by Aaron's rod that budded?

53. FROM KADESH-BARNEA TO THE JORDAN

www.WhiteEstate.org/books/pp/pp36.html

Numbers 20:1 to 21:35; Deuteronomy 2:14, 15; and Patriarchs and Prophets, 406-407

Yet they did not turn to God with a sincere purpose. Though when afflicted by their enemies they sought help from Him who alone could deliver, yet "their heart was not right with Him, neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away For He remembered that they were but flesh; a wind that passes away, and comes not again." Psalm 78:37-39. Patriarchs and Prophets, 410:3.

Living in the Desert

Deuteronomy 2:14, 15; Patriarchs and Prophets, 406, 407.

1. How long was it before Israel came again to Kadesh-barnea and crossed the brook Zered?

The long period of nearly thirty-eight years which Israel spent from the time they rebelled at Kadesh-barnea and were turned back into the wilderness until they came to Kadesh-barnea again is almost a blank so far as its history is concerned. Only three events are recorded as occurring during this time; the rebellion of Korah, Dathan, and Abiram, the story of a man who blasphemed God, and of another man who picked up sticks on the Sabbath. They were indeed a rebellious people. Where they wandered and how they employed their time during these thirty-eight

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years we do not know. A long list of stations is given in Numbers 33, but only one can now be positively

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identified. This is Ezion-geber at the head of the Gulf of Akaba-Old Testament History, 155:2.

2. To fulfill the sentence which God had pronounced upon the Israelites (Numbers 14:28, 29), what had happened during these years in the wilderness?

The Sin of Moses and Aaron

Numbers 20:1-13; Patriarchs and Prophets, 413-420.

3. Where did Miriam die, and where was she buried?
4. In what test at Kadesh-barnea did the people show their lack of faith?
5. How did Moses and Aaron also sin? Patriarchs and Prophets, 417:1 to 418:2.
6. Because of this sin, what privilege did God deny Moses and Aaron?
7. Why was their punishment so severe? Patriarchs and Prophets, 419:1 to 420:4.

From the Time of Moses' Message to the Death of Aaron

Numbers 20:14-29; Patriarchs and Prophets, 422-427.

8. What request did Moses make of the king of Edom?
9. What was the reply, and how did the Edomites demonstrate their determination?
10. Where did Aaron die?
11. Who succeeded him to the high priesthood?
12. How long did Israel mourn for Aaron?

The Defeat of King Arad and the Punishment by the Fiery Serpents

Numbers 21:1-9; Patriarchs and Prophets, 427-432.

13. Who was King Arad?
14. Tell of the result of his attack upon Israel.
15. Why did the people become discouraged as they went around the land of Edom? Patriarchs and Prophets, 428: 1.
16. As punishment for their murmuring, what was permitted to come into the camp of Israel?
17. What did Moses do which made it possible for those who confessed their sins to be saved?

The Conquest of Kingdoms of the Amorites and of Bashan

Numbers 21:10-35; Patriarchs and Prophets, 433-437.

18. What brook was the dividing line between the land of Moab and the Amorites?

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19. Who was the Amorite king?
20. What was his capital city?
21. After the conquest of the Amorites, what kingdom did Israel next attack, also apparently a part of the Amorite people? Joshua 24:12.
22. Who was the king of this kingdom? Deuteronomy 3:1-11.
23. What means, which show His original plan in giving the land to Israel, did God use to help in the conquest of these two kingdoms? Exodus 23:28; Joshua 24:12.
- God said, "Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites; and I will cut them off." Exodus 23:23. God never intended for the men of Israel to lift a sword to take the land. It was not His original plan or method. The report of the ten faithless spies regarding the fenced cities and fortresses of the land was true, but they sinned in their lack of faith that God would give it into their hand by His power. They saw in the equipment they possessed no possibility to take these cities. In this evaluation they were correct, but they were wrong in lacking faith that God would keep His word and drive the people out before them. Joshua reminded them of the fact that God had sent hornets against the defenders of the cities of the Amorite kings, Sihon and Og – "not with thy sword, nor with thy bow." Joshua 24:12. The fortress of Bashan could not have been taken with the military weapons in Israel's possession.
- Had Israel fully trusted God, He would have given them the land of Canaan according to His promise. Exodus 23:28. When their lack of faith prevented God from carrying out His first plan, He had to employ a second plan, allowing them to use the sword in following up His mighty acts.

Can you identify, define, or explain?

Ammon
Bashan
Hor
Og
Amorites
Edom
Meribah
Sihon
Arnon
Heshbon
Moab
Zered

What do you think?

1. Why had the serpents in the desert not harmed Israel before?
2. Why was Israel not permitted to molest the Edomites, Moabites, or Ammonites? Patriarchs and Prophets, 423:2b; 433:1.
3. Whom do you think the smitten rock symbolized? How did Moses by his disobedience destroy the significance of the symbol? Patriarchs and Prophets, 418:1.
4. Reflect upon Miriam's life, noting the help she had been to Moses.
5. What appears to be strange about Aaron's death? Numbers 20:25-28.

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6. Where was Aaron buried? Deuteronomy 10:6; Patriarchs and Prophets, 427:2.

7. What rite and what feast, or memorial, was Israel not permitted to observe during the thirty-eight years of wandering? Patriarchs and Prophets, 485:2.

54. BALAAM, THE APOSTATE PROPHET

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I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.
Numbers 24:17.

Numbers 22:1 to 24:14 and Patriarchs and Prophets, 438 -451

Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High. He was not ignorant of God's work in behalf of Israel; and when the messengers announced their errand, he well knew that it was his duty to refuse the rewards of Balak, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that his curse could not harm Israel. God was on their side; and so long as they were true to Him, no adverse power of earth or hell could prevail against them. Patriarchs and Prophets, 439:2.

The fate of Balaam was similar to that of Judas, and their characters bear a marked resemblance to each other. Both these men tried to unite the service of God and mammon, and met with signal failure. Balaam acknowledged the true God, and professed to serve Him; Judas believed in Jesus as the Messiah, and united with His followers. But Balaam hoped to make the service of Jehovah the steppingstone to the acquirement of riches and worldly honor; and failing in this he stumbled, and fell, and was broken. Judas expected by his connection with Christ to secure wealth and promotion in that worldly kingdom which, as he believed, the Messiah was about to set up. The failure of his hopes drove him to apostasy and ruin. Both Balaam and Judas had received great light and enjoyed special privileges; but a single cherished sin poisoned the entire character, and caused their destruction. Patriarchs and Prophets, 452:1.

Balaam Asked to Come and Curse Israel

Numbers 22:1-20.

1. Why did Balak, king of Moab, fear Israel?

The people of Moab had not been molested by Israel, yet they had watched with troubled foreboding all that had taken place in the surrounding countries. The Ammorites, before whom they had been forced to retreat, had been conquered by the Hebrews, and the territory which the Ammorites had wrested from Moab was now in the possession of Israel. The hosts of Bashan had yielded before the mysterious power enshrouded in the cloudy pillar, and the giant strongholds were occupied by the Hebrews. The Moabites dared not risk an attack upon them; an appeal to arms was hopeless in face of the supernatural agencies that wrought in their behalf. But they determined, as Pharaoh had done, to enlist the power of sorcery to counteract the work of God. They would bring a curse upon Israel. Patriarchs and Prophets, 438:2.

2. Who was Balaam? Numbers 23:7; Deuteronomy 23:4; Patriarchs and Prophets, 438:3; 439:2.

3. What observation in regard to Israel's victorious advance had Balak made that led him to send for Balaam?

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4. What did Balak's delegation take along which they hoped would help to persuade Balaam to come with them? Patriarchs and Prophets, 439:2b.

5. Give God's answer to Balaam regarding Balak's invitation.

6. What was Balaam's reaction to God's answer?

In the morning, Balaam reluctantly dismissed the messengers; but he did not tell them what the Lord had said. Angry that his visions of gain and honor had been suddenly dispelled, he petulantly exclaimed, "Get you into your land: for the Lord refuses to give me leave to go with you." [Numbers 22:13.] Patriarchs and Prophets, 439:2.

7. Why did Balak send for Balaam a second time? Patriarchs and Prophets, 440: 1.

8. What did God tell Balaam about going with the messengers sent by Balak? Numbers 22:20.

Balaam had received permission to go with the messengers from Moab, if they came in the morning to call him. But annoyed at his delay, and expecting another refusal, they set out on their homeward journey without further consultation with him. Every excuse for complying with the request of Balak had now been removed. But Balaam was determined to secure the reward; and taking the beast upon which he was accustomed to ride, he set out on the journey. He feared that even now the divine permission might be withdrawn, and he pressed eagerly forward, impatient lest he should by some means fail to gain the coveted reward. Patriarchs and Prophets, 441:2.

Balaam in Moab

Numbers 22:21-41.

9. The ass turned into the field, crushed Balaam's foot against the wall, and finally fell down under him, all of which angered Balaam greatly. Why did the ass act in this way?

10. What evidence did Balaam give of the spirit that controlled him? Patriarchs and Prophets, 442:5.

11. After God enabled the ass to speak, what conversation took place between Balaam and his ass?

12. What did Balaam see after God had opened his eyes?

13. When did Balaam, receive God's permission to go to Balak,

When Balaam received permission to go, he quickly started his journey; but an angel stood in the way with a sword and what restriction was placed upon what he should say? Numbers 22:35.

Israel Blessed and Not Cursed

Numbers 23:1 to 24:17.

14. Altogether, how many altars were built for Balaam?

15. Why could not Balaam curse Israel? Numbers 22:38; Patriarchs and Prophets, 447:1-3; 449:1.

16. What kind of death did Balaam desire, and why was his desire not granted? Patriarchs and Prophets, 448:1; 451Ab.

17. What command did Balaam say he had received from the Lord?

18. What words of Balaam were the first words to be sent as a message over a telegraph wire?

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Numbers 23:23.

19. In the third blessing, how did Balaam describe the camp of Israel?
20. Why was Balak angry? Patriarchs and Prophets, 450:1
21. What prophecy did Balaam, utter concerning Christ? Numbers 24:17.
22. Describe Balaam's physical condition while in vision.
23. What plan was adopted that brought about the downfall of Israel? Numbers 31:16; Revelation 2:14.

Disappointed in his hopes of wealth and promotion, in disfavor with the king, and conscious that he had incurred the displeasure of God, Balaam returned from his self-chosen mission. After he had reached his home, the controlling power of the Spirit of God left him, and his covetousness, which had been merely held in check, prevailed. He was ready to resort to any means to gain the reward promised by Balak. Balaam knew that the prosperity of Israel depended upon their obedience to God, and that there was no way to cause their overthrow but by seducing them into sin. He now decided to secure Balak's favor by advising the Moabites of the course to be pursued to bring a curse upon Israel.

He immediately returned to the land of Moab, and laid his plans before the king. The Moabites themselves were convinced that so long as Israel remained true to God, He would be their shield. The plan proposed by Balaam was to separate them from God by enticing them into idolatry. If they could be led to engage in the licentious worship of Baal and Ashtaroth, their omnipotent Protector would become their enemy, and they would soon fall a prey to the fierce, warlike nations around them. This plan was readily accepted by the king, and Balaam himself remained to assist in carrying it into effect.

Balaam witnessed the success of his diabolical scheme. He saw the curse of God visited upon His people, and thousands falling under His judgments; but the divine justice that punished sin in Israel, did not permit the tempters to escape. In the war of Israel against the Midianites, Balaam was slain. He had felt a presentiment that his own end was near when he exclaimed, "Let me die the death of the righteous, and let my last end be like his." But he had not chosen to live the life of the righteous, and his destiny was fixed with the enemies of God. Patriarchs and Prophets, 451:24.

Can you identify, define, or explain?

Apostatize
Mesopotamia
Perverse
Balaam
Midian
Scepter
Balak

What do you think?

1. Why does God sometimes permit us to do that which is not best for us? Patriarchs and Prophets, 440:3, 4.
2. What did Balaam love more than the service of God? 2 Peter 2:15.
3. How did Balaam die? Numbers 31:8; Joshua 13:22.
4. How did Balaam know what God's will was? Patriarchs and Prophets, 449:2.
5. How did Balaam succeed in bringing a curse upon Israel?

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55. INHERITANCE GRANTED, MOSES SUCCESSOR

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Numbers 26:1 to 27:23; 32:1-42; and Patriarchs and Prophets, 462-468

From a full heart he [Moses] poured forth the prayer, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in. That the congregation of the Lord be not as sheep which have no shepherd." Numbers 27:16, 17.

The Lord hearkened to the prayer of His servant; and the answer came, "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay your hand upon him. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight." Numbers 27:18, 19. Patriarchs and Prophets, 462:3, 4.

A Census Taken

Numbers 26:1-4; 51-65.

1. At what place was the congregation when God asked Moses to take a census?
2. As numbered, how many people were there? Numbers 26:51.
3. Who assisted Moses in this work? Numbers 26:63.
4. How many people, more than twenty years of age when they came out of Egypt, did they find were still living? Numbers 26:64, 65.
5. In what manner was the land to be divided? Numbers 26:53-56.

The Daughters of Zelophehad

Numbers 27:1-11.

6. What request did the daughters of Zelophehad make of Moses?
7. What law governing such cases of inheritance did Moses then make?
8. What further law was made regarding the marriage of women who possessed an inheritance? Numbers 36:6-10.

Each family in Israel was given a home in Canaan. This they were never to sell, for that would make the type of no significance. They were not to build houses and another inhabit them, or plant fields and another eat the fruit of them. If a woman who had no male relatives married out of her tribe, then the inheritance of her father would pass to the family of another tribe, and thus the type be spoiled. Thus did the experiences and the laws of Israel teach lessons not only of spiritual experience in this life but they also typified the laws and principles that will govern the life to come. Old Testament History, 160:2.

Moses' Successor Presented

Numbers 27:12-23.

9. How did Moses get the word that he must soon die?

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10. What request did Moses make of God before he was to be taken away?
11. Whom did God choose to take Moses' place in leading Israel?
12. Who ordained the new leader? Patriarchs and Prophets, 462:4 to 463:1.

The Inheritance of the Two and a Half Tribes

Numbers 32.

13. Which tribes asked for land on the east, or "yonder side" (Numbers 32:19), of Jordan?
14. Why did they especially want this land?
15. How did Moses misunderstand their motives in requesting the possession east of Jordan?
16. What did they tell Moses they would do for their brethren if this land were given to them?
17. In whose hands did Moses leave the matter of the inheritance of these two and a half tribes?

Can you identify, define, or explain?

Eleazar
Gilead
Mount
Nebo
Zelophehad
Mount
Pisgah

What do you think?

1. Why do you think Joshua was fitted to be Moses' successor?
2. How does the number of Israelites when they left Egypt compare with the number at the time of this census? Exodus 12:37; Numbers 26:51.
3. What were God's plans for Moses had he not sinned against God by smiting the rock the second time? Patriarchs and Prophets, 478:2.
4. Why should inheritance not pass from one tribe to another in God's plan for Israel? Patriarchs and Prophets, 533:4 to 534:4.

56. THE DEATH OF MOSES

www.WhiteEstate.org/books/pp/pp43.html

Deuteronomy 31:9-30; 34:1-8; and Patriarchs and Prophets, 462-480

Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in His dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten, that He requires exact obedience. He could not grant the prayer of Moses that he might share the inheritance of Israel; but He did not forget or forsake His servant. The God of

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heaven understood the suffering that Moses had endured. He had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan. Patriarchs and Prophets, 479:2.

Deuteronomy

Patriarchs and Prophets, 462-468.

1. What summons had been given Moses?

Moses had received the divine summons to delegate his responsibilities to a successor and come to the mountaintop where his life of toil would cease. Bitter as can be the thought of death, this did not primarily occupy his mind. His concern was for God's people whom he had led and had learned to love. How would they fare when he was gone? Summoning the entire congregation before him, he repeated the entire history of God's people. He repeated the law, reiterated all prophecy God had given through him, exhorted them to be faithful, and gave them his farewell blessing. Deuteronomy means "repetition of the law."

2. How often did Moses command the entire law to be read before the congregation? Deuteronomy 31: 10-12.

3. In what place did Moses command that the book of the law should be kept? Deuteronomy 31:24-26.

The Ten Commandments, or the Law of God

Deuteronomy 5:7-21.

4. What did Moses say of the law God had given Israel? Deuteronomy 4:5-12.

5. What pertinent questions did Moses raise to show the special privilege Israel had enjoyed? Deuteronomy 4:32-40.

6. Why did Moses say God had selected Israel from among the nations? Deuteronomy 7:7, 8.

7. Describe the nature of the land where God was taking Israel. Deuteronomy 8:7-9.

8. What striking contrast was there between this land and Egypt? Deuteronomy 11:10-12.

9. Of what one principal danger did Moses especially caution the Israelites? Deuteronomy 6:10-15.

10. List some of the blessings of God which would come if they were obedient. Deuteronomy 28:1-14.

11. List some of the curses which would come from disobedience. Deuteronomy 28:15-68.

12. What curse has rested upon the descendants of Israel because of disobedience to God? Deuteronomy 28:36, 37, 64-66.

13. Where were the tables of stone on which the law had been written to be kept? Deuteronomy 10:2.

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The Death of Moses

Deuteronomy 34:1-8; Patriarchs and Prophets, 469-478.

14. What did God show Moses before his death?
15. Where did Moses die?
16. Where was his place of burial?
17. Who conducted his funeral, and who attended it? Patriarchs and Prophets, 477:2.
18. How old was Moses at the time of his death?
19. Shortly before Moses' death what was said about his physical strength and eyesight?
20. How does Moses rank as a prophet? Patriarchs and Prophets, 396:3.

The Resurrection of Moses

Patriarchs and Prophets, 478-480.

21. Whom did God send to Moses' grave to raise him from the dead? Jude 1:9; Patriarchs and Prophets, 478:1

22. Who contested Moses' right to be resurrected? Jude 1:9.

23. Where would Moses' body be today if he had not chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:25)?

Had Moses ascended the throne of Egypt and chosen the things of this world, at the time of his death his body would have been embalmed and placed in a costly, ornamented tomb in the royal burial grounds of the great Pharaohs of Egypt. It is possible that his grave, like that of many of his contemporaries, would have been excavated and his mummy placed in a glass case of some dusty museum to gratify the curiosity of people who desired to look at his remains and read the notation of his great deeds and valorous exploits.

If we consider where Moses is now, and where he might have been had he remained in Egypt, we cannot fail to see how the greatness of this world sinks into miserable insignificance as compared with the reward God offers.

The greatness of Egypt is in the dust. Its power and civilization have passed away. But the work of Moses can never perish. The great principles of righteousness which he lived to establish are eternal. Education, 69:1.

Can you identify, define, or explain?

Archangel
Deuteronomy
Nebo
Beth-peor
Michael
Pisgah

What do you think?

1. Divide Moses' life into three periods of about equal length.

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2. Why do you think God chose to keep Moses' grave unknown to the Israelites? Patriarchs and Prophets, 477:2.

3. What do you see in this lesson which shows when we submit cheerfully to His guidance, God has some better thing in store for us?

4. Who was the Archangel who came to Moses' grave? 1 Thessalonians 4:16.

5. Has Moses ever been on this earth since his resurrection? Matthew 17:1-8.

THE BURIAL OF MOSES

“And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knows of his sepulcher unto this day.” Deuteronomy 34:6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulcher,
And no man saw it ever;
For the angels of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves:
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height
Out of his rocky top
Looked on the wondrous sight;
Perchance the lion stalking
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knows not.

But, when the warrior dies,
His comrades in the war,

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With arms reversed and muffled drums,
Follow the funeral car:
They show the banners taken;
They tell his battles won;
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place
With costly marble dressed,
In the great minister transept
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths have so sage
As he wrote down for men.

And had he not high honor?
The hillside for a pall!
To lie in state, while angels wait,
With stars for tapers tall!
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave!

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still:
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well.

Cecil Frances Alexander.

57. SUMMARY OF UNIT THREE

Unit Three, Moses, covers the life and work of Moses and those associated with him, a period of some one hundred twenty years, -drawing its material from the books of Exodus, Leviticus, Numbers, and Deuteronomy. This is the real formation of Israel as a nation, and Moses was the great man of Israel's early history. The lesson titles of this unit are as follows:

Lesson 35. Birth and Training of Moses, his being found a "goodly child" (Exodus 2:2), his

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adoption by the princess, his training under his mother's hand and in Pharaoh's court, and the greatest decision any boy can make;

Lesson 36. The Call of Moses, his stay in Midian, the Lord's appearing to him in the burning bush, and his commission to deliver Israel;

Lesson 37. Moses Before Pharaoh, as he pleads for Israel's freedom;

Lesson 38. The Plagues of Egypt, ten terrible judgments executed by Jehovah because Pharaoh would not let the children of Israel go;

Lesson 39. The Passover, instituted to remind the Israelites of their bondage in Egypt and to prefigure the sacrifice of Jesus, the real paschal Lamb;

Lesson 40. The Exodus, a brief portrayal of Israel's hosts leaving Egypt on "the selfsame day" (Exodus 12:41) when the 430-year period had been fulfilled;

Lesson 41. Israel Tested, to see if they would be true to God and trust Him;

Lesson 42. The Ten Commandments, spoken by Jehovah from Mount Sinai-a perfect rule of conduct;

Lesson 43. The Old Covenant, a portrayal of that covenant based on the promises of man;

Lesson 44. Israel, as Individuals, Restored to God's Favor. as one by one they went out to the tabernacle, which had been taken outside the encampment, to receive assurance of God's forgiveness;

Lesson 45. The Theocracy of Israel, an explanation of what the theocracy really was, when it began, how it operated, and when it ended;

Lesson 46. The Sanctuary, an object lesson of the plan of salvation;

Lesson 47. The Furniture of the Sanctuary, each article representing some feature of the work of the plan of salvation;

Lesson 48. The Tabernacle Service, a view of the services carried on each day, and on the Day of Atonement;

Lesson 49. The Priests Represented Christ, in their life as well as in their work-they belong to God;

Lesson 50. God's Portrayal of the Plan of Salvation Through the Annual Feasts of Israel, as the Israelites gathered at Jerusalem, as commanded, three times each year;

Lesson 51. The Rebellion at Kadesh-barnea, when Israel turned back into the wilderness until all that generation of adults had passed away-all but Caleb and Joshua, who had stood true;

Lesson 52. The Rebellion of Korah, Dathan, and Abiram, three, who, with their sympathizers, thought to take to themselves some of the leadership of Israel;

Lesson 53. From Kadesh-barnea to the Jordan, a short story of the years of wandering in the wilderness;

Lesson 54. Balaam, the Apostate Prophet, who came out to curse Israel, but who was made to bless Israel, instead;

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Lesson 55. Inheritance Granted East of the Jordan, and Presentation of Moses' Successor, just before crossing the river Jordan; and

Lesson 56. The Death of Moses, the passing of one who had desired to enter the land of Canaan, but was compelled to die. He was the first of all the human family, however, to be raised from the dead.

REVIEW QUESTIONS

1.
 - a. What decree had gone out through the land of Egypt at about the time of Moses' birth?
 - b. How was Moses saved from the effects of this decree?
 - c. Who was his instructor during the first twelve years of his life?
 2.
 - a. In the court of Pharaoh, what did Moses have to study?
 - b. When he was come of age, what important decision did he make?
 - c. When and why did he leave Egypt to go to Midian?
 3.
 - a. What two books of the Bible did he write in Midian?
 - b. How long did he remain there, and what was his occupation?
 - c. Relate the story of his call back to Egypt to deliver Israel.
 4.
 - a. What three "signs" did God give Moses with which to convince His people and the Egyptians of Moses' mission?
 - b. Who became Moses' spokesman, and where did he meet Moses on his return to Egypt?
 - c. Tell of their work in the court of Pharaoh and of the ten plagues God found necessary to send on Egypt before Pharaoh let the children of Israel go free.
 5. a. Describe the institution of the Passover, telling-
 - (1) the choice of the lamb, date and time of slaying;
 - (2) what was to be done with the blood, and the flesh;
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- (3) the meaning of all of this, and from what it delivered those who did it.
 - b. Before the children of Israel started their journey toward the land of Canaan, what did they borrow from the Egyptians? Was it proper for them to borrow in this manner? Patriarchs and Prophets, 253:5.
 - c. As Israel left Egypt, what prophecy was fulfilled on "the selfsame day"? Exodus 12:40, 41. See Genesis 15:13.
6.
 - a. Why did they not take the direct route from Egypt to Canaan? Patriarchs and Prophets, 282:1.
 - b. Tell of the experience of the children of Israel as they were entrapped, with the Red Sea before them, a mountain to the south, and Pharaoh's host behind them.
 - c. What song of victory was sung as they were safe on the opposite shore?
 7.
 - a. What two miraculous things did God do for the children of Israel in the wilderness in regard to water to drink? Patriarchs and Prophets, 291:2, 3; 411:1.
 - b. What three miracles did God perform each week in regard to the manna He gave them from heaven?

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- c. How did God satisfy their craving for flesh foods, and with what results?
- 8.
- What did God speak to them from Mount Sinai?
 - Where are these words found in the Bible?
 - Where else may they be found? Revelation 11:19.
- 9.
- What did the children of Israel construct under God's direction as they were encamped at the foot of Mount Sinai?
 - Where had they gotten all of the gold, silver, precious stones, and other valuable articles required for this construction?
 - Give the dimensions of the court of the tabernacle in both cubits and feet. Give the dimensions of the tabernacle in cubits and feet.
- 10.
- Tell where the following articles of furniture were located in the court or in the tabernacle:
Altar of burnt offerings
Altar of incense
Ark of the covenant
Candlesticks
Laver
Table of show bread
 - What animals were sacrificed for the morning and evening sacrifices?
 - What was the sin offering for a priest? For one of the common people? For a ruler?
- 11.
- Name the yearly feasts of Israel.
 - Describe the special work done on the Day of Atonement.
 - What did the Feast of Tabernacles represent?
- 12.
- Why did the people rebel at Kadesh-barnea?
 - Who of the twelve spies stood firm in their belief that God would give Israel the land of Canaan?
 - Why did Korah, Dathan, and Abiram rebel?
- 13.
- Who was Balaam, and what did he try to do against Israel?
 - How did he finally succeed in bringing a curse upon Israel?
 - Which tribes received their inheritance on the east side of Jordan?
- 14.
- Who was appointed as Moses' successor?
 - How old was Moses when he said good-bye to Israel and went alone to the top of Mount Nebo to die?
 - Where is Moses now?

Who said to whom, and under what circumstances?

- "This is one of the Hebrews' children."
- "Who made thee a prince and a judge over us?"

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3. "Who is the Lord, that I should obey His voice?"
4. "I will now turn aside, and see this great sight, why the bush is not burnt."
5. "Put off thy shoes from off thy feet; for the place whereon thou stands is holy ground."
6. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"
7. "O my Lord, I am not eloquent; I am slow of speech, and of a slow tongue."
8. "This is the finger of God."
9. "Against all the gods of Egypt I will execute judgment."
10. "God will surely visit you; and you shall carry up my bones away hence with you."
11. "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them."
12. "So they gave it me: then I cast it into the fire, and there came out this calf."
13. "Who is on the Lord's side? let him come unto me."
14. "Yet now, if Thou wilt forgive their sin-; and if not, blot me, I pray Thee, out of Thy book which Thou has written."
15. "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakes."
16. "Let them make Me a sanctuary; that I may dwell among them."
17. "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."
18. "We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."
19. "Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us."
20. "Envy thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"
21. "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us?"
22. "Alas, my Lord, I beseech Thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned."
23. "Heal her now, O God, I beseech Thee."
24. "Let us go up at once, and possess it; for we are well able to overcome it."
25. "We were in our own sight as grasshoppers, and so we were in their sight."

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26. "Go not up, for the Lord is not among you; that you be not smitten before your enemies."
27. "We will not come up."
28. "Hereby you shall know that the Lord hath sent me to do all these works; for I have not done them of mine own hand."
29. "You have killed the people of the Lord."
30. "What hath God wrought!"
31. "Now shall this company lick up all that are round about us, as the ox licks up the grass of the field."
32. "Thou shall not go with them; thou shall not curse the people: for they are blessed."
33. "What have I done unto thee, that thou has smitten me these three times?"
34. "The people shall dwell alone, and shall not be reckoned among the nations."
35. "Let me die the death of the righteous, and let my last end be like his!"
36. "Hear now, you rebels; must we fetch you water out of this rock?"
37. "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord said, that will I speak."

Are you sure of your memory verses?

It was with great anxiety and self-distrust that Joshua had looked forward to the work before him; but his fears were removed by the assurance of God, "As I was with Moses, so I will be with thee. Unto this people shall thou divide for an inheritance the land, which I swore unto their fathers to give them." Joshua 1:5, 6.

To the heights of Lebanon in the far distance, to the shores of the Great Sea, and away to the banks of the Euphrates in the east, all was to be theirs. Patriarchs and Prophets, 482: 1.

The work of the first three units covered from creation to the death of Moses (to 1405 BC). The first five books of the Bible, commonly known as the "books of Moses," or the Pentateuch, and the book of Job, have been studied as source material. The last chapter of Deuteronomy may have been written by Joshua.

UNIT FOUR takes up the work of Moses' successor, Joshua. He was possibly about eighty-five years of age when Moses died (cf. the life of Caleb, who seems to have been about eighty years of age at the time of entrance into Canaan), and died at the age of one hundred ten years. This unit, therefore, covers approximately twenty-five years, and the story is found in the book of Joshua. Taking 1405 BC as the date of Moses' death, this unit would close possibly about 1380 BC.

The story told in the book of Joshua is indeed thrilling: the crossing of the river Jordan at flood time; the seven days of apparently futile marching around Jericho; the fall of that great city; the defeat at Ai; the sin of Achan, and his punishment; the matter of the Gibeonites; the great day when the sun and the moon stood still "about a whole day" (Joshua 10: 13). Caleb's inheritance where the giants lived; the cities of the Levites and the six cities of refuge; the monument set up by the two and a half tribes as they returned home; and Joshua's final exhortation. How much better the story might have been had all served God as faithfully as he, may be a part of the study of the redeemed in the new earth. The time occupied by the work of this unit is indicated below:

Note: The color maps in this volume are a reproduction of maps printed in The Westminster

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Historical Atlas to the Bible, recognized as the most authoritative work of its kind.

Though the general route of the Exodus is known, opinions differ as to certain details, such as the location of the Red Sea crossing, the exact location of the encampment in the Sinai mountains, and the route of the journey around Edom, as well as the date of the Exodus. Patriarchs and Prophets reveals that the route led around the south of Edom rather than around the north. See Patriarchs and Prophets, pages 424, 428, 433.

58. THE LAND OF CANAAN, OR PALESTINE

And they went forth to go into the land of Canaan; and into the land of Canaan they came. Genesis 12:5.

The place where they first tarried was Shechem. Under the shade of the oaks of Moreh, in a wide, grassy valley, with its olive groves and gushing springs, between Mount Ebal on the one side and Mount Gerizim on the other, Abraham made his encampment. It was a fair and goodly country that the patriarch had entered, -"a land of brooks of water, of fountains and depths that spring out of valleys and bills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey." Deuteronomy 8:7, 8. But to the worshiper of Jehovah, a heavy shadow rested upon wooded hill and fruitful plain. "The Canaanite was then in the land." [Genesis 12:6.] Abraham had reached the goal of his hopes to find a country occupied by an alien race, and overspread with idolatry. Patriarchs and Prophets, 127:2.

God was about to establish Israel in Canaan, to develop among them a nation and government that should be a manifestation of His kingdom upon the earth. They were not only to be inheritors of the true religion, but to disseminate its principles throughout the world. Patriarchs and Prophets, 492: 1.

The Land of Palestine

1. Give the different names that have been used for the land where Israel lived.

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This land has many names. From the earliest times until after the days of the judges it was called "Canaan" or "land of Canaan." This name was applied to the Canaanitish peoples who occupied much of the land before the days of Israel. During the days of the kings of Israel, it was called "land of Jehovah," "Glorious Land," and "Land of Promise." After the time of the Babylonian captivity it was called Judea, and since Bible times it has been called "Palestine," or "Holy Land."

2. From what source is the word Palestine derived?

Palestine and Palestina come from the word Philistia and are poetical forms of that word. The Philistine people occupied some of the coastal region on the Mediterranean Sea.

The Inhabitants of Canaan, or Palestine, Before the Conquest

3. At the time of Israel's entrance into the land of Canaan what different nations and tribes were living in this area?

The peoples that lived there were the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

4. Describe the social and moral conditions of the peoples who lived in the land of Canaan at the time of Israel's entrance.

The Canaanites had abandoned themselves to the foulest and most debasing paganism; and it was necessary that the land should be cleared of what would so surely prevent the fulfillment of God's gracious purposes.

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The inhabitants of Canaan had been granted ample opportunity for repentance. Forty years before, the opening of the Red Sea and the judgments upon Egypt had testified to the supreme power of the God of Israel. And now the overthrow of the kings of Midian, of Gilead and Bashan, had further shown that Jehovah was above all gods. The holiness of His character and His abhorrence of impurity had been evinced in the judgments visited upon Israel for their participation in the abominable rites of Baalpeor. All these events were known to the inhabitants of Jericho, and there were many who shared Rahab's conviction, though they refused to obey it, that Jehovah, the God of Israel, "is God in heaven above, and in earth beneath." [Joshua 2:11.] Like the men before the Flood, the Canaanites lived only to blaspheme Heaven and defile the earth. And both love and justice demanded the prompt execution of these rebels against God, and foes to man. Patriarchs and Prophets, 492:1, 2.

5. Describe the political conditions in this region relative to war and peace.

Many wars have been fought in this region. The Plain of Esdraelon, or valley of Jezreel, was an ancient battlefield. The Egyptians, coming from the south, here met their enemies, the Hittites, Assyrians, and other nations, in battle. The city of Megiddo, or Har-Magedon, on the southern edge of this plain, marks the spot where Israel and the Canaanites met in battle. In Biblical prophecy this is declared to be the scene of the last conflict of this world.

6. How did God seek to protect His people from unwholesome association?

It is strange that though Palestine was on the world's public highway, it was quite separated from close contacts with its neighbors. On the north it had Syria for a neighbor, but even here the mountains of Lebanon were a wall of separation. To the east was the Syrian Desert, with another desert on the south, while on the west was the great Mediterranean Sea. God did not plan for them to have close neighbors who by their intimate contact might corrupt them with their idolatry.

Size and Location of Palestine

7. About how large is Palestine?

It has an area of 10,150 square miles—a little larger than the State of Vermont. It is about one hundred fifty miles from the mountains of Lebanon on the north to the desert which forms its southern boundary. It averages only sixty seven miles in width from the Mediterranean Sea to the Jordan River.

8. How is it that a land so small can be of such great importance?

It is important because of the events that have taken place there. It was the home of God's people, the children of Israel, for almost two thousand years. God selected this region for the home of His people because of its geographical location. As you consult your map you will see that this region was on the world's crossroads. If anyone came from Europe to Africa, he passed through Palestine; if he came from Asia (India or China) en route to Africa or Europe, he passed through this land. At the time that Israel conquered Canaan, Egypt was the most important country in the world, and there was a great deal of travel through this land from Europe and Asia.

9. Why did God choose this land for a home for His people?

God selected this land as a home for His people because it was on the world's crossroads. Thousands of people would pass through it every year from every part of the then-known world. As they came in contact with His people, stopped in their cities, talked in their market places, they would have opportunity to learn of the true God. This contact could cause them to make further investigation and come to know of the true God.

The Surface or Topography of Palestine

10. How would you describe the topography of Palestine?

There is no one word or phrase that describes this land. The central part is a mountainous highland, reaching up to 3,000 feet. On each side of this highland are lowlands.

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11. What part of Palestine is most adaptable to agriculture?

The lowlands on each side of the central highland and range are most adaptable to agricultural pursuits. The plains of Philistia and of Sharon, between Gaza and Mount Carmel, are the best farming regions. There are plateaus east of the Jordan, Gilead and Bashan, but they are adaptable only for grazing lands, and it was this region which the two and a half tribes chose because of their large herds.

12. Name all the principal plains of Palestine.

Plain of Bashan; Esdraelon, also called Plain of Jezreel; plain of Gilead; plain of Philistia; plain of Sharon.

The Rivers, Watercourses, and Seas of Palestine

13. What is the principal river of Palestine?

The Jordan is the principal river. The name Jordan means “descending.” It rises in the mountains of Lebanon, which are in North Palestine. It is a rapid stream as it descends, having a natural fall of three thousand feet from its source to the Dead Sea. Its total length is about two hundred miles. Its general course is straight, although it has many windings and curves in its course. The waters have cut a deep channel and, therefore, it is not easily crossed. The Jordan can be forded at most times of the year, except in the spring when the snow melts in the mountains of Lebanon. At that time the river is at flood stage.

14. Name other important watercourses in Palestine.

Arnon
Jarmuk
Cherith
Kidron
Jabbok
Kishon

15. Name the principal seas in Palestine or on its borders.

The Mediterranean Sea, also called Great Sea, Western Sea, and Sea of the Philistines. The Dead Sea, also called Salt Sea and Sea of the Plain; Sea of Chinnereth, also called, in the New Testament, Sea of Tiberias, Sea or Lake of Galilee, and Sea or Lake of Gennesaret; and the Waters of Merom.

16. Why is the largest sea within Palestine called the Dead Sea?

The Dead Sea is so called because it has no outlet and all the water that flows into it remains there except as it evaporates. It is a most unusual body of water, being 1,317 feet below sea level. Its greatest depth is more than 1,300 feet. The water is so laden with mineral salts and various chemicals that a person will float high on the surface. There is a small fish that lives in the Dead Sea, but the fish that come down the Jordan River die in its waters. A few trees grow near the banks of the Dead Sea; but, in general, its shore line is bleak and desolate. The chemicals in the Dead Sea, extracted and put to commercial use, could bring great wealth. An extraction plant has been built and is in operation at the north end. Likely, the location of the ancient cities of the plain, Sodom and Gomorrah, was in what is now the area of the shallow south end of this sea. This region was once described in the Bible as “the garden of the Lord.” Genesis 13:10.

The Mountains of Palestine

17. Which are the most important mountains in Palestine?

To the north lie the mountains of Lebanon. At the time Israel came to live in Canaan, these mountains were heavily wooded with magnificent cedar trees. This wood was much used in great buildings. There are many mountain peaks or elevations in Palestine. Most of them are not high, but are more noted

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for their historical importance. The highest peak is Mount Hermon, which is 9,166 feet.

18. The following is a list of all the chief peaks and mountain ranges in the country of Palestine:

Mount Carmel	1,800 feet
Mount Ebal.	3,000 feet
Mount Ephraim	
Mount Gerizim	2,800 feet
Mount Gilboa	1,698 feet
Mount Gilead	
Mount Hermon	9,166 feet
Mount Hor	4,800 feet
Mount Moriah	
Mount Nebo	2,600 feet
Mount of Olives	2,684 feet
Mount Tabor	1,843 feet
Mount Zion	

The Products of Palestine

19. Name the products of ancient Palestine.

In ancient times the chief products were wheat, barley, rye, olives, olive oil, grapes, wine, pomegranates, figs, dates, honey, and balm; cattle, sheep, and goats; oak, cedar, fir, pine, myrtle, and olive woods.

20. Why are these products so varied?

The great differences in the elevation of the various parts of the land give it a climate that favors products of both warm and cold countries. In fact, the principal products of almost the whole world are represented here. This helps to make the Bible a universal book.

What do you think?

1. Why are the nations of the world so interested in Palestine, or the Holy Land region?

2. How do you account for the desolate, and region of most of Palestine today, compared to the land flowing "with milk and honey" (Numbers 13:27) of the days of Moses and Joshua (Deuteronomy 28:38-40)?

3. Does Bible prophecy make any reference to the modern state of Israel? Do the Jews of modern times still constitute God's chosen people? See Matthew 21:33-45; Romans 2:28, 29; 9:6-8; Galatians 3:7-9, 16, 28, 29. See also Prophets and Kings, 74:2; 710:3 through 714; The Seventh-day Adventist Bible Commentary, volume 4, pages 33:3, 4; 35:24.

4. Where will the battle of Armageddon be fought?

59. ENTRANCE OF ISRAEL INTO THE PROMISED LAND

www.WhiteEstate.org/books/pp/pp44.html

This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night, that thou may observe to do according to all that is written therein: for then thou shall make thy way prosperous, and then thou shall have good success. Joshua 1:8.

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Joshua 1:1 to 5:1 and Patriarchs and Prophets, 481-486

Leaving their encampment in the acacia groves of Shittim, the host descended to the border of the Jordan. All knew, however, that without divine aid they could not hope to make the passage. At this time of the year -in the spring season-the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording places. God willed that the passage of Israel over Jordan should be miraculous. Joshua, by divine direction, commanded the people to sanctify themselves; they must put away their sins, and free themselves from all outward impurity; "for tomorrow," he said, "the Lord will do wonders among you." [Joshua 3:5.] The "ark of the covenant" [Joshua 3:6] was to lead the way before the host. When they should see the token of Jehovah's presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to remove from their place, "and go after it." [Joshua 3:3.]

The circumstances of the passage were minutely foretold; and said Joshua, "Hereby you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites. Behold, the ark of the covenant of the Lord of all the earth passes over before you into Jordan." [Joshua 3:10, 11.] Patriarchs and Prophets, 483:3.

Preliminary Preparations

Joshua 1.

1. What assuring words did God give Joshua after the death of Moses? Joshua 1:5.
2. What was the extent of the territory to be given to the Israelites.
3. Upon what would Joshua's success and prosperity depend?
4. How were they to prepare to cross the Jordan? Joshua 1:11; 3:5.
5. How soon were the people to cross the Jordan?
6. Of what agreement, made with Moses, were Reuben, Gad, and the half tribe of Manasseh reminded?
7. What clear-cut, straightforward response did they make?

The Two Spies

Joshua 2.

8. To spy out what strongly fortified city were two men sent?
9. Relate the experience of the spies, as to whom they met, how they were concealed, and how they escaped.
10. What information had come to Jericho that caused Rahab to believe in the God of heaven?
11. What were the conditions of the promise of deliverance that the spies made to Rahab?
12. When they returned to the camp of Israel, what report did the spies make to Joshua?

Directions for Crossing the Jordan

Joshua 3:1-13.

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13. What was to be the signal for Israel to proceed to cross the Jordan?

14. While crossing the Jordan, how much space was there to be between the ark and the people?

15. What further encouraging words did God speak unto Joshua?

16. Who were to lead in the crossing of the Jordan?

17. Many who were now crossing the Jordan had crossed the Red Sea. Who were they?

The priests were to go before the people and bear the ark containing the law of God. When the priests were halfway over Jordan, they were commanded to stand in the bed of the river until all the host of Israel had passed over. Here the then-existing generation of the Israelites were convinced that the waters of Jordan were subject to the same power that their fathers had seen displayed at the Red Sea forty years before. Many of these had passed through the Red Sea when they were children. Now they pass over Jordan, men of war, fully equipped for battle. The Story of Redemption, 176:2.

Crossing the Jordan

Joshua 3:14 to 5:1.

18. At what season of the year was the crossing made?

19. What and who remained in the river bed until all had passed over? See note under question 17.

20. What was set up in the river bed to remind future generations of this historic crossing of the Jordan?

21. What was the effect of the crossing of the Jordan upon both the Canaanites and the Israelites? Joshua 5:1; Patriarchs and Prophets, 484:4 to 485:1.

22. In time to come, when the children would ask their fathers, "What mean you by these stones?" (Joshua 4:15), what answer was to be given them? Joshua 4:7, 22, 23.

Can you identify, define, or explain?

Gilgal
Jericho
Memorial
Rahab

What do you think?

1. In the destruction of Jericho why was Rahab saved?

2. Why was provision made for the children to learn of these miracles of God for His people?

3. What did the people have to do in order for God to lead them across the Jordan? Joshua 3:5.

4. What falsehood did Rahab tell when asked about the spies who had come to her house?

5. How many stones were used in building the memorial in the river bed?

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60. THE FALL OF JERICHO

www.WhiteEstate.org/books/pp/pp45.html

Joshua 5:2 to 8:29 and Patriarchs and Prophets, 487-499

In the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they trusted in Him as did their children. Testimonies for the Church, Volume 4, 162:1.

The Third Passover

Joshua 5:2-12.

1. What rite was performed as the children of Israel came to Gilgal?

2. How long had it been since they had celebrated the Passover?

It is quite evident that the children of Israel did not celebrate the Passover during their thirty-eight years of wandering after they had turned back at the time of the report of the twelve spies. The only recorded celebration of the Passover during the wilderness wanderings is “in the first month of the second year after they were come out of the land of Egypt.” Numbers 9:1. See Patriarchs and Prophets, 406:1, 2; 485:2.

3. When and where did they keep the Passover, and was it at the right time of the year? Exodus 12:15; Joshua 5:10.

4. When did the manna cease to fall?

The Captain of the Lord’s Host Visited Joshua

Joshua 5:13 to 6:5.

5. Who was the Captain of the Lord’s host who visited Joshua? Patriarchs and Prophets, 487:1

6. What command did He give Joshua?

7. What assurance did the heavenly Visitor give Israel’s leader?

8. Give the details of the directions given Joshua for the capture of Jericho.

The Siege of Jericho

Joshua 6:6-19.

9. In the order of march who preceded the ark?

10. Who accompanied the ark, blowing trumpets?

11. Who followed the ark?

12. What did Joshua command the people not to do as they marched around Jericho?

13. For how many days did the march around the city continue?

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14. On the seventh day of the siege how many times did they compass the city?
15. Who only were to be spared alive out of the city?
16. Discuss the instruction concerning the spoils of the city.

The Fall of Jericho

Joshua 6:20-27.

17. After having compassed the city the seventh time, the people shouted, and what happened?

18. Who was saved with Rahab?

The words and the experience of Rahab show that the people of Jericho and of the rest of Canaan all knew of the power and the wonderful works of God. They had had great light. When they rejected all this light, their case was hopeless. There was nothing more that could be done to help them to know God and to yield to Him. They were destroyed because they defied God. If they had lived, they would only have added to their sins.

Rahab was received into Israel, and shared all the blessings of God's people. Paul says, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11: 31. Rahab married Salmon, a descendant of Judah. Their son was Boaz, the husband of Ruth. Therefore, Rahab was the great great-grandmother of David and an ancestor of Christ. (Matthew 1:5, 6. See Smith's Bible Dictionary, article: "Rahab.")-Old Testament History, 175:1.

19. What was done with the inhabitants of Jericho?

The soldiers of Israel in wielding the sword in execution of the godless inhabitants of Jericho were not following orders which originated with Joshua, but were carrying out orders of the God of heaven. Israel was a theocracy, and God was the Ruler. When He gave orders for the soldiers to slay with the sword, they were the executioners of God's judgments. Rahab had believed and acted upon her faith, thus being spared with her family as the city was given to sword and flame.

Achan Yielded to Temptation

Joshua 7.

20. Tell what happened when an army of the Israelites tried to take Ai.
21. How did Joshua find out who had sinned?

22. What was done with Achan and his family?

If when Achan yielded to temptation he had been asked if he wished to bring defeat and death into the camp of Israel, he would have answered, "No, no! Is thy servant a dog that he should do this great wickedness?" But he lingered over the temptation to gratify his own covetousness, and when the opportunity was presented he went further than he had purposed in his heart. It is exactly in this way that individual members of the church are imperceptibly led on to grieve the Spirit of God, to defraud their neighbors, and to bring the frown of God upon the church. No man lives to himself. Shame, defeat, and death were brought upon Israel by one man's sin. That protection which had covered their heads in the time of battle was withdrawn. Various sins that are cherished and practiced by professed Christians bring the frown of God upon the church. In the day when the Ledger of Heaven shall be opened, the Judge will not in words express to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame, his selfishness, covetousness, dishonesty, dissembling, and fraud. His sins, hidden from the knowledge of man, will then be proclaimed, as it were, upon the housetop. Testimonies, Volume 4, 492:1

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The Capture of Ai

Joshua 8:1-29; Patriarchs and Prophets, 499: 1.

23. What method did Joshua use in the taking of Ai?
24. What were the people permitted to take of the spoils of Ai?
25. How was the king of the city executed?
26. How completely was the city destroyed? Joshua 8:26.

Can you identify, define, or explain?

Achan
Ai
Passover

What do you think?

1. Why did Joshua command the people not to say a word as they marched around the city? Patriarchs and Prophets, 488:1 to 491:1.
2. Did Achan lie about his sin?
3. Why did not God point out Achan as the guilty person as soon as Joshua began his investigation?
4. When Achan was asked personally, he confessed; should he not have had consideration for so doing?
5. What was wrong with Achan's confession?

61. BLESSINGS AND CURSES

www.WhiteEstate.org/books/pp/pp46.html

Deuteronomy 27:1 to 28:68; Joshua 8:30-35. Patriarchs and Prophets, 499-504

The spot chosen was one of the most beautiful in all Palestine, and worthy to be the theater where this grand and impressive scene was to be enacted. The lovely valley, its green fields dotted with olive groves, watered with brooks from living fountains, and gemmed with wild flowers, spread out invitingly between the barren bills. Ebal and Gerizim, upon opposite sides of the valley, nearly approach each other, their lower spurs seeming to form a natural pulpit, every word spoken on one being distinctly audible on the other, while the mountainsides, receding, afford space for a vast assemblage. Patriarchs and Prophets, 500:1.

The Covenant Renewed

Deuteronomy 27:1-13; Joshua 8:30-35.

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1. What instruction had Moses left that Joshua, before taking possession of the land of Canaan, carried out? Deuteronomy 11:29-32; 27:2-8, 11-14.

Before taking possession of their inheritance, they must renew their covenant of loyalty to God. In obedience to these injunctions, the whole people, not only men, but “the women, and the little ones, and the strangers that were conversant among them” (Joshua 8:35), left their camp at Gilgal, and marched through the country of their enemies, to the vale of Shechem, near the center of the land. Though surrounded by unconquered foes, they were safe under the protection of God as long as they were faithful to Him. Patriarchs and Prophets, 499:3.

2. What historic associations surrounded the place where Israel gathered?

The place appointed for this solemn service was one already sacred from its association with the history of their fathers. It was here that Abraham raised his first altar to Jehovah in the land of Canaan. Here both Abraham and Jacob had pitched their tents. Here the latter bought the field in which the tribes were to bury the body of Joseph. Here also was the well that Jacob had dug, and the oak under which he had buried the idolatrous images of his household. Patriarchs and Prophets, 499:4.

3. What was written on the plastered stones of the monument which had been erected on Mount Ebal? Deuteronomy 27:2-8; Patriarchs and Prophets, 500:2.

4. In the same place what else did Moses command should be built? Deuteronomy 27:5, 6.

5. Name the six tribes which were to stand upon Mount Gerizim to say Amen to the blessings.

6. On Mount Ebal, what six tribes were to stand to say Amen to the curses?

7. Where were the priests with the ark? Patriarchs and Prophets, 500:1

8. What did Joshua read in the presence of all the people? Joshua 8:34, 35.

The Blessings

Deuteronomy 28:1-14.

9. Upon what condition was Israel to receive the blessings?

10. How extensive were Israel's blessings to be if the condition was fulfilled?

11. What position was Israel to occupy in the world? Deuteronomy 28:13.

The Curses

Deuteronomy 28:15-68.

12. Under what condition would the curses come upon Israel?

13. How extensive were the curses to be if the Israelites did not obey?

14. Describe what took place on Mount Ebal and on Mount Gerizim as the blessings and curses were pronounced. Patriarchs and Prophets, 500:1

15. When was Deuteronomy 28:53 fulfilled? 2 Kings 6:25-30.

16. Give the fulfillment of Deuteronomy 28:49-52. 2 Kings 17:118; 24:1-16.

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17. How often was the law to be read before all the people? Who are mentioned in particular as those who should be gathered together to hear the law? Deuteronomy 31:10-13; Patriarchs and Prophets, 503:1.

Can you identify, define, or explain?

Ebal
Gerizim
Shechem

What do you think?

1. Why were the curses pronounced in more detail than the blessings?
2. Why was the law to be read to the people? Why didn't they read it themselves?
3. In physical fitness and mental alertness, do the Jews show today that Jehovah has blessed them?
4. Upon what conditions do God's blessings depend today?

62. JOSHUA'S CAMPAIGN IN CONQUERING CANAAN

www.WhiteEstate.org/books/pp/pp47.html

Joshua 9:1 to 11:23 and Patriarchs and Prophets, 505-511

The Hebrews had entered Canaan, but they had not subdued it; and to human appearance the struggle to gain possession of the land must be long and difficult. It was inhabited by a powerful race, who stood ready to oppose the invasion of their territory. The various tribes were bound together by the fear of a common danger. Their horses and iron battle chariots, their knowledge of the country, and their training in war, would give them great advantage. Furthermore, the country was guarded by fortresses - "cities great and fenced up to heaven." Deuteronomy 9:1. Only in the assurance of a strength not their own, could the Israelites hope for success in the impending conflict. Patriarchs and Prophets, 487:1.

Unified Resistance

Joshua 9:1, 2.

1. Name the leading nations which lived west of the Jordan in the land of Canaan.
2. What did the kings of these nations do when they heard of the fall of Jericho and Ai?

The Gibeonites Made Servants

Joshua 9:3-27; Patriarchs and Prophets, 505-507.

3. How did the Gibeonites succeed in making Joshua believe that they had come from a far country? Patriarchs and Prophets, 505:1-3.
4. Why did the Gibeonites not make an honest contact with Joshua? Patriarchs and Prophets, 506:1.
5. What were the provisions whereby people living in the land of Canaan might be spared from being destroyed by Joshua's army? Patriarchs and Prophets, 506:1.

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6. In dealing with this problem, what did Joshua and the princes of Israel neglect? Joshua 9:14.
7. What treaty, or agreement, did they enter into with the Gibeonites?
8. How soon did Israel learn that they had been deceived?
9. Why did Israel not break the league, or treaty, made with the Gibeonites?
10. Who was dissatisfied and complained about the matter?
11. How did the Gibeonites reply when accused by Joshua of deception?
12. What was the sentence pronounced upon the Gibeonites? Joshua 9:21, 23, 27.

It is said of the Gibeonite people: "All the men thereof were mighty." They lived in a "great city." Joshua 10:2. It would have been far better if they had been honest with Joshua. God had made provision that all who would renounce paganism and connect themselves with Israel should share the blessings of Israel. Their lives were spared, but their deception brought them only disgrace and servitude -hewers of wood and drawers of water for the congregation and the house of the Lord. Joshua 9:21, 23, 27. They did not complain, recognizing they had been deceptive, but were glad to be alive. They never made trouble; they renounced their idolatry, and they remained faithful to God.

The Campaign in South Canaan

Joshua 10:1-14; Patriarchs and Prophets, 507-509.

13. Name the cities whose kings joined together to punish the Gibeonites for having joined themselves to Israel.
14. In view of the great danger before them, what did the Gibeonites do?
15. Who came to help the Gibeonites, and how soon after they had been called?
16. How did God help in the battle against the five kings?
17. What great miracle did God perform in answer to Joshua's request?
18. How complete was the conquest of the armies of the Lord over the south Canaan kings? Joshua 10: 40-43.

The Campaign in North Canaan

Joshua 11; Patriarchs and Prophets, 510, 5 11.

19. Name the kings who formed an alliance against the Israelites.
20. How is the size of the army of these kings described?
21. Where were they encamped as they came to fight against Israel?
22. Having received divine assurance of victory, how did Joshua and all the men of war with him attack the army of these kings?
23. How many cities did the Israelites take?

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24. How long did this conquest of Canaan take? Joshua 14:7, 10.

It would seem that Caleb was forty years old when chosen to be a spy and that thirty-eight years of wandering were accomplished after the Israelites had to turn back into the wilderness; he would, therefore, have been seventy-eight years old at the time of entering Canaan. Near the close of the conquest, at eighty-five, he requested his inheritance. The conquest must, therefore, have occupied about seven years.

25. In what way, or ways, was Israel making a contribution to civilization when they destroyed the inhabitants of Canaan?

Still another factor which may have hindered the development of Canaanite civilization was the extremely low level of its religion. While it is difficult to tell just what influence Canaanite religion has on community life, its barbarous character should at least be pointed out.

We have thus seen that when Israel under Joshua entered Palestine during the thirteenth century BC, Canaanite civilization was weak and decaying. It was small loss to the world when in parts of the Palestinian hill country it was virtually annihilated. The purity and righteous holiness of the God of Israel were now to be demonstrated against this background of pagan and immoral religion. The intransigence and hostility of the religious leaders of Israel toward the people and religion of Canaan is thus to be seen in its true perspective. There could be no compromise between Jehovah and Baal. Westminster Historical Atlas to the Bible, 36.

What do you think?

1. What provision had God made for people like the Gibeonites who wished to save their lives?
2. When will God again turn upon His enemies with hail? Revelation 16:17, 21; Patriarchs and Prophets, 509:3, 4.
3. What do you think of Joshua and the Israelites standing by their promises when they had given their solemn word under a false impression?
4. In this Gibeonite experience how does God show that He hates falsehood?
5. When sin and sinners are destroyed at last, in what way will their destruction be a contribution to the good of the universe?

63. DIVISION OF THE LAND

www.WhiteEstate.org/books/pp/pp48.html

Numbers 35:1-34; Joshua 14:1-15; 20:1 to 21:45; and Patriarchs and Prophets, 511-517

To Joshua, with Eleazer the high priest, and the heads of the tribes, the distribution of the land was committed, the location of each tribe being determined by lot. Moses himself had fixed the bounds of the country as it was to be divided among the tribes when they should come in possession of Canaan, and had appointed a prince from each tribe to attend to the distribution. The tribe of Levi, being devoted to the sanctuary service, was not counted in this allotment; but forty-eight cities in different parts of the country were assigned the Levites as their inheritance. Patriarchs and Prophets, 511:3.

Canaan Divided

Joshua 14:1-5.

1. Since he was now old, and there was still much land to be possessed, what important work remained for Joshua to do before he died? Joshua 13:2-7.

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2. How was the land of Canaan to be divided? Numbers 26:52-56; Joshua 14:2.
3. Who assisted Joshua in the work of dividing the inheritance in the Promised Land? Numbers 34:17, 18; Joshua 14:1.
4. Which tribes had already received their inheritance on “the other side Jordan” (Joshua 14:3)? Numbers 32:33.

The Inheritance of Caleb and Joshua

Joshua 14:6-15.

5. Because Caleb had “wholly followed the Lord” (Joshua 14:9), what promise had Moses made to him?
6. What did Caleb say as to his ability to conquer the giants who occupied the inheritance he had requested?
7. At the time of the conquest of Canaan how old was Caleb? Joshua 14:10.
Caleb obtained the inheritance upon which his heart had been set for forty years, and trusting in God to be with him, he “drove thence the three sons of Anak.” Joshua 15:14. Having thus secured a possession for himself and his house, his zeal did not abate; he did not settle down to enjoy his inheritance, but pushed on to further conquests for the benefit of the nation and the glory of God. Patriarchs and Prophets, 513: 1.
8. Who was the last of the Israelites to receive an inheritance, and what was this inheritance? Joshua 19:49, 50.

9. Give an illustration of Matthew 9:29.
The cowards and rebels had perished in the wilderness; but the righteous spies ate of the grapes of Eschol. To each was given according to his faith.. The unbelieving had seen their fears fulfilled. Notwithstanding God’s promise, they had declared that it was impossible to inherit Canaan, and they did not possess it. But those who trusted in God, looking not so much to the difficulties to be encountered as to the strength of their Almighty Helper, entered the goodly land. Patriarchs and Prophets, 513:2.

The Levites’ Inheritance

Numbers 35:1-5; Joshua 21:1-45.

10. In how many cities were the Levites to be scattered throughout Israel? Joshua 21:41.
11. How many cities were set aside for Aaron’s family? Kohath’s family? Gershon’s family? Merari’s family? Joshua 21:4-7.

The Cities of Refuge

Numbers 35:6-34; Joshua 20:1-9.

12. Name the six cities of refuge and the tribe in which each was located.
13. Why did the Israelites have cities of refuge?
The appointment of these cities had been commanded by Moses, “that the slayer may flee thither, which kills any person at unawares. And they shall be unto you cities for refuge,” he said, “that the

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manslayer die not, until he stand before the congregation in judgment.” Numbers 35:11,12. This merciful provision was rendered necessary by the ancient custom of private vengeance, by which the punishment of the murderer devolved on the nearest relative or the next heir of the deceased. In cases where guilt was clearly evident, it was not necessary to wait for a trial by the magistrates. The avenger might pursue the criminal anywhere, and put him to death wherever he should be found. The Lord did not see fit to abolish this custom at that time; but He made provision to ensure the safety of those who should take life unintentionally. Patriarchs and Prophets, 515:2.

14. What can be said as to the strategic location of these cities of refuge throughout the land of Israel?

The cities of refuge were so distributed as to be within a half-day’s journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, signposts were to be erected bearing the word “Refuge” in plain, bold characters, that the fleeing one might not be delayed for a moment. Any person-Hebrew, stranger, or sojourner-might avail himself of this provision. Patriarchs and Prophets, 515:3.

15. What spiritual lessons for us do the cities of refuge suggest? Patriarchs and Prophets, 516:3; 517:2, 3.

16. Where was the tabernacle set up, and why was it located at that place? Joshua 18:1; Patriarchs and Prophets, 514:3, 4.

Can you identify, define, or explain?

Bezer
Jephunne
Nun
Caleb
Ramoth
Eleazar
Shiloh
Golan
Kedesh
Timnathserah
Hebron
Kirjath-arba

What do you think?

1. Who among the Israelites at the time of the conquest of Canaan may be called an illustration of Matthew 19:30?
2. How was Jacob’s prophecy of Levi fulfilled?
3. Why was this intended “curse” turned into a “blessing”?
4. What motive prompted Caleb to ask for the inheritance he did? Joshua 14:12.
5. Whom did the cities of refuge prefigure?

64. THE DEATH OF JOSHUA

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And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord. Joshua 24:15.

Joshua 22:1 to 24:33 and Patriarchs and Prophets, 517-524

Joshua's work for Israel was done. He "had wholly followed the Lord" [Joshua 14:8]; and in the book of God he is written, "The servant of Jehovah" [Joshua 24:29, A.R.V.] The noblest testimony to his character as a public leader is the history of the generation that had enjoyed his labors: "Israel served the Lord all the days of Joshua, and all the days of the elders that over lived Joshua." [Joshua 24:31.] Patriarchs and Prophets, 524:4.

The Two and a Half Tribes Homeward Bound

Joshua 22.

1. Describe the conduct of the two and a half tribes in co-operating with the conquest west of Jordan.

2. Does it appear that Joshua was satisfied with their conduct?

3. With what words of warning and caution did Joshua dismiss them?

These tribes who had their inheritance east of the Jordan lived at some distance from the tabernacle, the center of worship, which was at Shiloh. Joshua feared that they might become careless and not attend the annual feasts or be faithful in coming to the sanctuary as regularly as would those who lived nearer. He knew that, because of their isolation, the temptation would be strong to fall into the customs of the heathen tribes who lived on their borders. For this reason Joshua was especially anxious, and, as he gave them his parting blessing, he urged the Israelites to be faithful.

4. What did the men of the two and a half tribes carry with them to their homes?

5. What did these tribes build on the banks of the Jordan which was misunderstood by the other tribes?

6. Of what were the two and a half tribes accused?

7. How was the matter explained without causing trouble?

Joshua's Parting Exhortation

Joshua 23.

8. Why did Joshua call the nation together?

9. What did he say about the nations still in Canaan? Patriarchs and Prophets, 521:1

Joshua did not in his lifetime purge all heathen peoples from the land of Canaan. There were many cities which he did not subjugate. Some of these cities and fortresses remained unconquered for many years. The fortress of the Jebusites was not taken until the time of David. The outlying boundaries of the possessions of many tribes were still occupied by heathen people. Joshua urged the people to purge and occupy these lands. But the people were at ease, and they found it difficult to renew the war. Not only would they have the benefit of the increased territory, but Joshua's greatest concern was because of the constant source of temptation to idolatry and moral corruption that these pagan neighbors were to Israel. This burden lay heavily on his heart.

10. What was likely to be the result if Israel associated intimately with these nations?

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11. What did Joshua say about how fully God had kept His word in dealing with His people?

Joshua's Last Words

Joshua 24:1-28.

12. With whom did Joshua begin as he repeated the history of the nation?

13. What choice did he ask the children of Israel to make?

14. What choice did he make for himself and his family?

15. What covenant did Joshua make with the people that day at Shechem?

16. What had Joshua brought from Shiloh as the whole nation came together? Joshua 24:26; Patriarchs and Prophets, 523:1.

The Death of Joshua

Joshua 24:29-33.

17. At what age did Joshua die?

18. Where was he buried?

19. How long did Israel serve God faithfully?

20. What associate of Joshua also died about this time? Joshua 24:33.

21. Where were the bones of Joseph buried? Joshua 24:32.

Faithful to the dying request of Joseph, that his body should be taken with them out of Egypt and buried in the land of his fathers, the children of Israel laid the body of Joseph to rest. The Scripture states that, at the time of Joseph's death, his body was embalmed in Egypt. His embalmed body was not placed in the royal Egyptian burial grounds, but kept in the possession of his people, who were commissioned to carry it with them when they left Egypt. After many years the body of the faithful son was laid to rest in the parcel of ground which his father had purchased.

Can you identify, define, or explain?

Ed
Exhort
Phinehas

What do you think?

1. What did Joshua mean by the "other side of the flood" in Joshua 24:2?

2. What lesson may we learn from the zeal Israel possessed when they misunderstood the altar building of the two and a half tribes? Patriarchs and Prophets, 518:1 to 519:3.

3. How did Joshua close his plea for Israel to serve God? Joshua 24:15.

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4. What can you say about the influence on Israel of the things Joshua and the elders who had been with him had seen and experienced?

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. Life Sketches, 196:2.

65. SUMMARY OF UNIT FOUR

Unit Four, The Conquest and Occupation of Canaan, covers the work of Joshua as leader of the children of Israel; the lessons of the unit are:

Lesson 58. The Land of Canaan, or Palestine, a description of that land to which the children of Israel had been called;

Lesson 59. Entrance of Israel Into the Promised Land, the inheritance given the two and a half tribes on “the other side Jordan” (Joshua 13:32), the two spies, the case of Rahab, and the crossing of the Jordan as the waters opened to give them passage as the Red Sea had done forty years before;

Lesson 60. The Fall of Jericho, a demonstration of what God would have done for the Israelites in the conquest of all the land of Canaan had they remained true to Him;

Lesson 61. Blessings and Curses, pronounced from between Mount Ebal and Mount Gerizim, with the people, half of them on each mountainside (as Moses had told them), saying Amen, those on Mount Gerizim. to the blessings, and those on Mount Ebal to the curses, as each was pronounced;

Lesson 62. Joshua’s Campaign in Conquering Canaan, the story of the Gibeonites and the unified resistance of the kings of Canaan-the whole campaign seems to have occupied some seven years;

Lesson 63. Division of the Land, the inheritance of each tribe, the inheritance of Caleb and Joshua, the cities of refuge, and the cities given to the Levites, that tribe of which Jacob in his parting message to his sons had said, “I will divide them in Jacob, and scatter them in Israel” (Genesis 49:7), scattered, but as a blessing; and

Lesson 64. The Death of Joshua, the completion of the great task which had been assigned him, his last words to the children of Israel, his efforts to keep them true to God, and his death and burial.

REVIEW QUESTIONS

Perhaps the greatest testimony which may be given to the influence of any man’s life and work is given to the life and work of Joshua: “and Israel served the Lord all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works of the Lord, that He had done for Israel.” Joshua 24:31.

1.
 - a. Give the dimensions of the land of Canaan.
 - b. Name at least twelve leading products of Canaan in Bible times.
 - c. Name and locate five rivers or brooks, three plains, and four seas or lakes in the land of Canaan.
2.
 - a. Why was Palestine selected as the home of the Israelites?
 - b. What was the extent of the territory which was finally to belong to the Israelites? Genesis 15:18.
 - c. What plain upon which many battles were fought in ancient times is mentioned in Bible

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prophecy? Revelation 16:16.

3.

- a. Where did the Israelites first encamp after crossing the river Jordan?
- b. What feast was celebrated there?
- c. What is said of the manna after this encampment?

4.

- a. What instructions were given the Israelites as to their method of attack on the city of Jericho?
- b. What happened to the city when they finished fulfilling the instructions they had received?
- c. Who was the first of the inhabitants of Canaan to become one with the Israelites in belief in

God?

5.

- a. What two mountains were chosen as the site for the pronouncement of the blessings and curses?
- b. Upon what conditions could the Israelites expect to receive the blessings promised at this time?
- c. Upon what occasion were the people-men, women, and children -to be gathered together to hear the reading of the law?

6.

- a. By what method was the land of Canaan divided among the several tribes?
- b. What inheritance did Caleb request for himself?
- c. Name the cities of refuge and tell why they were distributed so evenly over the land of Israel.

7.

- a. For what purpose did Joshua call all Israel together just before he died?
- b. How old was Joshua at the time of his death, and where was he buried?
- c. Where were the bones of Joseph buried?

Who said, to whom, and under what circumstances?

1. "Be strong and of a good courage."
2. "All that thou commanded us we will do, and whither so ever thou sends us, we will go."
3. "Go view the land, even Jericho."
4. "I know that the Lord hath given you the land."
5. "Our life for yours, if you utter not this our business."
6. "Sanctify yourselves: for tomorrow the Lord will do wonders among you."
7. "This day have I rolled away the reproach of Egypt from off you."
8. "Art thou for us, or for our adversaries?"
9. "As Captain of the host of the Lord am I now come!"
10. "Cursed be the man before the Lord, that rises up and builds this city Jericho."
11. "Get thee up; wherefore lies thou thus upon thy face?"
12. "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done."

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13. "From a very far country thy servants are come because of the name of the Lord thy God."

14. "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them."

15. "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

16. "My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God."

17. "What trespass is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built you an altar, that you might rebel this day against the Lord?"

18. "I am going the way of all the earth: and you know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spoke concerning you."

19. "Now therefore fear the Lord, and serve Him in sincerity and in truth."

20. "Choose you this day whom you will serve; but as for me and my house, we will serve the Lord."

God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world.... God intended that Israel should go on conquering and to conquer....

But regardless of their high destiny, they chose the course of ease and self indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples. Patriarchs and Prophets, 544:1, 2.

UNIT FIVE, The Judges, follows immediately after the death of Joshua. As to the exact span of time occupied by this unit's work, it seems there is too little information available. There is an unknown gap of a number of years, including the death of Joshua, between the division of the land and the first judge, Othniel. See Judges 2:7, 10-16.

The chronology of this period is difficult. The period given by the book of Judges from the subjugation by Chushan-rishathaim (Judges 3:8) to the death of Samson (Judges 16:31) is 410 years. But this is far too long when compared with 1 Kings 6: 1, which gives only 480 years for the time from the Exodus to the commencement of the Temple in the fourth year of the reign of Solomon, including the forty years in the wilderness, the equal length of David's reign, and the unknown duration of the rule of Samuel, Saul, etc. The best explanation of these conflicting data seems to be the synchronization of Judges 10:8 sqq. [sqq. means "and following"] with 13:1 sqq., thus placing the oppression by the Philistines at the same time as that by the Ammonites, and regarding Samson as the contemporary of Jephthah, Ibzan, Elon, and Abdon; with a resultant reduction of the 410 years to about 360 (cf. Judges 10:6 sqq.; the figures in Judges 11:26 would then be round numbers). It is also tempting to assume a further synchronism between the forty years' oppression by the Philistines (Judges 13:1) and the rule of Eli and the early part of Samuel's judgeship, thus reducing the period to about 340 years. The New Schaff -Herzog Encyclopedia of Religious Knowledge, volume 6, 254.

66. THE EARLY JUDGES

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And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. Judges 2:7.

Judges 1:1 to 3:31 and Patriarchs and Prophets, 543-545

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After the settlement in Canaan, the tribes made no vigorous effort to complete the conquest of the land. Satisfied with the territory already gained, their zeal soon flagged, and the war was discontinued.

The Lord had faithfully fulfilled, on His part, the promises made to Israel; Joshua had broken the power of the Canaanites, and had distributed the land to the tribes. It only remained for them, trusting in the assurance of divine aid, to complete the work of dispossessing the inhabitants of the land. But this they failed to do. By entering into league with the Canaanites they directly transgressed the command of God, and thus failed to fulfill the condition on which He had promised to place them in possession of Canaan. Patriarchs and Prophets, 543:1, 2.

By their sins the Israelites were separated from God; His strength was removed from them, and they could no longer prevail against their enemies. Thus they were brought into subjection to the very nations that through God they might have subdued. Patriarchs and Prophets, 545:0.

Further Conquests of Judah

Judges 1:1-20.

1. Who directed Judah to lead out in further conquests of the land of Canaan?
2. Who helped Judah?
3. Who distinguished himself in the taking of Debir (Kirjath-sepher)?
4. What was his reward for this exploit?
5. What did Judah accomplish in the war with the Canaanites?
6. Why did Judah not expel the inhabitants of the Canaanite valleys?

Benjamin, Joseph, and Other Tribes

Judges 1:21-36.

7. Whom did Benjamin not drive out of the territory given him?

TABLE OF THE JUDGES

JUDGE	OPPRESSOR	LENGTH OF OPPRESSION	REST FROM OPPRESSION
1. Othniel	Mesopotamia	8 years	40 years
2. Ehud	Moab	18 years	80 years
3. Shamgar			
4. Deborah and Barak	Canaan	20 years	40 years
5. Gideon	Midian	7 years	40 years
6. Abimelech			
7. Tola		23 years	
8. Jair		22 years	
9. Jephthah	Ammon	18 years	6 years
10. Ibzan		7 years	
11. Elon		10 years	
12. Abdon		8 years	
13. Samson	Philistines	40 years	20 years
14. Eli		40 years	
15. Samuel			

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8. By whom, and in what manner, was Bethel taken?
9. Whom did Ephraim and Manasseh fail to conquer?
10. Name other tribes that failed to drive out the pagan Canaanites about them.

Worshiping False Gods

Judges 2:1-13.

11. What message did an angel bring to Israel?
12. How did Israel receive the angel's message?
13. How long did Israel serve God?
14. When they apostatized from God, what false gods did they worship?

"Apostasy," or "to apostatize," means to give up one's faith and turn away from God. After the death of Joshua and the other people who personally knew of the wonderful works of God, the Israelites turned away from God and worshiped idols. You have already seen how the nation of Israel did not expel the pagan Canaanites from all their territory. But as they lived among them, associating freely with them, going to their parties, entering into their amusements, and intermarrying with them, they became corrupted in habits and morals and began to worship the gods of the Canaanites.

15. Tell of the nature of Baal and Ashtoreth, and of how they were worshiped.

Baal, associated with the sun, was the supreme male deity of the Phoenician and Canaanitish nations. Baal was the personification of those forces in nature which produce rain and vegetation. He was the lord of heaven and earth.

Among its primary sources, therefore, the worship of Ishtar was in large part astral, and Venus was its favorite celestial object. The moon in the Ishtar [Ashtoreth] cult never took the place of Venus; for the moon among the Semites was a male deity, whose worship was centered in Sin, the moon-god par excellence."-The New Schaff-Herzog Encyclopedia, art. "Ashtoreth."

In the Canaanitish conception of these idols, Baal and Ashtoreth were ascribed no moral virtues whatsoever. In fact, the moral character and conduct of the gods was on a much lower level than that of society as a whole. The worship of these gods carried with it some of the most demoralizing practices then in existence. Among them were child sacrifice, a practice that had already been discarded in Egypt and Babylonia, its accompanying so-called sacred prostitution, and the worship of snakes. It is difficult to see how a religion of such debasing character could have had any stabilizing or vitalizing effect whatsoever upon the civilization.

Israel Punished for Her Sins

Judges 2:14 to 3:7.

16. How did God punish the Israelites?
17. What title was given to those raised up to deliver the Israelites from their oppressions?
18. After the death of each of these persons, what did the Israelites do again?

He did not utterly forsake His people. There was ever a remnant who were true to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry and to deliver the Israelites from their enemies. But when the deliverer was dead, and the people were released from his

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authority, they would gradually return to their idols. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again-Patriarchs and Prophets, 545:1.

The first two chapters of the book of Judges comprise a summary of the history of Israel during the entire period of the judges.

19. Why did God not drive out the rest of the Canaanites from among Israel?

20. How many were left in the land? Judges 3:1-7.

Oppression by Mesopotamia

Judges 3:8-11.

21. How long was the Mesopotamian oppression?

22. As the Israelites repented, who was raised up to deliver them?

Oppression by Moab

Judges 3:12-31.

23. How long did the oppression caused by Eglon, king of Moab, last?

24. Who were allied with Moab? Judges 3:13.

25. Which judge delivered them from Moab? .

26. How was the king of Moab slain?

27. What great thing did Shamgar do?

Can you identify, define, or explain?

Apostasy
Baal
Ehud
Megiddo
Aslikelon
Debir
Ekron
Shamgar
Ashtoreth
Eglon
Gaza
Tribute

What do you think?

1. Tell of a parallel experience Adventists may have that is comparable to the history of Israel after Joshua's death. Judges 2:6-10.

2. Give four words that describe the experience of Israel during the days of the judges. Judges 2:13.

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3. What is the oldest and most universal form of idolatry? Judges 2:13; 3:7.
4. What does “the land had rest” (Judges 3:11) mean?
5. Why was Judah unable to drive out the inhabitants of the valley?

67. DEBORAH AND BARAK www.WhiteEstate.org/books/pp/pp53.html

Judges 4:1 to 5:31

It seems that the men of Israel had lost their courage. Trampled into the dust by their oppressors, the cowards had no spirit to rise. Their vineyards destroyed, their women dishonored, their children slain, the nation was dying for want of a leader worthy of the cause. A holy woman by the name of Deborah saw the desolation and, putting her trust in the Lord, sounded the battle cry. God had given this woman a mission. He also gave her strength and grace to execute it.

Oppression by the Canaanites

Judges 4:1-9.

1. Who was the Canaanitish king at the time of which this lesson speaks?
2. How long did he oppress Israel?
3. What implements of war did the Canaanites have which caused Israel to fear them? Judges 4:1

“Jabin” seems to have been the title of the kings who reigned at Eazor. Many years had passed since Joshua’s conquest of northern Canaan. In the meantime the Canaanites had grown strong again. Jabin “had nine hundred chariots of iron.” [Judges 4:3.] The war chariot was the most formidable weapon of this time. It was a two wheeled vehicle, closed in front and open behind, and usually drawn by two horses wearing armor on breast and head. Two men rode in the chariot; one, the charioteer, drove the horses; the other fought. Sometimes in ancient pictures the charioteer is represented as lashing the reins to his waist or wrist and fighting also. In a large chariot there might be three or four fighting men. Some ancient nations [in later times] placed hooks or scythes on the wheels of their war chariots, which mowed down their enemies as they charged them on the battlefield.

Israel had no chariots at this time, and so they greatly feared the Canaanites. It was believed that war chariots were the most irresistible of all weapons. They had one disadvantage, however; they could be used only in the valleys, or plains. It is supposed that this is one of the reasons why the Israelites largely dwelt in the mountains.

The kings who had war chariots maneuvered always to fight their battles on the wide Plain of Esdraelon if possible, for here they could use this dreadful weapon to the greatest advantage. Old Testament History, 200:1.

4. What office was Deborah holding at this time?

Deborah was a woman of extraordinary ability. She held two offices in addition to her administrative duties, God had made her a prophetess. Many men have been prophets, and some think the holy office of prophet is only for men. This is not true. Deborah was not the first woman to have this gift: Miriam, Moses’ sister, was also a prophetess. Since the days of the judges, God has at various times placed this remarkable gift upon a woman. Often men are hesitant to accept a woman as prophetess, for they feel it is a “man’s world;” but God’s dealings do not indicate it as such. When God needs a prophet and cannot find a qualified man to carry the solemn responsibility, He lays it upon a woman who is qualified and will discharge the duty. God had called Barak to lead Israel against the Canaanites, but Barak lacked the faith necessary for the task. He believed that God would honor the faith of Deborah, and he would not serve

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without her.

5. Where did Deborah live?
6. What had God commanded Barak to do?
7. On what condition only would Barak follow God's instruction?
8. To whom did Deborah say would be the honor of the victory?

The Battle by the Kishon River

Judges 4:10-16.

9. Which tribes furnished the troops for Barak's army?
10. Who was in charge of Jabin's army?
11. How did Deborah encourage Barak?
12. How many chariots were there in the Canaanitish army? Judges 4:13.
13. When he saw that his forces were being routed, what did the Canaanitish commander do?
14. How far did Barak follow the fleeing host of Canaanites?

Jael, the Kenite Woman

Judges 4:17-24.

15. Who was Jael?
16. Why did Sisera come to her tent?
17. What did he ask of her?
18. How did she kill him?

We shudder at the thought of this deed committed by Jael, but, though it was cruel and treacherous, Deborah highly commended her for this act. It reveals a rudeness of manners and a hardness of heart which found frequent exemplification in those early times.

19. How completely was Jabin conquered?

The Song of Deborah and Barak

Judges 5.

20. For what did Deborah and Barak praise God in song?

The song of Deborah and Barak is considered one of the greatest of martial poems. It was probably arranged for antiphonal singing; that is, by responses, one part by Deborah and the women, another by Barak and the men, varied by all singing together. [See text in Moulton's Modern Reader's Bible, as given at close of this lesson.] Old Testament History, 201:1

21. In this song how does Deborah describe the conditions in Israel before she became judge? Judges 5:6, 7.

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This song begins by a reference to that greatest manifestation of the presence and power of God—the giving of the law upon Mount Sinai. It then describes the conditions of Israel when oppressed. It was unsafe to travel on the highways, and the people left the villages and gathered in walled towns for protection. Their enemies took away from them their weapons of war. All this came upon Israel because they chose new gods. Old Testament History, 201:3.

22. Who are named as having joined in the battle, and who are mentioned as having given no help?

The poem praises those who came to the help of the Lord in the battle of the Kishon, especially Zebulun and Naphtali. Ephraim, Manasseh, Issachar, and Benjamin also received honorable mention. But great disapproval is expressed concerning those who rendered no assistance, Reuben, Gad, Dan, and Asher, —and a terrible curse falls upon Meroz, a place that cannot be located with any certainty, but one which seems to have been especially indifferent to its duty to help in resisting the oppressors of Israel. Old Testament History, 201:1

23. In describing the divine assistance, how did Deborah say Sisera's army had been swept away?

“The stars in their courses fought against Sisera.” Judges 5:20. Israel recognized that the angels fought for them in this battle. This is why it was always regarded by them as the greatest battle in their history. Another battle will one day be fought on this battlefield, in which heaven will again take part. When will this be? (Revelation 16:12, 16.) On a southern branch of the Kishon River was a town or city called Megiddo. The Hebrew word for city is Ar. Armageddon is the Greek form of the Hebrew word Ar-Megiddo. Old Testament History, 201:1

24. How did the mother of Sisera try to explain his long delay in returning?

“The mother of Sisera” [Judges 5:28] is represented as impatiently waiting for her son's homecoming. She thinks he is delayed because he has so much spoil to divide, and that when he does come, he will bring her a neckpiece of needlework embroidered by the skillful hand of some Israelite woman. Her sad and overwhelming disappointment is read between these lines and the next, “So let all Your enemies perish, O Lord.” [Judges 5:31.] Old Testament History, 201:3.

What do you think?

1. Why should Barak not have had the honor of the victory?
2. What was the ancestry of Jael, the Kenite? See Bible dictionary.
3. Why was Meroz cursed? Judges 5:23.
4. Why does God sometimes ask a woman to assume leadership or bear heavy public responsibility?
5. God never intended that Israel should have fallen into the difficulties found in this lesson. What do you think of His willingness in rescuing them from their oppressors?

DEBORAH'S SONG

Men. For that the leaders took the lead in Israel
Women. For that the people offered themselves willingly
All. Bless you the Lord!

Prelude
Men. Hear, O you kings,
Women. Give ear, O you princes—
Men. I, even I, will sing unto the Lord

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Women. I will sing praise to the Lord, the God of Israel.

All. Lord, when Thou went forth out of Seir,
When Thou marched out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the Lord,
Even yon Sinai at the presence of the Lord, the God of Israel.

1. The Desolation

Men. In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travelers walked through byways;
The rulers ceased in Israel,
They ceased-

Women. Until that I, Deborah, arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

Men. My heart is toward the governors of Israel-

Women. You that offered yourselves willingly among the people

All. Bless you the Lord!

Men. Tell of it, you that ride on white asses,
You that sit on rich carpets,
And you that walk by the way.

Women. Far from the noise of archers,
In the places of drawing water.
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of His rule in Israel.

2. The Muster

All. Then the people of the Lord went down to the gates

Men. Awake, awake, Deborah,
Awake, awake, utter a song

Women. Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.)

All. Then came down a remnant of the nobles,
The people of the Lord came down for me against the mighty.

Women. Out of Ephraim came down they whose root is in Amalek

Men. After thee, Benjamin, among thy peoples

Women. Out of Machir came down governors

Men. And out of Zebulun they that handle the marshal's staff

Women. And the princes of Issachar were with Deborah

Men. As was Issachar, so was Barak:

All. Into the valley they rushed forth at his feet.

Men. By the watercourses of Reuben
There were great resolves of heart.

Women. Why sits thou among the sheepfolds,
To hear the piping for the flocks?

Men. At the watercourses of Reuben
There were great searching of heart!

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Women. Gilead abode beyond Jordan
Men. And Dan, why did he remain in ships?
Women. Asher sat still at the haven of the sea,
And abode by his creeks.
Men. Zebulun was a people that jeopardated their lives unto the death,
And Naphtali upon the high places of the field.

3. The Battle and Rout

Strophe
Men. The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money!

Antistrophe
Women. They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon!

Strophe
Men. O my soul, march on with strength!
Then did the horse hoofs stamp
By reason of the prancings,
The prancings of their strong ones.

Antistrophe
Women. Curse you Meroz, said the angel of the Lord,
Curse you bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty!

4. The Retribution

Strophe
Men. Blessed above women shall Jael be, the wife of Heber the Kenite,
Blessed shall she be above women in the tent!
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera.
She smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead!

Antistrophe
Women. Through the window she looked forth, and cried,
The mother of Sisera, through the lattice, "Why is his chariot so long in coming?
Why tarry the wheels of his chariots?" Her wise ladies answered her,
Yea, she returned answer to herself,
"Have they not found, Have they not divided the spoil?
A damsel, two damsels to every man;

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To Sisera a spoil of divers colors, A spoil of divers colors of embroidery,
Of divers colors of embroidery on both sides, on the necks of the spoil!"

All. So let all Your enemies perish, O Lord:
But let them that love Him be as the sun when he goes forth in his might!

Judges 5:2-31, The Modern Reader's Bible.

68. GIDEON

www.WhiteEstate.org/books/pp/pp53.html

Judges 6:1 to 8:35 and Patriarchs and Prophets, 545-555

The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon's little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed, and entered upon with humility and faith. Trust in God, and obedience to His will, are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him-with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now, and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is "able to do exceeding abundantly above all that we ask or think." Ephesians 3:20. Patriarchs and Prophets, 554:1.

Israel Oppressed by Midian

Judges 6:1-10; Patriarchs and Prophets, 545:1-3.

1. How severe was the Midianite oppression?

The latter nation [the Midianites] had been nearly destroyed by the Israelites in the days of Moses, but they had since increased greatly, and had become numerous and powerful. They had thirsted for revenge; and now that the protecting hand of God was withdrawn from Israel, the opportunity had come. Like a devouring plague they spread over the country, from the river Jordan to the Philistine plain. They stripped the fields of their increase, and robbed and maltreated the inhabitants, and then returned to the deserts. Patriarchs and Prophets, 545:1

2. What was the first thing God did after Israel cried for deliverance?

3. What reason did this messenger give for the sad state of affairs?

Gideon and the Angel

Judges 6:11-23; Patriarchs and Prophets, 546:1 to 547:2.

4. To what family and tribe did Gideon belong? Judges 6: 11; Joshua 17:2.

5. With what words did the Angel address Gideon?

6. Why did Gideon think the Lord had forsaken Israel?

7. How did the Angel respond to Gideon's question, and what work was he to do?

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8. In what way was Gideon's reply similar to the answer Moses gave when he was called to deliver Israel? Compare Judges 6:15 with Exodus 3:11; 4:10.

9. Gideon prepared a gift of food for the Angel. What did the angel tell Gideon to do with the food, and what did the Angel do? Patriarchs and Prophets, 547:2.

The Two Altars

Judges 6:24-32; Patriarchs and Prophets, 547:3, 4.

10. What name did Gideon give to the altar he built at the place where he had talked with this "Covenant Angel"? Patriarchs and Prophets, 547:2.

11. Name two things that God commanded Gideon to do which ordinarily would have been considered sin for Gideon. Patriarchs and Prophets, 547:1

12. How did Joash defend Gideon, his son, for having torn down the altar of Baal?

The Spirit of God Came Upon Gideon

Judges 6:33-40; Patriarchs and Prophets, 548:1-3.

13. How did Gideon call Israel to battle?

14. By what two miracles or signs, was Gideon convinced that God would be with him to save Israel?

From 32,000 Men to 300 Men

Judges 7:1-8; Patriarchs and Prophets. 548:4 to 550:0.

15. Why did the Lord tell Gideon that "the people that are with thee are too many for Me to give the Midianites into their hands"? Judges 7:2.

Because his numbers were so few compared with those of the enemy, Gideon had refrained from making the usual proclamation. He was filled with astonishment at the declaration that his army was too large. But the Lord saw the pride and unbelief existing in the hearts of His people. Aroused by the stirring appeals of Gideon, they had readily enlisted; but many were filled with fear when they saw the multitudes of the Midianites. Yet, had Israel triumphed, those very ones would have taken the glory to themselves instead of ascribing the victory to God. Patriarchs and Prophets, 549:1.

16. Tell how the number of men with Gideon was reduced from 32,000 to 300. Patriarchs and Prophets, 548:3 to 549:2.

17. What kind of men were the three hundred? Patriarchs and Prophets, 549:1

"A Cake of Barley Bread"

Judges 7:9-15; Patriarchs and Prophets. 550:1.

18. To what unlikely place did God send Gideon to gain courage? Patriarchs and Prophets, 550:1.

19. Relate the dream and its interpretation to which Gideon and his servant listened.

20. How numerous were the Midianites? Judges 7:12.

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The Battle With Midian

Judges 7:16 to 8:35; Patriarchs and Prophets, 550:2 to 556:2.

21. Name the three things that each of the three hundred soldiers had.
22. What was Gideon's plan of attack?
By divine direction, a plan of attack was suggested to him, which he immediately set out to execute. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers, and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, "The sword of the Lord, and of Gideon." [Judges 7:20.] Patriarchs and Prophets, 550:2.
23. Why did God choose Gideon to deliver the Israelites at this time?
The leader whom God chose to overthrow the Midianites, occupied no prominent position in Israel. He was not a ruler, a priest, or a Levite. He thought himself the least in his father's house. But God saw in him a man of courage and integrity. He was distrustful of himself, and willing to follow the guidance of the Lord. Patriarchs and Prophets, 553:2.
24. What reply did Gideon make to the invitation to be the ruler of Israel? Judges 8:22, 23.
25. What serious mistake did Gideon make following his overwhelming victory over the Midianites? Judges 8:24-27; Patriarchs and Prophets, 555:5, 6.

Can you identify, define, or explain?

Abiezrite
Jezreel.
Jerubbaal
Joash
Manasseh
Ophrah
Moreh
Phurah

What do you think?

1. Why was Gideon threshing wheat in the wine press? Judges 6: 11.
2. What led Gideon to make an ephod? Patriarchs and Prophets, 555:6.
3. Why did Gideon ask for the test of the fleece?
4. Why were the men of Ephraim so angry with Gideon? Judges 7:24 to 8:1
5. How did Gideon calm these angered men?

69. JEPHTHAH

www.WhiteEstate.org/books/pp/pp53.html

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Judges 10:1 to 12:15 and Patriarchs and Prophets, 557-559

God has recorded many narratives in His inspired word to teach us that the human family is the object of the special care of heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ellen G. White, in Youth's Instructor, February 14, 1901.

The Ammonite Oppression

Judges 10; Patriarchs and Prophets, 557-559.

1. Name the sixth, seventh, and eighth judges of Israel. Judges 10:1-5.
2. What did Israel do after the death of these faithful judges? Judges 10:6.
3. Into whose hands were the Israelites delivered, and how long was this oppression?
4. In their suffering, what did Israel confess? Judges 10:10.
5. Since they had forsaken Him so many times, what did God tell Israel to do? Judges 10:13, 14.
6. When their repentance was genuine and idolatry was put away, how was the Lord affected?
7. Who sought for a leader to deliver them from Ammon?

Jephthah Called

Judges 11:1-28.

8. Where did Jephthah live after he had been banished from his home?

Jephthah's home conditions were unfortunate for him. His father was Gilead and his mother was not the mother of Gilead's other sons. He lived in his father's home, but Gilead's other sons expelled him from his home. He thus became an outcast of society. His associates were rough and evil men. Most men, under these circumstances, would have abandoned hope and have become lawless and degenerate. He became a leader of a group of men who, too, were outcasts of society. He was not a meek man like Moses or Gideon, but rash and eccentric. In spite of the injustice he had suffered at the hands of his brethren, he was loyal to his God and to his country. His reply to the Ammonites shows he had a complete and accurate knowledge of the history of Israel.

9. When Jephthah was asked to return home, what did he say?

10. What promises did the elders make to him?

11. What reasons did the Ammonites give Jephthah for planning war on Israel?

Jephthah tried to prevent this war, and thought if he could get the Ammonites to carefully analyze their reasons why they sought to subdue Israel they would see they had no just cause to wage war on their neighbors.

12. Show by Jephthah's answer to the Ammonite king how familiar he was with the history of Israel and Ammon.

The land east of the Jordan, which had been given by Moses to the two and a half tribes, was the territory under dispute in this claim by Ammon. The Ammonites accused Israel of having taken this territory away from them, and they wanted it back. Jephthah pointed out that Israel had not taken this territory from them at all. When Israel came out of Egypt and conquered this territory under Joshua's

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leadership, it had belonged to Silion and Bashan, who were Amorite people, and who had taken this territory from the Ammonites. Jephthah maintained they had no valid complaint against Israel, for Israel had not dispossessed them of any territory at any time; and asked them, if they so much desired this region, why they had not taken it from the Amorites who had dispossessed them of it so many years before.

Jephthah sought to clarify the issues in such a manner as to make his own people see the falsity of the Ammonite claims and fully support him as their leader if war should be provoked by the Ammonite king.

War Waged Against Israel by Ammon

Judges 11:29-33.

13. What qualified Jephthah for the great work of delivering Israel?
14. On condition of victory, what vow did Jephthah make to God?
15. What was the result of the battle with Ammon?
16. How many cities did he take captive?

Jephthah's Vow Kept

Judges 11:34-40.

17. Who was the first to meet Jephthah on his return from the war?
18. How did Jephthah's daughter encourage him to keep the vow he had made to God? Judges 11:31.

The text is the translation of which, according to the most accurate Hebrew scholars, is this: "I will consecrate it to the Lord, or I will offer it for a burnt offering;" that is, "If it be a thing fit for a burnt offering it shall be made one. If fit for the service of God, it shall be consecrated to Him." That conditions of this kind must have been implied in the vow, is evident enough. To have been made without them, it must have been the vow of a heathen, or a madman. If a dog had met him, this could not have been made a burnt offering; and if his neighbor or friend's wife, son, or daughter, etc., had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites

"From verse 39 it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to Him in a state of perpetual virginity. For the text says, 'She knew no man, for this was a statute in Israel;' viz., that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy." - Adam Clarke, Commentary, note on Judges 11:31.

19. For what privilege did she ask?

It was a matter of extreme grief for both father and daughter. He, having no other children, could look forward only to the extinction of his name and family. She, being committed to celibacy for life, was not in a desirable situation for a daughter in Israel. No greater privilege could be denied than that of becoming "a mother in Israel."

Judges 5:7. This gives us an insight into the importance that might be attached to such a vow as that made by Jephthah. The daughter insisted, regardless of the cost to herself, that her father keep the vow he had made before going into the battle against the enemies of the Lord. Accordingly, she remained a virgin all her life.

War With Ephraim

Judges 12.

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20. What unjust complaint did Ephraim make against Jephthah in the conducting of the war with the Ammonites?

21. What was the outcome of the battle with Ephraim?

22. How could the other Israelites tell who were Ephraimites as they (the Ephraimites) tried to cross the Jordan?

23. How long did Jephthah judge Israel?

24. Name the tenth, eleventh, and twelfth judges of Israel.

What do you think?

1. What do you think of the practice of holding the conditions of a person's birth or ancestry against him?

2. How do you think Jephthah could have avoided trouble with Ephraim?

3. How tactful was Jephthah in his dealings with the Ammonites and in his development of public opinion among his own people in case war should be declared?

4. What is your opinion of this judge as a real leader?

5. What is the best reason why we may be sure Jephthah's daughter was not burned on the altar?

70. SAMSON

www.WhiteEstate.org/books/pp/pp54.html

Judges 13:1 to 16:31 and Patriarchs and Prophets, 560-568

Physically, Samson was the strongest man upon the earth; but in self control, integrity, and firmness, he was one of the weakest of men. Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him. Patriarchs and Prophets, 567:3.

Samson's Parents

Judges 13; Patriarchs and Prophets, 560-562.

1. Who were the oppressors of Israel just before Samson's birth?

2. What message did an angel bring to Manoah's wife?

3. Under what conditions could one be a Nazarite (also spelled Nazirite)?

A person, male or female, who was specially consecrated to God. By the law he must not drink wine or strong drink nor eat any product of the vine during the days of his separation. Nor must the Nazirite shave his head. The long hair was the visible sign of his consecration to God; the hair was the glory of the head and the product of the body he had devoted to God. And the cutting of the hair, which God made grow, was popularly regarded as rendering the head in a measure common. One might be a Nazirite for life instead of for a limited period, and might be dedicated to that mode of existence at or even before his birth.

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Westminster Dictionary of the Bible, article: "Nazirite."

4. In what way was Manoah's experience with the angel similar to that of Gideon's?
5. What name did Manoah's wife give their son?

Samson's Marriage

Judges 14; Patriarchs and Prophets, 563:1-4.

6. When Samson's parents suggested that he marry someone from among his own people instead of going to the Philistines, what did Samson reply? Patriarchs and Prophets, 562:2.

How many are pursuing the same course as did Samson! How often marriages are formed between the godly and the ungodly, because inclination governs in the selection of husband or wife! The parties do not ask counsel of God, nor have His glory in view. But the Lord has in His word plainly instructed His people not to unite themselves with those who have not His love abiding in them. "What concord has Christ with Belial? Or what part hath he that believes with an Infidel? And what agreement hath the temple of God with idols?" 2 Corinthians 6:15, 16. Patriarchs and Prophets, 563:2.

On his way to Timnath, Samson met a young lion that came roaring out of a vineyard. The strong youth caught the beast and tore him to pieces with his bare hands.

7. On their way to Timnath to arrange for Samson's wedding, what experience did Samson have of which his parents were ignorant?
8. At the wedding feast what riddle did Samson put to his thirty companions?
9. How did these companions learn the answer to the riddle?
10. How and where did Samson get his forfeit of thirty suits and thirty sheets?

Samson's Troubles Increased

Judges 15; Patriarchs and Prophets, 564:1-3.

11. Greatly disappointed, and filled with resentment because his wife had been given to another, what drastic plan did Samson conceive?

12. What did Samson do to avenge the barbarous murder of his wife? To what place did he withdraw for safety?

13. When the men of Judah came to get Samson for the Philistines, what promise did they make as they bound Samson?

14. At the sight of Samson, apparently helpless and in their power, the Philistines shouted for joy. For what reason was their joy short lived?

15. By what simple means did Samson destroy a thousand enemies? Patriarchs and Prophets, 564:1.

16. For how long did Samson judge Israel?

Samson's Secret Betrayed

Judges 16:1-22; Patriarchs and Prophets, 565:1 to 566:2.

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17. What surprise greeted the citizens of Gaza one morning? Patriarchs and Prophets, 564:1
18. For what express purpose was a delegation of Philistines sent to the vale of Sorek? Patriarchs and Prophets, 565:1, 2.
19. Why was Delilah so persistent in trying to learn the secret of Samson's great strength?
20. When the Lord departed from Samson, what did the Philistines do to him? Patriarchs and Prophets, 566:1, 2.

Samson's Death

Judges 16:23-31; Patriarchs and Prophets, 566:3 to 568:2.

21. What was the occasion for the great feast to Dagon, the Philistine god? Patriarchs and Prophets, 566:4.
22. Why was Samson called to the feast from his prison house? Patriarchs and Prophets, 566:4.
23. To the lad who led him, what simple request did Samson make?
24. What was Samson's last prayer? How was it answered?

Can you identify, define, or explain?

Dagon
Etam
Nazarite
Tinnath
Delilah
Manoah
Sorek
Zorah

What do you think?

1. Of his recorded experiences, what was Samson's first mistake?
2. For what purpose may the Christian associate safely with the worldling? Messages to Young People, 81:2 to 82:2.
3. From what three sources should counsel regarding marriage be sought? Patriarchs and Prophets, 175:4; Messages to Young People, 435:3; 447:1; 449:2; 460:1.
4. What kind of marriages are expressly forbidden in the Bible? 2 Corinthians 6:14, 15.
5. Of how much greater service could Samson have been to Israel had he remained faithful to God?

71. RUTH

And Ruth said, Entreat me not to leave thee, or to return from following after thee. For whither thou goes, I

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will go. And where thou lodges, I will lodge: thy people shall be my people, and thy God my God: Where thou dies, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. Ruth 1: 16, 17.

Ruth 1:1 To 4:22

In ancient times, Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel, the stern fidelity of Elijah, the softening, subduing influence of Elisha-all were needed. So now all upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name. -Christ's Object Lessons, 301:1.

A Family of Israel in Moab

Ruth 1:1-5.

1. Name the members of the family of Elimelech.
2. What city had been their home in Israel?
3. During what period of Israel's history did this story occur?

After studying the sins and failure of Israel, it is a great relief to read the story of Naomi and Ruth. Someone has beautifully said of the book of Ruth that "it lies like a pearl between the ermine of the judges and the purple of the kings." It is indeed a precious book. It reminds us that always there are some who love and serve God, and that the Lord knows who they are, and cares for them in a special way.

It also again shows us that any heathen that would give up his gods might become a member of the nation of Israel and enjoy all the privileges and blessings of the chosen people. Boaz who married Ruth was the son of Salmon and Rahab. Boaz and Ruth were the great-grandparents of David, and, therefore progenitors of Christ. It is believed by Bible students that one of the reasons the book of Ruth was written, is to give this link in the genealogy of Christ, which otherwise we should not have. Among the ancestors of Christ are the names of four women. They are Tamar, the wife of Judah; Rahab of Jericho; Ruth the Moabitess; and Bathsheba, the wife of Uriah the Hittite. Old Testament History, 215:1.

4. Why did Elimelech's family move to Moab?
5. Whom did the two sons marry?
6. What tragedy came to this family during their stay in Moab?

Naomi Returned Home

Ruth 1:6-22.

7. What influenced Naomi to return home?
8. What did Orpah do when her mother-in-law left Moab?
9. What did Ruth say when Naomi urged her to return to her father's house?
10. Arriving in Bethlehem, what did Naomi tell her neighbors about her sojourn in the land of Moab?
11. When did they arrive in Bethlehem?

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Ruth in the Field of Boaz

Ruth 2.

12. How did Boaz greet his reapers?

13. What kindness did Boaz show Ruth?

The right of the poor to glean in the fields was granted in the law. The grain in the corners of the fields was to be left standing, and the reapers were to be even a bit careless in reaping, leaving scattered heads of grain on the ground. If a sheaf of grain accidentally was dropped from the loaded cart, it was not to be reclaimed, but left for the poor. This was a wonderful provision God had ordained, that the poor, too, might have bread.

14. What did he tell Ruth he had heard about her?

15. In the evening, what did Naomi tell Ruth about Boaz?

16. How long did Ruth glean in the field of Boaz?

The Law of the Next of Kin

Ruth 3.

17. How was Boaz invited to redeem the inheritance of Elimelech?

The custom of lying at the feet of one of whom you wished to make a request is here shown in Ruth's dealing with Boaz. The law of Israel stated that if a man died childless, his brother should marry his widow and the first-born son should bear the name of the dead brother, "that his name be not put out of Israel." Deuteronomy 25:6. If the one who had died had no brother, the duty of preserving his name would fall to the nearest of kin.

18. Boaz told Ruth he was willing to redeem the inheritance, but what was there that might prevent his doing so?

19. What did all Bethlehem know regarding the character of Ruth? Ruth 3: 11.

The Inheritance Redeemed

Ruth 4:1-12.

20. How was the court at the city gate conducted in ancient times?

Cities and towns were surrounded by thick walls and were so arranged as to form a large room at the gate. This room was used as a courtroom. The city elders, or judges, sat in this place to hear the cases of the people. If anyone had been ill-treated, had any grievance, or wished to make any agreement, he went to the city gate and presented it to the elders. Decisions were reached in the presence of witnesses and the passers-by. In this democratic manner the laws of the nation were administered.

21. What did the nearest relative say in refusing to redeem the inheritance of Naomi?

22. By what peculiar ceremony did he relinquish his right?

The book of Ruth reveals many of the customs that prevailed in Bible times. This man, in taking off his shoe, showed that he gave up all rights to claim any of the inheritance.

23. What blessing was pronounced upon Ruth and Boaz by the elders of Bethlehem?

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Ancestors of a Famous Family

Ruth 4:13-22.

24. Who was the son of Ruth and Boaz?
25. How did the women congratulate Naomi upon the birth of her grandson? Ruth 4:14, 15.
26. How were Ruth and Boaz related to David, and, hence, to Jesus?

Can you identify, define, or explain?

Ancestor
Chilion
Mahlon
Orpah
Bethlehem
Elimelech
Mara
Progenitor
Boaz
Ephratah
Naomi
Ruth

What do you think?

1. Was it right for Elimelech to move to Moab?
2. Justify Naomi's insistence that Ruth and Orpah each return to her father's house in Moab.
3. Why did Naomi's nearest of kin not redeem the inheritance?
4. In the plan of salvation, whom did this nearest of kin represent?
5. What noted woman was Boaz's mother? Matthew 1: 5.
6. What customs are referred to in the book of Ruth? Make a list.

72. SAMUEL

www.WhiteEstate.org/books/pp/pp55.html

1 Samuel 1:1 to 3:21 and Patriarchs and Prophets, 569-582

What a reward was Hannah's! And what an encouragement to faithfulness is her example! There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern. Patriarchs and Prophets, 572:3.

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Samuel's Home

1 Samuel 1:1-18; Patriarchs and Prophets, 569:1-3.

1. Who was Elkanah? Patriarchs and Prophets, 569:1.
2. Name his two wives.
3. To what special place did the family go every year, and for what Purpose?
4. What marred the peace of the family? Patriarchs and Prophets, 569:2, 4.
5. Where was the tabernacle during the days of Elkanah, and what priest and his sons officiated? 1 Samuel 1: 3.
6. What sorrowful burden weighed heavily on Hannah's heart? Patriarchs and Prophets, 570:1.
7. While Hannah wept and prayed before the Lord, why was she rebuked by the priest?
8. With what blessing did Eli dismiss Hannah as he said to her: "Go in peace"? 1 Samuel 1: 17.

Birth of Samuel

1 Samuel 1:19-28; Patriarchs and Prophets, 570:1 to 572:3.

9. What vow had Hannah made concerning her son? 1 Samuel 1:11.
10. Why did Hannah name her son "Samuel"? 1 Samuel 1:20, margin.
11. When did Hannah take Samuel to the tabernacle? Patriarchs and Prophets, 570:4.
12. Why did Hannah take her son to Shiloh, where Eli's ill-reputed sons were?
Shiloh was the central place of Israel's worship of God. It was here that Samuel was to receive his training, for his mother had lent him to the Lord for "as long as he lives." 1 Samuel 1:28.
From the earliest dawn of intellect she had taught her son to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him, she had sought to lead his thoughts up to the Creator. Patriarchs and Prophets, 572:2.
Hannah prayed and trusted; and in her son Samuel she gave to the Israel of God a most precious treasure—a useful man, with a well-formed character, one who was as firm as a rock where principle was concerned. Testimonies for the Church, volume 5, 304: 1.
13. Give at least two reasons why Samuel was not corrupted by the evil influence or sinful example of Eli's sons. Patriarchs and Prophets, 573: 1.

Samuel in Training

1 Samuel 2:1-11, 18-21; Patriarchs and Prophets, 573:1 to 574:4.

14. Hannah's joy overflowed in a song of praise and gratitude to God. 1 Samuel 2:1-10.
15. What is said of Samuel's duties in the tabernacle? Patriarchs and Prophets, 573:1
16. What token of her mother love did Hannah bring to Samuel as she came to Shiloh to worship each year? Patriarchs and Prophets, 572:2.

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17. Because of God's further blessing, how many more children did Hannah have?

Eli and His Sons

1 Samuel 2:12-17, 22-36; Patriarchs and Prophets, 575-580.

18. Why were the sons of Eli called "sons of Belial" (1 Samuel 2:12)?
Belial means worthlessness, wickedness, ungodliness.

19. How did the sons of Eli, Hophni and Phinehas, cause the people to abhor "the offering of the Lord." (1 Samuel 2:17)? Patriarchs and Prophets, 576:1-3.

20. Who came to Eli with a message from God? What was the message?

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21. What sign was in the message that would prove its genuineness?

God Spoke to Samuel

1 Samuel 3; Patriarchs and Prophets, 581:1 to 582:3.

22. How many times did the Lord call Samuel?

23. What message came from the Lord in answer to Samuel's reply, "Speak; for Thy servant hears" (1 Samuel 3:10)?

24. What weakness in the life of Eli was regarded by the Lord as a great sin? 1 Samuel 3:13.

Can you identify, define, or explain?

Belial
Ephod
Hopimi
Phinehas
Eli
Hannah
Peninnah
Shiloh
Elkanah

What do you think?

1. Did Hannah's act of taking Samuel to the tabernacle at a tender age show that she loved him less than an ordinary mother loves her child?

2. What is meant by the expression, "from Dan even to Beersheba" (1 Samuel 3:20)? In seeking an answer to this question, think of the geographical position of these two towns in Israel.

3. Why had ER's two sons, Hophni and Phinehas, not been destroyed earlier? Patriarchs and Prophets, 577:1.

4. Did God approve of a man's having more than one wife at the time of the patriarchs and during

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the days while the Israelites lived in Canaan? Patriarchs and Prophets, 145:1b.

5. Why is Samuel one of three Bible characters to be held up before the youth of today? Gospel Workers, 69:1, 2.

73. THE ARK TAKEN BY THE PHILISTINES

www.WhiteEstate.org/books/pp/pp57.html

1 Samuel 4:1 to 7:1 and Patriarchs and Prophets, 583-591

The most terrifying calamity that could occur had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest were associated the most wonderful revelations of God's truth and power. In former days, miraculous victories had been achieved whenever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the Shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved a defense on this occasion, and there was mourning throughout Israel. Patriarchs and Prophets, 584:1.

The Two Battles at Ebenezer

1 Samuel 4:1-11; Patriarchs and Prophets, 583, 584.

1. What was the result of the first battle between the Israelites and the Philistines at Ebenezer?

This place was not called by that name when the battle was fought. Ebenezer means "the stone of help" (1 Samuel 7:12, margin), and was so named at the close of the third battle with the Philistines at the same place.

2. Why did Israel take the ark of God to the battlefield?

3. How did the army of Israel greet the ark?

4. How were the Philistine soldiers affected when they heard that the ark of God had come into the encampment of the Israelites?

5. What was the result of the second battle at Ebenezer?

Israel's priests were wicked men, and many of the people followed their evil example. Eli had been long warned of the results that would follow his neglect to restrain the course of his depraved sons who were serving in the holy office. But Eli did little or nothing about it, and now the nation was reaping the harvest of their evil deeds. Israel was twice defeated in battle, and the ark was taken by the Philistines. God could not protect a people in their sinful practices, and thus the Philistines were victorious.

The Death of Eli

1 Samuel 4:12-22; Patriarchs and Prophets, 585:1-4.

6. Who brought the news of the battle to Shiloh?

7. Where was Eli at this time?

8. Tell how Eli died.

9. Who was born in the dark hour of Israel's defeat?

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10. Give this child's name and what the name meant in the Hebrew language. 1 Samuel 4:21, margin.

The Ark at Ashdod, Gath, and Ekron

1 Samuel 5; Patriarchs and Prophets, 585:5 to 587:4.

11. At Ashdod, in whose temple did the Philistines place the ark?
12. Tell what the Philistines found the first and second mornings after placing the ark in the temple.
13. What physical suffering came upon the people of Ashdod?
14. What occurred when the ark was taken to Gath?
15. What protest did the people of Ekron make as the ark was brought to their city?
16. Why did the Philistines decide to return the ark to Israel?

The Ark Returned to Israel

1 Samuel 6:1-12; Patriarchs and Prophets, 588:1-3.

17. How long was the ark in Philistia?
18. Whose counsel did the Philistines take regarding how to return the ark to the Israelites?
19. Tell how the ark was returned.
20. Who watched it until it came into the hands of the Israelites? 1 Samuel 6:12, 16.
21. What was the sign the Philistines believed would prove whether these afflictions had been from God or had been accidental? Patriarchs and Prophets, 588: 1.

The Ark at Home in Israel

1 Samuel 6:13 to 7:1; Patriarchs and Prophets, 589-591.

22. What were the people at Beth-shemesh doing as the ark arrived?
23. What was used in the burnt offering at Beth-shemesh?
24. Tell of the terrible act of irreverence, and the punishment inflicted at Beth-shemesh. Patriarchs and Prophets, 589:1, 2.
The curious people at Beth-shemesh dared to do what the heathen Philistines, for fear of the ark's sacredness, never thought of doing. The Beth-shemites dared to remove the covering to look inside the ark. Punishment was immediate and severe, for God could not allow such sacrilege to go unpunished.
25. To what place was the ark then taken for safekeeping?
26. In whose house at Kirjathjearim was the ark kept, and who was sanctified that he might have charge of it?

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Can you identify, define, or explain?

Abinadab
Beth-shemesh
Gath
Aphék
Ebenezer
Ichabod
Ashdod
Eleazar
Kirjath-jearim
Beth-car

What do you think?

1. Describe the Philistine god Dagon. Patriarchs and Prophets, 586:1b.
2. Name things we may do that may be as presumptuous as the act of looking into the ark.
3. When God does not mete out punishment immediately, what is generally the result? Ecclesiastes 8:11.
4. Discuss whether God approves of a course of action when He does not punish the sinner immediately.
5. How must the Philistines have felt regarding the superiority of their gods, when they returned the ark to Israel?

74. SUMMARY OF UNIT FIVE

Unit Five, The Judges, covers the time between the death of Joshua and the close of Samuel's work as prophet, priest, and judge. This period is quite aptly described in Moffatt's translation of Judges 2:16-20:

The Eternal raised up heroes, who rescued them from their plunderers; but they would not listen even to their heroes. Faithlessly they went after other gods, bowing down to them; they soon swerved from the line of their fathers who obeyed the commands of the Eternal-which was not what they did. When the Eternal raised up heroes for them, the Eternal would be with the heroes and rescue them from the power of their enemies during all the days of the hero; for the Eternal was moved to pity by their groans under the grip of their tyrants and oppressors. But whenever the hero died, they would relapse and behave worse than ever, running after other gods, sacrificing to them and bowing before them; they would not drop any of their practices or stubborn ways. So the anger of the Eternal blazed against Israel.

This unit has been divided into eight lessons:

Lesson 66. The Early Judges lays the groundwork for the rest of the unit, and covers in a brief manner the work of the first three judges;

Lesson 67. Deborah and Barak tells the thrilling story of the valiant work of these two judges. They are mentioned in the spirit of prophecy only in Patriarchs and Prophets (page 545), where their names

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are given, and in Christ's Object Lessons (page 301), where it says: "the courage and piety of Deborah;"

Lesson 68. Gideon, who, with his two tests of the fleece of wool, his destruction of the altar of Baal, and his remarkable victory with the famous 300, has immortalized his name;

Lesson 69. Jephthah, the most improbable of the whole family, became one of the outstanding judges and saviors of the Israelite nation;

Lesson 70. Samson, forever remembered for the circumstances of his birth, his unfortunate choice of a life companion, his phenomenal strength, and his untimely and tragic death;

Lesson 71. Ruth, the Moabitess who refused to turn back into Moab, but chose the God of her mother-in-law, and became one of the ancestors of Jesus Himself;

Lesson 72. Samuel, that prophet who was such from the early days of his boyhood, against whom there is not one word written to his discredit, except it be because of the bad conduct of his sons, and whose long life was a constant blessing to the Israelite nation; and

Lesson 73. The Ark Taken by the Philistines, a tragic experience in the history of Israel which cost the life of Eli and the temporary loss of the cherished ark of the covenant. "Ichabod," "the glory is departed" (1 Samuel 4:21) was pronounced by Eli's daughter-in-law as she, dying, gave birth to a son; but the ark was returned to Israel as by a miracle.

The chronology of the book of Judges is a bit difficult to follow: chapters 1 and 2 seem to be an introduction to the book, and there must be some overlapping of the judgeships of some of these "heroes," as Moffatt in his translation calls them. Any history, delving into such great detail and put into such a short space, would be difficult to understand.

REVIEW QUESTIONS

1.
 - a. Why were judges raised up?
 - b. Who were the first three judges?
 - c. Why was the anger of the Lord "hot against Israel"? Judges 2:20-23.
2.
 - a. Why was Barak not to have the honor for the deliverance of Israel?
 - b. What is your opinion of Deborah as a woman? as a prophetess?
 - c. Who was Jael, and what did she do for the deliverance of Israel?
3.
 - a. Where did the Angel find Gideon when He wanted to tell him to deliver Israel, and what was Gideon doing at the time the Angel found him?
 - b. Tell of Gideon's two tests with the fleece of wool.
 - c. How and why was his army reduced from 32,000 men to 300?
4.
 - a. Who were the sixth, seventh, and eighth judges of Israel? See the chart.
 - b. Tell of the birth and young manhood of Jephthah.
 - c. Did he sacrifice his daughter as a burnt offering to Jehovah?
5.
 - a. How was Samson's birth-tobe announced to his parents?
 - b. Tell of the things Samson did when possessed of his strength.

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- c. How did he lose his strength, and how did he finally die?
- 6.
- Who were Ruth's husband, father-in-law, mother-in-law, brother-in-law, and sister-in-law?
 - What words of decision expressed by Ruth have become famous among Christians?
 - What two men, famous in Bible history, were descended from Ruth?
- 7.
- Who were Samuel's mother and father?
 - What three offices did Samuel occupy at the same time?
 - What two kings of Israel did Samuel anoint? 1 Samuel 9:27 to 10: 1; 16:13.
- 8.
- What caused the death of Eli?
 - How was the ark returned from the land of the Philistines to the land of Israel?
 - What happened to the Bethshemites because they opened the ark?
9. Be able to spell and define each of the following words:
- Ancestor
 - Nazarite
 - Apostasy
 - Progenitor
 - Belial
 - Shibboleth
 - Celibacy
 - Tribute
10. From your book, or from a Bible dictionary, tell who or what each of the following is or was:
- Ashtoreth
 - Ichabod
 - Baal
 - Jabin
 - Baalim
 - Jael
 - Boaz
 - Jerubbaal
 - Chilion
 - Mahlon
 - Delilah
 - Manasseh
 - Dagon
 - Manoah
 - Elimelech
 - Meroz
 - Elkanah
 - Naomi
 - Ephod
 - Orpah
 - Gilead
 - Peninnah
 - Hannah
 - Phinehas
 - Heber
 - Ruth
 - Hophni
 - Sisera

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11. Be able to spell the following names of places and point out each on the map:

Aslikelon
Gilead
Bethlehem
Jezreel
Beth-shemesh
Kirjath-jearim
Ephratah
Megiddo
Gaza
Shiloh

Who said, to whom, and under what circumstances?

1. "He that smites Kirjath-sepher, and takes it, to him will I give Achsah my daughter to wife."
2. "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand."
3. "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."
4. "I will surely go with thee."
5. "My heart is toward the governors of Israel, that offered themselves willingly among the people."
6. "The Lord is with thee, thou mighty man of valor."
7. "My family is poor in Manasseh, and I am the least in my father's house."
8. "Will you plead for Baal? If he be a god, let him plead for himself, because one hath cast down his altar."
9. "Look on me, and do likewise."
10. "What have I done now in comparison of you?"
11. "Did not you hate me, and expel me out of my father's house? and why are you come unto me now when you are in distress?"
12. "Why asks thou thus after my name, seeing it is secret?"
13. "How shall we order the child, and how shall we do unto him?"
14. "Alas, my daughter! You has brought me very low: For I have opened my mouth unto the Lord, and I cannot go back."
15. "Get her for me; for she pleases me well."
16. "Out of the eater came forth meat, and out of the strong came forth sweetness."
17. "How can thou say, I love thee, when your heart is not with me?"
18. "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

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19. "Entreat me not to leave thee, or to return from following after thee."
20. "Call me Mara: for the Almighty hath dealt very bitterly with me."
21. "Therefore also I have lent him to the Lord; as long as he lives he shall be lent to the Lord."
22. "For the Lord is a God of knowledge, and by Him actions are weighed."
23. "Speak; for Thy servant hears."
24. "Be strong, and quit yourselves like men, and fight."
25. "The glory is departed from Israel: for the ark of God is taken."

Are you sure of your memory verses?

"Like all the nations." [1 Samuel 8:5.] The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen! Patriarchs and Prophets, 607:2.

Units One through Five have covered the world's history from creation to 1050 BC. UNIT SIX, Saul to Solomon, covers from 1050 to 931 BC, with the beginning of the construction of the temple, 966 BC, in accordance with 1 Kings 6:1: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." Solomon's fourth year is reckoned as 967 or 966 BC, that is, the Jewish year extending from the autumn of 967 to the autumn of 966.

Compare the early history of David with the history of Solomon, and consider the results

David in his youth was intimately associated with Saul, and his stay at court and his connection with the king's household gave him an insight into the cares and sorrows and perplexities concealed by the glitter and pomp of royalty. He saw of how little worth is human glory to bring peace to the soul

The discipline of David's early experience was lacking in that of Solomon

With such a dawning, how glorious might have been his life's day, had Solomon in his youth learned the lesson that suffering had taught in other lives!-Education, 152: 0 to 154: 1.

75. SAMUEL'S LAST DAYS; A KING DEMANDED

www.WhiteEstate.org/books/pp/pp59.html

1 Samuel 7:2 to 8:22 and Patriarchs and Prophets, 590-608

With deep sadness, Samuel listened to the words of the people; but the Lord said unto him, "Hearken unto their voice, and make them a king." [1 Samuel 8:22.] The prophet had done his duty. He had faithfully presented the warning, and it had been rejected. With a heavy heart he dismissed the people, and himself departed to prepare for the great change in the government. Patriarchs and Prophets, 607:3.

Israel Led Back to God

1 Samuel 7:2-6; Patriarchs and Prophets, 590:1-3.

1. How many years did Samuel labor for back sliding Israel before they returned to God? Patriarchs and Prophets, 590:1.

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2. From whom did Samuel say they would be delivered, if they put away their strange gods?
3. What gods had they been worshipping?
4. To what place did Samuel call the nation?
5. What was the purpose of this gathering?
6. In their repentance what confession did they make?

The Third Battle at Ebenezer

1 Samuel 7:7-14; Patriarchs and Prophets, 590:4 to 591:2.

7. While the whole nation was gathered at Mizpah before Samuel, who made an attack?
Israel's enemies did not long wait in making an attempt to disperse the assembled congregation. They were sure Israel was planning war in this meeting, and set forth to scatter them before their plans could mature. The news of the approach of the enemy caused great fear in the hearts of the Israelites as they turned to Samuel imploring him to cry to God to save them from the Philistines.

8. What was Samuel doing as the Philistines drew near to battle?
9. Tell how the Lord intervened and what the result of the battle was.
10. Why was this place called "Ebenezer" after this battle?

The Schools of the Prophets Founded

www.WhiteEstate.org/books/pp/pp58.html

Patriarchs and Prophets, 592-602.

11. Where did Samuel build the schools of the prophets? Patriarchs and Prophets, 593:2.
12. What courses or subjects did they offer? Patriarchs and Prophets, 593:3 to 594:1.
13. What was Samuel's purpose in establishing the schools of the prophets? Patriarchs and Prophets, 593:1.
14. Who attended these schools? Patriarchs and Prophets, 593: 1.

Samuel and His Sons

1 Samuel 7:15 to 8:3; Patriarchs and Prophets, 603:4 to 604:2.

15. During Samuel's life of service to Israel as a judge, what was his circuit?
16. Where did Samuel make his home?
17. At what place did Samuel appoint his sons to be judges?
18. Describe the character of these sons, and tell how they judged.

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A King Demanded

1 Samuel 8:4-22; Patriarchs and Prophets, 603:1-3; 605:1 to 608:1.

19. Why did Israel want a king?
20. By asking for a king, in reality whom were they rejecting as their ruler?
21. Name seven things Samuel said a king would do.
22. Why did the Israelites still insist that they must have a king?
23. In view of the situation what instruction did the Lord give Samuel?

Can you identify, define, or explain?

Beersheba
Ebenezer
Lucre
Ramah
Bribe
Kirjath-Jearim
Mimah
Theocracy

What do you think?

1. How did the students at the schools of the prophets pay their expenses? Patriarchs and Prophets, 593:1
2. In allowing Israel to have a king, was God abandoning the theocracy? Patriarchs and Prophets, 603:2.
3. Why did Samuel take personal offense when Israel asked for a king? Patriarchs and Prophets, 604:2b.
4. What would Samuel have done had he known his sons were corrupt in their work as judges? Patriarchs and Prophets, 604: 2.

76. SAUL

www.WhiteEstate.org/books/pp/pp59.html

1 Samuel 9:1 to 11:15 and Patriarchs and Prophets, 608-615

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance? 1 Samuel 10:1.

And Samuel said to all the people, See you him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. 1 Samuel 10:24.

Saul Met Samuel

1 Samuel 9; Patriarchs and Prophets, 608:1 to 609:4.

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1. Who was Saul's father?
2. To which tribe did he belong?
3. Describe Saul's physical appearance.
4. What circumstances led to the meeting of Saul and Samuel?
5. What instruction had the Lord given Samuel the day before Saul arrived at his gate?
6. What statement did Samuel make that led Saul to know he (Saul) was thought to be an important man?
7. In humility, what was Saul's response?
8. How did Samuel honor Saul before the people assembled at a special meeting held that day?

Saul Privately Anointed by Samuel

1 Samuel 10:1-16; Patriarchs and Prophets, 610:1-3.

9. Where did Samuel anoint Saul king? Patriarchs and Prophets, 608:3; 610:1.
10. What signs were given to strengthen Saul's faith?
11. When was Saul converted?
12. Relate the conversation Saul had with his uncle upon his return from Samuel's house. What did he keep secret?

All Israel Called to Mizpeh

1 Samuel 10:17-27; Patriarchs and Prophets, 611:1 to 612:1.

13. What was the purpose of this meeting of the entire nation?
14. What method was used in choosing a king?

The anointing of Saul as king had not been made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose, Samuel convoked the people at Mizpeh. Prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen. But Saul was not in the assembly. Burdened with a sense of the great responsibility about to fall upon him, he had secretly withdrawn. He was brought back to the congregation, who observed with pride and satisfaction that he was of kingly bearing and noble form, being "higher than any of the people from his shoulders and upward." [1 Samuel 10: 23.] Patriarchs and Prophets, 611:1.

15. What did Samuel tell the people, and also write in a book?

God's first plans are best plans. Earlier in the course God's plan for man's government was presented, man to be the vicegerent of God. When Adam and Eve sinned, the patriarchal form of government was instituted. When Israel came to Mount Sinai, the twelve tribes were organized into what was known as a theocracy, which was a modification of the patriarchal government as suited to a nation.

When Israel asked for a king, the form of the theocracy was further modified to allow a visible head of the government. However, the original principles upon which Israel was founded were unchanged, and God was still the ruler of Israel. The king, as he ruled, was to carry out God's plans.

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16. Where was Saul's home?
17. Who were displeased in the choice and refused to recognize Saul as king?
18. When all the tribes did not accept him as their king, what did Saul do?

Jabesh-Gilead Threatened by the Ammonites

1 Samuel 11:1-13; Patriarchs and Prophets, 612:2 to 613:1.

19. What cruel threat did the Ammonites make to the Jabeshgileadites?
20. How many days' respite did the elders of Jabesh ask?
21. Who came to the rescue of Jabesh-gilead?
22. How was this army assembled, and how many men were there in the army of Israel?
23. What was the attitude of the people toward Saul after the victory, and how did he show his magnanimity? Patriarchs and Prophets, 613: 1.

The Kingdom Renewed

1 Samuel 11: 14, 15; Patriarchs and Prophets, 613:2, 3.

24. Where did Samuel call the nation to renew the kingdom?
25. Why was this necessary? Patriarchs and Prophets, 612:0, 1; 613:2.

Can you identify, define, or explain?

Bezek
Jabesh-gilead
Saul.
Gibeah Kish
Seer

What do you think?

1. Name the things Saul was told that he would encounter on his homeward journey. 1 Samuel 10:2-5.
2. Do you think Saul was fully qualified to be king?
3. Why were the people surprised to hear Saul prophesy?
4. What does it mean to "be turned into another man" (1 Samuel 10:6)?
5. Do you believe in casting lots in order to know God's will?

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77. SAUL DISOBEDIENT TO GOD

www.WhiteEstate.org/books/pp/pp60.html

1 Samuel 12:1 to 14:52 and Patriarchs and Prophets, 614-626

Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and the nation must be governed by divine power.. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not in all things acknowledge the supreme authority of God. Patriarchs and Prophets, 621:3.

Samuel, the Faithful Judge

1 Samuel 12; Patriarchs and Prophets, 614:1 to 615:3.

1. What did the people testify regarding the character of Samuel?

Because of the wave of enthusiasm following the successful war with the Ammonites who had threatened Jabesh-gilead, Samuel called the nation together to renew the kingdom. With fitting ceremonies of peace offerings, all the tribes pledged their loyalty to the new king. Now, with the nation unified, rejoicing because of their military success over their enemies, Samuel, the aged prophet, gave his final message as ruler of the nation.

He related briefly how, from the days of his tender youth, he had served the people. He challenged anyone to charge him with dishonesty or having served from a monetary motive. All testified of his absolute honesty in all matters.

Samuel did not raise this question because he thought some doubted his integrity, but he did it for the benefit of Saul, the new king, that he might see the personal reward and the natural benefit to the nation which would result from a course of unwavering obedience to God. Israel had made good progress under Samuel's leadership. Saul must see the importance of trusting God at all times, and of yielding Him unfailing obedience.

2. Assuring the Israelites that God would never forsake them, what did Samuel promise to do? 1 Samuel 12:23.

At War With the Philistines

1 Samuel 13:1-7; Patriarchs and Prophets, 616:1 to 617:1.

3. How large was Saul's army at the close of the second year of his reign?

4. Where, and under whose command, were these men?

5. What garrison of the Philistines did Jonathan capture?

6. As a result of this victory, how large a force did the Philistines bring against Israel?

7. Where was this Philistine army stationed?

8. Discuss how the army and people of Israel felt about war with the Philistines.

Saul's First Public Mistake

1 Samuel 13:8-18; Patriarchs and Prophets, 617:2 to 622:2.

9. Why did Saul offer a sacrifice at Gilgal?

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Samuel had told Saul to wait seven days until he should come and show Saul what to do. Saul waited day after day, the morale of his army was bad, and thousands had deserted. Saul became overanxious, allowing his childhood tendency-failure to obey and to submit to higher powers-to reappear in his life. He did not realize that the power of God was not dependent upon numbers-that God could accomplish more with a small army whose leader was obedient, than with multitudes in disobedience.

10. How did Samuel reprove Saul for offering a sacrifice?

11. In his reproof, what startling announcement did Samuel make about the continuance of his kingdom?

12. As Saul's army remained inactive at Geba, what did the Philistines do?

Saul's efforts to arouse the people proved unavailing. Finding his force reduced to six hundred men, he left Gilgal, and retired to the fortress at Geba, lately taken from the Philistines. This stronghold was on the south side of a deep, rugged valley, or gorge, a few miles north of the site of Jerusalem. On the north side of the same valley at Michmash, the Philistine force lay encamped, while detachments of troops went out in different directions to ravage the country-Patriarchs and Prophets, 622:1

The Battle at Michmash

1 Samuel 13:19 to 14:46; Patriarchs and Prophets, 622:3 to 626:1.

13. Why was Israel not permitted to have a forge? 1 Samuel 13:19, 20.

14. Who accompanied Jonathan in the attack on the Philistine garrison?

15. Through whose power, and by the faith of what valiant men, was the battle of Michmash won? Patriarchs and Prophets, 623:2, 3.

16. When Saul and his army saw the fleeing Philistines, what did they do?

17. What foolish command did Saul make at this time relative to food?

18. Who unknowingly broke this command?

19. Who saved the life of this man who had broken the command?

Summary of Saul's Reign

1 Samuel 14:47-52.

20. Against what nations had Saul fought?

21. What were the general results of the wars of Israel with these people?

22. Name Saul's sons and daughters.

23. Who had been the captain of Saul's army?

Can you identify, define, or explain?

Abner
Ishul
Melchi-shua

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Michal
Geba
Jonathan
Merab
Michmash

What do you think?

1. Why was it wrong for Saul to offer sacrifice?
2. Did he think he had a good reason, or excuse, for offering sacrifice when his army was deserting him?
3. What caused Saul to make his command regarding food in the battle of Michmash? Patriarchs and Prophets, 624:2.
4. Discuss the defense the men put up to save Jonathan's life.

78. SAUL'S CONTINUED DISOBEDIENCE

www.WhiteEstate.org/books/pp/pp61.html

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Samuel 15:22.

1 Samuel 15:1 to 16:23 and Patriarchs and Prophets, 627-632, 637-644

When called to the throne, Saul had a humble opinion of his own capabilities, and was willing to be instructed. He was deficient in knowledge and experience, and had serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel. Had he remained humble, seeking constantly to be guided by divine wisdom, he would have been enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would have been gaining strength, while evil tendencies would have lost their power. This is the work which the Lord proposes to do for all who consecrate themselves to Him. Patriarchs and Prophets, 632:4.

God's Sentence Against Amalek Executed

1 Samuel 15:1-3; Patriarchs and Prophets, 627:1 to 628:1.

1. What had Moses been commanded to write in a book about Amalek? Exodus 17:8-14.
2. Why was Amalek to be destroyed? Deuteronomy 25:17-19; Patriarchs and Prophets, 627:1
3. What command did the Lord give Saul concerning the destruction of Amalek? 1 Samuel 15:1.
That the monarch might realize the importance of heeding the command, Samuel expressly declared that he spoke by divine direction, by the same authority that had called Saul to the throne. The Amalekites had been the first to make war upon Israel in the wilderness. And for this sin, together with their defiance of God and their debasing idolatry, the Lord, through Moses, had pronounced sentence upon them. By divine direction, the history of their cruelty toward Israel had been recorded, with the command, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deuteronomy 25:19. For four hundred years the execution of this sentence had been deferred; but the Amalekites had not turned from their sins. Patriarchs and Prophets, 627:1

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Saul Disobeyed

1 Samuel 15:4-9; Patriarchs and Prophets, 629:1 to 630:1.

4. How many times larger was Saul's army than Gideon's?
5. What people, who dwelt among the Amalekites, were told to depart from among them, and were spared? Why?
6. Wherein did Saul disobey God? Patriarchs and Prophets, 629:2.

Saul Reproved by Samuel

1 Samuel 15:10-35; Patriarchs and Prophets, 630:2 to 632:2.

7. How did Samuel first learn of Saul's disobedience?
8. Explain "It repents me that I have set up Saul to be king" (1 Samuel 15:11). Patriarchs and Prophets, 630:1.
9. When greeting Samuel, Saul said: "Blessed be thou of the Lord: I have performed the commandment of the Lord!" 1 Samuel 15:13. What pointed observation did Samuel make?
10. Upon whom did Saul try to shift the blame for his disobedience?
11. When had Saul been made king? 1 Samuel 15:17.
12. What does God value more highly than offerings and sacrifices?
13. To what did Samuel liken rebellion and stubbornness?
14. Why was Saul rejected from being king? When he heard of his rejection, what confession did Saul quickly make?
15. Why did Saul beg Samuel to remain and honor him before the people? Patriarchs and Prophets, 632:1, 2.

Samuel Anointed David

1 Samuel 16:1-13; Patriarchs and Prophets, 637:1 to 642:2.

16. To what city was Samuel sent to anoint another as king?
17. What did the prophet say in his heart when he saw Eliab? What did God say to Samuel? Patriarchs and Prophets, 638: 1.
18. How many of Jesse's sons passed before Samuel before David was called?
19. When David appeared, what word from God came to Samuel?
20. What "came upon David from that day forward"? 1 Samuel 16:13.

Saul's Spirit Soothed by David's Harp

1 Samuel 16:14-23; Patriarchs and Prophets, 643:1 to 644:4.

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21. What marked change occurred in Saul at this time?
22. Why was David summoned to the court of Saul?
23. For what purpose did the providence of God bring David before the king? Patriarchs and Prophets, 649:1

Can you Identify, Define, or Explain?

Agag
Amalek
Bethlehem
Jesse
Eliab
Kenites

What do you think?

1. Was Saul rejected because he spared Agag, or because he tried to justify his disobedience? Patriarchs and Prophets, 629:1
2. What was the real purpose in Saul's bringing Agag back alive? Patriarchs and Prophets, 629:2.
3. Had the Amalekites had any opportunity to repent of their evil deeds? Patriarchs and Prophets, 628:1.
4. When seeking someone to serve Him, on what does God look?
5. Where did David get his insight into court life? Education, 152: 1; Patriarchs and Prophets, 644:1; 649:1

79. DAVID AND GOLIATH

www.WhiteEstate.org/books/pp/pp63.html

1 Samuel 17:1 to 18:30 and Patriarchs and Prophets, 645-648, 650-652

When David saw that all Israel were filled with fear, and learned that the Philistine's defiance was hurled at them day after day, without arousing a champion to silence the boaster, his spirit was stirred within him. He was fired with zeal to preserve the honor of the living God and the credit of His people. Patriarchs and Prophets, 645:1.

War With the Philistines

1 Samuel 17:1-11; Patriarchs and Prophets, 645:1 to 646:1.

1. On the territory of which tribe were the armies of the Philistines and the Israelites stationed?
The general location of these armies was about fifteen miles west of Bethlehem. The valley of Elah lay between the armies, Israel on the eastern side and the Philistines on the western. The Philistines were pitched near Shochoh. Each army was on high ground where they had opportunity to observe the movements of the enemy.

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2. What notable champion did the Philistines have in their army?

This man was perhaps a descendant of the race of giants called Anakim. They originally lived in the southern part of Canaan, and particularly in Hebron, from where Caleb drove the three sons of Anak. Except for a few individuals who could be found in several Philistine cities, the race of Anakim was destroyed or driven from the land by Joshua. Joshua 11:21, 22. The last of this race were finally destroyed by David and his mighty men. 2 Samuel 21:15-22.

3. What kind of armor protected Goliath?

4. What challenges was the giant making to the army of Israel?

5. How was the army of Saul affected by these challenges?

David With His Brothers in Saul's Army

1 Samuel 17:12-31.

6. How many of Jesse's sons were in the army of Saul?

7. For what reason had David been sent to the camp of Israel?

8. What was the center of attraction as David arrived?

The cursing and profanity hurled against the God of Israel by Goliath stirred David to his very soul. In shame and indignation David exclaimed: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" 1 Samuel 17:26.

9. What reward had Saul offered to the person who would slay the giant?

10. In what manner did Eliab speak to his brother David?

David had come at his father's request to bring food to his brothers and to inquire regarding their health. Eliab was very discourteous to his younger brother. He had suspicions of what had happened one day when the prophet Samuel, on that mysterious visit, after having passed by the older brothers, asked to see David alone. His jealousy caused him to make charges against David that were altogether false.

11. How did David answer his brother?

Goliath Killed

1 Samuel 17:32-58; Patriarchs and Prophets, 646:2 to 648:3.

12. What did David tell Saul he would do?

13. Why did Saul doubt David's ability to overcome the giant?

14. While a shepherd boy, how had David protected his sheep from a lion and a bear?

15. Discuss why David did not use Saul's armor.

16. What weapons did David choose with which to fight Goliath?

17. As David approached the giant, what did his antagonist say to him?

18. How did David answer the boastful giant?

19. How did he kill the mighty Philistine?

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20. What was the result of the battle?

David's Life Endangered

1 Samuel 18; Patriarchs and Prophets, 649-652.

21. How did Jonathan show his love for David?

22. Tell how David behaved in his new responsibilities.

It was the providence of God that had connected David with Saul. David's position at court would give him a knowledge of affairs, in preparation for his future greatness. It would enable him to gain the confidence of the nation. The vicissitudes and hardships which befell him, through the enmity of Saul, would lead him to feel his dependence upon God, and to put his whole trust in Him. And the friendship of Jonathan for David was also of God's Providence, to preserve the life of the future ruler of Israel. In all these things, God was working out His gracious purposes, both for David and for the people of Israel. Patriarchs and Prophets, 649:1

23. What caused Saul to become jealous of David?

24. In what manner did Saul attempt to take David's life?

25. Whom did David marry?

Can you identify, define, or explain?

Abinadab
Gath
Goliath
Shammah
Elah

What do you think?

1. What can you do to overcome the objection: "Thou art but a youth" (1 Samuel 17:33)?
2. When had David learned to play the harp? Patriarchs and Prophets, 641:3 to 642:2.
3. Why was Saul afraid of David?
4. What motive prompted David to go out and fight with Goliath ? Patriarchs and Prophets, 645:1.
5. Explain "behaved himself wisely" (1 Samuel 18:14). Patriarchs and Prophets, 649:2.

80. THE FRIENDSHIP OF DAVID AND JONATHAN

www.WhiteEstate.org/books/pp/pp64.html

1 Samuel 19:1 to 21:15 and Patriarchs and Prophets, 652-657

Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree. To his rival the most tender and faithful of friends, shielding David's life at the peril of his own. Steadfast at his father's side through the dark days of his declining power, and at his side falling at the last, the name of

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Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love. Education, 157:1.

Saul's Plan to Kill David

1 Samuel 19:1-11; Patriarchs and Prophets, 652:1-3.

1. Who brought the word to David regarding Saul's orders to have him slain?
2. What did Jonathan do to change his father's purpose?
3. What circumstances caused Saul's jealousy to be aroused anew?
4. How did Saul try to kill David?

There is nothing that grieves God more than to give a person up to the power of evil angels. God had used every agency to prevent this situation from developing in the life of Saul. However, Saul nursed his jealousy and refused to co-operate with the divine agency; his mind was darkened and his heart was hardened, until the evil spirit had complete control of him. In this condition Saul could not think properly, govern his emotions, or, as it would seem, be responsible for his actions. When in Saul's periods of normal sanity Jonathan would plead for David, Saul momentarily could be brought to see how unjust his designs against David were. These periods became less and less frequent until his mind came under complete satanic dominance and Saul was no longer a free moral agent, but would do anything Satan moved him to do.

David's Visit at Samuel's House

1 Samuel 19:12-24; Patriarchs and Prophets, 653:1 to 654:2.

5. How did Saul attempt to seize David at his own home?
6. Who prevented this and helped David escape?
7. Why did Samuel not fear to entertain David, when he knew Saul was seeking his arrest? Patriarchs and Prophets, 653:1.
8. Discuss the strange experience Saul and his messengers had when they attempted to capture David.

David's Request for Help

1 Samuel 20:1-23; Patriarchs and Prophets, 654:3 to 655:2.

9. What information did David ask Jonathan to obtain?
10. Tell what they planned to do to get this information from Saul.
11. What covenant did David and Jonathan make?
12. How was David to know the result of Jonathan's investigation?

Saul's Definite Break With David

1 Samuel 20:24-42.

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13. What was Saul's reaction to the absence of David from his table on the second day?

14. How did Jonathan risk his life in speaking to Saul for David?

The character of Jonathan is without parallel in the Scriptures. He was by birth heir to the throne of Israel, but he knew that David, who was his most tender and faithful friend, was to succeed Saul to the throne. David appealed to him to determine whether it was safe for him to return to Saul's house. It was agreed that the reaction of Saul to David's absence from the official table was to determine Saul's mood, whether he were still seeking David's life.

The first day passed uneventfully; but on the second day Saul turned to Jonathan and demanded, "Wherefore comes not the son of Jesse to meat, neither yesterday, nor today?" 1 Samuel 20:27. Jonathan, shielding his friend, explained that David's family was having a yearly sacrifice at Bethlehem, and he "earnestly asked leave of me to go to Bethlehem Therefore he comes not unto the king's table." 1 Samuel 20:28, 29.

In uncontrolled fury, Saul railed upon his brave son with the scathing rebuke, "Thou art a rebel against your own father." See Adam Clarke, Commentary, note on 1 Samuel 20:30. "For as long as the son of Jesse lives, you shall not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." 1 Samuel 20:31.

Not intimidated in the least by his father's rage, Jonathan demanded a valid reason for the death sentence passed upon his friend. Saul became enraged, reached for the javelin by his side, and hurled it at his own son.

15. What did Jonathan understand by his father's act?

Jonathan knew there was no further possibility of reconciliation, but moved at once according to the prearranged plan to tell David.

16. Describe the parting of David and Jonathan.

David Fled to Nob and Gath

1 Samuel 21; Patriarchs and Prophets, 655:3 to 657:2.

17. When David came to Nob, what did Ahimelech, the high priest, ask him?

18. What was David's answer?

David told the priest that he had been sent by the king on a secret errand, one which required the utmost expedition.

Here he manifested a want of faith in God, and his sin resulted in causing the death of the high priest. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark His people, even in the greatest peril. David asked the priest for five loaves of bread. There was nothing but hallowed bread in the possession of the man of God, but David succeeded in removing his scruples, and obtained the bread to satisfy his hunger. Patriarchs and Prophets, 650:1.

19. Which one of Saul's servants was at the tabernacle and saw David receive help from Ahimelech?

20. Why did David flee to Achish, the king of Gath?

21. Discuss David's feigned madness before Achish.

The first error of David was his distrust of God at Nob, and his second mistake was his deception before Achish. David had displayed noble traits of character, and his moral worth had won him favor with the people; but as trial came upon him, his faith was shaken, and human weakness appeared. He saw in every man a spy and a betrayer. In a great emergency, David had looked up to God with a steady eye of faith, and had vanquished the Philistine giant. He believed in God, he went in His name. But as he had been hunted and persecuted, perplexity and distress had nearly hidden his heavenly Father from his sight.

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Patriarchs and Prophets, 656:1

What do you think?

1. Why could no reliance be placed upon Saul's word?
2. What law did David violate when he took the show bread from Ahimelech? Leviticus 24:5-9.
3. Why did David think he would be safe at Ramah? Patriarchs and Prophets, 653:1

81. DAVID A FUGITIVE

www.WhiteEstate.org/books/pp/pp64.html

1 Samuel 22:1 to 27:12 and Patriarchs and Prophets, 657-673

Every failure on the part of the children of God is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness. David ought not to have distrusted God for one moment. He had cause for trusting in Him: he was the Lord's anointed, and in the midst of danger he had been protected by the angels of God. He had been armed with courage to do wonderful things. And if he had but removed his mind from the distressing situation in which he was placed, and had thought of God's power and majesty, he would have been at peace even in the midst of the shadows of death, he could with confidence have repeated the promise of the Lord, "The mountains shall depart, and the hills be removed. But My kindness shall not depart from thee, neither shall the covenant of My peace be removed." Isaiah 54:10. Patriarchs and Prophets, 657:2.

In the Cave of Adullam

1 Samuel 22:1-5; Patriarchs and Prophets, 657:2 to 658:4.

1. Who joined David in the cave of Adullam?
2. In whose care did David place his parents?
3. What did David do with the water his three mighty men brought from the well of Bethlehem? Why? 2 Samuel 23:15-17.

Priests at Nob Slain

1 Samuel 22:6-23; Patriarchs and Prophets. 659:1-3.

4. Whom did Saul use to kill the priests? How many were slain, and who escaped? Patriarchs and Prophets, 659:1-3.
5. Why did David feel that he had caused the death of the priests?

David at Keilah. Ziph, and Maon

1 Samuel 23; Patriarchs and Prophets., 660:1 to 661:1.

6. What assurance did David have before fighting the Philistines at Keilah?

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7. What encouragement did David receive in the wilderness of Ziph? Patriarchs and Prophets, 660:1

8. Why was Saul's attention diverted from David for a time?

David Spared "the Lord's Anointed"

1 Samuel 24; Patriarchs and Prophets, 661:2 to 663:1.

9. What opportunity did David have to kill Saul? Patriarchs and Prophets, 661:2.

10. David's possessing the skirt of Saul's robe brought from Saul. what remarkable confession? Patriarchs and Prophets, 662:2.

11. Acknowledging that David would surely be king, what promise did Saul exact of David?

David in the Wilderness of Paran and Ziph

1 Samuel 25, 26; Patriarchs and Prophets, 663:1 to 671:2.

12. What irreparable loss did Israel suffer at this time? Patriarchs and Prophets, 663:1-3.

13. Why was David so angry at Nabal? Patriarchs and Prophets, 665:1, 2.

14. How and by what means was David's wrath appeased? Patriarchs and Prophets, 661: 1 to 667:1

These words could have come only from the lips of one who had partaken of the wisdom from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose. "Blessed are the peacemakers; for they shall be called the children of God!" Matthew 5:9. Would that there were many more like this woman of Israel, who would soothe the irritated feelings, prevent rash impulses, and quell great evils by words of calm and well-directed wisdom. Patriarchs and Prophets, 667:1.

15. Name the wives David had up to this time.

16. David again had the opportunity of slaying his enemy Saul. Why did he not do it?

17. What did David exhibit to Abner to prove that he had been by Saul's side while Abner slept?

18. What confession did Saul again make to David? Patriarchs and Prophets, 671:1, 2.

David at Gath and Ziklag

1 Samuel 27; Patriarchs and Prophets, 672:1 to 674:2.

19. Why did David place himself under the protection of Achish?

Even while Saul was plotting and seeking to accomplish his destruction, the Lord was working to secure David the kingdom. God works out His plans, though to human eyes they are veiled in mystery. Men cannot understand the ways of God; and, looking at appearances, they interpret the trials and tests and proving that God permits to come upon them, as things that are against them, and that will only work their ruin. Thus David looked on appearances, and not at the promises of God. He doubted that he would ever come to the throne. Long trials had wearied his faith and exhausted his patience.

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The Lord did not send David for protection to the Philistines, the most bitter foes of Israel God had appointed him to set up his standard in the land of Judah, and it was want of faith that led him to forsake his post of duty without a command from the Lord. Patriarchs and Prophets, 672:2, 3.

20. What resulted from his going to the Philistines? Patriarchs and Prophets, 672:4.
21. At David's request for a town, other than the royal city, in which to dwell, what place did Achish give him?
22. What deception did David practice on Achish? Patriarchs and Prophets, 673:1
23. What psalms did David compose in the cave of Adullam and in the wilderness of Paran? Patriarchs and Prophets, 658:1; 664:2.

Can you identify, define, or explain?

Abiathar
Maon
Adullam
Paran
Abigail
Nabal
Caleb
Ziklag
Abinoam
Abishal
Engedi
Ziph
Kellah

What do you think?

1. Why did David feel that he had been responsible for the death of the priests of Nob?
2. Why did David's conscience smite him when he had cut off a piece of Saul's robe? Patriarchs and Prophets, 661:3b.
3. Who was a peacemaker in this lesson?
4. Why did David pour the water from the well of Bethlehem upon the ground?
5. How did David show lack of faith when he placed himself under the protection of the Philistines?

82. SAUL AND THE WITCH OF ENDOR

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And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:19, 20.

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1 Samuel 28 and Patriarchs and Prophets, 675-689

On the morrow, Saul must engage the Philistines in battle. The shadows of impending doom gathered dark about him; he longed for help and guidance. But it was in vain that he sought counsel from God. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets." [1 Samuel 28:6.] The Lord never turned away a soul that came to Him in sincerity and humility. Why did He turn Saul away unanswered?—The king had by his own act forfeited the benefits of all the methods of inquiring of God. He had rejected the counsel of Samuel the prophet; he had exiled David, the chosen of God; he had slain the priests of the Lord. Could he expect to be answered by God, when he had cut off the channels of communication that Heaven had ordained? He had sinned away the Spirit of grace, and could he be answered by dreams and revelations from the Lord? Saul did not turn to God with humility and repentance. It was not pardon for sin, and reconciliation with God, that he sought, but deliverance from his foes. By his own stubbornness and rebellion he had cut himself off from God. Patriarchs and Prophets, 675:3.

The Philistines Made War Again

1 Samuel 28:1-6; Patriarchs and Prophets, 675:1-3.

1. In preparation for war with Israel, what did Achish say to David?
2. What did David answer? Was it a positive reply?
3. Describe the attitude of Saul toward witches during his early reign.
4. What was the law of Israel concerning witches and sorcerers? Exodus 22:18; Deuteronomy 18:10-12.
5. Tell where each army of the opposing forces was encamped.
6. What methods did God use at this time to make His will known to man?

7. Why was Saul extremely anxious to communicate with some source of divine information?

Long had God's messages to Saul been ignored. He killed the priests who were answered by Urim and Thummim, he registered contempt for the message of the prophet, he turned a deaf ear to the personal pleadings of God's Spirit to his stubborn heart—he went beyond the point where the Spirit of God could reach him. He had sinned away his day of grace: this is the unpardonable sin.

The distressing course events had taken made him feel he must know the answer to the question regarding the battle to be fought on the following day. The Philistines in formidable array lay waiting for the dawn, when they would strike. David, the mighty champion of past campaigns against the Philistines, no longer commanded the spearhead of attack. Saul had even heard rumors that David was with the Philistines, and, if this were true, the son of Jesse would certainly avenge himself of the wrongs he had suffered.

Saul sought not pardon from sin, and reconciliation with God, but deliverance from his foes. Where could he find help and assurance? Saul had closed heaven's channels of divine communication, and God had no answer for the disobedient monarch.

Saul Sought a Witch

1 Samuel 28:7-15; Patriarchs and Prophets, 676:1 to 680:1.

8. Where did Saul's officers tell him that a woman with a familiar spirit could be found?
9. When did Saul visit this witch?
10. Why was the witch of Endor filled with fear at the arrival of Saul and his company?

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11. When the witch, by power of sorcery and incantation, produced a being resembling Samuel, why did Saul say he had called him?

It was not God's holy prophet that came forth at the spell of a sorcerer's incantation. Samuel was not present in that haunt of evil spirits. That supernatural appearance was produced solely by the power of Satan. He could as easily assume the form of Samuel as he could assume that of an angel of light, when he tempted Christ in the wilderness. Patriarchs and Prophets, 679:1

Saul Heard a Message of Doom

1 Samuel 28:16-25; Patriarchs and Prophets, 680:2 to 682:4.

12. What message did Saul receive from the phantom that pretended to be Samuel?

13. How was Saul affected by this terrible message?

Saul had placed himself fully in the power of Satan; and now he whose only delight is in causing misery and destruction, made the most of his advantage, to work the ruin of the unhappy king.

"For the Lord hath rent the kingdom out of your hand, and given it to thy neighbor, even to David." 1 Samuel 28:17

Nothing could have been better chosen to destroy his courage and confuse his judgment, or to drive him to despair and self-destruction. Patriarchs and Prophets, 680:2 to 681:1.

14. How did the witch of Endor minister to Saul and his officers?

The Scripture account of Saul's visit to the woman of Endor has been a source of perplexity to many students of the Bible. There are some who take the position that Samuel was actually present at the interview with Saul, but the Bible itself furnishes sufficient ground for a contrary conclusion. If, as claimed by some, Samuel was in heaven, he must have been summoned thence, either by the power of God or by that of Satan. None can believe for a moment that Satan had power to call the holy prophet of God from heaven to honor the incantations of an abandoned woman. Nor can we conclude that God summoned him to the witch's cave. For the Lord had already refused to communicate with Saul, by dreams, by Urim, or by prophets. 1 Samuel 28:6. These were God's own appointed mediums of communication, and he did not pass them by to deliver the message through the agent of Satan.

The message itself is sufficient evidence of its origin. Its object was not to lead Saul to repentance, but to urge him on to ruin; and this is not the work of God, but of Satan. Furthermore, the act of Saul in consulting a sorceress is cited in Scripture as one reason why he was rejected by God and abandoned to destruction: "Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it. And inquired not of the Lord; therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chronicles 10: 13, 14. Here it is distinctly stated that Saul inquired of the familiar spirit, not of the Lord. He did not communicate with Samuel, the prophet of God; but through the sorceress he held intercourse with Satan. Satan could not present the real Samuel, but he did present a counterfeit, that served his purpose of deception. Patriarchs and Prophets, 683:1, 2.

Man's Condition in Death

Patriarchs and Prophets, 683-689.

15. What is the condition of man in death? Ecclesiastes 9:5, 6.

16. Do the dead remember anything after they are dead? Psalm 146:4.

17. What do the dead know of what occurs after they are dead? Job 14:21.

18. What must happen before the dead can again take their place among the living? John 5:25-29.

19. At what time in the history of the world will this occur? 1 Thessalonians 4:16; Job 19:25, 26.

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20. Whom do modern spiritualist mediums really bring forth in s6ances when they claim to bring back the spirits of our loved ones? Patriarchs and Prophets, 685:4 to 686:1.

Can you identify, define, or explain?

Beth-shean
Mount Gilboa
Endor
Shunem

What do you think?

1. What conditions in Israel made the Philistines think that this was an especially opportune time to make war on Saul? Patriarchs and Prophets, 675:2.
2. What is a “familiar” spirit (1 Samuel 28:3)? Patriarchs and Prophets, 683:2; 685:4.
3. Are there any people today that have “familiar” spirits?
4. What is the old meaning as used in the Bible for “wizard”?
5. Give some modern names for witches and wizards.
6. In your own words tell what the unpardonable sin is.

83. DEATH OF SAUL AND HIS SONS

www.WhiteEstate.org/books/pp/pp66.html

1 Samuel 29:1 to 31:13 and Patriarchs and Prophets, 690-694

But for the restraining power of God, the Amalekites would have retaliated by destroying the people of Ziklag. They decided to spare the captives, desiring to heighten the honor of the triumph by leading home a large number of prisoners, and intending afterward to sell them as slaves. Thus, unwittingly, they fulfilled God’s purpose, keeping the prisoners unharmed, to be restored to their husbands and fathers.

All earthly powers are under the control of the Infinite One. To the mightiest ruler, to the most cruel oppressor, He says, “Hitherto shall thou come, but no further.” Job 38:11. God’s power is constantly exercised to counteract the agencies of evil: He is ever at work among men, not for their destruction, but for their correction and preservation. Patriarchs and Prophets, 694:0, 1.

Angels Delivered David From Peril

1 Samuel 29; Patriarchs and Prophets, 690, 691.

1. Why was David in such great perplexity? Patriarchs and Prophets, 690:1.
2. What was the occasion for the question by the Philistine lords, “What do these Hebrews here” (1 Samuel 29:3)?
3. How did God work to deliver David from his peril? Patriarchs and Prophets, 690:2b.

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Ziklag Burned

1 Samuel 30:1-8; Patriarchs and Prophets, 692:1 to 693:2.

4. What may have been the reason for the destruction of Ziklag mentioned in this lesson? 1 Samuel 27:8, 9; Patriarchs and Prophets, 692:1.

5. In what new difficulty did David now find himself?

Here, again, David was chastened for the lack of faith that had led him to place himself among the Philistines. He had opportunity to see how much safety could be found among the foes of God and His people. David's followers turned upon him as the cause of their calamities. He had provoked the vengeance of the Amalekites by his attack upon them, yet, too confident of security in the midst of his enemies, he had left the city unguarded. Maddened with grief and rage, his soldiers were now ready for any desperate measures, and they threatened even to stone their leader. Patriarchs and Prophets, 692:1

6. To whom did David look in this hour of utmost extremity, and with what result?

Sorrow Turned to Joy

1 Samuel 30:9-31; Patriarchs and Prophets, 693:2 to 694:3.

7. What happened to one third of David's forces by the brook Besor as they pursued the Amalekites?

8. Who served David and his company as guide to the Amalekite encampment? Patriarchs and Prophets, 693:1

9. What were the Amalekites doing when David and his men took them by surprise?

10. Who only escaped?

11. What dispute arose relative to the spoils?

12. From that day forward what law, or statute, prevailed in Israel regarding division of the spoil? Patriarchs and Prophets, 694:2.

13. To whom did David send presents "of the spoil of the enemies of the Lord" (1 Samuel 30:26), and why? Patriarchs and Prophets, 694:1

Saul Defeated at Mount Gilboa

1 Samuel 31; Patriarchs and Prophets, 681:4 to 682:4; 694:4.

14. Name Saul's sons who died in the battle.

15. In what manner did Saul meet death?

When the man refused to lift his hand against the Lord's anointed, Saul took his own life by falling upon his sword. Thus the first king of Israel perished, with the guilt of self-murder upon his soul. His life had been a failure, and he went down in dishonor and despair, because he had set up his own perverse will against the will of God. Patriarchs and Prophets, 682:1.

16. In what way did the men of Jabesh-Gilead honor Saul and his sons in the hour of death and why?

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What do you think?

1. What would have been the result if David had fought against Israel? Patriarchs and Prophets, 690:1.
2. Why did Saul come to such a tragic end? Patriarchs and Prophets, 682:1.
3. Contrast the lives of Saul and David up to this time.
4. Does deception ever pay?
5. Has God promised to deliver us from the consequences of our mistakes?

84. DAVID CROWNED KING AT HEBRON

www.WhiteEstate.org/books/pp/pp69.html

2 Samuel 1:1 to 3:39 and Patriarchs and Prophets, 695-700

The word of God was his instructor. "Through Thy precepts," he said, "I get understanding, I have inclined mine heart to perform Thy statutes." Psalm 119:104-112. It was this that caused the Lord to pronounce David, when in his youth He called him to the throne, "a man after Mine own heart." Acts 13:22. Education, 48:1.

David's Lament for Saul and Jonathan

2 Samuel 1; Patriarchs and Prophets, 695:1 to 696:1.

1. How, after the battle of Mount Gilboa, did David receive the news of the outcome of the battle and of Saul's death?
2. What false report did the Amalekite make?
3. How was David affected by the news?
4. What was done with the Amalekite?
5. How did David express his grief for the death of Saul and Jonathan?

He [David] took his harp, and poured forth a lamentation over Saul and Jonathan, which is the finest as well as the most ancient of all dirges. Under the title of "The Bow," the favorite weapon of Jonathan, it was recorded in "The Book of Jasher" (2 Samuel 1:18), and taught as a standing lesson to the children of Judah. Its spirit is alike worthy of the poet and of the objects of his eulogy. A less generous heart, and one less devoted to duty, might have been content with the tribute of affection to his friend Jonathan, and have left the memory of his unjust master to perish in silence. But David was not so insensible to Saul's better qualities, to his old affection, and to the claim of the king of Israel to be celebrated in death by the same harp that had soothed his tortured mind while he lived

This noble utterance of grief, in which David is the mouthpiece of Israel, forms a fit conclusion to the second period of his own life, as well as to the fatal experiment undertaken by the Israelites and Saul, of establishing a kingdom on the principles of self-will, and after the model of the nations around, in place of the royalty of Jehovah. William Smith, Old Testament History, 419-421.

6. Why did David wish that the account of this calamity might not be told in Philistia?
7. In what words did he express the bravery of Saul and Jonathan?

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8. What favorite weapon of Jonathan is mentioned?
9. What did David say of Jonathan's love for him?

David Made King Over Judah

2 Samuel 2:1-7; Patriarchs and Prophets, 697:1 to 698:1.

10. In what city did David make his capital?
11. For what did David commend the people of Jabesh-Gilead?
12. For how long was David king over the tribe of Judah alone? 2 Samuel 2: 11.

Ish-bosheth's Reign Over Israel at Mahanaim

2 Samuel 2:8 to 3: 1; Patriarchs and Prophets, 698:2 to 699:2.

13. Who was Ish-bosheth?
14. What man was responsible for making Ish-bosheth king over Israel?

Ish-bosheth was but a weak and incompetent representative of the house of Saul, while David was pre-eminently qualified to bear the responsibilities of the kingdom. Abner, the chief agent in raising Ish-bosheth to kingly power, had been commander in chief of Saul's army, and was the most distinguished man in Israel. Abner knew that David had been appointed by the Lord to the throne of Israel, but having so long hunted and pursued him, he was not now willing that the son of Jesse should succeed to the kingdom over which Saul had reigned.

The circumstances under which Abner was placed, served to develop his real character, and showed him to be ambitious and unprincipled. He had been intimately associated with Saul, and had been influenced by the spirit of the king to despise the man whom God had chosen to reign over Israel. His hatred had been increased by the cutting rebuke that David had given him at the time when the cruse of water and the spear of the king had been taken from the side of Saul, as he slept in the camp. Patriarchs and Prophets, 698:2, 3.

15. Why was Mahanaim selected for Ish-bosheth's capital? Patriarchs and Prophets, 699:1.
16. Who came to Gibeon to fight with David's army?
17. Tell about Asahel: who he was, who killed him, and his place of burial.
18. What gradually developed as this war between the house of David and the house of Saul continued? 2 Samuel 3:1.

Joab and Abner

2 Samuel 3:8-39; Patriarchs and Prophets, 699:2, 3.

19. When Abner became angry at Ish-bosheth to whom did he turn?
20. As David and Abner made peace, whom of special importance to David was Abner required to bring with him?
21. How did David entertain Abner and his officers?

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22. When Joab had returned from the mission he was on, and heard of Abner's visit, of what did Joab accuse Abner to David?

23. How did Joab kill Abner?

24. What did David do to show that he was not responsible for Abner's death?

David, Upon hearing of this treacherous assault, exclaimed, "I and my kingdom are guiltless before the Lord forever from the blood of Abner the son of Ner: let it rest on the head of Joab, and on all his father's house." [2 Samuel 3:28.] In view of the unsettled state of the kingdom, and the power and position of the murderers, for Joab's brother Abishai had been united with him, David could not visit the crime with just retribution, yet he publicly manifested his abhorrence of the bloody deed. The burial of Abner was attended with public honors. The army, with Joab at their head, were required to take part in the services of mourning, with rent garments and clothed in sackcloth. The king manifested his grief by keeping a fast upon the day of burial; he followed the bier as chief mourner; and at the grave he pronounced an elegy which was a cutting rebuke of the murderers. Patriarchs and Prophets, 699:1

Can you identify, define, or explain?

Asahel
Joab
Mahanaim
Hebron
Kirjath-arba
Mamre
Ish-bosheth

What do you think?

1. Was the Amalekite that brought the news of Saul's death to David treated with justice?
2. What is your opinion of the Jabesh-gileadites?
3. Characterize Abner.
4. Why did Joab hate Abner? Patriarchs and Prophets, 699:2b.
5. Why did David not punish Joab for his crime against Abner? Patriarchs and Prophets, 699:1
6. What institution in Israel was intended to prevent needless shedding of blood in Israel? Joshua 20:1-6.

85. JERUSALEM, DAVID'S CAPITAL

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2 Samuel 4:1 to 6:23 and Patriarchs and Prophets, 701-711

As soon as David was established on the throne of Israel, he began to seek a more appropriate location for the capital of his realm. Twenty miles from Hebron, a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan, it had been called Salem. Near this place, Abraham had proved his loyalty to God. Eight hundred years before the coronation of David, it had been the home of Melchizedek, the priest of the most high God. It held a central and elevated position in the country, and was protected by an environment of hills. Being on the border between

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Benjamin and Judah, it was in close proximity to Ephraim, and was easy of access to the other tribes. Patriarchs and Prophets, 703:1.

David King Over All Israel

2 Samuel 4:1 to 5:12; Patriarchs and Prophets, 701:1-3.

1. How was Ish-bosheth murdered?
2. How were those who murdered him punished for their crime?
3. What other descendant of the house of Saul was still alive? 2 Samuel 4:4.
4. Upon the death of Ish-bosheth, what request did the other eleven tribes make of David?
5. How many came to the coronation of David? 1 Chronicles 12:23-40.

More than eight thousand of the descendants of Aaron, and of the Levites, waited upon David. The change in the sentiments of the people was marked and decisive. The revolution was quiet and dignified, befitting the great work they were doing. Nearly half a million souls, the former subjects of Saul, thronged Hebron and its environs. The very hills and valleys were alive with the multitudes. The hour for the coronation was appointed. The man who had been expelled from the court of Saul, who had fled to the mountains and hills and to the caves of the earth to preserve his life, was about to receive the highest honor that can be conferred upon man by his fellow man. Priests and elders clothed in the garments of their sacred office, officers and soldiers with glittering spear and helmet, and strangers from long distances, stood to witness the coronation of the chosen king. David was arrayed in the royal robe. The sacred oil was put upon his brow by the high priest; for the anointing by Samuel had been prophetic of what would take place at the inauguration of the king. The time had come, and David, by solemn rite, was consecrated to his office as God's vicegerent. The scepter was placed in his hands. The covenant of his righteous sovereignty was written, and the people gave their pledges of loyalty. The diadem was placed upon his brow, and the coronation ceremony was over. Israel had a king by divine appointment. He who had waited patiently for the Lord, beheld the promise of God fulfilled. Patriarchs and Prophets, 701:1

6. What prevented David from making the city of Jerusalem his capital?

In order to secure this location, the Hebrews must dispossess a remnant of the Canaanites, who held a fortified position on the mountains of Zion and Moriah. This stronghold was called Jebus, and its inhabitants were known as Jebusites. For centuries, Jebus had been looked upon as impregnable; but it was besieged and taken by the Hebrews under the command of Joab, who, as the reward of his valor, was made commander in chief of the armies of Israel. Jebus now became the national capital, and its heathen name was changed to Jerusalem. Patriarchs and Prophets, 703:2.

7. How was Joab rewarded for conquest of the Jebusites? 1 Chronicles 11:4-7.
8. What foreign king furnished building materials for David's palace?
9. How did David feel about being king? 2 Samuel 5:12.

The secret of David's success was his knowledge of the fact that the position of being king was not his because of any ability or achievement of his own. He was king of Israel for the people's sake. He ruled under God as a servant, a shepherd of the people. This secret Saul never understood and it was the essential difference between Saul and David as kings in theocratic government.

War With the Philistines

2 Samuel 5:17-25; Patriarchs and Prophets, 701:4 to 704:2.

10. At what place did David smite the Philistine army?

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11. After the enemy was vanquished, what was done with the Philistine idols?
12. When the Philistines returned the second time, what signal did the Lord give David to attack them?
13. How did other nations respect David after his victory over the Philistines? 1 Chronicles 14:16, 17; Patriarchs and Prophets, 704:2.

The Ark, of God

2 Samuel 6:1-11; Patriarchs and Prophets, 704:3 to 706:3.

14. Where was the ark at the time of David's coronation and during the early days of his reign? 2 Samuel 6:2, margin; Patriarchs and Prophets, 704:1

15. Whose counsel did David seek before moving the ark? 1 Chronicles 13:1-3.

16. In what manner was the ark transported? Patriarchs and Prophets, 704:4.

Good intentions cannot be accepted in place of obedience. David's intention, his purpose, in bringing the ark to Jerusalem was a good one. It is an evidence of his love of sacred things, his desire to give his influence and support to the public worship of God. His mistake in bringing the ark on a cart was a sin of ignorance, ignorance of the Bible; therefore he was accountable, for he had the word of God and should have carefully studied it that he might understand and obey its laws. Old Testament History, 251:2.

17. How was Uzzah punished for touching the ark?

The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. The divine direction was, "The sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die." Numbers 4:15. The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side the ark, and were never removed. Patriarchs and Prophets, 705:2.

18. Being filled with fear where did David and his helpers leave the ark?

19. How long was it left in that place?

The Ark Taken to Jerusalem

2 Samuel 6:12-23; Patriarchs and Prophets, 706:3 to 711:2.

20. In what manner was the ark finally taken to Jerusalem? 1 Chronicles 15:1-3, 11-16, 25-28.

21. What place had been prepared for the ark in Jerusalem? 1 Chronicles 16:1.

22. Tell about the procession, and what David did as the ark was being brought to Jerusalem.

23. Who rebuked David for his actions?

24. What benefits or blessings did the bringing of the ark to Jerusalem have upon the nation of Israel? Patriarchs and Prophets, 711:2.

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Can you identify, define, or explain?

Baalperazim
Mephibosheth
Rephaim
Uzzah
Cymbals
Obed-edom
Timbrels
Zadok
Hiram
Psalteries
Tyre
Zion
Jebus

What do you think?

1. Did David believe in the divine right of kings?
2. Discuss whether ignorance of an offense is an excuse for it.
3. How long had the ark been at Kirjath-jearim?
4. What pointed instruction was disregarded in the transportation of the ark? Patriarchs and Prophets, 705:2.
5. Why did David slay those who killed Ish-bosheth and the Amalekite who claimed that he had killed Saul? Patriarchs and Prophets, 695:2; 701: 1.

86. DAVID'S THRONE ESTABLISHED FOREVER

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And your house and thy kingdom shall be established forever before thee: thy throne shall be established forever. 2 Samuel 7:16.

2 Samuel 7:1 to 9:13; 1 Chronicles 18:1-17; and Patriarchs and Prophets, 711-714

He [David] determined to build for it a Temple of such magnificence as should express Israel's appreciation of the honor granted the nation in the abiding presence of Jehovah their King. Communicating his purpose to the prophet Nathan, he received the encouraging response, "Do all that is in your heart; for the Lord is with thee." 2 Samuel 7:3. Patriarchs and Prophets, 711:3.

David Planned a Temple for God

2 Samuel 7:1-7; Patriarchs and Prophets, 711:2 to 712:2.

1. To whom did David present, and succeed in gaining approval for, his plans for the building of a Temple? Patriarchs and Prophets, 711:1

2. What message did God send the prophet that very night?

As a reward for his pious purpose, God would increase and maintain the family of David, and, instead of dooming him to the fate of Saul, secure the succession of the throne to his dynasty. There is here a paranomasia or play upon the word house. David had proposed to build a house for the glory of God; but

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God announces His purpose to “make David an house.” 2 Samuel 7:11. By the creation of a magnificent temple, it was intended to establish a center of religious unity for the nation. But now it was made known that the presence and the oracles of God would be henceforth embodied, not in a national temple, but in the living line of David’s dynasty. In other words, the promise now made, with the previous blessings it involved, would from this time be associated, not with a temple of stone, but with “the Son of David.” Mark 12:35. This announcement is celebrated in strains of the liveliest gratitude and joy. Psalms 21:13; 41:5,6; 138:2-8. Robert Jamieson, A. R. Fausset, and David Brown, A Commentary, Critical, Experimental and Practical, volume 2, 234.

3. In what had God dwelt since Israel came out Of Egypt?
4. Why did God not permit David to build the Temple? Patriarchs and Prophets, 712:2.
5. Who did God say was to build it? 1 Chronicles 22:7-10.

God’s Promise to Build David’s House (Family)

2 Samuel 7:8-29; Patriarchs and Prophets, 712:3, 4.

6. What did God mean when He promised to build a house for David?
7. How did God describe the permanency of David’s throne?
8. How did David receive this wonderful promise? Patriarchs and Prophets, 712:3, 4.
9. Through whom was this promise fulfilled? Luke 1:31-33.
10. Tell some of the things that David said in expressing his wonder that God had chosen him for such honor.
11. In what was Israel different from other nations?
12. For whom did David pray a perpetual blessing?

David’s Conquests, or Further Wars of David

2 Samuel 8; 1 Chronicles 18; Patriarchs and Prophets, 713:2 to 715:1.

13. Name the countries David conquered. 2 Samuel 8:12-14.
14. In these wars, with which nation were each of the following mentioned: A thousand chariots? Shields of gold? Vessels of brass, silver, and gold?
15. According to what principle did David rule all his people?
16. Name David’s chief officers.

Mephibosheth, the Son of Jonathan

2 Samuel 9; Patriarchs and Prophets, 713: 1.

17. Who was Ziba?
18. What information did David request of Ziba?

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19. What did David do for Mephibosheth?
20. Whom did David appoint to tend Mephibosheth's land?

Can you identify, define, or explain?

Ahimelech
House
Nathan
Seraiah
Dynasty
Jehoshaphat
Perpetual
Ziba

What do you think?

1. Why did God not want David to build Him a house?
2. What did God mean when He said to David: I "will make thee an house" (2 Samuel 7: 11)?
3. How had Mephibosheth felt toward David up to this time? Patriarchs and Prophets, 713:lb.
4. Do you think that David faithfully kept his covenant with Jonathan? Patriarchs and Prophets, 731:1.

87. SUMMARY OF THE FIRST HALF OF UNIT SIX

Unit Six, Saul to Solomon, covers the heyday of Israel as a nation: Divine inspiration says: "In the reigns of David and Solomon, Israel reached the height of her greatness." Education, 48:1

David in his youth was intimately associated with Saul, and his stay at court and his connection with the king's household gave him an insight into the cares and sorrows and perplexities concealed by the glitter and pomp of royalty. He saw of how little worth is human glory to bring peace to the soul. And it was with relief and gladness that he returned from the king's court to the sheepfolds and the flocks.

When by the jealousy of Saul driven a fugitive into the wilderness, David, cut off from human support, leaned more heavily upon God. The uncertainty and unrest of the wilderness life, its unceasing peril, its necessity for frequent flight, the character of the men who gathered to him there, "everyone that was in distress, and everyone that was in debt, and everyone that was discontented" (1 Samuel 22:2), all rendered the more essential a stern self-discipline. These experiences aroused and developed power to deal with men, sympathy for the oppressed, and hatred of injustice. Through years of waiting and peril, David learned to find in God his comfort, his support, his life. He learned that only by God's power could he come to the throne; only in His wisdom could he rule wisely. It was through the training in the school of hardship and sorrow that David was able to make the record-though afterward marred with his great sin-that he "executed judgment and justice unto all his people." 2 Samuel 8:15. Education, 152:1, 2.

The first half of Unit Six covers the reign of Saul, Israel's first king, and the more peaceful, successful part of the reign of David, of whom when he was a youth it is said: "The Lord hath sought Him a man after His own heart." 1 Samuel 13:14. The following are the lessons of this summary:

Lesson 75. Samuel's Last Days; a King Demanded. Moses had foretold that the Israelites would

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ask a king for themselves; when Samuel had gotten old, and his sons were not good judges, the people desired a king that they might be like the nations around them;

Lesson 76. Saul, the young man who was seeking his father's lost animals, and who was anointed by Samuel the prophet as king, was given certain signs that were to be fulfilled before he should reach home; however, he kept the matter of his anointing to himself;

Lesson 77. Saul Disobedient to God because he offered a sacrifice which only the priests were to offer to God, and for which he was reproved by the prophet Samuel;

Lesson 78. Saul's Continued Disobedience in his not having done to the Amalekites what God had told him to do he was told that God would choose for Himself another to be king over Israel;

Lesson 79. David and Goliath, the shepherd boy who with a few small stones and his sling went out to meet the formidable giant of the Philistines; and he slew Goliath, and the Philistine army fled from the field of battle;

Lesson 80. The Friendship of David and Jonathan, the shepherd boy, whom the king knew to have been chosen by the Lord to be the next king over Israel, loved and protected by the heir apparent to the throne;

Lesson 81. David a Fugitive from the wrath of a semi insane king who was ever to him "the Lord's anointed" (1 Samuel 26:9)-an innocent man hunted as a wild beast and forced to live in caves, mountain passes, and deserts;

Lesson 82. Saul and the Witch of Endor, or the sins committed by Israel's first king, in refusing to hear the voice of the prophet, in giving no heed to the voice of God speaking to his heart, and in slaying the priests who were answered by Urim and Thummim, thus cutting himself off from God and making it impossible for God to speak to him;

Lesson 83. Death of Saul and His Sons-the tragic end of the first king of Israel and of his sons who remained loyal to him until death;

Lesson 84. David Crowned King at Hebron, the public anointing of the man God had chosen years before, and who had patiently waited for God to work out His own purposes;

Lesson 85. Jerusalem, David's Capital, a site chosen near the place where Abraham had proved his loyalty to God, and the place where Melchizedek had lived-a most central place for the seat of Israel's government; and

Lesson 86. David's Throne Established Forever, as he purposed to build a house for God-a purpose he was not permitted to carry out, but which pleased God greatly. And he was told that there would never lack a man to sit upon his throne-a promise fulfilled in the Lord Jesus of the seed of David.

REVIEW QUESTIONS

1.
 - a. Why did Israel ask for a king?
 - b. Give three reasons for the establishment of the schools of the prophets. Patriarchs and Prophets, 593:1.
 - c. Who founded these schools, and where were two of them located?
2.
 - a. How did Saul happen to meet Samuel, the prophet?
 - b. What did God do for Saul, after he had been anointed, that fitted him to be king of Israel?

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c. What was the terrible threat made by the Ammonites which called Saul into action as king over Israel?

3.

a. What kind of judge had Samuel been in his work with Israel ?
b. There are two kinds of sins -those of commission (things one has done) and those of omission (things one has omitted or. not done). Of what kind of sin did Samuel wish to be innocent?

c. What was Saul's first public mistake?

4.

a. What sentence was Saul asked to execute upon Amalek?
b. Contrary to God's command, whom and what did Saul bring back with him from among the Amalekites?

c. What did Samuel mean when he said: "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22) ?

5.

a. Who was David, and how did he come in contact with the army of Saul for the first time?
b. Who was Goliath, and what defiant message did he give Israel day after day?
c. What was the first cause of Saul's jealousy toward David?

6.

a. As David played the harp in Saul's presence, how did the king try to kill David?
b. Who of Saul's house was a special friend of David?
c. As David fled from Saul, how did he endanger the lives of the priests of God?

7.

a. When and where did David's parents join him in his exile?
b. Who were Nabal and Abigail, and why was David so angry with Nabal?
c. Why did David go to live among the Philistines, and in what town did he make his home?

8.

a. Tell how nearly David came to being drawn into the battle against his own people.
b. Why did Saul go to the witch of Endor, and how did Satan completely discourage him while there?
c. How do you know that it was not Samuel who appeared to talk with Saul in the cave of the witch of Endor?

9.

a. When David returned from Achish, when he had been released from fighting against his own people, what did he find had happened to the town where he had been living, and what had become of his family and the families of his men?
b. How did David find the encampment of the marauders who had destroyed his home and taken captive all the women and children in the town of Ziklag?
c. In what manner did Saul and his sons die?

10.

a. How did David hear of the death of Saul, and what did he do with the man who told him he had killed Saul?
b. Where was David crowned king by the tribe of Judah?
c. Who was chosen by the rest of the tribes of Israel to be king instead of Saul, and who was responsible for his being chosen as king?

11.

a. How was Ish-bosheth killed, and what did the other eleven tribes say to David after Ish-bosheth was dead?

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b. What city was chosen by David as the seat of his government? Who of Biblical fame had been king of this place in the days of Abraham?

c. What happened to one of the men who was helping bring the ark of God to the place David had chosen for it to be, and why did such a thing happen on such an apparently good occasion?

12.

a. After David had subdued the most of his enemies, what did he plan to build for God?

b. Because He was pleased with David's desire to build Him a house, what did God promise to do for David?

c. How was this promise God made to David fulfilled?

Who said, to whom, and under what circumstances?

1. "Hitherto hath the Lord helped us."

2. "They have not rejected thee, but they have rejected Me, that I should not reign over them."

3. "On whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

4. "And the Spirit of the Lord will come upon thee, and thou shall be turned into another man."

5. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."

6. "I forced myself therefore, and offered a burnt offering."

7. "For there is no restraint to the Lord to save by many or by few."

8. "I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die."

9. "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for you showed kindness to all the children of Israel, when they came up out of Egypt."

10. "Blessed be thou of the Lord: I have performed the commandment of the Lord."

11. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

12. "I have sinned: for I have transgressed the commandment of the Lord, and thy words."

13. "Look not on his countenance, or on the height of his stature: for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart."

14. "I cannot go with these; for I have not proved them."

15. "I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house."

16. "Mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed."

17. "Thou art more righteous than I: for thou has rewarded me good, whereas I have rewarded thee evil."

18. "Art not thou a valiant man? And who is like to thee in Israel? Wherefore then has thou not

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kept thy lord the king?"

19. "Behold, I have played the fool, and have erred exceedingly."

20. "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams."

21. "As his part is that goes down to the battle, so shall his part be that carries by the stuff: they shall part alike."

Are you sure of your memory verses?

88. DAVID AND NATHAN

www.WhiteEstate.org/books/pp/pp71.html

2 Samuel 10:1 to 12:25; Psalms 32:1-11; 51:1-19; and Patriarchs and Prophets, 714-726

Nathan the prophet was bidden to bear a message of reproof to David. It was a message terrible in its severity. To few sovereigns could such a reproof be given but at the price of certain death to the reprover. Nathan delivered the divine sentence unflinchingly, yet with such heaven-born wisdom as to engage the sympathies of the king, to arouse his conscience, and to call from his lips the sentence of death upon himself. Patriarchs and Prophets, 720:5.

Continued War With Ammon and Syria

2 Samuel 10; Patriarchs and Prophets. 714:2 to 716:3.

1. How was David's message of sympathy to the king of Ammon misunderstood?

2. In what manner did Hanun, the Ammonite king, insult David's messengers?

The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it. and, in matters of great importance, pledges it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of the beard and the clothes rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult. Adam Clarke, Commentary, note on 2 Samuel 10:4.

3. Certain that David would avenge this insult, whom did the Ammonites hire to help them?

4. In the battle whom did Joab attack, and whom did Abishai attack?

5. What was the result of the battle?

6. When the Syrians and Ammonites prepared for a second campaign, who took charge of the armies of Israel?

7. Discuss how the promise of Genesis 15:18 was fulfilled when Israel had won this second campaign against the Syrians and Ammonites.

God had accomplished the promise which He had made to Abraham (Genesis 15:18), and renewed to Joshua (Joshua 1: 2, 4). And thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously eight wars, all righteously undertaken, and all honorably terminated; viz.,

- a. The civil war with Ish-bosheth.
- b. The war against the Jebusites.
- c. The war against the Philistines and their allies.

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- d. The war against the Philistines alone.
- e. The war against the Moabites.
- f. The war against Hadadezer.
- g. The war against the Idumaeans [Edomites].
- h. The war against the Ammonites and Syrians. This last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies-Clarke, Commentary, note on 2 Samuel 10.

David's Great Sin

2 Samuel 11; Patriarchs and Prophets, 717:1 to 720:4.

8. While the conquest of Ammon was being completed, where was David?

9. For whom did David send and seduce into the most terrible sin?

It was the spirit of self-confidence and self-exaltation that prepared the way for David's fall. Flattery, and the subtle allurements of power and luxury, were not without effect upon him. Intercourse with surrounding nations also exerted an influence for evil. According to the customs prevailing among Eastern rulers, crimes not to be tolerated in subjects were not condemned in the king; the monarch was not under obligation to exercise the same self-restraint as the subjects. All this tended to lessen David's sense of the exceeding sinfulness of sin. And instead of relying in humility upon the power of Jehovah, he began to trust to his own wisdom and might. As soon as Satan can separate the soul from God, the only source of strength, he will seek to arouse the unholy desires of man's carnal nature. The work of the enemy is not abrupt; it is not, at the outset, sudden and startling; it is a secret undermining of the strongholds of principle. It begins in apparently small things, the neglect to be true to God and to rely upon Him wholly, the disposition to follow the customs and practices of the world. Patriarchs and Prophets, 717:2.

10. Tell how David planned the death of Uriah the Hittite.

The fall of David was not instantaneous. It may appear so to the observing public, but that is not true. No person falls from a high moral standard into the depths of sin without the moral fiber of resistance in his mind having undergone a gradual process of breaking down, until the individual allows himself to do things with a calm, deliberate mind that once would have caused a shock and an abhorrence.

No one is free from the temptations of Satan. Those in the highest and most respected positions are the most strongly tempted. It makes no difference how wise or how good we may be, we are never free from temptation, and we must constantly be on our guard and seek power from God to resist and overcome the deceptions of Satan. Sin is a mystery, a subtle deception to the human mind. It makes right appear wrong; and wrong, right.

One of the strongest safeguards against the deceptions of sin is never to allow ourselves on its borders, or toy with forbidden things. Never should we place ourselves on the devil's ground, for then we have no assurance of the protection of our guardian angel.

When we look at things our eyes should not see, there is a great danger that our sensibilities toward sin may become dulled; compromise follows compromise until we lose our sense of the exceeding sinfulness of sin. Vice is a monster of so frightful mien, As, to be hated, needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace. Pope, "Essay on Man."

11. How did God feel about David's sins?

Nathan the Prophet Reproved David

2 Samuel 12:1-13; Patriarchs and Prophets, 720:5 to 722:2.

12. Relate the story Nathan told David.

13. What reply did David make to Nathan?

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14. What pointed accusation did Nathan make?
15. Why had David committed these sins? and what would the consequences be?
16. What confession did David make?
17. Give Nathan's reply to David's confession.

The Death of Bathsheba's Child

2 Samuel 12:14-25; Patriarchs and Prophets, 722:3 to 726:3.

18. What reason did Nathan give for the child's not living?
19. What did David do after the death of the child?
20. What explanation did David give to his servants for his unexpected actions?
21. How did David express his faith in the resurrection?
22. Name the second child of Bathsheba.

David's Repentance

Psalms 32, 51; Patriarchs and Prophets, 722-726.

23. Read Psalms 32 and 51, wherein David expresses his sorrow for his sin.
24. Who did David say is "blessed"? Psalm 32:1, 2.

Can you identify, define, or explain?

Ammon
Hanun
Syrians
Bath-sheba
Solomon
Uriah.

What do you think?

1. Can repentance and confession remove the consequences of sin? Tell why.
2. David committed one sin to cover the other. What do you think of this practice?
3. Who were the rich man and the poor man in Nathan's parable?
4. What was admirable about David's confession?
5. What caused David to commit the grave sin mentioned in this lesson?

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89. THE REBELLION OF ABSALOM

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2 Samuel 13:1 to 15:37 and Patriarchs and Prophets, 727-735

David had neglected the duty of punishing the crime of Amnon, and because of the unfaithfulness of the king and father, and the impenitence of the son, the Lord permitted events to take their natural course, and did not restrain Absalom. When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. His restraining power will be in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin. Patriarchs and Prophets, 728:1.

Absalom Killed Amnon

2 Samuel 13; Patriarchs and Prophets, 727:1 to 728:2.

1. Why did David fail to punish Amnon for his “unnatural crime”? Patriarchs and Prophets, 727:2.
2. How long did Amnon’s sin go unpunished? Patriarchs and Prophets, 727:2, 4.
3. Why do you think Absalom took it upon himself to punish Amnon?
4. To what place did Absalom flee, and why did he go there? 2 Samuel 3:2, 3; 13:37.

Joab’s Scheme to Bring Absalom Home

2 Samuel 14:1-24; Patriarchs and Prophets, 728:3 to 729:4.

5. How long was Absalom in exile? 2 Samuel 13:38.
6. What story did Joab get a woman of Tekoa to tell David? Patriarchs and Prophets, 728:3, 4.
7. What desired result was accomplished?
8. Why was Absalom not permitted to see the king upon his return from his grandfather’s house? Patriarchs and Prophets, 729:1.

Absalom Rebelled

2 Samuel 14:25 to 15:12; Patriarchs and Prophets, 730:1 to 731:1.

9. Of Absalom it was said: “There was none to be so much praised as Absalom” (2 Samuel 14:25). Why?
10. For how long a time had Absalom been back from his exile and yet had not seen the king’s face?
11. After two unsuccessful efforts to secure an interview with Joab, what drastic step did Absalom take?
12. What was it that Absalom had wanted Joab to do?
13. Explain “Absalom stole the hearts of the men of Israel” (2 Samuel 15:6). Patriarchs and Prophets, 729:1.

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14. Under what pretext did Absalom go to Hebron, where he planned to be crowned king and rebel against David, his father?

15. By what secret means had the tribes of Israel been prepared for this overthrow of David's kingdom? Patriarchs and Prophets, 730:2.

16. Which of David's counselors deserted to Absalom? Patriarchs and Prophets, 730:1

David Fled From Jerusalem

2 Samuel 15:13-37; Patriarchs and Prophets, 731:2 to 735:4.

17. Why did David decide to leave Jerusalem rather than to defend it?

From his palace, David looked out upon his capital – “beautiful for situation, the joy of the whole earth, the city of the great King.” Psalm 48:2. He shuddered at the thought of exposing it to carnage and devastation. Should he call to his help the subjects still loyal to his throne, and make a stand to hold his capital? Should he permit Jerusalem to be deluged with blood? His decision was taken. The horrors of war should not fall upon the chosen city. He would leave Jerusalem, and then test the fidelity of his people, giving them an opportunity to rally to his support-Patriarchs and Prophets, 731:2.

18. What Philistine and his men, converted from paganism, proved true to David in his exile?

19. Why did the appearance of Zadok and Abiathar bring courage to David? Patriarchs and Prophets, 732:2, 3.

20. Why were Zadok and Abiathar sent back to Jerusalem? Patriarchs and Prophets, 735:1, 2.

21. Describe David's ascent of the Mount of Olives.

David was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition. In tearful, heartbroken utterances, he presented his case to God, and the Lord did not forsake His servant. Never was David dearer to the heart of Infinite Love than when, conscience-smitten, he fled for his life from his enemies, who had been stirred to rebellion by his own son. Mount of Blessing, 24:2.

22. Whom did David tell to return to Jerusalem, and for what purpose?

23. How were Ahimaaz and Jonathan to help David in his flight across the Jordan?

What do you think?

1. What relation was Talmai, king of Geshur, to Absalom?

2. Why did David find it so difficult to punish his sons? Patriarchs and Prophets, 727:2.

3. Why was Ahithophel so willing to join Absalom in his rebellion? Patriarchs and Prophets, 735:3b.

4. What distinction did Absalom have in Israel?

90. THE DEATH OF ABSALOM
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2 Samuel 16:1 to 18:33; Psalms 3:1-8; 55:1-23; and Patriarchs and Prophets, 736-745

The princely Absalom, whose glorious beauty had been the pride of Israel, had been cut down in the vigor of his youth, his dead body thrust into a pit, and covered with a heap of stones, in token of everlasting reproach. During his lifetime, Absalom had reared for himself a costly monument in the king's dale, but the only memorial which marked his grave was that heap of stones in the wilderness. Patriarchs and Prophets, 744: 1.

Ziba and Shimei

2 Samuel 16:1-14; Patriarchs and Prophets, 736:1 to 738:2.

1. As David was leaving Jerusalem, what did Ziba bring to him?

2. What did he tell David about Mephibosheth?

As David now turned his face resolutely to the desolate march that lay before him, he was overtaken by a party led by Ziba, the crafty steward to whom had been entrusted the management of Mephibosheth's estate. This person brought two asses for the use of the king's household, and a goodly store of bread and wine and dried fruits, for the refreshment of the fugitives. And when questioned as to Mephibosheth's proceedings, why he had not come with his steward, he falsely affirmed that his young master had stayed behind at Jerusalem in the hope that in the present confusion the royal power would fall again into the hands of Saul's family. On this, the king, disgusted at the prince's ingratitude, which seemed to him the natural corollary of the conduct of his own son Absalom, and making no further inquiry, somewhat hastily presented the traducer with all the property which belonged to Mephibosheth. -William J. Deane, David, His life and Times, 167.

3. When David came to Bahurim, what did Shimei say and do?

Ahithophel and Hushai

2 Samuel 16:15 to 17:21; Patriarchs and Prophets, 728:2 to 741:2.

4. Who was Hushai?

5. With what words did Hushai greet Absalom when he entered the city?

Soon after David left Jerusalem, Absalom and his army entered, and without a struggle took possession of the stronghold of Israel. Hushai was among the first to greet the new-crowned monarch, and the prince was surprised and gratified at the accession of his father's old friend and counselor. Absalom was confident of success. Thus far his schemes had prospered, and eager to strengthen his throne and secure the confidence of the nation, he welcomed Hushai to his court-Patriarchs and Prophets, 738:1

6. How was advice and counsel given by Ahithophel regarded in Israel?

7. What did Ahithophel advise Absalom to do that night?

8. What advice did Hushai give Absalom?

9. Whose advice did Absalom follow?

10. What message did Hushai send to David by Jonathan and Ahimaaz?

11. Tell of the difficulties these two messengers had on the way to reach David.

Absalom might awake to the folly of his present decision, and act upon wiser advice. At any rate the royal party must be warned to put the river between itself and the rebels as soon as possible. So Hushai

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sent a message to this effect to the high priests, who, in spite of the strict watch kept over their movements, found means to forward the intelligence to their sons, Jonathan and Ahimaaz, with a direction to convey it at once to David. On receiving their commission they immediately set out on their journey. But a spy had observed them, and betrayed them to Absalom, who forthwith sent men on horseback to effect their capture. The youths meantime had arrived at Bahurim, and ere the pursuers came up, were safely hidden in a dry well in the court of a friend's house. The mistress of the house had placed the lid on the well's mouth, spreading over it a cloth covered with corn to dry; and, when the spies made inquiries about the fugitives, she directed them on a wrong track, whence, unsuccessful, they returned to Jerusalem. The young men carried the tidings safely to the king, who forthwith acted on the advice given, and led his company across the Jordan, making his way eventually to Mahanaim, the stronghold where Ish-bosheth had formerly established himself, and which might well endure a siege without much fear of the result which Hushai had promised to the vain usurper. Deane, David, His Life and Times, 171,172.

David at Mahanaim

2 Samuel 17:22-29; Patriarchs and Prophets, 741:3 to 742:2.

12. How soon after he fled from Jerusalem did David cross the Jordan? Patriarchs and Prophets, 741:2; 742: 1.

13. Seeing that his counsel was not followed, and knowing what would be the result of not following it, what did Ahithophel do?

15. From what source did David obtain food and supplies for his army?

14. Whom did Absalom appoint as captain of his army?

The Battle in the Wood of Ephraim

2 Samuel 18:1-8; Patriarchs and Prophets, 742:3, 4.

16. What was David's first plan for meeting the army of Absalom in battle? Patriarchs and Prophets, 742:4.

17. Who commanded each of the three divisions of David's army?

18. What last instruction regarding Absalom did David give his men. as they departed for the battle?

19. What was the result of the battle?

Absalom marched from Jerusalem at the head of an imposing force. While all his troops were on foot, he ostentatiously rode a gaily caparisoned mule, wearing his flowing locks like a Nazarite, though very far from imitating the pure, ascetic life of a devotee. The huge, unwieldy army crossed the Jordan, and made for Mahanaim. While still some miles south of this city, they were met by the opposing force near a locality called the Forest of Ephraim, the name probably recalling an event in the time of the Judges, when the Ephraimites, invading Gilead, suffered a severe defeat at the hands of Jephthah. It was a richly wooded district where the two armies met in conflict, covered with trees growing in clumps, which impeded the concerted movements of a large force, but materially assisted the desultory attacks of smaller bodies who knew the country, and chose their time for assaulting the enemy while embarrassed by the difficult ground. Deane David, His Life and Times, 173,174.

Death of Absalom

2 Samuel 18:13-33; Psalms 3:1-8; 55:1-23; Patriarchs and Prophets, 743:1 to 745:4.

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20. How did Absalom die? Where and how was he buried?

The place of battle was a wood near the Jordan, in which the great numbers of Absalom's army were only a disadvantage to him. Among the thickets and marshes of the forest, these undisciplined troops became confused and unmanageable. And "the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men." [2 Samuel 18:7.1 Absalom, seeing that the day was lost, had turned to flee, when his head was caught between the branches of a wide-spreading tree, and his mule going out from under him, he was left helplessly suspended, a prey to his enemies. In this condition he was found by a soldier, who, for fear of displeasing the king, spared Absalom, but reported to Joab what he had seen. Joab was restrained by no scruples. He had befriended Absalom, having twice secured his reconciliation with David, and the trust had been shamelessly betrayed. But for the advantages gained by Absalom through Joab's intercession, this rebellion, with all its horrors, could never have occurred. Now it was in Joab's power at one blow to destroy the instigator of all this evil. "And he took three darts in his hand, and thrust them through the heart of Absalom And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him." [2 Samuel 18:14-17.] Patriarchs and Prophets, 743:2.

21. Who carried the news of the battle to David?

22. How was David affected by the death of Absalom?

23. Read Psalms 3 and 55. They were written at the time of David's flight from Jerusalem. Can you find thoughts expressed that show the connection to this experience?

Can you identify, define, or explain?

Amasa
Oracle
Wood of Ephraim
Cushi
Shimei

What do you think?

1. How much truth was there in the accusations Shimei made against David that day as the king fled from Jerusalem? Patriarchs and Prophets, 736:1

2. Why do you think David would not allow Shimei to be punished? Patriarchs and Prophets, 737:1, 2.

3. From what nation was Ittai? Patriarchs and Prophets, 742:4.

4. What personal interest did Joab have in the death of Absalom? Patriarchs and Prophets, 743:2b.

5. Why did Ahithophel take his own life? Patriarchs and Prophets, 741:1.

6. Why was David's grief over the death of Absalom so deep and so bitter?

91. DAVID RETURNED TO JERUSALEM

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2 Samuel 19:1-43; 20:23-26; 24:1-25; and Patriarchs and Prophets, 745-748

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The history of David affords one of the most impressive testimonies ever given, to the dangers that threaten the soul from power and riches and worldly honor, those things that are most eagerly desired among men. Few have ever passed through an experience better adapted to prepare them for enduring such a test. David's early life as a shepherd, with its lessons of humility, of patient toil, and of tender care for his flocks. The communion with nature in the solitude of the hills, developing his genius for music and poetry, and directing his thoughts to the Creator. The long discipline of his wilderness life, calling into exercise courage, fortitude, patience, and faith in God, had been appointed by the Lord as a preparation for the throne of Israel. Patriarchs and Prophets, 746:2.

Job Rebuked David

2 Samuel 19:1-8; Patriarchs and Prophets, 745.

1. How was the victorious army made to feel as they returned to Mahanaim? Patriarchs and Prophets, 745:1, 2.
2. How did Joab rebuke the king for his attitude as the army returned, and what dire warning did he utter?
3. Why did Joab deliver such a bold rebuke to the king? Patriarchs and Prophets, 745:1

David Waited for an Invitation to Return to the Throne

2 Samuel 19:9-43; 20:23-26; Patriarchs and Prophets, 746:1.

4. What condition prevailed in Israel after the defeat and death of Absalom, and why did David wait for an invitation to return to Jerusalem?

The overthrow of Absalom did not at once bring peace to the kingdom. So large a part of the nation had joined in revolt, that David would not return to his capital and resume his authority without an invitation from the tribes. In the confusion that followed Absalom's defeat, there was no prompt and decided action to recall the king, and when at last Judah undertook to bring back David, the jealousy of the other tribes was roused, and a counterrevolution followed. This, however, was speedily quelled, and peace returned to Israel. Patriarchs and Prophets, 746:1.

5. Whose position was to be given to Amasa after the return of David to the throne?
6. Where did Judah go to welcome David back as king?
7. By what means was the king's household carried over the Jordan?
8. Why was Shimei so anxious to be among the first to greet David on his return? What did he say to David, and what was David's reply?
9. Why did David want to entertain Barzillai in Jerusalem, and why did Barzillai decline?
10. What suggestion did Barzillai make to David in regard to Chimham, and how did David respond to the suggestion?
11. What complaint did the other tribes of Israel make against Judah for having brought David back as king, and how did Judah respond to their complaint?
12. Name David's officers. 2 Samuel 20:23-26.
 - a. Over all the host.
 - b. Over the tribute.

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- c. The recorder.
- d. The scribe.
- e. The priests.
- f. The chief ruler.

David Took a Census

2 Samuel 24:14; Patriarchs and Prophets, 746:2 to 748:1.

- 13. Who inspired David to number Israel? 1 Chronicles 21:1.
- 14. Who protested against taking the census?
- 15. Why was the census not completed? 1 Chronicles 27:24.

Three Days of Pestilence

2 Samuel 24:10-25; Patriarchs and Prophets, 748:2-5.

- 16. Why was the taking of the census wrong?

With a view to extending his conquests among foreign nations, David determined to increase his army by requiring military service from all who were of proper age. To effect this, it became necessary to take a census of the population. It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne, and its strength and prosperity under his rule. This would tend still further to foster the already too great self-confidence of both king and people. The prosperity of Israel under David had been due to the blessing of God rather than to the ability of her king or the strength of her armies.

The object of the undertaking was directly contrary to the principles of a theocracy. Patriarchs and Prophets, 747:0,1.

- 17. What three choices of punishment did God, through the prophet, give David?
- 18. Which of the three punishments suggested did David choose, and why?
- 19. How many of the people perished as the angel of God executed the judgment pronounced upon Israel?

The taking of the census had caused disaffection among the people; yet they had themselves cherished the same sins that prompted David's action. As the Lord through Absalom's sin visited judgment upon David, so through David's error He punished the sins of Israel. Patriarchs and Prophets, 748:3.

- 20. What further message came to David from Gad the prophet?
- 21. Why did David insist on paying Araunah, or Ornan, the Jebusite?
- 22. How much did David pay for the threshing floor and the oxen? What did he build?

Can you identify, define, or explain?

Adoram
Chinhain
Barzillai
Gilgal
Ira
Zerula

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Ziba

What do you think?

1. Why did the people suffer the consequences of David's sin in numbering Israel? Patriarchs and Prophets, 748:1
2. What made the place of the "threshing floor" a memorable place? 2 Samuel 24:21; Patriarchs and Prophets, 749:1.
3. Why would David not receive as a gift the "threshing floor," and oxen for sacrifices? Patriarchs and Prophets, 748:5.
4. Why did David prefer to fall into the hand of God rather than into the hand of man? Patriarchs and Prophets, 748:1.

92. SOLOMON MADE KING

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I go the way of all the earth: be thou strong therefore, and show thyself a man. 1 Kings 2:2.

1 Kings 1:1 to 2:46; 1 Chronicles 28:1 to 29:30; and Patriarchs and Prophets, 749-755

He [David] knew that in order for his son Solomon to fulfill the trust with which God was pleased to honor him, the youthful ruler must be not merely a warrior, a statesman, and a sovereign, but a strong, good man, a teacher of righteousness, an example of fidelity.

With tender earnestness David entreated Solomon to be manly and noble, to show mercy and loving-kindness to his subjects, and in all his dealings with the nations of earth to honor and glorify the name of God and to make manifest the beauty of holiness. Prophets and Kings, 2 6:1, 2.

The Rebellion of Adonijah

1 Kings 1:1-27; Patriarchs and Prophets, 749: 1.

1. Who was obtained to nurse and care for David in his last days?
2. Who was Adonijah? What had been neglected in his early training?
3. Name two of David's most prominent officers who joined in Adonijah's conspiracy.

He was joined by Joab and Abiathar the priest. The defection of these two persons is very remarkable. Doubtless the designation of Solomon was more or less known at Court, David having probably imparted it to some of his trusty councilors when the will of God concerning this son was made known to him, and Joab may have thought this to have been unfair to the elder born, or he may have seen that in the character of Adonijah which appealed to his sympathies, and promised more to his ambition than he could expect from the man of peace [Solomon]. Abiathar's desertion of his old friend is still harder to understand. The only plausible solution of Abiathar's defection is derived from the idea that it sprang from jealousy of Zadok, who, as being the descendant of the elder line of Eleazar, was somewhat unduly favored by David. In support of this conjecture we may observe that whenever the two priests are mentioned together Zadok is always put first-William J. Deane, David, His Life and Times, 196, 197.

4. Who told David of Adonijah's conspiracy?

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5. Under God's direction, what previous promise had David made to Bath-sheba?

Solomon Crowned King

1 Kings 1:28-40; Patriarchs and Prophets, 749:1, 2.

6. Reaffirming his promise to Bathsheba, what did David direct Zadok, Nathan, and Benaiah to do?

7. Where was Solomon anointed king?

8. How did the people receive the new king?

Adonijah, Abiathar, Joab, and Shimei

1 Kings 1:41-53; 2:5-9, 13-46; Patriarchs and Prophets, 749:2.

9. When Adonijah heard that Solomon was king, where did he go to plead for his life?

10. Upon what conditions did Solomon allow him to live?

11. What incident was interpreted by Solomon to be a violation of good conduct on the part of Adonijah?

David had not given Solomon any instruction regarding the life of his son Adonijah who had conspired with Joab and Abiathar, the priest, to seize the throne. Solomon had given his sacred oath that Adonijah might live if he "show himself a worthy man." 1 Kings 1:52. Upon receiving this assurance, Adonijah withdrew from the altar to which he had fled.

However, when Adonijah went to Bath-sheba, requesting her to intercede with the king for permission to marry Abishag, who had nursed David in his last days, and whom some considered to be his wife, this was regarded by Solomon as one step in a conspiracy to seize the throne. Accordingly Solomon gave the order for Adonijah's execution.

12. What order did Solomon give Abiathar, the high priest?

Solomon now moved quickly to deal with all who had figured prominently in the rebellion. Abiathar, the high priest, was removed from his sacred office, his life being spared "because thou barest the ark of the Lord God before David my father" (1 Kings 2:26), but he had to go into exile on his country estate at Anathoth. By this act the final declaration of the boy prophet Samuel regarding God's judgment upon the house of Eli was fulfilled.

13. How did Solomon deal with Joab?

Before his death, David had turned to practical matters, instructing his youthful successor how to consolidate his government and how to remove the dangerous elements which might cause Solomon's downfall. He called special attention to Joab and Shimei. After David's death, Joab fled to the tabernacle of the Lord for protection. He had forfeited his right to live not only by taking part in the conspiracy of Adonijah, but also because of the murder of Abner and Amasa. Circumstances on each of these occasions had combined in such manner as to save him from being punished for his acts. Joab was an unscrupulous man of strong determination. As David looked back on his reign and regarded the events with the clear, unbiased judgment of a dying man, he saw that Joab's influence and ability, governed by no respect for religion or honor, would be a continual source of peril to the throne. Therefore, he was justified in asking Solomon to punish Joab, thus removing danger from the kingdom.

Solomon was more than fair with Shimei. He was allowed to build a house in Jerusalem, and live peaceably, but was never to leave the city, on penalty of death. Shimei willingly agreed, but, after three years, two of his servants escaped to Gath, and Shimei violated his sacred promise, leaving the city to recover the disobedient servants. For this violation he paid with his life.

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David's Charge to Israel

1 Chronicles 28:1-8, 14-18; 29: 1-9; Patriarchs and Prophets, 750:1 to 753:1.

14. Before David died, what great assembly did he call?

David gathered all the people to an assembly, in which he gave a solemn charge to them and their new king, to whom also he delivered patterns for the house of God, and the materials he had collected for the building. These were greatly increased by the freewill offerings of the princes and the people. After David had offered thanksgiving and prayer for Solomon, all the people feasted together, and Solomon was inaugurated into his kingdom for the second time, while Zadok was publicly anointed as high priest. The new king was established in prosperity and in favor with the people before his father's death. "And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel!" 1 Chronicles 29: 25, A.R.V. A constant memorial of this solemnity is preserved in that most magnificent of the psalms of David, the seventy-second, in which the blessings predicted for the reign of Solomon form a transparent veil for the transcendent glories prophesied for Christ's kingdom, and which is marked as the crowning contribution of its author to the service of the sanctuary by its concluding words, "The prayers of David the son of Jesse are ended!" Psalm 72:20. William Smith, Old Testament History, 467.

15. Of what cherished desire did David tell the people as he called them together near the close of his life?

16. What materials had he gathered for the Temple? 1 Chronicles 28:14-18; 29:1-5.

17. Tell how the leaders of the nation and the common people responded to David's request that they contribute for the Temple. 1 Chronicles 29:6-9.

David's Charge to Solomon

1 Chronicles 28:9-13, 19-21; Patriarchs and Prophets, 753:2.

18. What did David especially emphasize as he placed his son in charge of the nation?

19. What plans, or patterns and directions, did he give Solomon?

David's Death

1 Chronicles 29:20-30; Patriarchs and Prophets, 754, 755.

20. How long had David reigned?

21. How old was David when "he died in a good old age"? 2 Samuel 5:4, 5

22. What three prophets lived with and counseled David during his lifetime? 1 Chronicles 29:29.

Can you identify, define, or explain?

Adonijah
Enrogel
Benaiah
Gad
Gihon
Ophir

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What do you think?

1. How was the sentence, “He shall restore fourfold” (2 Samuel 12:6), fulfilled? Patriarchs and Prophets, 727: 1; 750: 0.
2. Why did Joab and Ablathar join the conspiracy of Adonijah, after having been so faithful to David?
3. What question had David never asked Adonijah while he was growing up?
4. Discuss whether Solomon was fair to Shimel.
5. Why had David never disciplined Joab? Patriarchs and Prophets, 699:1

93. SOLOMON CHOSE WISDOM

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Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? 1 Kings 3:9.

1 Kings 3:1 to 4:34 and Prophets and Kings, 25-34

The path of men who are placed as leaders is not an easy one. But they are to see in every difficulty a call to prayer. Never are they to fail of consulting the great Source of all wisdom. Strengthened and enlightened by the Master Worker, they will be enabled to stand firm against unholy influences, and to discern right from wrong, good from evil. They will approve that which God approves, and will strive earnestly against the introduction of wrong principles into His cause.

The wisdom that Solomon desired above riches, honor, or long life, God gave him. His petition for a quick mind, a large heart, and a tender spirit was granted. For many years Solomon’s life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God’s commands. The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. Prophets and Kings, 31:3 to 32:3.

Solomon’s Dream at Gibeon

1 Kings 3:1-15; Prophets and Kings 25:1 to 30:2.

1. Why was Solomon at Gibeon? Prophets and Kings, 27:1.
2. Give the location of the tabernacle and of the ark at this time 2 Chronicles 1:3, 4.
3. What great opportunity did God present to Solomon?
4. In what language did Solomon reveal his humility?
5. Because Solomon requested wisdom and knowledge for himself, what three other things did God promise He would also give him?

An Example of Solomon’s Wisdom.

1 Kings 3:16-28.

6. With what problem did two mothers come to Solomon?

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7. The king listened attentively to the story of each mother, and then what did he order to be done?
8. What were the attitudes of the women to Solomon's solution of their difficulty?
9. How did Solomon arrive at his decision?
10. What effect did Solomon's decision in this case have upon Israel?

Solomon's Government

1 Kings 4:1-28.

11. "These were the princes which he had; Azariah the son of Zadok the priest, Elihoreph and Ahiah, scribes; Jehoshaphat, the recorder. And Benaiah was over the host [or commander in chief of the army]; and Zadok and Abiathar were the priests: and Azariah was over the officers: and Zabud was principal officer, and the king's friend: and Ahishar was over the household: and Adoniram was over the tribute. And Solomon had twelve officers over all Israel, which provided victuals for the king and his household." 1 Kings 4:2-7.

12. What was Solomon's provision for one day?
13. How many horsemen did Solomon have?
14. Describe the extent of Solomon's dominions.

15. During the early part of his reign, how did the people fare?

While Solomon exalted the law of heaven, God was with him, and wisdom was given him to rule over Israel with impartiality and mercy. At first, as wealth and worldly honor came to him, he remained humble, and great was the extent of his influence. He had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree all the days of Solomon." 1 Kings 4:24, 25. Prophets and Kings, 51:1.

Solomon's Wisdom

1 Kings 4:29-34; Prophets and Kings, 30:3 to 34:3.

16. How did Solomon's wisdom compare with that of other people of his time?
17. Give the number of proverbs he spoke.
18. How many songs did he write?

19. What branches of learning did Solomon's wisdom embrace?

Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased-Prophets and Kings, 33:2.

What do you think?

1. Why did God give Solomon riches and honor and length of life?

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2. What did Solomon say about:
 - a. Ant? Proverbs 6:6-8.
 - b. Ox? Proverbs 15:17.
 - c. Gold? Proverbs 16:16.
 - d. Bear? Proverbs 17:12.
 - e. Horse? Proverbs 21:31.
 - f. Apples? Proverbs 25:11.
 - g. Swallow? Proverbs 26:2.
 - h. Iron? Proverbs 27:17.
 - i. Lion? Proverbs 28:1.
 - j. Fishes? Ecclesiastes 9:12.

94. THE WISDOM OF SOLOMON

Solomon's divinely inspired wisdom found expression in songs of praise and in many proverbs. "He spoke three thousand proverbs; and his songs were a thousand and five." 1 Kings 4:32

In the proverbs of Solomon are outlined principles of holy living and high endeavor; principles that are heaven born and that lead to godliness; principles that should govern every act of life. It was the wide dissemination of these principles, and the recognition of God as the One to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity. Prophets and Kings, 33:3, 4.

Wisdom's Appeal to Youth

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. Proverbs 9:10.

1. Bible example: Solomon. Of all that he might have had, Solomon himself chose wisdom, which choice received the Lord's approval. 1 Kings 3:545.
2. How is wisdom obtained? Proverbs 2:6.
3. To whom should a youth look for guidance in his life? Proverbs 3:5, 6.
4. What is the value of wisdom as compared to wealth? Proverbs 8: 10, 11.

Wisdom's Counsel to a Young Man

Keep thy heart with all diligence; for out of it are the issues of life. Proverbs 4:2 3

5. Bible example: David. David, as a young man, was declared a man after God's own heart. 1 Samuel 13:14; Acts 13:22. What was his counsel to youth? Psalm 119:9-11.
6. Keep a straight path. Proverbs 4:20-27.
7. Shun the house of evil. Proverbs 5:3-8.

Obedience to Parents

A wise son hears his father's instruction: but a scoffer hears not rebuke. Proverbs 13:1.

8. Bible example: Timothy. 1 Timothy 1: 18, 19; 4:12; 6:11, 12; 2 Timothy 1:5, 6; 2:22; 4:1, 2.

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9. What is said of the life of the person who follows parental instructions? Proverbs 2:1-20. These verses may be summarized as follows: The son who does these things is wise.

10. How are a young person's feet safely guided? Proverbs 4:3, 4.
God says: Keep in mind what I say, do what I bid you, and you shall live.

Truthfulness and Honesty

The just man walks in his integrity: his children are blessed after him. Proverbs 20:7.

11. Bible example: Joseph. Genesis 35: 1 to 50:26; Education, 5154, 56, 57, 255.

12. God hates dealing that is not done honestly. Proverbs 11:1-3; 20:10.

13. How does God feel about people who lie? Proverbs 12:22.

14. Discuss the attitude of righteous people in regard to lying. Proverbs 13:5.

15. It is impossible to hide sins and yet live a completely happy life. Proverbs 28:13.

16. What is said of the faithful witness? Proverbs 14:5.

A Good Name

A good name is rather to be chosen than great riches. Proverbs 22:1.

17. Bible example: Samuel. 1 Samuel 1:24-28; 2:18-21; 3:1-21; 12:1-5.

18. By what is a man not established? Proverbs 12:1

19. There is nothing on earth that may be possessed which is more valuable than a good name.

Who steals my purse steals trash; 'tis something, nothing;
It was mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him, And makes me poor indeed.
-Shakespeare.

Wisdom's Message to the Skilled Workman

See thou a man diligent in his business? He shall stand before kings. Proverbs 22:29.

20. Bible example: Daniel. Daniel 1:1-21; 2:14-49; 5:10-29; 6:149; Education, 54-56.

21. Take good care of the business or the job in hand. Proverbs 27:23-27.

22. I-low may the home or farm testify to the lack of industry of those who occupy it? Proverbs 24:30-34.

23. What kind of people love to sleep too much? Proverbs 24:33; 26:14.

24. Shiftless, ne'er-do-well people have Many apparently good excuses:

"There is a lion in the way." Proverbs 26:13.

"The sluggard will not plow by reason of the cold." Proverbs 20:4.

"The sluggard is wiser in his own conceit than seven men that can render a reason." Proverbs

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26:16.

25. The sluggard is anxious to possess property. Proverbs 13:4; 12:27.

26. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provides her meat in the summer, and gathers her food in the harvest." Proverbs 6:6-8.

95. SOLOMON'S PROVERBS

(Continued)

Be Not Greedy or Covetous

The blessing of the Lord, it makes rich, and He adds no sorrow with it. Proverbs 10:22.

1. Bible example: Abraham in allowing Lot to choose pastures for his flocks. Genesis 13; Patriarchs and Prophets, 132-135.

2. Don't trust in your money, for money has wings. Proverbs 23:5.

3. What will happen to money obtained dishonestly. Proverbs 13:11.

4. Place a proper value upon things of life. Proverbs 13:7.

5. Rich people are seldom happy people. Proverbs 15:16.

6. Bible example: John the Baptist. Matthew 11: 18; Mark 1: 6.

7. Shun liquor in every form. Proverbs 23:29-32.

8. "Who hath wounds without cause?" Proverbs 23:29, 30.

9. Clear thinking comes not from a head thick from drinking liquor. Proverbs 31:4, 5.

10. Keep away from the evil woman. Proverbs 6:24-29; 5:3-8.

11. What are the inevitable results of moral carelessness? Proverbs 20:17.

Be a Good Neighbor

Where there is no talebearer, the strife ceases. Proverbs 26:20.

12. Bible example: The good Samaritan. Luke 10:29, 33-37.

13. Meddle not with strife. Proverbs 26:17, 18.

14. What is said of "the words of a talebearer"? Proverbs 18:8.

Live Not Riotously

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Proverbs 20:1.

15. Will what I am saying cause trouble? Proverbs 17:9.

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16. What is it necessary to do in order to have friends? Proverbs 18:24.

17. Why should we avoid the troublemaker? Proverbs 20:19.

18. Don't wear out your welcome when you go visiting. Proverbs 25:17.

The Virtuous Woman

A virtuous woman is a crown to her husband. Proverbs 12:4.

19. Bible example: Ruth. Ruth 1:1 to 4:22.

20. How valuable to society is the influence of good women? Proverbs 31:10-31.

21. The sensible woman does not destroy her home and happiness. Proverbs 14: 1.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better
If the folks we meet would say-
"I know something good about you,"
And treat us just that way?

Wouldn't it be fine and dandy
If each handclasp, fond and true,
Carried with it this assurance
"I know something good about you"?

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

Author Unknown.

96. THE TEMPLE BUILT BY SOLOMON (966 BC)

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1 Kings 5: 1 to 7:4 7 and Prophets and Kings, 35-39

The long-cherished plan of David to erect a Temple to the Lord, Solomon wisely carried out. For seven years Jerusalem was filled with busy workers engaged in leveling the chosen site, in building vast

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retaining walls, in laying broad foundations, "great stones, costly stones, and hewed stones" (1 Kings 5:17), in shaping the heavy timbers brought from the Lebanon forests, and in erecting the magnificent sanctuary.

Simultaneously with the preparation of wood and stone, to which task many thousands were bending their energies, the manufacture of the furnishings for the Temple was steadily progressing, under the leadership of Hiram of Tyre, "a cunning man, endued with understanding, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson." 2 Chronicles 2:13, 14. Prophets and Kings, 35:1, 2.

Preparations for Building

1 Kings 5; Prophets and Kings, 35:1, 2.

1. In the beginning of Solomon's reign what favorable conditions prevailed for the building of a Temple to God?

2. In Solomon's message to Hiram, king of Tyre, what proposal did he make?

3. In what work were the Sidonians especially skilled?

4. Name the two kinds of timber needed by Solomon for the construction of the Temple.

5. What agreement did Solomon and Hiram make concerning materials for the building of the Temple?

We have seen the vast preparations that David had made for the erection of the Temple, the designs for which he had given into the hands of Solomon, and how he had been aided by Hiram, king of Tyre. An arrangement was made by which Hiram gave cedars and fir trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The provisions for both parties were supplied by Solomon; for then as in the time of Herod Agrippa, the maritime region of Phoenicia derived its supplies of food from Palestine. The prepared timber was brought down to the sea, and floated around to Joppa, under the care of the Tyrian sailors, whence Solomon undertook the thirty miles' transport to Jerusalem. William Smith, Old Testament History, 481, 482.

6. Of the 153,600 strangers in his kingdom, how many did Solomon take for burden bearers? For hewers? For overseers? 2 Chronicles 2:17, 18.

7. There were 30,000 Israelites who were sent to Lebanon to work in relays. Describe the plan.

8. What was prepared for the foundation of the Temple?

The Temple

1 Kings 6:1-22; Prophets and Kings, 35:3 to 36:1.

9. Where was the Temple built? 2 Chronicles 3:1.

10. How many years were required to build the Temple? 1 Kings 6:1, 37, 38.

11. Give the dimensions of the Temple.

The Temple proper was about thirty feet wide by ninety feet long. At the front entrance, which faced the east, was a porch some thirty feet long by about sixteen feet wide. Around the other sides of the Temple three tiers of chambers were built, some of which were used as sleeping rooms for the priests and Levites officiating in the Temple, and others as storerooms for money and other dedicated gifts. M. L. Andreasen, The Sanctuary Service, 32, 33.

12. In what most remarkable manner was the Temple built?

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13. Upon what condition did God tell Solomon He would dwell among the children of Israel?
14. Of what materials was the Temple made: the walls? The ceiling? The floor?
15. Describe the doors which were for the entering of the oracle, or most holy place. 1 Kings 6:31-35.
16. What skillful workman in gold, silver, brass, iron, wood, and linen was secured for the building of the Temple? 1 Kings 7:13, 14; 2 Chronicles 2:12-14.
17. Hiram cast two pillars of brass for the porch of the Temple. Name the one on the right; the left. How high were they? 1 Kings 7:15-21.

Furniture of the Temple

1 Kings 6:23-30.

18. Describe the two cherubim made for the oracle.
19. What was the floor covering?
20. Enumerate and describe the vessels of the holy place. 2 Chronicles 4:7, 8, 19, 20.
21. How many basins of gold were made?

Furniture of the Court

1 Kings 7:23-47.

22. Describe the molten sea, and tell what its use was.
It was a large basin of bronze, fifteen feet in diameter, eight feet high, with a capacity of about sixteen thousand gallons of water, and was called the molten sea.
Besides this large sea there were ten smaller lavers placed upon wheels, so that they could be moved about from place to place. These lavers contained each about three hundred gallons of water and were used for washing those parts of the animals which were to be burned upon the altar of burnt offering. Andreasen, The Sanctuary Service, 34, 35.
23. What instruments for the Temple were made by Hiram? 1 Kings 7:45, 46; 2 Chronicles 4:16, 17.
24. How large was the brazen altar? 2 Chronicles 4:1.
25. Of what was the richly adorned Temple an emblem?
Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the Temple structure, with its embroidered hangings and rich furnishings was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to "gold, silver, precious stones" (1 Corinthians 3:2), "polished after the similitude of a palace" (Psalm 144:12). Of this spiritual temple Christ is "the chief Cornerstone; in whom all the building fitly framed together grows unto an holy temple in the Lord." Ephesians 2: 20, 21-Prophets and Kings, 36:1.

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Can you identify, define, or explain?

Hiram.
Molten sea
Ornan
Maritime
Moriah
Phoenicia

What do you think?

1. How many years after Israel left Egypt did Solomon begin to build the Temple?
2. Where did Hiram make some of the brazen vessels for the Temple?
3. Why was the sound of a hammer, or any tool of iron, not heard in the building of the Temple?
4. What would be the first thing that would impress one as he looked at the Temple for the first time?
5. Why did God permit such a beautiful and costly building to be destroyed? Jeremiah 34:12-22.

97. DEDICATION OF THE TEMPLE

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1 Kings 8:1-66; 2 Chronicles 5:1 to 7:3; and Prophets and Kings, 37-50

At last the Temple planned by King David, and built by Solomon his son, was completed. And now, in order that the palace crowning the heights of Mount Moriah might indeed be, as David had so much desired, a dwelling place, “not for man, but for the Lord God” (1 Chronicles 29:1), there remained the solemn ceremony of formally dedicating it to Jehovah and His worship. Prophets and Kings, 3 7: 1.

Solomon Moved the Ark to the Temple

1 Kings 8:1- 9; 2 Chronicles 5:1-10; Prophets and Kings, 37:1 to 38.2.

1. Whom did Solomon assemble in Jerusalem to be in the procession as the ark was brought to the Temple?

2. At the time of what annual feast did the Temple dedication occur?

The dedication of Solomon’s Temple was the grandest ceremony ever performed under the Mosaic dispensation; for the giving of the law from Sinai was too solemn to be called a ceremony. The time chosen was the most joyous festival of the Jews, the Feast of Tabernacles, in the seventh month (Tisri or Ethanim - September and October) of the sacred year. Having done the labors of the field, and gathered in the vintage, the people assembled at Jerusalem from all parts of Solomon’s wide territories. William Smith, Old Testament History, 487.

3. How was the ark transported to the Temple? 2 Chronicles 5:1-10.

4. Name other things that were brought up with the ark.

5. As the ark was being brought to the Temple, how often was sacrifice offered? Prophets and Kings, 38:2.

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6. Where was the ark placed?
7. What did the ark contain at this time?
8. Describe the part the musicians had on the program of the dedication of the Temple. 2 Chronicles 5:12, 13.

The Glory of the Lord Filled the Temple

1 Kings 8:10-21; 2 Chronicles 5:11-14; Prophets and Kings, 38:3 to 39:1.

9. Accepting the cloud which filled the Temple as evidence of the Lord's approval, what did Solomon do for the standing congregation?
10. In rehearsing Israel's history from the exodus to his own day, to whom did Solomon give credit for having planned the Temple?

Solomon's Prayer

1 Kings 8:22-61; 2 Chronicles 6:1 to 7:3; Prophets and Kings, 39:2 to 45:1.

11. Where was Solomon when he offered the dedicatory prayer? 2 Chronicles 6:13.
Kneeling down before the whole congregation, with his face toward the sanctuary, Solomon poured forth a prayer, unequalled for sublimity and comprehensiveness, in which the leading thought, repeated with beautiful variety and minuteness, is this. That the abode which Jehovah had now deigned to sanctify with His presence, might prove the center of blessing and forgiveness to His people. That whatever prayer for help, whatever penitent confession in the time of suffering and exile they might offer toward that house, God would hear it from His true dwelling place in heaven, and forgive His people who had sinned against Him He concluded with a blessing and exhortation to the people. Smith, Old Testament History, 488.
12. What did Solomon say God does with those who walk before Him?
13. What promise made to David did Solomon pray might be fulfilled?
14. Although the greatness of God cannot be fathomed, where had He said His name would be?
15. Where did Solomon say God's dwelling place is?
16. What did he ask the Lord to do when an individual or a nation prayed, confessing sin?
17. If the nation called upon God in times of drought, famine, or pestilence, for what did Solomon ask?
18. How did he pray for the stranger?
19. What was his plea for the people in time of war or captivity?
20. In closing his prayer, what did Solomon invite God to do? 2 Chronicles 6:40-42.
21. How did the Lord manifest His acceptance of the Temple? 2 Chronicles 7:1, 2.
22. At this wonderful spectacle, what did the people say as they worshiped and praised the Lord? 2 Chronicles 7:1

LIFE AND TIMES OF THE OLD TESTAMENT

The Feast

1 Kings 8:62-66; Prophets and Kings, 45:2 to 50:2.

23. In the dedication of the Temple how many oxen and sheep were offered as sacrifices and peace offerings?

24. How long was the feast prolonged?

A great feast followed for twice seven days, seven for the Feast of Tabernacles, and seven for the dedication, and on the twenty-third day of the month Solomon dismissed the people. They returned to their homes, "glad and merry in heart for the goodness which Jehovah had showed unto David, and to Solomon, and to Israel His people." 2 Chronicles 7: 10, Bernard. Smith, Old Testament History, 488-491.

25. With what spirit did the people go to their homes?

Can you identify, define, or explain?

Dedication
Feast of Tabernacles
Gibeon

What do you think?

1. What difference is here noted in the contents of the ark from what it contained in the tabernacle?
2. Many heathen attended this dedication. What singular difference did they note in the Temple in comparison to their temples?
3. What was the only piece of furniture in the Temple that had been in the tabernacle?
4. In which direction did the Temple face?

98. SOLOMON'S LATER LIFE

www.WhiteEstate.org/books/pk/pk3.html

1 Kings 7:1-12; 9:1 to 11:40; and Prophets and Kings, 51-74

When the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceeded the fame which I heard. 1 Kings 10:4-7.

Solomon as a Builder of Houses and Cities

1 Kings 7:1-12; 9:10-28; Prophets and Kings, 51-60.

1. How long did it take Solomon to build his own house?
2. Why do you think the house of the forest of Lebanon was so called?
3. What did Solomon put in this house of the forest of Lebanon? 1 Kings 10: 16, 17.

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4. Describe Solomon's throne. 1 Kings 10:18-20.
5. Upon what did he set his throne? 1 Kings 7:7.
6. Why did he build a special house for his wife, Pharaoh's daughter? 2 Chronicles 8:11.
7. How many cities did he build and give to Hiram? Was Hiram satisfied with them? 1 Kings 9:10.
8. Where did Solomon build his ships, and for what did he use them? 1 Kings 9:26-28.

God's Message to Solomon

1 Kings 9:1-9; Prophets and Kings, 61-65.

9. What special message did God send Solomon after he had finished building the house of the Lord and the king's house?

The Queen of Sheba

1 Kings 10:1-10, 13; Prophets and Kings, 66, 67.

10. Why did this queen come to visit King Solomon?
11. How many of her multiplied questions did he answer?
12. What did the Queen of Sheba say after she had seen and heard all which had been shown and said to her?
13. What was her present to King Solomon?

Solomon's Riches

1 Kings 10:11, 12, 14-29.

14. Describe the cargo the navy brought from Tharshish (Tarshish, 2 Chronicles 20:36) every three years.
15. What was Solomon's yearly income?
16. How common were gold and silver in Jerusalem? 2 Chronicles 1:15.
17. Tell of the trade Solomon carried on with Egypt and name the articles of merchandise.

Solomon Sinned and Departed From God

1 Kings 11:1-13; Prophets and Kings, 68-74.

18. What caused Solomon's downfall?
19. How many wives did he have?
20. What did he build on the hill opposite the temple?

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21. To what extent did Solomon go into idolatry?
22. Because of this apostasy what was to be taken from his son?

Solomon's Enemies

1 Kings 11:14-40.

23. Name three of Solomon's enemies. 1 Kings 11:14, 23, 26.

24. What tribe did Jeroboam oversee in building the fortifications of Jerusalem?

But the great danger denounced on Solomon for his sin arose from one of his own servants, Jeroboam, the son of Nebat, an Ephraimite of Zereda, whose mother, Zeruah, was early left a widow. He grew up to be "a mighty man of valor" (1 Kings 11:28), and was employed, as a young man, upon the fortifications of Millo. His energy attracted the notice of Solomon, who made him overseer of the works imposed upon the tribe of Joseph (Ephraim) Jeroboam had gone out of Jerusalem, when he was met on the road by Ahijah the Shilonite, who snatched the new garment off his own back, and tearing it in twelve pieces, gave ten of them to Jeroboam, telling him the word of God, that He would rend the kingdom out of the hand of Solomon except one tribe, which should remain for the sake of David, and to preserve God's worship at Jerusalem. While the other ten should be given to Jeroboam, but only after the death of Solomon. The matter reached the ears of Solomon, who sought the life of Jeroboam; but the latter fled to Egypt, and remained there with Shishak (whose name is now mentioned for the first time) till the death of Solomon. William Smith, Old Testament History, 497,498.

25. What strange thing did Ahijah the prophet do to Jeroboam?
26. Over how much of Israel did the prophet say Jeroboam would be king?
27. Why did Jeroboam go to Egypt? How long did he stay there?

Can you identify, define, or explain?

Ahijah
Ivory
Molech
Shishak
Ezion-geber
Jeroboam
Rezon
Tharshish
Hadad
Milcom

What do you think?

1. What was the mountain opposite the Temple called after Solomon's time? 2 Kings 23:13.
2. Why did Solomon seek the life of Jeroboam?
3. What book did Solomon write as a confession of his sins and as evidence of his repentance?
4. In what book are found the proverbs Solomon set in order?

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99. THE ECCLESIASTES

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The Voice of Wisdom and Experience to Youth

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ecclesiastes 12: 1.

Prophets and Kings, 75-86

Noble in youth, noble in manhood, the beloved of his God, Solomon entered on a reign that gave high promise of prosperity and honor. Nations marveled at the knowledge and insight of the man to whom God had given wisdom. But the pride of prosperity brought separation from God

By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the soul.

In his later years, turning wearied and thirsting from earth's broken cisterns, Solomon returned to drink at the fountain of life. Education, 152:3 to 153:4.

1. When Solomon forsook God, in what way did he try to find satisfaction for his soul? Ecclesiastes 1:13, 16-18.

2. After his search for satisfaction of soul, what did he declare? Ecclesiastes 1: 14.

It was my aim, said Solomon, to get the best and most out of life to discover its secret and lay hold of that unknown something which would deeply satisfy me; so I set out along the path of knowledge, determined to know all there was to know; but learning did not give me what I wanted-it did not satisfy my soul. Therefore, I said: Knowledge is vanity.

3. What was his second pursuit to find satisfaction? Ecclesiastes 2:1.

4. Did this pursuit satisfy his soul?

Then I turned to pleasure; not to the coarse, vulgar pleasures that fools pursue, but to those a wise man may rightfully enjoy-such as the joys of a garden and the quiet countryside, home and friends, fine music and the treasures of rich art. I was not satisfied. Therefore, I said: Pleasure is vanity.

5. To what did Solomon then turn in search of peace and contentment? Ecclesiastes 2:18-22.

6. What was his conclusion this time?

7. What did he find riches and money to be? Ecclesiastes 6:2.

Then, I thought perhaps in labor or in money lies the soul satisfaction I seek; but I found so much to vex my heart and distress my spirit. I could not enjoy riches, and I was compelled to cry: Who knows what is good for man in this life? Work and riches are vanity.

8. At the time of death, what did he say was the best thing to have? Ecclesiastes 7:1-6.

I discovered that all must die; would it not, therefore, be better to look calmly at the end, be sober, avoid extremes, take a middle-of-the-road course so long as life lasts, and rest content to leave behind a respected name? Truly, everything is vanity.

9. Name one fact everyone knows. Ecclesiastes 9:5.

10. What does Solomon say people do not know? Ecclesiastes 9:12.

11. What perplexing situation sometimes exists in the world? Ecclesiastes 10: 6, 7.

LIFE AND TIMES OF THE OLD TESTAMENT

I observed so many things for which no answer could be found. I looked at the inequalities of life. It has so many uncertainties. It is filled with so many unexplainable things. The only certain thing is death, though no man knows his hour. It comes to all alike-sages and fools, just and unjust, rich and poor. But that does not solve the mystery. It only puts an end to questionings.

12. What counsel did Solomon give the youth? Ecclesiastes 12:1.

13. Give several reasons why this is good advice.

14. What is “the conclusion of the whole matter”? Ecclesiastes 12:13.

15. Why is what we do here on earth of utmost importance? Ecclesiastes 12:14.

16. How did Solomon find the answer to his questions?

There must be a solution to this matter, and a satisfaction must be found for my soul. What if life does not give you all you want? Rejoice that you are alive; rise up with the sun and the song of the birds; withhold not your hand from the tasks of the day; and close not your heart to the voice of a friend. Do not be ill-tempered; do not be irreverent; remember that God still lives and that He is the Lord of your life; fear Him and keep His commandments, for this is the whole duty of man. Knowledge is vanity; pleasure is vanity; labor and riches are vanity; everything is vanity; but by faith all vanity is vanquished.

17. How did Solomon try to atone for his evil influence and example? Ecclesiastes 12:9-11.

Solomon’s later writings reveal that as he realized more and still more the wickedness of his course, he gave special attention to warning the youth against falling into the errors that led him to squander for naught heaven’s choicest gifts. With sorrow and shame he confessed that in the prime of manhood, when he should have found God his comfort, his support, his life, he turned from the light of Heaven and the wisdom of God, and put idolatry in the place of the worship of Jehovah. And now, having learned through sad experience the folly of such a life, his yearning desire was to save others from entering into the bitter experience through which he had passed.

With touching pathos he wrote concerning the privileges and responsibilities before the youth in God’s service. Prophets and Kings, 80:2, 3.

18. Discuss the argument that the best way to keep from sinning is to have tried it out.

There are some who think they must drink of the dregs of the cup of sin in order to warn others so they will keep from falling into sin. This is a sad mistake. It is not necessary, and God never intended for us to know evil by personal experience. The living testimony of countless individuals who have experienced the effects of sin is on every hand, and penal and mental institutions claim the victims by the thousands who have sold their minds and bodies to sin. The promise of their youthful life lies shattered, and their loved ones suffer throughout their lives the bitter pain of the consequences, while their fond hopes and high aims are blasted.

19. What positive course follows wrongdoing? Proverbs 16:25.

20. Was Solomon able to undo all the damage that his apostasy had done? Explain your answer.

A person who has fallen into the deceptions of Satan, and has by the grace of God been rescued from this pit of “miry clay” (Psalm 40:2), should in all humility thank God for His wonderful power to pluck him as a brand from the burning. The loathsome experience of sin is nothing to brag about or call having had a good time; rather it is a shame and disgrace. All too many have discovered too late, as did Solomon, that regardless of how sincere the repentance, oceans of tears cannot wash away the results of sins. If we learn only one lesson from Solomon’s life, it should be that repentance does not remove the consequences of transgression. Those injured by our evil course, and those who follow our wayward example, are victims of our sin which all the repentance in the world may not be able to call back to the way of truth and righteousness. The knowledge of this is reflected in Solomon’s attitude as he wrote the book of Ecclesiastes.

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100. SUMMARY OF THE SECOND HALF OF UNIT SIX

The last half of Unit Six covers the years of trouble of the reign of David, the reign of Solomon, and the books of the Bible which Solomon wrote.

The discipline of David's early experience was lacking in that of Solomon. In circumstances, in character, and in life, he seemed favored above all others. Noble in youth, noble in manhood, the beloved of his God, Solomon entered on a reign that gave high promise of prosperity and honor. Nations marveled at the knowledge and insight of the man to whom God had given wisdom. But the pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. Education, 152:3.

The following are the lessons of this part:

Lesson 88. David and Nathan, the war with the Philistines, David's great sin, his reproof by Nathan, and his repentance;

Lesson 89. The Rebellion of Absalom, trouble in the midst of David's own family, culminating in the rebellion of one of his sons and his effort to take the throne away from his father;

Lesson 90. The Death of Absalom, the third to die of the four which were to die as a result of the sin of David, and David's heartbreaking lamentation over him;

Lesson 91. David Returned to Jerusalem to pick up the reins of a very broken kingdom, and shortly thereafter caused a census to be taken, which brought upon him and his subjects three days of terrible pestilence;

Lesson 92. Solomon Made King instead of Adonijah, whom certain of the priests and people had crowned king at Hebron, and David's charge to Israel and to the newly crowned king;

Lesson 93. Solomon Chose Wisdom-so great was his discernment that the Queen of Sheba exclaimed, "The half was not told me" (1 Kings 10:7) and with the choice of wisdom God gave him riches, honor, and long life;

Lessons 94 and 95. The Wisdom of Solomon, a review of the book of Proverbs-for "he [Solomon] spoke three thousand proverbs" (1 Kings 4:32);

Lesson 96. The Temple Built by Solomon on the plans made by David his father-one of the wonders of the world at that time;

Lesson 97. Dedication of the Temple, an experience perhaps unexcelled in all the experiences of the children of Israel;

Lesson 98. Solomon's Later Life, recounting his deviation from the straight paths of the Lord and his return to God and repentance for his sins; and

Lesson 99. The Ecclesiastes, The Voice of Wisdom and Experience to Youth of all ages, culminating in the acknowledgment that "the conclusion of the whole matter" is, "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13.

REVIEW QUESTIONS

1.
 - a. What two terrible sins did David commit?

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- b. What prophet reproved him for his sins?
 - c. What psalm did David write as an expression of his sorrow for his sins?
- 2.
- a. Why did Absalom kill his brother Amnon?
 - b. Why did Absalom flee to Geshur instead of to some other country?
 - c. Why did Absalom steal “the hearts of the men of Israel” (2 Samuel 15: 6) ?
- 3.
- a. What two young men were sent from Jerusalem to tell David not to stay on the west side of the Jordan that night while Absalom was seeking to kill him?
 - b. How and by whom was Absalom killed?
 - c. With what words did David lament the death of Absalom?
- 4.
- a. What rebuke did Joab give David because of his grief over Absalom?
 - b. Why was it wrong for David to take a census of Israel?
 - c. As a punishment for this taking of a census, choice of what three punishments was given David?
- 5.
- a. Who was being crowned king when Bath-sheba came in to ask David if he had not promised the throne to her son Solomon?
 - b. What three men took part in the anointing and crowning of Solomon?
 - c. What charge did David give Israel concerning Solomon, and what charge did he give Solomon?
- 6.
- a. Give an outstanding example of Solomon’s discernment in judgment.
 - b. Compare the early years of Solomon’s reign with the latter years of the same with respect to his own manner of living, his regard for the things of God, and his treatment of his subjects.
 - c. How many proverbs did he speak, and how many songs did he write?
- 7.
- a. What is the “beginning of wisdom”?
 - b. What does a wise son do with the instruction of his father?
 - c. How is a good name to be esteemed?
- 8.
- a. What does Solomon have to say about wine and strong drink?
 - b. What does Solomon say about the talebearer?
 - c. What does he say about a virtuous woman?
- 9.
- a. Who drew the plans for the building of the Temple?
 - b. What other king helped Solomon with the construction of the Temple?
 - c. How much of the material for the building of the Temple was prepared away from the site where the building was being constructed?
- 10.
- a. When all of the preparations had been finished, and the people were ready, as Solomon prayed, what filled the temple?
 - b. Summarize Solomon’s dedicatory prayer.
 - c. How long did they hold the dedication feast, and how did the people feel as they returned to their homes?
- 11.
- a. What was one of the principal factors in Solomon’s turning away from God and going after strange gods?

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b. In what kinds of activities did he try to find peace of mind and satisfaction of spirit?
c. Before Solomon's death what man had been told that he was to reign over part of the kingdom of Israel?

12.

a. What did Solomon say in the Ecclesiastes regarding the satisfaction of spirit to be derived from work, pleasure, or riches?

b. What does he teach in this book of wisdom regarding the state of the dead?

c. How much of man's work and life are to be brought into judgment?

Who said, to whom, and under what circumstances?

1. "I am this day weak, though sons of Zeridah be too hard for me: anointed king; and these men the Lord shall reward the doer of evil according to his wickedness."

2. "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed."

3. "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

4. "Who am I, O Lord God? And what is my house, that Thou has brought me hitherto?"

5. "Be of good courage, and let us play the men for our people, and for the cities of our God."

6. "Thou art the man."

11. "If he will show himself a worthy man, there shall not an hair of him fall to the earth."

12. "I go the way of all the earth: be thou strong therefore, and show thyself a man."

13. "Ask what I shall give thee."

14. "I am but a little child: I know not how to go out or come in."

15. "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad."

7. "By this deed thou has given great occasion to the enemies of the Lord to blaspheme."

8. "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

9. "I saw a great tumult, but I knew not what it was."

10. "Let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man."

16. "O my lord, give her the living child, and in no wise slay it."

17. "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us."

18. "Behold, the half was not told me."

19. "I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

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20. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

Are you sure of your memory verses?

Placed on the throne by the ten tribes of Israel who had rebelled against the house of David, Jeroboam, the former servant of Solomon, was in a position to bring about wise reforms in both civil and religious affairs. Under the ruler ship of Solomon he had shown aptitude and sound judgment; and the knowledge he had gained during years of faithful service fitted him to rule with discretion. But Jeroboam failed to make God his trust. Prophets and Kings, 99: 1.

THE KINGDOM OF ISRAEL

Units One through Six have covered from creation to the death of Solomon (to 931/930 BC). UNIT SEVEN, The Kingdom of Israel, studied first and separately from the kingdom of Judah so as not to confuse the mind, presents the kings of Israel from the ascension of Jeroboam I to the throne, to the carrying away into captivity of this part of the people of God. As shown in the table of kings and prophets, column 2 of chart on page 386, twenty kings of Israel reigned for about 208 years (931/30 to 723/722 BC). It is sad to note that, as someone has said about these kings, 64many were bad, and some of them were worse." How many times it is recorded: "He walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin." 1 Kings 16:26.

The apostasy introduced during Jeroboam's reign, became more and more marked, until finally it resulted in the utter ruin of the kingdom of Israel-Prophets and Kings, 107:1

101. THE KINGDOM DIVIDED

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1 Kings 12:1 to 13:34; 2 Chronicles 10:1 to 11:4; and Prophets and Kings, 87-108

Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over the mind of his son, whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of a vacillating character. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. Prophets and Kings, 88:2.

Rehoboam, the Son of Solomon

1 Kings 12:1-15; 2 Chronicles 10: 1-15; Prophets and Kings, 87:1 to 90:2; 107:2 to 108:1.

1. Where was the coronation of Rehoboam held?

2. Led by Jeroboam, what petition did the nation make to Rehoboam?

The closing years of Solomon's reign were not happy years in the land of Israel. The king had been extravagant in the administration of the kingdom. The accounts of his great household, his train, his chariots, and his servants, are a thrilling story of the monarch's might and splendor. Gold and silver are stated to have been as common as stones in the city. Much of this cost was borne by tribute from subject peoples, but in spite of these extra sources of income, the people felt heavily the taxation necessary to pay the cost of such extravagance. For a time the people were dazzled by the magnificent splendor, but they finally realized that the cost of such extravagance was more than it was worth.

In order to carry out his building program, Solomon had demanded and enforced a large amount of compulsory menial labor for which no pay was granted. This phase of governmental policy was highly

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objectionable. At the time Rehoboam came to the throne, subject peoples were deserting; the amount received from the tribute was diminishing; and the people of Israel groaned under the load, seeking relief from the heavy burden of taxation.

3. When asked about how to answer the people's request for less taxation, how did the old men, and how did the young men, advise Rehoboam?

4. Which advice did he follow?

5. In what manner did he speak to the people, and what did he say?

The Rebellion of the Ten Tribes of Israel

1 Kings 12:16-24; 2 Chronicles 10: 16 to 11:4; Prophets and Kings, 90:3 to 98:0.

6. How did the people answer Rehoboam, when he gave his decision?

7. After the people had answered Rehoboam, where did each man go?

8. Name the tribes who remained loyal to Rehoboam.

9. What was the office, or work, of Adoram?

10. What happened to Adoram when he went among the ten tribes of Israel?

11. Upon receiving word of Adoram's fate, what preparation did Rehoboam make at once?

12. Who prevented Rehoboam from carrying out his plan, and what was the message given him in regard to taking up arms against the ten tribes which had withdrawn?

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will—Education, 173:2.

The principle in the above quotation is remarkably illustrated by the division of Israel into two kingdoms. The human reason for the revolt of the ten tribes was the tyranny of Solomon and his burdensome taxation of the people. The avowed intention of Rehoboam to make their burdens heavier caused ten tribes to rebel. The Lord in His wisdom knew that it was best that the ten tribes should be separated from Judah, for, as we shall see in their later history, this was the portion of Israel that was most inclined to idolatry. Jacob, by inspiration, had predicted that the Savior should come through the tribe of Judah, and Judah must be saved from apostasy or this prophecy could not be fulfilled. Satan knowing the purpose of God, endeavored by all the arts that he knew so well how to use, to lure Judah into sin. Many times he succeeded too well; but there was always a remnant who remained faithful. There were many kings and prophets who were true to God. They brought Judah back again and again to a true allegiance to God. Captivity to Babylon purified them from idolatry. And yet it required all the resources of heaven to preserve even a part of a once great people until the promise of God could be fulfilled. Old Testament History, 295:1.

Jeroboam, King of Israel

1 Kings 12:20, 25-33; Prophets and Kings, 99:1 to 101:2.

13. Where did Jeroboam make his capital?

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14. For what reason did Jeroboam object to his followers' going to Jerusalem each year to worship?

A lack of faith is the cause of most of our mistakes. This was true of Jeroboam. God had promised that if he would serve Him, his kingdom should be established forever. Why should he then fear that his subjects would leave him and give their allegiance to the king of Judah? There was no possibility of this occurring so long as Jeroboam served God. But when he represented God by images, and changed the time of the feasts and adopted strange forms of worship, the best people in his kingdom left him and went to the kingdom of Judah. So the thing he feared came to pass because of his failure to trust God. Jeroboam not only sinned himself but he led others into sin. His example and influence became a formula by which were explained the cause of the sins of many after his day. Old Testament History, 296:4.

15. What did Jeroboam make for Israel to worship?

16. At what two places in the kingdom did he erect these shrines?

This act of Jeroboam was the introduction to a continuous decline in spiritual life and power of the inhabitants of the nation. In His effort to save the nation, God sent the prophets Elijah and Elisha, and the tender appeals of Hosea, Amos, and Obadiah were heard in the land; but wonderful as their work for Israel was, they could not perfect the reformation needed. They only retarded in a small degree the rapidity with which the nation went down to its final doom. They could not overcome or counteract the influence of the wicked kings of Israel. The history of Israel is really one toboggan slide from Jeroboam to Hoshea-the last king before Israel went into captivity to Assyria, never to be reestablished as a nation.

17. Who became the priests in this new religious worship?

18. Who left the land of Israel at this time, and why did they leave? 2 Chronicles 11:13-17.

19. What new feast did Jeroboam institute?

The True Prophet Reproved Jeroboam

1 Kings 13:1-10; Prophets and Kings, 101:3 to 105:2.

20. What was Jeroboam doing when a prophet spoke to him?

21. What prophecy was spoken against the altar at Bethel which Jeroboam had erected?

22. Did Jeroboam accept the reproof?

23. What happened to the king when he tried to have the prophet seized?

The False Prophet

1 Kings 13:11-32; Prophets and Kings, 106:1 to 107:1.

24. How did a false prophet deceive the true prophet?

25. What fate befell the true prophet, and where was he buried?

Can you identify, define, or explain?

Abijah
Bethel
Dan
Rehoboam

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Shemaiah
Adoram
Chemosh
Milcom
Shechem
Shishak

What do you think-?

1. How long did Solomon reign as king over Israel? 1 Kings 11:42.
2. Why did the Levites not remain loyal to Jeroboam?
3. Why did God want Israel divided into two kingdoms?
4. Why do you think Jeroboam chose calves rather than some other object of worship?
5. What ancient feast did the new feast of Jeroboam imitate?
6. What were the prospects for the permanency of Jeroboam's throne? 1 Kings 11:36-40.

In order to avoid the confusion which results when we study the two kingdoms together, the lessons will follow the history of Israel until the people of this kingdom are carried away into captivity by Assyria, in 723/722 BC, never to return as a nation to their native land.

The student will then return to trace the history of the kingdom of Judah. It will be beneficial to the student to refer constantly to the table of kings and prophets, for it will make the history of both kingdoms clearer, and avoid confusing kings and prophets of the same or similar names.

102. THE EARLY KINGS OF ISRAEL

www.WhiteEstate.org/books/pk/pk8.html

1 Kings 14:1-20; 15:25 to 16:34; and Prophets and Kings, 109, 114-116

From the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of their duty to serve the living God, and adopted many of the practices of idolatry. Prophets and Kings, 109:1.

Abijah, the Son of Jeroboam

1 Kings 14:1-20.

1. When Abijah became ill, to whom did Jeroboam send his wife?

His [Jeroboam's] son Abijah, the only one of his house in whom there was "found some good thing toward Jehovah, the God of Israel" (1 Kings 14:13, A.R.V.), was mercifully removed by death from the wickedness around him. On his falling ill, Jeroboam sought help secretly from the God whom he had openly forsaken. It is an interesting point in the history of the kingdom of Israel, and one which most impressively teaches God's long-suffering, that in spite of the apostasy under Jeroboam, there were never wanting prophets to testify for Jehovah. And, while the chief prophetic writers of a later age belong to Judah; those most distinguished for their actions, as Elijah and Elisha, prophesied in Israel. Thus Ahijah, the Shilonite, who had designated Jeroboam to the kingdom, was still at Shiloh; and to him the king's wife resorted in disguise, with a present of bread and honey. The prophet was blind, but God had warned him of

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her coming, and given him a terrible answer for her. At the sound of her feet upon the threshold, Ahijah addressed her by name, and recounting all the sins of Jeroboam, foretold the speedy extinction of his race and the coming captivity of Israel. The child was to die, but, as the reward of his piety, he alone of all his house should be buried in peace; the rest should be the food of dogs and vultures. The queen returned to Tirzah, and the child expired as she crossed the threshold. He was buried and lamented by all Israel, as their last hope amid the vices of the royal house and the calamitous defeat in the great battle with Judah. William Smith, Old Testament History, 513.

2. At what place did Ahijah the prophet live?
3. How did Ahijah greet the wife of Jeroboam?
4. Because of his sins, what would happen to every one of Jeroboam's family?
5. Why, did the prophet say, only Abijah would die a natural death?
6. What more did Ahijah prophesy to Jeroboam's wife concerning the future of the kingdom of Israel?
7. When did Abijah die?
8. What was the length of Jeroboam's reign?

Nadab and Baasha

1 Kings 15:2 5 to 16:7; Prophets and Kings, 109:2.

9. How did Nadab, the second king of Israel as a separate nation, die?
A succession of rulers in one family line is called "a dynasty." With the death of Nadab the dynasty of Jeroboam came to an end. Baasha, an army general, murdered Nadab and founded a new dynasty. We find in this lesson that in the short space of fifty years Israel had five dynasties. Murder and assassination paved the way to the throne. This left the government in an unstable condition.
In the land of Judah these conditions did not exist. Only one dynasty, David's family, occupied the throne. All the kings were descendants of David, for God had promised David: "There shall not fail thee a man in My sight to sit on the throne of Israel." 1 Kings 8: 25.

10. Tell the following about Baasha: place of reign, character of the man, attitude toward the house of Jeroboam, length of reign.
11. What message did Jehu the prophet bring to King Baasha?

Elah and Zimri

1 Kings 16:8-20; Prophets and Kings, 109:3.

12. Give the following facts concerning King Elah: whose son he was, length of his reign, his character, where he was slain, circumstances under which his death occurred, the name of his assassin.
13. Give the following facts about Zimri: position in Elah's kingdom, his character, length of his reign, method of obtaining the throne, attitude toward the house of Baasha, cause of his death.

Omri and Ahab

1 Kings 16:21-34; Prophets and Kings, 109:3; 114:1 to 116:2.

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14. What difficulty did Omri meet in taking possession of the kingdom?

15. What new site for the capital did Omri select?

16. How is Omri distinguished from all the kings of Israel before him?

17. Who was Ahab, and how did he obtain the throne?

18. Whom did Ahab marry?

His wife was a daughter of Ethbaal, king of Zidon and former priest of Astarte (Ashtoreth). She was trained for the priesthood of Baal. She was a woman of masculine temperament and swayed her husband at will. In her devotion to Baal worship she was intolerant of other faiths. Though legally she was only the king's wife, and not the ruler, yet, because of her determined will and the lack of character on the part of Ahab, she slew as many of the prophets of God as she could. Israel saw moral decline and apostasy during the reign of Ahab, unparalleled in the history of the nation.

19. In what way was Ahab worse than Jeroboam or any king before him?

The worship of the golden calves was a pretended worship of the true God. Jezebel introduced the worship of another god, not only a false god, but one whose service was in the highest degree antagonistic to that of the true God. Baal was the sun-god. Sun worshipers always have the spirit of antagonism and persecution toward other religions, especially toward that of the Creator of the heavens and the earth. Jezebel determined that everyone in the kingdom of Israel should become a worshiper of Baal. She brought eight hundred fifty teachers with her. Of these, four hundred fifty were priests of Baal, and four hundred were prophets of the groves, that is, of Ashtoreth [See note on page 261.]

Ahab built a temple for Baal in Samaria, and that part of the city was called "the city of the house of Baal." 2 Kings 10:25. "And Ahab made a grove." [1 Kings 16:33.] This was a wooden pillar carved to represent Ashtoreth. It was not the planting of a grove of trees; but these wooden pillars, or images, were often set up in a grove of trees standing closely together, as a sort of screen to hide the cruel and indecent worship of this false god. Heavy and expensive curtains were also sometimes used to enclose these sanctuaries of lust and iniquity.

Afterward other temples were built all over the land, and idols and "groves" were everywhere to be seen. The air was filled with the smoke of sacrifices offered to these gods. Through the hills and valleys could be heard the drunken cries of heathen priests who worshiped the sun and the moon and the stars. The spiritual condition of Israel was worse than in the days of the judges. Israel, whom God had intended should be the light of the world, was enveloped in the darkness of the worst paganism. Old Testament History, 298:3.

This darkest night of Israel's spiritual declension was broken by the appearance of the greatest of all the prophets since Moses, and the type of that great preacher of repentance who was the forerunner of the Christ. Smith, Old Testament History, 520.

20. Where did Ahab build a temple to Baal?

What do you think?

1. Why did each new dynasty which arose in Israel kill all the members of the families of the preceding dynasty?

2. Why was Baal worship worse than the worship of the golden calves?

3. What special credit was ascribed to the power of Baal and Ashtoreth? Prophets and Kings, 115:1

4. Discuss the judgment of violent death, passed upon so many of these kings.

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103. ELIJAH

www.WhiteEstate.org/books/pk/pk8.html

1 Kings 17:1 to 18:46 and Prophets and Kings, 119-131, 137-140, 143-158

The message of the Lord came to Elijah to go to Ahab with the denunciation of His judgments because of the sins of Israel. Elijah traveled day and night until he reached the palace of Ahab. He solicited no admission, and waited not to be formally announced. All unexpectedly to Ahab, Elijah stands before the astonished king of Samaria in the coarse garments usually worn by the prophets. He makes no apology for his abrupt appearance, without invitation, but, raising his hands to heaven, he solemnly affirms by the living God, who made the heavens and the earth, the judgments which would come upon Israel: "There shall not be dew nor rain these years, but according to my word." [1 Kings 17:1.]

His word had locked up the treasures of heaven, and his word was the only key which could open them again. Testimonies for the Church, volume 3, 273:3 to 274:0.

Elijah Before Ahab

1 Kings 17:1-7; Prophets and Kings, 119-128.

1. Who was Elijah?

Elijah the Tishbite has been well called "the grandest and the most romantic character that Israel ever produced." (Arthur P. Stanley, Sinai and Palestine, 321.) He meets us with a suddenness as startling as the first appearance of John the Baptist preaching repentance in the wilderness of Judea.

There is not a word of his parentage; and of his birthplace we only know that it was in the land of Gilead east of Jordan. But this one fact accounts for the prophet's outward peculiarities. Like Jephthah among the judges, he came of a wild, uncultured, pastoral race, whose mode of life had become more and more assimilated to that of the Bedouins of the neighboring desert, and who retained great force of character and power of physical endurance. His only clothing was a girdle of skin round his loins, and the "mantle," or cape, of sheepskin, the descent of which upon Elisha has passed into a proverb. Sheltered from Jezebel's persecution in the solitude of Mount Gilead, he had been prepared by Jehovah for his mission to the apostate king and people. William Smith, Old Testament History, 520, 521.

2. What solemn message did Elijah deliver to Ahab?

3. What had Elijah been doing before he was sent to deliver the message to Ahab? James 5:17.

He saw that Israel was plunged into fearful apostasy. And when he called to mind the great things that God had wrought for them, he was overwhelmed with grief and amazement. He went before the Lord, and, with his soul wrung with anguish, pleaded for Him to save His people if it must be by judgments. He pleaded with God to withhold from His ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their gods, their idols of gold, wood, and stone, the sun, moon, and stars, to water and enrich the earth, and cause it to bring forth plentifully. The Lord told Elijah that He had heard his prayer, and would withhold dew and rain from His people until they should turn unto Him with repentance. Testimonies, volume 3, 263:1.

4. Immediately after delivering the message to Ahab, where did Elijah go?

This startling denunciation of God's judgments because of the sins of Israel fell like a thunderbolt upon the apostate king. He seemed to be paralyzed with amazement and terror; and before he could recover from his astonishment, Elijah, without waiting to see the effect of his message, disappeared as suddenly as he came. Testimonies, volume 3, 273:4.

5. In what manner did God care for Elijah in this place of hiding?

6. Why did he leave his place of hiding?

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Elijah at Zarephath

1 Kings 17:8-24; Prophets and Kings, 129-131.

7. Arriving at Zarephath, what did Elijah find the widow doing whom God had appointed to care for him?
8. What were the first and second requests he made of the woman?
9. Tell what pitiful answer the woman gave Elijah.
10. What did Elijah say to arouse the widow's faith?
11. What did Elijah do when the widow's son became sick and died?

Elijah Back in Israel

1 Kings 18:1-19; Prophets and Kings, 137-140.

12. How long was it before Elijah returned to the land of Samaria in Israel?
13. What position did Obadiah hold in Israel?
14. How many prophets of God had Obadiah saved?
15. Why did Obadiah fear to tell Ahab that he had seen Elijah?
16. When Ahab and Elijah met, what question did the king ask, and what positive reply did the prophet make?

17. To what place did Elijah command all Israel to be gathered?

The place designated was on the eastern portion of Mount Carmel. Carmel is rather a ridge than a mountain, some twelve miles in length. Its western (or strictly N.N.W.) extremity is a bold headland some 600 feet in height, which dips almost directly into the waters of the Mediterranean. Its highest point, 1,728 feet above the sea level, is about four miles from its eastern extremity. It is at this point, called by the Arabs El Murahkah, "the Burning," or "sacrifice," that without question we are to place the scene of the burnt sacrifice. For (1) it is a sort of natural platform, or pulpit, raised 1,000 feet above the adjoining plain, and therefore well calculated to afford a view of the proceedings, or at least of the descent of the holy fire, to spectators of all Israel. The flame would probably be seen by Jezebel in her palace at Jezreel. This eminence is visible from Nazareth, some twenty miles away (2) A sort of plateau near the summit-the tableland where the altars were built, etc. would accommodate a vast number of spectators (1 Kings 18:21). (3) There is a spring of water close at hand-less than one hundred yards distant-and a spring which is said to flow even in the driest seasons, which would supply the water of which we read in verses 4, 33-35. (4) The sea, though not visible from the plateau itself, is seen from a point some 300 feet higher, a detail which accords admirably with the account of verse 42. R N. and M. A. Peloubet, Select Notes (1891), 40.

Elijah and the 450 Prophets of Baal

1 Kings 18:20-40; Prophets and Kings, 143-154.

18. What test, proposed by Elijah, was accepted by the prophets of Baal?
19. The prophets of Baal having the first opportunity, how long did they call on their god?

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20. In what manner did Elijah mock them? What were the priests trying to do?

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar, and lead the people to believe that the fire has come direct from Baal. But Elijah watches every movement; and the priests, hoping against hope for some opportunity to deceive, continue to carry on their senseless ceremonies. Prophets and Kings, 149:4.

21. After Elijah had repaired the altar of God, what was poured on the sacrifice and wood?

22. What did Elijah pray? How long does it take to read his prayer?

23. Tell how the prayer was answered.

24. What did all the people say?

Elijah's Prayer for Rain

1 Kings 18:41-46; Prophets and Kings, 155-158.

25. While Elijah prayed, how many times did the servant go up and look toward the sea?

26. To what place did Elijah guide the chariot of Ahab?

At the gate of Jezreel, Elijah and Ahab separated. The prophet, choosing to remain outside the walls, wrapped himself in his mantle, and lay down upon the bare earth to sleep. Prophets and Kings, 159:1.

Can you identify, define, or explain?

Carmel
Gilead
The Tishbite
Cherith
Jezreel
Zarephath
Elijah
Obadiah
Zidon

What do you think?

1. What kind of man was Elijah? James 5:16-18.

2. At the time Elijah prayed for rain, how long a time had it been since rain had fallen in Palestine?

3. Why did Ahab and Jezebel make such a search for Elijah?

4. Why were the prophets of Baal slain? Prophets and Kings, 154: 0.

5. Why was drought the best test to prove the falseness of Baal?

6. Why did Elijah ask to have the water poured over the sacrifice?

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104. AHAB AND JEZEBEL

www.WhiteEstate.org/books/pk/pk10.html

1 Kings 19:1 to 20:34; 21:1-29; and Prophets and Kings, 155-176, 204-207, 217-220

The evil influence that Jezebel had exercised from the first over Ahab continued during the later years of his life, and bore fruit in deeds of shame and violence such as have seldom been equaled in sacred history

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart, until he was fully controlled by the spirit of selfishness. He could brook no refusal of his wishes; the things he desired he felt should by right be his. Prophets and Kings, 204:1, 2.

Elijah Fled From Jezebel

1 Kings 19:1-18; Prophets and Kings, 155-176.

1. When Jezebel learned what Elijah had done at Mount Carmel, what message did she send to the prophet?

2. Where did the prophet leave his servant?

3. After a day's journey into the wilderness, what wish did he express?

Into the experience of all there come times of keen disappointment and utter discouragement-days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earth born children; days when troubles harass the soul till death seems preferable to life. It is then that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providence, we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being. Prophets and Kings, 162:1.

4. How did the Lord show His loving care for Elijah?

5. After traveling forty days, to what noted place did Elijah come?

6. Finding Elijah in a cave, what question did God ask him?

7. What answer did the prophet give the Lord?

8. What three mighty demonstrations of His power did God cause to pass before Elijah?

9. Since it was not to be in mighty power, in what way did God choose to reveal Himself to His servant?

“And after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” [1 Kings 19:12,13.] Not in mighty manifestations of divine power, but by “a still small voice” [1 Kings 19:12], did God choose to reveal Himself to His servant. He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. While Elijah waited for the revelation of the Lord, a tempest rolled, the lightning flashed and a devouring fire swept by; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. Prophets and Kings, 168:3, 4.

10. Name three men Elijah was commanded to anoint for important positions.

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11. How many in Israel did God say were still loyal to Him?

There [at Mount Horeb], like Moses, he was favored with a vision of the glory of Jehovah. From that well-known scene of terrible convulsion, followed by an awful stillness, he learned the great lesson that God's presence is to be felt, not so much in the grand displays of power which strike our senses, as in the "still small voice" (1 Kings 19:12) that speaks directly to the heart. He had seen the fire come down from heaven, heard the people confess their God, and slain Baal's prophets; and yet the work seemed all to be done again. But now he learned that the quiet power of God's Spirit was working in the people's hearts, and there were 7,000 men who had not done homage to Baal. Thus reanimated for his remaining work, he was sent to prepare for three great changes affecting the state of Israel; to anoint Hazael as the future king of Syria, in place of Ben-hadad. Jeliti, the son of Nimshi, as king of Israel, in place of Ahab's house; and Elisha, the son of Shaphat, to be prophet in succession to himself. These three were to follow each other in the destruction of the worshipers of Baal. Elijah only performed in person the last of the three acts, the designation of Elisha, leaving to him the other two, which he himself found no opportunity to execute. William Smith, Old Testament History, 524.

The Call of Elisha

1 Kings 19:19-21; Prophets and Kings, 217-220.

12. What was Elisha doing when Elijah called him to the prophetic office?

13. What did Elisha do with his ox team, the plow, and the yoke?

Elisha's native place was Abel-meholah (the meadow of the dance), a place in the valley of the Jordan, near its junction with the plain of Jezreel. He was plowing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to "put his hand to the plow" (Luke 9:62) of Jehovah, when Elijah arrived on his way up the valley toward Damascus, and, without saying a word, cast his prophet's mantle upon Elisha, as if claiming him for a son. Elisha, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elijah consented, in words implying a keen feeling of Elisha's separation from the ties of affection. Elisha celebrated the sacrifice of himself by offering the yoke of oxen with which he had been plowing, the flesh of which he boiled with the wood of the yoke and the plow, and made a parting feast for the people of the village. He then followed Elijah and became "his servant," for such was the relation between a prophet and his nearest comrade, as afterwards in the case of Elisha and Gehazi. It was, indeed, an honor which the first minister of the greatest king might have coveted, to be known as "Elisha the son of Shaphat, which poured water on the hands of Elijah." (2 Kings 3:11.) Smith, Old Testament History, 524, 525.

14. How was the young man, Elisha, qualified to succeed Elijah? Prophets and Kings, 217:2 to 218:1.

Ben-Hadad, King of Syria

1 Kings 20:1-34.

15. What unreasonable demand did Ben-hadad make of Ahab?

The last years of Ahab's reign were chiefly occupied by two great wars with Syria. Ben-hadad II had treated him as a vassal, and the king of Israel had complied with his demands; but when Ahab was required to give up his wives and children, he saw that it was but a pretext for a final quarrel. Smith, Old Testament History, 526.

16. In what manner did the elders of Israel advise the king of Israel?

17. How did a prophet encourage him?

18. What was the plan of the battle, and what was the result?

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19. What further contest did Ahab have with Ben-hadad?

The same prophet warned Ahab to expect a new attack the following year. Ben-hadad's servants persuaded him to fight in the low country, as the gods of Israel were gods of the hills; but they added the good advice to replace the confederate kings by chosen captains. So the Syrians offered battle at Aphek, a walled city which they had taken from Israel in the low country east of the Jordan. Ahab divided the whole force of Israel into two bodies, which looked like two flocks of kids in presence of the vast armies of Syria; but a prophet announced to him that Jehovah would prove Himself the God of the valleys as well as of the hills. The Syrians were routed with a slaughter of 100,000 men, and 27,000 more were crushed by the fall (perhaps in an earthquake) of the wall of Aphek, in which they had taken refuge. Smith, Old Testament History, 526, 527.

After this battle, Ben-hadad resolved to throw himself upon the mercy of the king of Israel, who did not follow up the great victory he had gained. He might have placed the boundaries of Israel to Damascus, as they had been in the days of Solomon, but he was content with an empty victory wherein Ben-hadad promised to restore to Israel cities taken from Omri later not even these promises were kept. For the fourth time in this war, a prophet was sent to Ahab. This time the message was that, because of Ahab's failure to do right, God would take his life in the place of the life of Ben-hadad; so Ahab returned to Samaria in displeasure.

Naboth. the Jezreelite

1 Kings 21:1-16; Prophets and Kings, 204, 205.

20. Why did Ahab want Naboth's vineyard?

21. What was Naboth's reason for not selling the vineyard to the king?

Ahab's capital was at Samaria; but he had a favorite residence at the beautiful city of Jezreel (now Zerin), "the Versailles of Israel," where we have already seen him. His regal lust of improving his fair domain was checked by a vineyard, the property of a man of Jezreel, named Naboth, who clung like a true Israelite to his patrimony, though the king offered him its price in money, or a better vineyard. Smith, Old Testament History, 525.

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. According to the Levitical code, no land could be transferred permanently by sale or exchange. Prophets and Kings, 205:1.

22. How did Jezebel gain possession of the vineyard for Ahab?

Elijah's Last Meeting With Ahab

1 Kings 21:17-29; Prophets and Kings, 206, 207.

23. When they met for the last time, where did Elijah find Ahab?

24. What judgment did Elijah pronounce upon Ahab?

25. What was God's judgment for Jezebel?

26. Why was this judgment deferred during the lifetime of Ahab?

Can you identify, define, or explain?

Abel-Meholah
Elisha
Jehu
Belial

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Hazael
Naboth
Ben-hadad
Horeb
Syria
Damascus

What do you think?

1. What does it mean to pour water on the hands of the prophet (2 Kings 3:11)? Prophets and Kings, 218:2, 3.
2. Did Ahab ask Jezebel, or care, how she had gotten possession of the vineyard?
3. Why did Ahab call Elijah “mine enemy” (1 Kings 21:20) ?
4. What is the significance of Elisha’s sacrificing the instruments of his previous occupation?
5. Why did Elijah flee from Jezebel when he had been so brave on Mount Carmel? Education, 151:1.
6. What did Elijah learn at Mount Horeb?
7. Why did Elijah not finish his work himself? Education, 151: lb.

105. THE TRANSLATION OF ELIJAH

www.WhiteEstate.org/books/pk/pk17.html

1 Kings 22:1-40, 51-53; 2 Kings 1:1 to 2:18; and Prophets and Kings, 192-196, 207-212, 224-228

“The greatest prophet was sent in the worst age.” “Gigantic corruption need gigantic reformers.” Elijah has been well called “the grandest and the most dramatic character that Israel ever produced.” “He was what our age would call ‘a self-made man,’ or rather he was a God-made man, with little help from man in his making. He was a well-balanced man. “Glowing zeal, dauntlessness of soul, and unbending severity were his traits, yet he was patient, and could await God’s time for results.” “He was an iconoclast, sturdy as Luther or Knox, in the court of Samaria, yet more gentle than any courtier in the Zarephath home. Human and fallible, ‘a man subject to like passions as we are’ (James 5:17), his nature was yet cast in a most heroic mold. No prophet of the Old Testament has excited greater admiration. He was peerless in sublime deeds, as Isaiah was peerless in his inspired words.” (S. J. McPherson, Half Hours With the Lessons for 1885.) . The scene on Horeb was a type of his career. Like a fire and storm, he appeared to Ahab, and on Carmel, and in Naboth’s vineyard; but his real power and greatest work were as the still small voice, and as the hidden leaven. His life teaches us courage, and patience, and communion with God, and power with God in prayer, and the necessity and methods of true reform. F. N. and M. A. Peloubet, Select Notes (1891), 71.

God had marked the heart service of His servant. Elijah was not to perish in discouragement and solitude in the wilderness. Not for him the descent to the tomb, but the ascent with God’s angels to the presence of His glory. Education, 151:2.

Jehoshaphat’s Visit to Ahab

1 Kings 22:1-14; Propbets and Kings, 192:2 to 195:2.

1. When Ahab asked Jehoshaphat to join him against Syria to capture Ramoth-Gilead, what was

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his answer?

Jehoshaphat was the first of the kings of Judah to be friendly with the kings of Israel. His predecessors had been at war from time to time with the kings of Israel. It was a good thing for this strife to cease, but it was not good for Jehoshaphat, or any other king of Judah, to ally himself with Ahab. Jehoshaphat succeeded in escaping with his life from the battle of Ramoth-Gilead where Ahab perished, but the friendly association between his family and the house of Ahab resulted in the marriage of Jehoshaphat's son Jehoram to Athaliah, the daughter of the enemies of God, Ahab and Jezebel. Athaliah introduced Baal worship into Judah, and thereby infected that kingdom with a form of idolatry from which it never fully recovered until cleansed by the Babylonian captivity.

God allowed Syria to be the scourge to chastise Israel for their departure from Him. Though the power of Baal worship was broken at Mount Carmel, the kingdom of Israel did not return to a full allegiance to Jehovah. Ahab, however, was enabled to repel the first two invasions of the Syrians, in the last of which Ben-hadad promised to restore the cities which his father had captured from Israel. But it does not appear that he kept his promise, for after a three year truce, Ahab attempted to retake Ramoth-Gilead. Old Testament History, 307: 1.

2. What did all four hundred false prophets of Ahab prophesy?
3. After the four hundred had prophesied, what question did Jehoshaphat ask Ahab?
4. Why did Ahab hate the prophet Micaiah?

The Prophecy of Micaiah

1 Kings 22:15-28; Prophets and Kings, 195:3.

5. What did the messenger ask Micaiah to say, and what did he say?
6. When Ahab adjured him to tell the truth, what did the prophet say he had seen?
7. When Micaiah had prophesied, what did Ahab say to Jehoshaphat, king of Judah?
8. Why did Zedekiah strike Micaiah?

This [statement from Zedekiah] is an expression of as great insolence as the act was of brutal aggression. "Did the Spirit of the Lord, who rests solely upon me, condescend to inspire thee? Was it at this ear [where he smote him] that it entered, in order to hold communion with thee?" Adam Clarke, Commentary, note on 1 Kings 22:24.

9. When would Zedekiah know that Micaiah's prophecy was true?
10. At Ahab's command, what was done with Micaiah?

Deprive him of all the conveniences and comforts of life; treat him severely; just keep him alive, that he may see my triumph-Clarke, Commentary, note on 1 Kings 22:27.

The Death of Ahab

1 Kings 22:29-40; Prophets and Kings, 196:1, 2.

11. When Ahab went into the battle against the Syrians, what did he do to protect himself?
12. How was Ahab killed?
13. In the evening, when the blood was washed from his chariot, what prophecy was fulfilled? This prophecy perhaps met another and more accurate fulfillment when Jehu slew Ahab's son

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Jehoram, and his body was cast into the vineyard of Naboth the Jezreelite. 2 Kings 9:24-26.

Ahaziah, King of Israel

1 Kings 22:51 to 2 Kings 1:18; Prophets and Kings, 207-212.

14. What is said of Ahaziah's life with reference to his good or evil deeds? 1 Kings 22:51-53.
15. When Ahaziah was injured, to whom did he send for information regarding recovery?
16. With what message did Elijah meet Ahaziah's messengers?
17. What happened to the soldiers Ahaziah sent to bring Elijah to him?
18. When Elijah went to see Ahaziah, what did the prophet tell him?

Elijah's Last Day on Earth

2 Kings 2:1-18; Prophets and Kings, 224-228.

19. What places did Elijah visit just before his translation? Prophets and Kings, 224:1

20. What work had Elijah accomplished for Israel after his return from Horeb?

Elijah, after his experience at Mount Horeb, returned to do a quiet work for Israel that accomplished quite as much, and probably more, than had the judgments inflicted upon them, though these had broken the power of Baal worship. We are not to conclude, however, that the worship of Baal was by any means eradicated. However, those who now desired to serve the true God might do so without being molested. No doubt Elijah visited and encouraged the faithful, the seven thousand who had never worshiped Baal, and that their example won others to return to their allegiance to the God of heaven. Probably the greatest and most enduring effort that Elijah made for the reform and spiritual up building of Israel was to revive the schools of the prophets, a work carried on by Elisha after Elijah's ascension. Elijah came to realize that unless the children and youth could be trained to walk in the way of the Lord, there was no hope that any work of reform would be permanent. Old Testament History, 308:1

21. What did the boys in the schools of the prophets know that day?

22. In what manner did Elijah and Elisha cross the Jordan?

23. What was the earnest and great desire of Elisha? 2 Kings 2: 9.

24. How was Elijah taken to heaven?

25. What did Elisha do to convince the sons of the prophets that the spirit of Elijah rested upon him?

What do you think?

1. For what reason did Ahaziah believe it was Elijah whom his messengers had met on the road? 2 Kings 1: 7, 8.

2. What relation was Jehoram, king of Israel, to Ahaziah?

3. How was good king Jehoshaphat reproved for becoming Ahab's ally? 2 Chronicles 19:1-3.

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4. Did Ahab really want to know the truth when about to set out to take Ramoth-Gilead?
5. Which was more effective, Elijah's work for Israel before or after he went to Mount Horeb? Explain.
6. When was Elijah on this earth after his translation?

106. ELISHA, A PROPHET OF PEACE

www.WhiteEstate.org/books/pk/pk17.html

2 Kings 2:19 to 4:44 and Prophets and Kings, 229-231, 235-243

The work of Elisha as a prophet was in some respects very different from that of Elijah. To Elijah had been committed messages of condemnation and judgment; his was the voice of fearless reproof, calling king and people to turn from their evil ways. Elisha's was a more peaceful mission; his it was to build up and strengthen the work that Elijah had begun; to teach the people the way of the Lord. Inspiration pictures him as coming into personal touch with the people; surrounded by the sons of the prophets; bringing by his miracles and his ministry healing and rejoicing. Prophets and Kings, 235:1.

The Bad Water at Jericho

2 Kings 2:19-22; Prophets and Kings, 229-231.

1. Who told Elisha about the condition of the water at Jericho?

"And the men of the city said unto Elisha The situation of this city is pleasant." 2 Kings 2:19. The situation of Jericho, near the passage of the Jordan, was such as to attract a considerable population after it was rebuilt; and for the sake of the prosperity which came to them in other ways they were content to dwell in such an unwholesome place. Why did they not ask Elijah before this? Elisha was far more a man of the people, less stern and distant, than was Elijah; and the authorities could more easily ask such a favor of him. "But the water is naught, and the ground barren." 2 Kings 2:19. The Revised Version is explained in a margin "casts her fruit!" It seems, therefore, that the water was such as caused the trees to shed their fruit prematurely. F. N. and M. A. Peloubet, Select Notes (1891), 75, 76.

2. How did Elisha heal the water?

With regard to the miracle, a spring which supplied the whole of the city and district with water could not be so greatly improved by pouring in a dish of salt, that the water lost its injurious qualities forever, even if salt does possess the power of depriving bad water of its unpleasant taste and injurious effects. The use of these natural means does not remove the miracle. C. F. Keil, The Books of the Kings, 299, Biblical Commentary on the Old Testament, volume 7.

The Godless Youth at Bethel

2 Kings 2:23-25; Prophets and Kings, 235-237.

3. What was said to Elisha as he passed through Bethel?

A rabble of these [young men] went out when Elisha was seen approaching with Elijah's mantle over his shoulders. They were not merely little children, for the Hebrew word is applied to Isaac when a young man (Genesis 22:12), to Joseph when 17 years old (Genesis 37:2) to Solomon when old enough to be king (1 Kings 3:7), to Elisha's servant Gehazi (2 Kings 9: 4). They are called "little" because they were not grown men; and moreover, "whenever there is a mob of idle young men, there is sure to be a number of mischievous urchins to shout and bawl as they do.

This rabble shouted out to Elisha in mockery, "Go up, thou bald head!" 2 Kings 2:23. Go up" was a sneer at Elisha's claims to be the successor of Elijah, of whose ascension they had heard. "If you are a

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prophet like Elijah, then go up to heaven like him.” They had known Elisha as the gentle servant of Elijah, and would put down his ambitions to take his master’s place. They dared insult him. They would not have dared to so insult Elijah. Peloubet, Select Notes (1891), 77.

4. What happened to forty-two of this group?

Had Elisha allowed the mockery to pass unnoticed, he would have continued to be ridiculed and reviled by the rabble, and his mission to instruct and save in a time of grave national peril might have been defeated. This one instance of terrible severity was sufficient to command respect throughout his life. For fifty years he went in and out of the gate of Bethel, and to and fro in the land, from city to city, passing through crowds of idle, rude, dissolute youth. But none mocked him or made light of his qualifications as the prophet of the Most High. Prophets and Kings, 236: 1.

The Army Needed Water

2 Kings 3

5. In what was Jehoram different from his father Ahab? Was he better or worse?

6. Who joined Jehoram in his war against Mesha, the king of Moab?

His [Elisha’s] influence seems to have been great even with the wicked kings of Israel as well as with the common people. In this lesson, he was with the army in the wilderness of Edom. Here, by a miracle, water was provided for the army of the three kings, though Elisha makes it very plain that the Lord would not have thus favored them had not good King Jehoshaphat been one of them. Thus are we again taught that God is able to bless men because of the few righteous among them. The people of God are “the salt of the earth.” [Matthew 5:13.] Salt has two uses, to season -make palatable-and to preserve. The pure principles taught and lived by Christians create a better moral atmosphere in the world. Because of the prayers and consecration of the few servants of God, He is able to preserve the world from destruction. Little do the wicked realize that all the best things of life are made possible to them because of a few whom they usually despise and often persecute. Old Testament History, 310:1.

Good men are the true defenders of their country. Ten righteous men would have saved Sodom.

7. How was water miraculously provided for Jehoram’s army?

8. What were the results of the war with Moab?

The Poor Widow

2 Kings 4:1-7.

9. What distressing story did a widow tell Elisha?

The prophet was as ready to help a widow in her trouble as he was to aid kings and armies. The husband of this poor woman had been a very godly man, one of “the sons of the prophets.” [2 Kings 2:3] He had either died in debt, perhaps because of his illness, or else his widow had contracted debt herself. Her creditor demanded his money. As she could not pay her debt, he was about to take her two sons for slaves to work out the debt. The law said, “If thy brother that dwells by thee be waxen poor, and be sold unto thee. Thou shall not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then, shall he depart from thee.” Leviticus 25:39-41. This law was disregarded when Israel turned away from God. The rich often made slaves of their poor brethren.

Elisha’s method of aiding the widow was a test of her faith. He told her to borrow many vessels. The number of vessels she borrowed was the measure of her faith in the prophet’s words. It was also the measure of that which she received. Old Testament History, 311:2.

Every vessel she borrowed was filled with the miraculous oil. Then the flow stopped. She put her

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own limit to the amount she received. So it is with us, ever according to our faith as shown by our works. God loves to give. He has measureless spiritual and temporal blessings for the world, for the church, for each individual, waiting for their faithful asking, and their fitness to receive. The larger our asking by praying and by doing, the more is God honored. He will fill full whatever we present to Him, whether it be a teacup or an ocean bed. Peloubet, Select Notes (1891), 80.

10. In what way did Elisha help her get the money to pay her debt?

The Shunammite and Her Works of Faith

2 Kings 4:8-37; Prophets and Kings, 238, 239.

11. What kindness did a woman of Shunem show Elisha?

12. What did she say as she refused favors offered by Elisha?

13. How did God reward her for her kindness to His prophet?

She [the Shunammite woman] was rich, and used her riches for the good of others. She was hearty in her benevolence. She revered goodness. She was contented with her lot. She had strong faith in God. [She] received the desire of her heart. Elisha sent his attendant to ask her if she had any wish for ought that the king or the commander in chief could grant, for he had great influence at court. She had no such desire. But her life was like the city of Jericho, beautiful for situation, but wanting in one great blessing. She was childless. She longed for a son. "A Western woman can hardly realize how great a sorrow such misfortunes are to her Eastern sister." (Cunningham Geikie, *The Holy Land and the Bible*, 763.) A son is affection, support, position. Elisha promised from the Lord that within a year she should "embrace a son." (2 Kings 4:16.) She had heavenly rewards. She "received a prophet in the name of a prophet," because he was a holy man (2 Kings 4:9), and she "received a prophet's reward." (Matthew 10:40-42.) Peloubet, Select Notes (1891), 80, 81.

14. What caused the Shunammite's child to die?

15. Where was Elisha at the time of the child's death?

16. How did the Shunammite get Elisha to come to her house?

17. How was the child restored to life?

The Poisoned Pottage at Gilgal

2 Kings 4:38-41; Prophets and Kings, 240, 241.

18. During a bad drought what did one of the students at Gilgal, by mistake, gather for food?

19. How did the prophet make the poison harmless?

The Multiplied Food

2 Kings 4:42-44; Prophets and Kings, 242, 243.

20. Who brought a present to Elisha?

21. What was the present?

22. How many men ate their fill of it and yet some remained?

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Can you identify, define, or explain?

Edom
Gehazi
Moab
Shunem
The Shunammite

What do you think?

1. Would the widow, mentioned in this lesson, have been able to fill more vessels if she had had them?
2. Why did God, through Elisha, give the water to the army in the desert?
3. Why do you think the woman of Shunem was called “a great woman”? Prophets and Kings, 237:1
4. What example of contentment is there in this lesson?
5. Who puts the limits upon what we receive from God?

107. NAAMAN, THE LEPER

www.WhiteEstate.org/books/pk/pk20.html

2 Kings 5:1 to 6:23 and Prophets and Kings, 243-260

The parents of that Hebrew maid, as they taught her of God, did not know the destiny that would be hers. But they were faithful to their trust, and in the home of the captain of the Syrian host their child bore witness to the God whom she had learned to honor.

Naaman heard of the words that the maid had spoken to her mistress; and obtaining permission from the king, he went forth to seek healing, taking with him “ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.” [2 Kings 5:5] Prophets and Kings, 246:1, 2.

The Captive Maid

2 Kings 5:1-7; Prophets and Kings, 243:1 to 246:4

1. Who was Naaman?

Naaman, the commander in chief of the Syrian army, was highly esteemed by Ben-Hadad II, the Syrian king, because he had rendered valiant service to his king and country, contributing to the prosperity of the nation. At this time an Assyrian monarch had pushed his conquest as far westward as Syria, and had made inroads into Syria itself. However, Syria had been successful in repulsing the Assyrians and had regained her independence.

2. What serious affliction did Naaman have?
3. How had the Hebrew maid been brought to Syria?
4. What passing remark did the captive maid make to Naaman’s
5. Upon hearing what the maid had spoken, what did Naaman prepare to do immediately?

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6. What did the Syrian king write in the letter he sent with Naaman?

7. How did Jehoram, king of Israel, feel when he received the letter?

Leprosy was considered incurable; therefore Jehoram was filled with anxiety and troubled at the request of the Syrian king regarding Naaman's healing. The king of Israel believed the request to be a pretext for again invading the country, and Jehoram was hardly in a position to renew war after the severe defeat his father had suffered at the hand of the Syrians.

The little maid knew that the power of heaven was with Elisha, and although she had never seen or heard of his healing any lepers, she knew he had raised the dead, and believed by this power Naaman could be healed. The captive maid, in childlike faith, knew more regarding the power of God than did the king on the throne.

Naaman the Syrian Captain

2 Kings 5:8-19; Prophets and Kings, 246:5 to 250:3.

8. What message did Elisha send to the king when he heard of his perplexity?

9. When Naaman came to the house of Elisha, who gave the prophet's instructions to him?

10. Why was Naaman angry?

We should not think of the prophet as evading Naaman because he was leprous, but rather that he wished Naaman not to think of his having done the work of healing. The prophet wished to leave no impression of his own importance, but that he was only the mouthpiece of Jehovah. God wanted to teach the heathen nobleman humility, and that God is no respecter of persons. Naaman came feeling that he was honoring Elisha by coming to his humble home. Naaman must be made to know that the prophet was an ambassador of the infinite God, before whom Naaman's king was as nothing.

11. What was the instruction Elisha gave the Syrian captain?

12. Who persuaded Naaman to do as Elisha had bidden?

13. After he had been healed, what testimony did Naaman give regarding the God of Israel?

"Many lepers were in Israel in the time of Elijah the prophet," the Savior declared; "and none of them was cleansed, saving Naaman the Syrian." Luke 4:27. God passed over the many lepers in Israel, because their unbelief closed the door of good to them. A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God works for those who appreciate His favors and respond to the light given them from heaven. Prophets and Kings, 253:1.

14. Discuss Elisha's refusal of Naaman's offer.

Naaman returned to express his heartfelt thanks to the man of God and to offer financial remuneration for his wonderful healing. It was customary to receive presents under such circumstances. Why did Elisha refuse? It would not have been wrong in itself to accept the presents, but Elisha intended that everything should serve to make the impression upon Naaman's heart and to teach him that true religion is God's free gift. It is spiritual. It cannot be bought, and what God desires in return is faith, love, and obedience.

15. For what did Naaman ask?

A Covetous Servant

2 Kings 5:20-27; Prophets and Kings, 250:4 to 253:2.

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16. Discuss the method Gehazi used in obtaining a rich present from Naaman.
17. How was Gehazi punished for his sin?

An Ax head Lost

2 Kings 6:1-7; Prophets and Kings, 260:3.

18. What need did the school of the prophets have at that time?
19. What did they do to remedy this need?
20. How did the prophet help them recover the lost ax head?

This evidence of the students of this school of the prophets having outgrown their living quarters was a good indication of some improvement in the spiritual condition of the nation. Whenever the schools of the prophets flourished, the spiritual tone of the nation was bettering. The ministry of Elijah and Elisha was having its effect in reclaiming many from idolatry to the worship of Jehovah.

War With Syria

2 Kings 6:8-23; Prophets and Kings, 255:2 to 257:3.

21. In his war against Israel what troubled the king of Syria?
22. Who explained the perplexity to the king of Syria?
23. What did the king of Syria plan to do with Elisha?

24. When surrounded by the Syrians, what did Elisha's servant see when his eyes had been opened?

Between the servant of God and the hosts of armed footmen was an encircling band of heavenly angels. They had come down in mighty power to encamp round about and minister to the Lord's weak and helpless ones. Prophets and Kings, 257:1.

25. Where did Elisha lead the blinded Syrians, and how did Elisha and King Jehoram treat their enemies?

Elisha is called the miracle-working prophet, because of the many miracles wrought by him. This indicates a low state of faith in Israel, for God works miracles when other evidence is powerless to convince. Those who believe the word of God without these special manifestations of His power show greater faith and more implicit trust than do those who ask for a sign-a miracle. Miracles seem to be contrary to the laws of nature as we understand them; but we do not know how God may use the laws that He has made. Old Testament History, 314:4.

What do you think?

1. How many miracles are recorded in this lesson?
2. Was there any act of faith on the part of Naaman before he started his trip to the land of Israel?
3. Being Elisha's servant, for what lifework might Gehazi have been preparing?

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4. What are the “schools of the prophets” today?
5. What examples of kindness to enemies are shown in this lesson?

108. ELISHA AND SYRIA

2 Kings 6:24 to 8:15

For a time after this, Israel was free from the attacks of the Syrians. But later the Syrian hosts surrounded Samaria, and besieged it. Never had Israel been brought into so great a strait as during this siege. The sins of the fathers were indeed being visited upon the children and the children’s children. The horrors of prolonged famine were driving the king of Israel to desperate measures, when Elisha predicted deliverance the following day. Prophets and Kings, 258:1.

The Siege of Samaria

2 Kings 6:24-33.

1. Whose army laid siege to Samaria?
2. How great was the famine in the city of Samaria?

To show the extremities to which the people were reduced from scarcity of food, it is stated that “an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.” 2 Kings 6:25. If shekels (worth 55 cents each) be meant, the ass’s head must have brought \$44. F. N. and M. A. Peloubet, *Select Notes* (1891), 113.

The ass was an unclean animal, so that it was not lawful to eat its flesh. Moreover the head of an ass is the most inedible part of the animal. C. F. Keil, *The Books of the Kings*, 327, *Biblical Commentary on the Old Testament*, volume 7.

3. To what extremity were the people driven in need of food?

The Lord through Moses had warned Israel of the terrible calamities that would come upon them if they sinned against Him so that He could not protect them from their enemies. “Thou shall eat the fruit of your own body, the flesh of thy sons and of thy daughters in the siege, and in the straightness, wherewith your enemies shall distress thee.” Deuteronomy 28:53. This terrible prediction was fulfilled in the siege of Samaria, and afterward more than once in the various sieges of Jerusalem.

King Jehoram, walking upon the wall, probably to inspect it and to view the forces of the Syrians, had to listen to the story of a woman who had eaten her own child. Evidently he had not realized that the people had come to so terrible a condition. He was wearing an undergarment of sackcloth, a symbol of mourning; but not in his case a true mourning for the sins that had caused this affliction. It was not a garment of humiliation and repentance. It signified at the most only his desire to be delivered from the consequences of his departure from God. His determination to kill Elisha proves this. It is strange reasoning that causes the wicked to believe that if they destroy the one who warns them of affliction or calamity, these judgments will cease. *Old Testament History*, 316:1.

4. What did Jehoram, the king, plan to do to Elisha?
5. What did Elisha call Jehoram?
6. Had these terrible conditions brought the king and people to repentance?

The king was wearing sackcloth next to his skin, but he was not sorry. He expected Elisha to relieve the situation without his meeting the conditions for deliverance. Trouble and distress had failed to help the misguided king or the people, and God would now deliver them in a way that would unmistakably reveal His power to care for them. God would be glorified in the deliverance.

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Elisha's Prophecy of Deliverance

2 Kings 7:1, 2.

7. What prediction did Elisha make concerning the price of food in the city?

8. Who contradicted the prophet?

The prophet's prediction that there would be food in abundance in Samaria the next day seemed so utterly impossible of fulfillment that the king's chief officer scoffed openly in the face of the prophet, and said it could not happen unless God made windows in heaven and rained it down.

9. What did Elisha tell him?

The Four Lepers

2 Kings 7:3-11.

10. What discovery did four lepers make who went out to the Syrian camp?

Armies in ancient times took an incredible amount of precious things with them to the battlefield. Besides great quantities of food and even liquor, their baggage was heavy with gold, silver, jewels, costly garments, expensive dishes, and rich and elaborate furnishings for their tents. Just why they should encumber themselves with so many things useless or unnecessary to soldiers is difficult for the present efficient age to understand. If an army was defeated, most or all these riches fell into the hands of the victors; and so a great amount of the spoils of war added quite as much to the fame of a great general as did the defeat of the enemy. Old Testament History, 316:1

11. Why had the Syrians fled?

The Lord made the Syrians to hear a noise, the noise of a great army. It was the host of heaven, but the Syrians thought it was the Hittites and the Egyptians, both much to be feared. They were seized with such panic and terror that they fled, leaving behind them their luggage and beasts of burden.

Their capital was at Carchemish, on the upper waters of the Euphrates. To their attack the Syrians had left their own country exposed, as Damascus lay between Carchemish and Samaria. The Hittites-i.e., descendants of Heth, the son of Canaan-are often mentioned in the Scriptures, but are not named at all in secular history. Hence critics imagined that the Bible was mistaken in naming such a nation. It was not till 1879 that Professor A. H. Sayce discovered, from a peculiar kind of hieroglyphics or picture writing found at Carchemish and many other places, that there had existed in Western Asia a powerful Hittite Empire who had once carried their arms, their art, and their religion to the shores of the Aegean. And the early civilization of Greece and Europe was as much indebted to them as it was to the Phoenicians. Peloubet, Select Notes (1891), 115.

12. In what condition did the lepers find the Syrian camp?

13. To whom did the lepers tell the news?

The Fulfillment of Elisha's Prophecy

2 Kings 7:12 to 8:6.

14. When the king of Israel heard the report, what did he suspect?

15. What was done to verify the report of the lepers?

16. What was found behind the Syrian lines?

17. What was the price of fine flour and barley in Samaria the next day?

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18. Who had charge of the city gate?
19. What happened to the man who scoffed at the prophet's words?
20. Discuss the story of the Shunammite woman at this time. 2 Kings 8:1-6.

Elisha and Hazael

2 Kings 8:7-15.

21. Which Syrian city did Elisha visit? Whom did he find sick on this visit?
22. What strange statement did Elisha make to Hazael concerning the illness of Ben-hadad?
23. How was Elisha overcome with emotion while he was talking to Hazael?
24. Discuss what God had shown Elisha concerning Hazael.
25. What caused Ben-hadad's death?
26. Who succeeded him to the throne of Syria?

Can you identify, define, or explain?

Carchemish
Hittite
Shekel

What do you think?

1. Why did Jehoram, king of Israel, want to kill Elisha?
2. Why did Elisha call Jehoram "this son of a murderer" (2 Kings 6:32)?
3. Was the wearing of sackcloth by Jehoram in Samaria an evidence of repentance?
4. What did the "lord on whose hand the king leaned" (2 Kings 7:2) answer the man of God when he told how abundant food would be in Samaria the next day?
5. What commission did Elisha carry out that had been given by God to Elijah? 1 Kings 19:15.

109. ELISHA'S LAST DAYS

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2 Kings 9:1 to 10:36; 13:1-25; and Prophets and Kings, 214-216, 261-264

So effectual had been his ministry and so widespread his influence, that as he lay upon his death bed, even the youthful King Joash, an idolater with but little respect for God, recognized in the prophet a father in Israel, and acknowledged that his presence among them was of more value in time of trouble than the possession of an army of horses and chariots. The record reads: "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and

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said, O my father, my father, the chariot of Israel, and the horsemen thereof." 2 Kings 13:14. Prophets and Kings, 261:1.

Jehu, the King of Israel

2 Kings 9:1- 20; Prophets and Kings, 214:1 to 215:1.

1. As this lesson begins, who were the rulers of Syria, Judah, and Israel?

Ben-hadad II, king of Syria, had died, and Hazael, the captain of his army, succeeded him to the throne. Jehoram, king of Judah, had died, and his son occupied the throne; but the queen mother, the shrewd, unscrupulous Athaliah, daughter of Jezebel, was in every sense reigning in Judah.

Ahaziah, at that time twenty-two years of age, joined his uncle, Jehoram, king of Israel, in an effort to hold Ramoth-Gilead, a fortress east of Jordan in the tribe of Gad, against king Hazael of Syria. In the battle, Jehoram was wounded. The two kings departed, leaving the army at Ramoth-Gilead in command of Jehu, the captain of the hosts of the king of Israel. Jehoram went to Jezreel to heal his wounds.

2. On what mission did Elisha send one of the prophets to Ramothgilead?

Notwithstanding all the work done for Israel by Elijah and Elisha and other prophets, Baal worship continued to be the national religion. The huge Baal temple, built by Ahab, with its staff of vested priests, still stood in Samaria. Pillars and images sacred to Ashtoreth were everywhere to be seen. Though Jehoram, son of Ahab, made a feeble attempt to turn from Baal, it was not to return to the pure worship of Jehovah, but only to cleave to the "sins of Jeroboam the son of Nebat, who made Israel to sin." [2 Kings 14:24.] The real power in the kingdom was his wicked, strong-willed mother, Jezebel. She maintained the worship of Baal with all its evil influences. Israel was fast declining into a state of incurable moral degradation. Old Testament History, 319:1.

In Judah the baleful influence of Jezebel was no less threatening; Athaliah, her daughter, repeating there the part her mother was playing in Israel. Wholly under her spell, her husband, Jehoram, had allowed Baal worship to be set up, in its most repulsive features, in Jerusalem itself. After his death, their one surviving son, Jehoahaz or Ahaziah, was only king in name. In reality, Athaliah reigned. A temple to Baal had already been built by her family, in part from the stones of the temple of Jehovah, which had been defaced to construct it. And the sacred vessels had been taken for the service of the idol (2 Chronicles 24:4, 7) The moral and political cancer of paganism had invaded the last sanctuary of Jehovah worship. The national faith was in danger of being driven from the land.

All was at stake. Religion and even the nation itself, it seemed, must perish if the family of Ahab continued to reign. Cunningham. Geikie, Hours With the Bible, volume 4, 144, 145.

3. What commission did the prophet lay upon Jehu, relative to the house of Ahab?

4. How did the army at Jezreel react at the prospect of Jehu's being the new king?

5. Where was Jehoram, at that time? For what purpose was he there?

6. After Jehu had been proclaimed king, for what city did he start?

The distance from Ramoth-Gilead to Jezreel was a little more than fifty miles. It was necessary that no time should be lost, and the news of the revolt must not reach Jehoram. Jehu mounted a chariot with Bidkar, his old companion and now the new captain. Together with a detachment of troops, and, armed with bow and quiver, and at the wildest speed, Jehu set out for Jezreel, turning back everyone whom he overtook on the road.

7. Upon seeing Jehu's chariot approaching, what did Jehoram do?

Jehu Destroyed the House of Ahab

2 Kings 9:20 to 10: 20; Prophets and Kings, 215:2 to 216:4.

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8. How was Jehoram killed?
9. What prophecy made to Ahab was fulfilled in the death and burial of Jehoram? 1 Kings 21:21, 22.
10. Where did Jehu slay the king of Judah?
11. When Jezebel heard of the coming of Jehu, what personal preparations did she make, and where did Jehu find her?
12. With what words did Jezebel greet Jehu?
13. What prophecy was fulfilled by her death? 1 Kings 21:23, 24.

Another instant, and the wheels of his chariot crashed over her, that he might say he had trampled her underfoot. 2 Kings 9:33. He could now rest for a time. Driving into the palace as its master, he ordered refreshment after his long and wearisome journey. The first act in the tragedy was over. Cheered by food and drink, he could even be generous. "Let them go out and bury the cursed woman, for after all she is a king's daughter." [See 2 Kings 9:34.] But the lean, yellow, long snout, half-wild town dogs which swarm in all Eastern cities had anticipated interference. Nothing was left of her but the skull, the feet, and the palms of the hands. Elijah's words had come true. Geikie, Hours With the Bible, volume 4, 152, 153.

14. How completely did Jehu destroy the house of Ahab? 2 Kings 10:7, 8, 11, 13, 14, 17.

Jehu was God's executioner for punishment upon the house of Ahab. He had thus far destroyed the entire family of Ahab, with the exception of Athaliah, queen of Judah, and her grandson, Joash, whom she had sought to kill, but without success. Jehu was the eleventh king of Israel, and the founder of the sixth dynasty, which lasted 89 years, the longest dynasty in the history of divided Israel. Because Jehu carried out the commission the prophet gave him, God gave his family a temporal reward-to sit on the throne of Israel for four generations.

Jehu Destroyed the Worship of Baal

2 Kings 10:21-36.

15. How did Jehu deceive the worshipers of Baal as he called them for assembly?

Hitherto nothing had passed to mark Jehu as opposed to the Phoenician idolatry. He might secretly be disposed to favor or at least to tolerate it. Jonadab and he now matured their plans to do so. A great festival of the god was proclaimed; Ahab had served him a little, but Jehu would serve him much. All his followers through the whole land were commanded, on pain of death, to appear, dressed in the special garment worn at a high feast of the idol. On the fixed day a vast assembly gathered in the grounds of the great Baal temple in Sarnaria. But he had placed armed men at the gates; some to enter at his order, while others were to remain outside, to prevent escape. At a given signal the whole gay multitude were mercilessly cut down. Geikie, Hours With the Bible, volume 4, 155, 156.

16. Was Jehu a servant of Jehovah?

Jehu was moved by policy only. He was not possessed of high religious principles, nor did he care for the service of God. He hated Jezebel and Ahab, and was only too glad for an opportunity to destroy them; but he did not love God. Baal worship was never revived as the national religion of Israel; the worship of Jehovah was re-established as the national religion, but under the symbols of the golden calves at Dan and Bethel. The golden calves were allowed to remain as a political measure. Jehu did not think it a good policy to destroy them, lest his people go to Jerusalem to worship, and thus be led to become loyal to Judah.

17. What promise was made to Jehu concerning his family and the throne?

18. What nation oppressed Israel and made war against them in these days?

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At that time the great monarchies of the West were rising. Assyria was beginning to reach out to make its power felt to the nations on the far Mediterranean.

In Jehu's reign we are brought into contact for the first time, at least since the mention of Chedorlaomer and his allies, with the great monarchies of Western Asia. It appears that while Ben-hadad II and Hazael were warring against Israel, they had to sustain a conflict with Assyria. William Smith, *Old Testament History*, 545.

In the Assyrian room of the British Museum is the black obelisk, a monument seven feet high and two feet square at the base. It was discovered in the central mound of Nineveh by Mr. Layard. It records the victories of Shalmaneser II [now known as III, king of Assyria. On it are the names of Jehu, Ben-Hadad, and Eazael. One of the basreliefs on it represents Jehu, king of Israel, prostrating himself before Shalmaneser, and presenting various offerings. Part of the inscription runs thus, "The tribute of Jehu, son of Omri, silver, gold, bowls of gold, goblets of gold, pitchers of gold, lead, scepters for the king's hand, and staves I received." This belongs to the time when God began to cut Israel short. 2 Kings 10:32. A. N. and M. A. Peloubet, *Select Notes* (1891), 121.

Jehoahaz, the Son of Jehu

2 Kings 13:1-9.

19. Describe the character of Jehoahaz.
20. What did Jehoahaz do which brought deliverance to Israel from Syria?

The Crowning of Jehoash To the Death of Elisha

2 Kings 13:10-25; Prophets and Kings, 261-264.

21. What kind of king was Jehoash?

The variant spellings of the name Joash are somewhat confusing, and the fact that there was a king of Judah by the same name adds to the difficulty. If the king of Judah is always called Joash, and the king of Israel Jehoash, there will be less opportunity for misunderstanding. To this end, it will be found helpful to place these spellings in the margin wherever the names occur in the text. In the margin of the following texts, print "Joash": 2 Kings 12:1, 2, 4, 6, 18. In the margin of these texts print "Jehoash": 2 Kings 13:9, 12, 13, 14, 25; 14:1. *Old Testament History*, 321:5.

22. Why did Jehoash visit Elisha at this time?
23. What touching scene took place between the young wayward king and the dying prophet? *Prophets and Kings*, 261: 1.
24. What did the prophet do which predicted the defeat of Syria?
20. What miracle later occurred at the grave of Elisha?
26. In accordance with Elisha's statement, how many times did Jehoash defeat the Syrian kings?

Can you identify, define, or explain?

Athaliah
Jehonadab
Megiddo
Ben-hadad III
Jehu
Nineveh

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Bidkar
Joash
Obelisk
Jehoahaz
Jonadab
Shalmaneser II
Jehoash
Joram

What do you think?

1. Why did Jehu kill the king of Judah?
2. What commission, laid upon Elijah, did Elisha carry out in this lesson? 1 Kings 19:16.
3. What is said of the manner in which Jehu drove? 2 Kings 9:20.
4. How did Jehoash limit his victories over the Syrians?
5. Discuss how God sometimes uses apparently unworthy persons to carry out His purposes.

110. JONAH

www.WhiteEstate.org/books/pk/pk22.html

Jonah 1:1 to 4:11 and Prophets and Kings, 265-278

As the prophet [Jonah] thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint, it seemed as if nothing could be gained by proclaiming such a message in that proud city. He forgot for the moment that the God whom he served was all-wise and all-powerful. While he hesitated, still doubting, Satan overwhelmed him with discouragement. Prophets and Kings, 266:2.

Jonah's Commission

Jonah 1; Prophets and Kings, 265:1 to 268:5.

1. What commission did Jonah receive from the Lord?
Jonah the prophet lived in the days of Jeroboam II, at a place called Gath-Hepher, a little town about fifteen miles southwest of the Sea of Galilee and three miles northeast of Nazareth. 2 Kings 14:23, 25.
2. Jonah did not want to go where God sent him. Instead, for what place did Jonah board a ship at Joppa?
It is believed that Tarshish was Tartessus, in southern Spain, near Gibraltar (Herodotus 4, 152). The mineral wealth of the region attracted the Phoenicians, who established a colony there. Spain has long been noted for its mineral wealth. Westminster Dictionary of the Bible, article: "Tarshish," 592.
3. What was Jonah doing as the great storm raged, almost destroying the ship on which he was sailing?
4. How did the sailors endeavor to save the ship?

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5. After they had cast lots and the lot had fallen upon him, what did Jonah say?
6. In order for the sea to become calm, what suggestion did Jonah make to the mariners?
7. Why were the sailors reluctant to throw Jonah overboard?
8. What provision had God made for Jonah's apparent destruction?

Jonah Prayed

Jonah 2; Prophets and Kings, 268:6 to 269:1.

9. Why did Jonah pray?
10. Although Jonah was in the depths of the sea, to what place did he look?
11. What did he say was wrapped about his head?
12. With what promise did Jonah close his prayer?
13. How long was Jonah in the belly of the fish? Jonah 1:17; 2:6.

Jonah Obeyed and Went to Nineveh

Jonah 3; Prophets and Kings, 269:2 to 278:2.

14. What has the archaeologist found relative to Nineveh?

The walls of Nineveh have been traced and indicate a city three miles in length by less than a mile and a half in breadth, containing an area of about 1,800 English acres. It may be that Diodorus Siculus, of the 1st century BC, is citing an authentic tradition when he states that Nineveh formed a quadrangle measuring 150 stadia by 90, or 480 in circuit, about 60 miles—Westminster Dictionary of the Bible, article: "Nineveh," 429.

15. What did Jonah preach as he went from street to street throughout Nineveh?

16. What effect did Jonah's alarming proclamation have upon the king and people?

The message was not in vain. The cry that rang through the streets of the godless city was passed from lip to lip, until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart, and caused multitudes to tremble because of their sins, and to repent in deep humiliation. Prophets and Kings, 270:2.

17. Why was Nineveh not overthrown as Jonah had predicted?

As king and nobles, with the common people, the high and the low, "repented at the preaching of Jonah" (Matthew 12:41), and united in crying to the God of heaven, His mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not!" Jonah 3:10. Their doom was averted; the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride. Prophets and Kings, 270:4.

God's promises, like His judgments, are conditional. Through the prophet Ezekiel, God declares:

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shall surely die. If he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. Ezekiel 33:13-15.

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Jonah's Reputation Damaged

Jonah 4.

18. Why was Jonah so displeased and angry?

When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace. But instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city-Prophets and Kings, 271: 1.

19. Relate the story of the gourd and God's application of it.

20. Besides the repentance on the part of the people of Nineveh, what other reason did God give for sparing Nineveh? Jonah 4:11.

21. What lesson is there for our day in Jonah's experience?

The lesson is for God's messengers today, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God, as were the Ninevites of old According to the teaching of the Holy Scriptures, the only city that will endure is the city whose builder and maker is God. Prophets and Kings, 274:2.

Can you identify, define, or explain?

Joppa
Sackcloth
Tarshish

What do you think?

1. Why did Jonah not want to go to Nineveh?
2. Was it a "whale" that swallowed Jonah?
3. Who does it say prepared the fish for this special occasion?
4. What time does the last verse of the book of Jonah symbolize? Prophets and Kings, 274:2 to 278:4.
5. How many people lived in Nineveh?

111. ISRAEL CARRIED INTO CAPTIVITY

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2 Kings 14:23 to 15:30; 17:1-41; and Prophets and Kings, 279-292

The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. "They have set up kings," the Lord declared of these godless usurpers, "but not by Me: they have made princes, and I knew it

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not.” Hosea 8:4. Every principle of justice was set aside; those who should have stood before the nations of earth as the depositaries of divine grace, “dealt treacherously against the Lord” (Hosea 5:7) and with one another. Prophets and Kings, 2 79: 1.

Jeroboam II and His Son Zachariah

2 Kings 14:23-29; 15:8-12.

1. What is said of the manner in which Jeroboam II lived and reigned?
2. How long did he reign over Israel?
3. What territory did he add to the land of Israel?

Under the reign of Jeroboam II, the material prosperity of the kingdom rose to a height it had never previously known. Samaria grew rich from the booty of the wars and the profits of commerce and trade. Mansions of hewn stone rose on every side; the inner walls, in many cases, in imitation of Ahab’s palace, covered with plates of ivory brought from Africa by the Phoenicians; and the chambers fitted up with couches and furniture of the same rare material. Cool houses for the hot season; others, warmer, for winter, became a fashion. Pleasant vineyards attached to them covered the slopes of the hills. It was the Indian or St. Martin’s summer of the northern kingdom. But, as the wealth of the few accumulated, the mass of the population had grown poorer. The apparent prosperity was only a phosphorescence on decay. Intercourse with the heathen communities round; the loose morality of armies dissolved after victorious campaigns, and dispersed to their homes; the unscrupulous self-indulgence and magnificence of the rich, and the consequently widening gulf between the upper and lower classes, were ruining the country. Above all, the old religiousness of Israel was well-nigh gone. The ox worship of Bethel and Dan had been gradually developed into a gross idolatry; Samaria and Gilgal had raised calf images of their own, for local worship. The whole country was filled with altars, abused by superstition. Cunningham Gelkie, Hours With the Bible, volume 4, 198,199.

4. Name the prophets who prophesied during the days of Jeroboam II.

The great work that Jehu had done for Israel in destroying the worship of Baal proved to have a negative result. While it destroyed the false system of worship, it did not restore the true worship of Jehovah. Thus, Jehu’s reforms were only partially successful, and Israel continued to backslide from God.

Through Hosea and Amos He sent the ten tribes message after message, urging full and complete repentance, and threatening disaster as the result of continued transgression. “You have plowed wickedness,” declared Hosea, “you have reaped iniquity; you have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled.... In a morning shall the king of Israel utterly be cut off.” Hosea 10:13-15. Prophets and Kings, 279:2.

5. Name some of the illustrations the prophet Amos used in speaking of the nation of Israel. Amos 7:7, 8; 8:1-3.

6. What is said of the life and reign of Zechariah, son of Jeroboam II? How did he die?

Shallum and Menahem

2 Kings 15:13-22.

7. Who was the next king to reign over Israel?

The last six kings of Israel belong to five different dynasties, or families. Four of them were slain by conspirators, and the last, Hoshea, went into captivity with his people. This reveals a condition of great political unrest and violence. Hosea said, “There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood!” [Hosea 4:1, 2.1

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Finally the Lord said: “Ephraim is joined to idols: let him alone!” [Hosea 4:17.] The case was beyond help. The Lord had done all that Heaven could do for Israel. Henceforth there was no Savior. Yet it was hard for the Lord to give Israel up to captivity and death. He mourns with a broken heart over Israel: “How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within Me, My repenting are kindled together!” Hosea 11:8. To the last the Lord, through the voice of Hosea, called after His sinning people: “O Israel, thou has destroyed thyself; but in Me is your help.” [Hosea 13:9] And again, “I will heal their backsliding, I will love them freely.” [Hosea 14:4.] Old Testament History, 328:1

8. Which king of Israel was the first to pay tribute to Assyria?

9. How did he get the money to pay the tribute?

In the times before Jeroboam II Israel had called upon both Egypt and Assyria for help against Hazael of Syria. After the death of Jeroboam II they again appealed to these nations for help; and not to the God of heaven who alone could save them. Assyria, in the meantime, became dominant over Syria. The way was thus opened for an invasion of Israel. Pul [identified with Tiglath-Pileser III] was the first of three Assyrian kings who invaded the land in the last days of Israel. He exacted a heavy tribute, which Menahen, paid by levying a tax of fifty shekels of silver upon “all the mighty men of, wealth.” [2 Kings 15:20.] This was only the first step in the subjugation of Israel by Assyria. Later, when Pekahiah was king of Israel, Tiglath-Pileser marched first against Damascus, which he took, killing Rezin, the king of Syria, and transporting the inhabitants to Kir as Amos had foretold. “Thus ended the great Syrian kingdom of Damascus, after a duration of about 235 years.” [William Smith, Old Testament History, 560.] Then the Assyrian king invaded Israel, and carried away the tribes of Reuben, Gad, and half-Manasseh on the east of the Jordan River, and most of the inhabitants of Galilee. Old Testament History, 329:4.

Pekahiah and Pekah

2 Kings 15:23-30.

10. Who was Pekahiah?

11. How did Pekah become king?

12. In the days of King Pekah, what happened to the two and a half tribes? 1 Chronicles 5:25, 26.

“In the days of Pekah” (2 Kings 15: 29), who reigned twenty years, Tiglathpileser, king of Assyria, invaded Israel, and carried away with him a multitude of captives from among the tribes living in Galilee and east of the Jordan. “The Reubenites, and the Gadites, and the half tribe of Manasseh” (1 Chronicles 5:26), with others of the inhabitants of “Gilead, and Galilee, all the land of Naphtali” (2 Kings 15:29), were scattered among the heathen, in lands far removed from Palestine.

From this terrible blow the northern kingdom never recovered. The feeble remnant continued the forms of government, though no longer possessed of power. Only one more ruler, Hoshea, was to follow Pekah. Soon the kingdom was to be swept away forever—Prophets and Kings, 287:2, 3.

13. What happened to Pekah?

Hoshea, the Last King of Israel

2 Kings 17:1-5.

14. How long did Hoshea reign over Israel?

Hoshea was a usurper, and while Tiglath-Pileser was ravaging Israel, and taking the people captive, he slew King Pekah, and reigned in his stead, doubtless by the aid of the Assyrian king, or a party in his favor within the capital. 2 Kings 15:29, 30. “Tiglath-Pileser, the great conqueror, who had resuscitated the Assyrian power so wonderfully in the space of 17 years (745-727), died very soon after he had established Hoshea upon the Samaritan throne; and on his death, as so usually happened in Assyria, his

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empire was shaken to its center. Revolts broke out on all sides.” (George Rawlinson, *The Kings of Israel and Judah*, 175, 176.) Hoshea paid tribute to his successor, Shalmaneser IV [now known as V] (2 Kings 17:1) for a short time and then seeing him engaged in other wars, he made an alliance with So, the Pharaoh of Egypt, and refused to pay the tribute any longer. This brought Shalmaneser and the Assyrian army upon him, and for three years they sieged Samaria. 2 Kings 17:5. Hoshea was seized, probably by treachery, and imprisoned by the Assyrian king, and the kingdom was practically without a head (2 Kings 17:4); but Samaria held out three years. Shalmaneser died while the siege was in progress [or soon after the city fell], and was succeeded by one of his generals, who assumed the name of Sargon (722 BC), by whom [he claimed] Samaria was captured. The end of the kingdom of Israel had come. “There was the usual massacre, in which neither age nor sex was spared.” Hosea 13:16. F. N. and M. A. Peloubet, *Select Notes* (1891), 166.

15. Compared to those of his predecessors, was there any difference in Hoshea’s character?

16. What last effort did God, through Hezekiah, the king of Judah, make to save Israel? 2 Chronicles 30: 1-11.

Soon the kingdom was to be swept away forever. But in that time of sorrow and distress God still remembered mercy, and gave the people another opportunity to turn from idolatry. In the third year of Hoshea’s reign, good King Hezekiah began to rule in Judah, and as speedily as possible instituted important reforms in the temple service at Jerusalem. A Passover celebration was arranged for, and to this feast were invited not only the tribes of Judah and Benjamin, over which Hezekiah had been anointed king, but all the northern tribes as well. A proclamation was sounded “throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.” [2 Chronicles 30: 5.] *Prophets and Kings*, 288: 0.

17. How did some of the remnant of the ten tribes of Israel treat this gracious invitation? *Prophets and Kings*, 291: 1.

18. Who responded to the invitation? *Prophets and Kings*, 291:1.

19. Why did Shalmaneser, king of Assyria, imprison Hoshea, king of Israel?

Hoshea broke his covenant with Shalmaneser by attempting to form an alliance with Egypt to throw off the yoke of Assyria. But Shalmaneser discovered the conspiracy, and invaded the land, and besieged Samaria for three years. *Old Testament History*, 329:5.

On the tablets discovered in the great library of Sargon in Nineveh, we have Sargon’s own account of this story. “I besieged the city of Samaria,” says he, “and took it. I carried off 27,280 of the citizens. I chose 50 chariots for myself from the whole number taken; all the other property of the people of the town. I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I required from Assyrians.” Peloubet, *Select Notes* (1891), 166, 167.

20. How long did Samaria hold out against the Assyrian siege?

Three years, inclusive. (See 2 Kings 18:9, 10.)

The Captivity of Israel

2 Kings 17:6-23.

21. Where did Sargon, the king of Assyria, take the captive people from the land of Israel? *Prophets and Kings*, 292:1, 2.

The ultimate fate of the ten tribes has been a subject of endless controversy. They never returned as tribes. Those who remained must have been few and poor, and their distinct nationality was lost among the numbers who were imported into the country by the Assyrians. Of those who were carried away captive, many would lose their nationality by intermarriage with the heathen; while the more sturdy and religious ones doubtless joined with those who returned with the Jews to Jerusalem under Ezra and Nehemiah. James 1:1 speaks of the Jews as the twelve tribes. Representatives of all the tribes returned and

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formed the Jewish nation, thus fulfilling the promises of hope and redemption given through Amos (9:11-15) and Hosea (14:4-9). Here is the only place to look for the lost ten tribes. The remnant was saved—Peloubet, Select Notes (1891), 167.

22. Give several of the principal reasons why God permitted Israel to be carried into captivity. Prophets and Kings, 292:2.

The Samaritans

2 Kings 17:24-41.

23. From what far places did the Assyrians bring other conquered peoples to live in the cities out of which they had taken the Israelites?

24. Why did these foreign peoples in the cities and land of Israel ask for a priest from among captive Israel?

Can you identify, define, or explain?

Amaziah
Isaiah
Samaritans
Amos
Jeroboam II
Sargon
Assyria
Jonah
Shallum
Ephraim
Menahem
Shalmaneser III
Hezekiah
Pekah
So
Hosea
Pekahlah
Zachariah
Hoshea
Pul (Tiglath-pileser III)

What do you think?

1. Why is Jeroboam II considered one of the greatest kings of Israel?
2. Did the ten tribes ever return again to the land of Israel from their captivity spoken of in this lesson?
3. Which king of Israel was the fourth from Jehu?
4. What is the difference between doing as it said of the Samaritans, "They feared the Lord" (2 Kings 17:32), and serving Him?
5. What prophecy, given by Moses, was fulfilled when the Israelites went into captivity? Deuteronomy 28:49-57.

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6. How were the Samaritans a mixed people with a mixed religion?

112. SUMMARY OF UNIT SEVEN

Unit Seven, The Kingdom of Israel, covers the northern kingdom, from the time of its separation from the kingdom of Judah until the time the inhabitants were carried into captivity.

With the rending of the kingdom early in Rehoboam's reign, the glory of Israel began to depart, never again to be regained in its fullness. Yet notwithstanding the perversity of those who leaned toward idolatrous practices, God in mercy would do everything in His power to save the divided kingdom from utter ruin. And as the years rolled on, and His purpose concerning Israel seemed to be utterly thwarted by the devices of men inspired by satanic agencies, He still manifested His beneficent designs through the captivity and restoration of the chosen nation. Prophets and Kings, 96:1, 2.

Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law, that God was compelled to let them go into captivity. - -

The time preceding the captivity of the ten tribes of Israel was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel. "The Lord hath a controversy with the inhabitants of the land," Hosea declared, "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood." [Hosea 4:1,2] Prophets and Kings, 297:1-3.

The lessons of this unit are:

Lesson 101. The Kingdom Divided-Rehoboam's terrible mistake in taking counsel of the younger men instead of listening to the older counselors, and Jeroboam's leading of those under his charge into idolatry;

Lesson 102. The Early Kings of Israel, from Abijah to Ahab, a "steady spiritual decline" (Prophets and Kings, 109:1)-seven rulers each as bad as, or worse than, his predecessor;

Lesson 103. Elijah, "a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel" (Prophets and Kings, 119:1), from the declaration that no rain would fall "but according to my word" (1 Kings 17:1) to the flood of rain following the experience with the "prophets of Baal" (1 Kings 18:19);

Lesson 104. Ahab and Jezebel, Elijah at Mount Horeb, the call of his successor Elisha, Naboth the Jezreelite, and Elijah's last meeting with Ahab;

Lesson 105. The Translation of Elijah - "God had marked the heart service of His servant. Elijah was not to perish in discouragement and solitude in the wilderness. Not for him the descent to the tomb, but the ascent with God's angels to the presence of His glory." (Education, 151:2);

Lesson 106. Elisha, a Prophet of Peace - "The prophetic call came to Elisha while with his father's servants he was plowing in the field. It was no great work that was at first required of Elisha; commonplace duties still constituted his discipline. As the prophet's personal attendant, he continued to prove faithful in little things, while with daily strengthening purpose he devoted himself to the mission appointed him by God." (Education, 58:5);

Lesson 107. Naaman, the Leper, the story of personal witnessing on the part of a captive maid, and the healing of the captain of the Syrian host-other works of Elisha are also mentioned in the lesson;

Lesson 108. Elisha and Syria, an illustration of the fact that "the angel of the Lord encamps round

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about them that fear Him, and delivers them” (Psalm 34:7), a practical demonstration of how enemies are to be treated, and other miracles of the prophet of peace;

Lesson 109. Elisha’s Last Days, among his last acts was the anointing of Jehu, who was destined to destroy the house of Ahab;

Lesson 110. Jonah, his call to Nineveh, his efforts to flee from God, his preaching in Nineveh, and the results to that great city—a demonstration of the wisdom of God and of His mercy in dealing with sin and sinners; and

Lesson 111. Israel Carried into Captivity, the last days of a nation that had wandered so far from God that He could reach them only through adversity and affliction.

REVIEW QUESTIONS

1.
 - a. What caused the separation of the ten tribes of Israel from the two which remained faithful to the house of David?
 - b. Name the ten tribes which went with Jeroboam, and the two that remained with Rehoboam.
 - c. What terrible mistake did Jeroboam make in regard to the form of worship for his followers?
2.
 - a. For what did Elijah plead with God before he went to see Ahab the first time?
 - b. To what place did Elijah go from Ahab’s court to be fed by the ravens, and about how long did he stay there?
 - c. With how many prophets of Baal did Elijah meet on Mount Carmel, and what was the result of the meeting there?
3. Indicate where the following things, associated with the life of Elijah, occurred:
 - a. Fed by ravens.
 - b. Sustained by a miracle in the home of a widow.
 - c. Met the prophets of Baal for a test.
 - d. God spoke in a still, small voice.
 - e. Slept under a juniper tree.
 - f. Where he said, “Has thou killed, and also taken possession?”
 - g. Call of his successor, Elisha.
 - h. Met the messengers sent by the sick king Ahaziah.
 - i. Smote the waters with his mantle.
 - j. A chariot of fire and horses of fire.
4.
 - a. Who was Micaiah, and how was his message to Ahab and Jehoshaphat different from those of the others who also brought messages?
 - b. How was Ahab, king of Israel, killed?
 - c. What places did Elijah visit during the last few days just before his translation, and why did he visit those particular places?
5. Name the person:
 - a. Daughter of Ahab and Jezebel.
 - b. Was killed so Ahab could have his vineyard.
 - c. Saved the lives of a hundred prophets in two caves.
 - d. Introduced Baal worship into Israel.
 - e. Pouted because he couldn’t have what he wanted.
 - f. Said: “O Lord, take away my life.”

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- g. Was promised a double portion of Elijah's spirit.
 - h. Married Athaliah.
- 6.
- a. Under what circumstances was Elijah fed by an angel, and how long was he able to walk sustained by this heaven-sent food?
 - b. Even though Elijah felt himself to be alone in his loyalty to God, how many did God say there were who had not bent the knee to Baal?
 - c. Who was Elisha, what was he doing when called, and what was he called to be?
7. Relate the miracle of Elisha associated with each of the following:
- a. Jericho
 - b. Bethel
 - c. Wilderness of Edom
 - d. Woman lost her husband; two sons to be taken as bondmen.
 - e. Shunammite woman
 - f. Gilgal
 - g. A little captive maid
 - h. Two talents of silver and two changes of raiment
 - i. "It was borrowed."
 - j. Elisha at Dothan
 - k. Bones of Elisha
- 8.
- a. How was a city's distress relieved in a single day's time, and who had prophesied it would be so?
 - b. For what are four lepers notable in the story of the life of Elisha?
 - c. Who was Hazael, and how did he become king of Syria?
- 9.
- a. Who anointed Jehu king of Israel? What did Jehu do to the remaining members of the house of Ahab?
 - b. Although not a religious man, what did Jehu do to Baal worship in Israel?
 - c. Who was the last of the reigning families to visit Elisha, and what message did he receive from the prophet's lips?
- 10.
- a. To what place did Jonah take a ship in order to flee from the commission God had given him to preach in Nineveh?
 - b. How was he brought back to the task God had assigned him, and what message did he preach in the streets of Nineveh?
 - c. What did the people of Nineveh do, and what did God not do to the city of Nineveh?
- 11.
- a. Name the last seven kings to reign over the kingdom of Israel.
 - b. What king was the first to pay tribute to Assyria, and from whom did he get the money he needed with which to pay the tax?
 - c. What did Hezekiah, the good king of Judah, do, as a last act to save the kingdom of Israel, and how did those who were trying to live according to the light they possessed respond to his invitation?

Who said, to whom, and under what circumstances?

- 1. "You shall not go up, nor fight against your brethren the children of Israel: return every man to his house."
- 2. "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up

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out of the land of Egypt.' 1

3. "Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again."

4. "O altar, altar, thus said the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

5. "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place. For it was said to me by the word of the Lord, Thou shall eat no bread nor drink water there, nor turn again to go by the way that thou came."

6. "Come in, thou wife of Jeroboam; why feigns thou thyself to be another? for I am sent to thee with heavy tidings."

7. "As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word."

8. "For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land and shall scatter them beyond the river. And He shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

9. "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son."

10. "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

11. "Are you he that troubles Israel?"

12. "How long halt you between two opinions? If the Lord be God, follow Him: but if Baal, then follow him."

13. "Call you on the name of your gods, and I will call on the name of the Lord: and the God that answers by fire, let him be God."

14. "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleeps, and must be awaked."

15. "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word."

16. "O Lord my God, I pray Thee, let this child's soul come into him again."

17. "What are you doing here, Elijah?"

18. "Let not him that girds on his harness boast himself as he that puts it off."

19. "Smite me, I pray thee."

20. "And as thy servant was busy here and there, he was gone."

21. "Is there not here a prophet of the Lord besides, that we might inquire of him?"

22. "Which way went the Spirit of the Lord from me to speak unto thee?"

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23. “Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.”

24. “I pray thee, let a double portion of thy spirit be upon me.”

25. “My father, my father, the chariot of Israel, and the horsemen thereof?”

26. “Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.”

27. “Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy.”

28. “Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shall be clean.”

29. “If the prophet had bid thee do some great thing, would you not have done it? How much rather then, when he said to you, Wash, and be clean?”

30. “The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever.”

31. “Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.”

32. “Alas, master! For it was borrowed.”

33. “Fear not: for they that be with us are more than they that be with them.”

34. “Behold, if the Lord would make us windows in heaven, might this thing be.”

35. “We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king’s household.”

36. “Thou may certainly recover: howbeit the Lord hath showed me that he shall surely die.”

37. “The driving is like the driving of Jehu the son of Nimshi; for he drives furiously.”

38. “Had Zimri peace, who slew his master?”

39. “Carry thither one of the priests whom you brought from thence; and let him teach them the manner of the God of the land.”

Are you sure of your memory verses?

How sad, how filled with significance, the words, “And all Israel with him”! [1 Chronicles 12:1.] The people whom God had chosen to stand as a light to the surrounding nations, were turning from their Source of strength, and seeking to become like the nations about them. As with Solomon, so with Rehoboam, the influence of wrong example led many astray. Prophets and Kings, 94:1.

Units One through Six covered the world’s history from creation to the death of Solomon (to 931/930 BC). Unit Seven covered the kings of Israel to the captivity of the northern kingdom in 723/722 BC.

UNIT EIGHT, The Kingdom of Judah, includes also the captivity and the return from the same, 931/930 to about 425 BC, the time of Malachi, the last prophet of the Old Testament. The kings, the dates of their reigns, and the contemporary foreign rulers are given in the chart on page 386.

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In this period, also, the work of rebuilding the temple, the opposition of the Samaritans, the great decree “to restore and to build,” the stories of Esther and Mordecai, the work of reform of Ezra and Nehemiah, and that of the major and minor prophets took place. This period is located on the line of time as follows:

We have now finished the study of the kingdom of Israel, the northern kingdom, and shall begin a study of the kingdom of Judah, the southern kingdom. Some of this will perhaps even overlap what we have already studied. Since these two sections treat of the same period, it is impossible to avoid this overlapping.

113. THE EARLY KINGS OF JUDAH

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Hear Me, O Judah, and you inhabitants of Jerusalem; Believe in the Lord your God, so shall you be established; believe His prophets, so shall you prosper. 2 Chronicles 20:20.

1 Kings 14:21 to 15:3; 2 Chronicles 14:1-15; 17:1-19; 20:1-37;
Prophets and Kings, 93-97, 110-113, 190-203

At times during the centuries that followed, the throne of David was occupied by men of moral worth and far-seeing judgment, and under the ruler ship, of these sovereigns the blessings resting upon the men of Judah were extended to the surrounding nations. At times the name of Jehovah was exalted above every false god, and His law was held in reverence. From time to time mighty prophets arose, to strengthen the hands of the rulers, and to encourage the people to continued faithfulness. But the seeds of evil already springing up when Rehoboam ascended the throne, were never to be wholly uprooted; and at times the once-favored people of God were to fall so low as to become a byword among the heathen. Prophets and Kings, 96:1.

Rehoboam and Abijam

1 Kings 14:21 to 15:3; prophets and Kings, 93-97.

1. When the kingdom divided, why did the Levites all turn to Rehoboam? 2 Chronicles 11: 13-17.

2. What did this action of the Levites do for the kingdom of Rehoboam? 2 Chronicles 11:17.

Now we return to the history of Judah after the division. In comparison with Israel, Judah was much smaller in size and population, but ever the stronger kingdom. The outstanding factors contributing to this strength lay in the fact that Judah retained the ancient capital of Jerusalem, possessed the accumulated treasury of David and Solomon, and had within its boundaries the temple, which was the lawful place of worship for all Israel. However, that which contributed most to Judah's strength was that, because of the calf worship in Israel set up by Jeroboam I, not only the priests and Levites left the land of Israel, but most of the other godly people did, also. They moved to Judah to live permanently. This strengthened the moral and religious tone of the kingdom of Judah, giving it a quality of stability the northern kingdom of Israel never possessed.

3. How long did Rehoboam remain faithful to God?

4. What foreign king invaded Judah in the fifth year of Rehoboam's reign? 2 Chronicles 12:1-12.

5. What was the purpose of God in permitting this invasion?

The apostasy of Rehoboam, as in the days of the judges, resulted in the invasion of Judah by a

LIFE AND TIMES OF THE OLD TESTAMENT

foreign king. Old Testament History, 338:2.

In the fifth year of Rehoboam, Shishak (Sheshonk I), king of Egypt, whom we have already seen as the protector of Hadad and Jeroboam, made an expedition against Jerusalem with all the forces of his empire. He took the strong cities of Judah, and had reached Jerusalem, when the king and people, reproved by the prophet Shemaiah, humbled themselves before Jehovah, who saved them from captivity. The kingdom of Judah became for a time tributary to Shishak, that the people might learn the difference between the service of God and the service of heathen kings. The expedition of Shishak is one of the chief points of contact between sacred history and the records of the Egyptian monuments. On the wall of the great temple of Karnak are the sculptured figures of captains with features clearly Jewish, and the appended inscription contains, among a long list of conquests, the name of "Yuda Melchi" (the kingdom of Judah). William Smith, Old Testament History, 509.

6. Tell what valuable treasures Shishak, king of Egypt, carried out of Jerusalem at the time of this invasion.

7. What efforts did Rehoboam make to replace the shields?

8. What was the character of Abijam, the second king of Judah?

The Great Reformation by Asa

2 Chronicles 14; Prophets and Kings, 110-113.

9. What is said about Asa, as king in Judah?

In the history of Judah we find in Asa a character quality never found in the kings of Israel. In Judah there were kings who brought the people back to the worship of Jehovah. Asa was the first of such kings. In contrast to Judah's kings, in the kingdom of Israel, from Jeroboam to Hoshea, all turned away from Jehovah. As someone has said, "All were bad, and some were worse." Jehu came nearest to being a good king, but his life's record disallows him from being classed as such. The most that can be said for him is that he was "least bad." The frequent recurrence in Judah of good kings of strong character, who uprooted practices of idolatry, re-establishing the worship of Jehovah, placed Judah on vantage ground. Although the good kings of Judah were strong leaders in spiritual things, they did not overlook the commercial prosperity or military defenses of the nation. Asa "took away the sodomites." 1 Kings 15:12. These were persons who had devoted themselves to practices of the greatest impurity.

Even his mother Maachah was deposed from the rank of "queen mother" -which was reckoned a great dignity in the East-because she had set up an Asherah (or idol), probably for the impure orgies of Ashtoreth; and Asa cut down and burned her Asherah, and strewed its ashes on the brook Kidron, just as Moses had treated the golden calf. Still, however, the old hill sanctuaries were retained as places of worship. They were suppressed by Jehoshaphat but partially; and again long after by the zeal of Josiah. Smith, Old Testament History, 516.

10. Discuss the points of Asa's reformation and how far it reached.

11. What were his defense measures, and how strong was his army?

12. Who came against Judah with a million men?

13. After his victory over Zerah, who came and encouraged Asa? 2 Chronicles 15:1-9.

The defeat of Zerah, the Ethiopian, and the words of Azariah, the prophet, so encouraged Asa and the people that they were aroused to a new and more far-reaching reformation. Again, at this time, as in the days of the original division of the kingdom, many of the true worshipers, of Jehovah left the kingdom of Israel and came to live in the land of Judah, which added still greater moral strength to the kingdom of Asa.

14. What mistake did Asa make in the closing days of his life? 2 Chronicles 16:11-14.

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Good King Jehoshaphat

2 Chronicles 17:1-19; 20:1-19; Prophets and Kings, 190-200.

15. List some of the results to the nation of Judah of Jehoshaphat's good reign.

He [Jehoshaphat] followed his father's piety, and possessed an energy which makes him the most like David of all the other kings of Judah. He raised the kingdom to the highest point that it had reached since the disruption; but his unhappy alliance with Ahab went far to neutralize all his excellence, and brought ruin upon his successors. He was contemporary with Ahab and his two sons, Ahaziah and Jehoram-Smith, Old Testament History, 518.

16. What did the princes, priests, and Levites teach in all the cities of Judah?

17. With whom did Jehoshaphat make an alliance? 2 Chronicles 18: 1.

In every way Jehoshaphat's reforms were constructive. He not only destroyed idol worship, but sent his princes, priests, and Levites to teach the law and the way of truth, enabling the people to learn how to replace, with correct godly living, the errors into which they had fallen. Jehoshaphat had a kindly, benevolent disposition. Whereas the kings of Judah before him had constantly warred with Israel, Jehoshaphat made peace with Ahab. This was not a mistake, but the mistake developed when, as a result of peaceful relations, he and his family began to associate with Ahab's family. He even formed an alliance with Ahab and warred against Syria. Ahab lost his life in a campaign while being aided by Jehoshaphat. We should, as far as possible, live peaceably with all men, but we should not be partners with the wicked, nor intimately associate with them. Our contact with them should be for the purpose of doing them good, and when we see we are making no accomplishment in that direction, we should break off the contact. It is possible that Jehoshaphat sustained no spiritual harm to himself in his association with Ahab, but it was the ruin of his son, Jehoram, and his grandson, Ahaziah. Jehoram married Athaliah, the daughter of Ahab and Jezebel, who introduced the corrupting worship of Baal into Judah.

18. By whom did God send the message of reproof to Jehoshaphat after his return from the battle with Ahab at Ramothgilead? 2 Chronicles 19:1-3.

19. When Moab and Ammon came against Judah, from whom did Jehoshaphat seek help?

20. What message did God send the king by the prophet Jahaziel?

21. How did the king and people respond to the prophet's message?

Victory Through Faith

2 Chronicles 20:20-37; Prophets and Kings, 201-203.

22. In what words did Jehoshaphat express his faith?

23. What did the singers in front of the army sing?

24. By whom were Moab and Ammon destroyed?

25. What effect did the result of this battle have upon the surrounding nations?

26. Why was Jehoshaphat's navy destroyed?

Can you identify, define, or explain?

Abijah (Abijam)
Hanani

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Reformation
Athaliah
High places
Rehoboam
Azariah
Jahaziel
Shemalah
Ben-hadad
Jehoram
Shishak (Sheshonk I)
Ethiopian
Micaiah
Tarshish
Ezion-geber
Ramothgilead
Zerah

What do you think?

1. What was Jehoshaphat's chief mistake?
2. In what way may a virtue become a fault?
3. What did the people carry away from the battle with the Moabites and Ammonites?

114. BAAL WORSHIP INTRODUCED INTO JUDAH

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And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. 2 Chronicles 21:6.

2 Chronicles 2 1:1 to 24:27 and Prophets and Kings, 212-216

It was during Jehoram's reign over Israel that Jehoshaphat died, and Jehoshaphat's son, also named Jehoram, ascended the throne of the kingdom of Judah. By his marriage with the daughter of Ahab and Jezebel, Jehoram of Judah was closely connected with the king of Israel; and in his reign he followed after Baal, "like as did the house of Ahab." 2 Chronicles 21:6. Prophets and Kings, 212:3.

Jehoram, King of Judah, Son of Jehoshaphat, Son in Law of Ahab

2 Chronicles 21; Prophets and Kings, 212-214.

1. What was the first official act of Jehoram?
2. Although Jehoshaphat, his father, was a good king, why was Jehoram's reign a wicked one?
3. Mat subject people revolted "because he [Jehoram] had forsaken the Lord God of his fathers"? 2 Chronicles 21:10.
4. Give the contents of Elijah's written message to the king.
5. How was Elijah's prophecy soon fulfilled?

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6. What is said of Jehoram's death, and where was he buried?

Ahaziah, Grandson of Jehoshaphat and Ahab

2 Chronicles 22; Prophets and Kings, 214-216.

7. Why was it that Ahaziah, the youngest son, succeeded his father, Jehoram?

8. Who served as counselors of Ahaziah?

Jehoram the son of Ahab was still reigning in the kingdom of Israel when his nephew, Ahaziah, came to the throne of Judah. Ahaziah ruled only one year, and during this time, influenced by his mother, Athaliah, "his counselor to do wickedly" (2 Chronicles 22:3). "He walked in the way of the house of Ahab, and did evil in the sight of the Lord" (2 Kings 8:27). Jezebel, his grandmother, was still living, and he allied himself boldly with Jehoram of Israel, his uncle. Prophets and Kings, 214:1.

9. Give two reasons for the time of the death of Ahaziah.

10. What horrible massacre did Athaliah execute when she learned of the death of her son, Ahaziah?

11. Who alone, of all the king's sons, was saved from Athaliah's butchery, and why?

Joash, the Seven-Year-Old King

2 Chronicles 23; Prophets and Kings, 216.

12. Whose plans placed Joash upon the throne?

13. After Joash had been crowned king, what did the people do and say? 2 Kings 11: 12.

14. As the people were rejoicing at the coronation of Joash, who shouted: "Treason, Treason"? 2 Chronicles 23:13.

15. Who was slain by the horse gate? This marked the end of whose house?

16. What covenant was made between the people and the Lord at the crowning of Joash? Prophets and Kings, 216:4.

17. Describe what the people did to the house of Baal and its worship?

18. What was the result in Judah?

Joash Repaired the Temple

2 Chronicles 24:1-14.

19. For how long did Joash serve the Lord?

20. What made necessary the repairing of the Temple?

21. Describe the means used to gather the money needed to repair the Temple.

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Joash-Basely Ungrateful

2 Chronicles 24:15-27.

22. What honor was given Jehoiada at his death?
23. Who found favor with the king and led Judah into idolatry? What effort did God make to bring them back?
24. What did Joash cause to be done to Zechariah, the son of Jehoiada, because of the message Zechariah had brought him from the Lord?
25. Why was a small company of Syrians able to do so much damage to Judah?
26. What honor in death was denied Joash?

Can you identify, define, or explain?

Ahaziah
Jehoshabeath
Mattan
Elijah
(Jehosheba)
Zechariah
Jehoiada
Joash

What do you think?

1. Why did Jehoram kill all his brothers when he came to the throne?
2. What is the meaning of the expression, “departed without being desired” (2 Chronicles 21:20)?
3. Would Jehu have slain Ahaziah had Ahaziah not been at Jezreel?
4. Why did Athaliah wish to destroy “all the seed royal of the house of Judah” (2 Chronicles 22:10)?
5. What relation was Joash to the woman who hid him in the Temple as a babe?
6. To whom in this lesson did Jesus refer when talking to the scribes and Pharisees? Matthew 23:34, 35.

115. FAITHFUL AND UNFAITHFUL KINGS

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2 Chronicles 25:1-16; 25:27 to 28:27; and Prophets and Kings, 303-305, 322-325, 328-330

The long reign of Uzziah in the land of Judah and Benjamin was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. Under the blessing of Heaven, his armies regained some of the territory that

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had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem.

This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. Prophets and Kings, 303:1, 2.

Amaziah, King of Judah

2 Chronicles 25:1-16, 27, 28.

1. Describe the character of Amaziah during the early part of his reign.

2. Why was Amaziah not permitted to use the soldiers he had hired from the kingdom of Israel?

An evidence of the reverses that had come upon Judah since the prosperous days of Jehoshaphat is seen in the fact that Amaziah's army numbered but three hundred thousand men. Desiring to make an expedition against Edom, he hired one hundred thousand men from Israel. A prophet reproved him because he said, "The Lord is not with Israel." [2 Chronicles 25:7.] So Amaziah sent the hired soldiers home, but they were so enraged by what seemed to them a very great insult, that they fell upon the cities of Judah and slew three thousand. Amaziah attempted to avenge this deed, but was defeated by Jehoash. Victorious over the Edomites, Amaziah was led by a strange delusion to worship the gods of the defeated country. The fortunes of Judah declined under the rule of this rash and vacillating king. Finally he became so obnoxious to his subjects that a conspiracy was formed against him. He fled, but was pursued, captured at Lachish, and slain. Old Testament History, 344:1.

3. In what way did the soldiers from Ephraim, whom Amaziah had sent home, later seek vengeance upon the cities of Judah?

4. What were the results of the war against Edom?

5. What did Amaziah do with the gods he captured in the Edomite war?

6. How did Amaziah meet his death? 2 Chronicles 25:27, 28.

The Reign of Uzziah

2 Chronicles 26; Prophets and Kings, 303-305.

7. What was the character of Uzziah?

8. Name the nations he conquered?

9. What profession or occupation did he especially like?

10. What weapons of war did Uzziah invent?

He [Uzziah] began his reign by recovering and rebuilding Eloth (Aelana: Akabah), the old port of Solomon and Jehoshaphat, at the eastern head of the Red Sea. His successful wars restored Judah nearly to the power she had possessed under the latter king. He received tribute from Ammon, and subdued the Philistines. Towers were built and wells were dug, both in the maritime plain (Shefelah) and the Idumaeen desert (Arabah), for the king's numerous flocks. And he had husbandmen and vine dressers in the plains about Carmel (in the south) and in the mountains. While thus improving the resources of his country, Uzziah made preparations for its defense, whether against Israel, Syria, or Assyria. He repaired the wall of Jerusalem, which had been broken down after his father's defeat by Jehoash, building towers at the corner gate, and the valley gate, and the angle of the wall. He armed the fortifications with newly invented military engines, the first of which we read in Jewish history like the balista and catapult, for shooting arrows and

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great stones. By the care of Uzziah, all the soldiers were armed with spears and shields, helmets and coats of mail, bows and slings. "And his name spread far abroad; for he was marvelously helped, till he was strong." 2 Chronicles 26:15. William Smith, Old Testament History, 557.

11. What was the effect of prosperity upon Uzziah?

He could not bear his prosperity. In his arrogance, he claimed the functions of the priests; not those which we have seen always exercised by judges and kings, of offering burnt sacrifices, but those which belong exclusively to the sons of Aaron. He entered into the holy place to burn incense on the golden altar. He was followed by the high priest Azariah, with eighty of the most courageous of the priests, prepared to resist the profanation by force. The high priest reprov'd the king with all the boldness of his office, and warned him to leave the sanctuary, predicting that dishonor would befall him. What reply or deed Uzziah meditated in his rage, we are not told; but as he stood, censer in hand, there rose with the flush of anger to his forehead the spot of leprosy, the sign of his exclusion even from the court of the house of God. When the priests saw it they thrust him out; nay, he himself was so struck with the judgment that he hastened from the sanctuary. He remained a leper to the day of his death, secluded in a separate house, according to the direction of the law, while the government was committed to his son, Jotham. Smith, Old Testament History, 557, 558.

12. What act of sacrilege did the king commit?

13. Who tried to prevent him from doing this wrong deed?

14. Tell how King Uzziah was punished for his presumption.

15. How long did Uzziah reign?

Good King Jotham

2 Chronicles 27.

16. Did the people follow the example of the godly young king Jotham?

He [Jotham] was one of the most pious and most prosperous of the kings; but the people grew more and more corrupt. He carried on his father's works, both in peace and war. He built the high gate of the temple, and the tower called Ophel, on the city wall, fortified cities in the mountains of Judah, and castles and towers in the forests. Toward the close of his reign, Rezin, king of Damascus, began, in alliance with Pekah, king of Israel, those attacks on Judah, which proved so disastrous under Jotham's weak successor Ahaz. Smith, Old Testament History, 558.

17. Tell of the important events of Jotham's reign.

Wicked King Ahaz

2 Chronicles 28:1-15; Prophets and Kings, 322-325.

18. What false system of worship did Ahaz revive in Judah?

He [Ahaz] departed entirely from the virtues of the last three kings, and plunged into all the idolatries of the surrounding nations, making molten images for Baal, and sacrificing his children to Moloch in the Valley of Hinnom, besides offering sacrifice in the high places, on every hill, and under every green tree. His punishment quickly followed. The war already begun by Pekah and Rezin was vigorously prosecuted.

Their attack upon Jerusalem itself was unsuccessful, chiefly in consequence of the spirit infused into the people by Isaiah. To this epoch belongs the celebrated prophecy in which the birth of the child IMMANUEL, whose very name expressed the devout confidence, "God is with us," was a sign of the speedy overthrow of both the hostile kings by Assyria.

The retreat of Pekah and Rezin gave Ahaz no permanent relief. In the words of Isaiah, God had

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raised up against him the Syrians in front (the East), and the Philistines behind (the West) Ahaz now applied for help to Tiglathpileser, king of Assyria, against Syria and Israel. Declaring himself his vassal, and sending him all the treasures that were left in the temple, the royal palace, and the houses of the princes. Ahaz gained little by the intervention of his too powerful ally, who, says the narrative, "helped him not." 2 Chronicles 28:21. He went to meet the Assyrian king at Damascus He saw at Damascus an altar He sent its pattern to Jerusalem, where Urijah the high priest prepared an altar of the same form against the king's return from Damascus, when, with a profanity on which Athaliah even had not ventured, Ahaz put it in the place of the brazen altar, and commanded Urijah to offer on it all the burnt offerings and other sacrifices. Superstition led him, however, to preserve the brazen altar for oracular uses, and he placed it on the north of his great altar. The great brass sea of Solomon was dismantled from its supporting oxen, and the lavers from their bases, which were sent to the king of Assyria, together with the coverings which had been built for the king's entry to the house and for the shelter of the worshipers on the Sabbath. The golden vessels of the house of God were cut in pieces and sent with the rest, and the sanctuary itself was shut up; while idol altars were erected in every corner of Jerusalem, and high places in every city of Judah. It was not for want of provocation to Jehovah that Judah did not at once share the captivity of Israel. But for the sake of "the sure mercies of David" (Isaiah 55:3) another respite was given, and a new era of godliness throws its light over the reign of Hezekiah, amid all the pressure of invasion and the threats of approaching captivity-Smith, Old Testament History, 558-560.

The Temple was hemmed in by dark idolatries on every side. Mount Olivet was covered with heathen sanctuaries, monumental stones, and pillars of Baal. Wooden statues of Astarte under the sacred trees, huge images of Moloch, appeared at every turn in the walks round Jerusalem. The valley of Hinnom now received that dreadful association of sacrificial fires and gloomy superstition which it never lost. The royal gardens of Tophet were used for the same purpose. Already the sights and sounds which there met the ear rendered the spot a byword for the funeral piles of the dead. Arthur Penrhyn Stanley, The History of the Jewish Church, volume 2,431.

19. To what abominable depths of sin did Ahaz go in his heathen worship?
20. What were the results in the war Israel fought against Judah?
21. How many captives did Israel take, and why were they returned home?

Ahaz Received Help From Assyria

2 Chronicles 28:16-27; Prophets and Kings, 328-330.

22. Why did Ahaz need help from the king of Assyria?
23. When Tiglath-pileser came to help, what did Ahaz give him?

To escape from these troubles Ahaz appealed to Tiglath-Pilezer II [Tiglathpileser III] of Assyria for help. He came, and the result was that Ahaz had to despoil the temple and his palace of their treasures, mutilating the sacred vessels (2 Kings 16:8-16), in order to pay the required tribute, and still more, he sacrificed the independence and honor of the realm itself. Tiglath-Pilezer has left an account of this on the stone tablets of Nineveh. R N. and M. A. Peloubet, Select Notes (1891), 181.

24. What was the result of this alliance with Assyria?

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. Ahaz and his unhappy subjects were now harassed by the fear of falling completely into the hands of the cruel Assyrians. Prophets and Kings, 329:1

25. Where did Ahaz get the idea or pattern for a new altar of burnt offering for the Temple? 2 Kings 16:10-16.

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26. What other changes did Ahaz make in the Temple and the furniture of the Temple? 2 Kings 16:17, 18.

27. What act on the part of Ahaz indicated that the service of the house of the Lord had ceased?

What do you think?

1. What grave sin did Uzziah commit?
2. What was the worst sin of King Ahaz? 2 Chronicles 28:1
3. Name all the prophets that prophesied from Amaziah to Ahaz. See chart, page 387.
4. Name two good kings of Judah that reigned consecutively. One is not mentioned in this lesson.
5. When did Micah prophesy? Micah 1:1.

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2 Chronicles 29:1 to 30:27 and Prophets and Kings, 331-339

The reign of Hezekiah was characterized by a series of remarkable providence, which revealed to the surrounding nations that the God of Israel was with His people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah, and had become defiant in their opposition to the purposes of Heaven. A few years after the fall of Samaria, the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success; but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail. Prophets and Kings, 339:1.

Hezekiah Opened the Temple

2 Chronicles 29:1-24; Prophets and Kings, 331-334.

1. Who was Hezekiah's mother?

2. What did Hezekiah do in the first month of his reign?

No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the Temple services, so long neglected; and in this work he earnestly solicited the co-operation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms. Prophets and Kings, 331:2.

3. Why had the wrath of the Lord come upon Judah?

4. What assignment was given the priests and Levites?

It was a time for quick action. The priests began at once. Enlisting the cooperation of others of

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their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the Temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. Prophets and Kings, 332:1

5. How long did the Levites spend in sanctifying the house of the Lord? When did they finish their work?

6. What vessels and furniture were restored to their places in the Temple?

7. How many bullocks, rams, lambs, and he-goats were offered by the priests to make an atonement for all Israel?

Restoration of the Temple Service

2 Chronicles 29:25-36; Prophets and Kings, 335-337.

8. Name the instruments of music used in “the song of the Lord” (2 Chronicles 29:27), when the burnt offering began.

9. Who had written the words which the Levites sang?

10. What did Hezekiah invite the people to bring to the Temple?

11. Because the priests were too few in number to offer so many burnt offerings, who helped them?

12. When the Temple service was fully restored, who rejoiced?

The Passover

2 Chronicles 30; Prophets and Kings, 337-339.

13. When was the Passover observed, and why?

This is the first recorded Passover since the days of Joshua, although we need not conclude that the Passover was not celebrated during that period of time is inferred that a Passover was held in the days of Solomon, “for since the time of Solomon there was not the like in Jerusalem.” 2 Chronicles 30:26.

14. Whom did Hezekiah invite to the Passover, and how did they respond?

But the terrible judgments befalling the ten tribes were awakening in the hearts of some a desire for better things; and the stirring messages of the prophets were having their effect. By royal couriers the invitation to the Passover at Jerusalem was heralded far and wide, “from city to city through the country of Ephraim and Manasseh even unto Zebulun.” 2 Chronicles 30: 10. The bearers of the gracious invitation were usually repulsed. The impenitent turned lightly aside; nevertheless some, eager to seek God for a clearer knowledge of His will, “humbled themselves, and came to Jerusalem.” 2 Chronicles 30:11. Prophets and Kings, 336: 1.

15. What did the people destroy in Jerusalem?

16. Why did Hezekiah pray “The good Lord pardon everyone” (2 Chronicles 30:18)?

17. What was the prescribed length of the Feast of Unleavened Bread? How long was it held at this time?

18. As the worshipers returned home, what important work was yet to be done?

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The time had come for the return of the worshipers to their homes. God had accepted those who with broken hearts had confessed their sins, and with resolute purpose had turned to Him for forgiveness and help.

There now remained an important work, in which those who were returning to their homes must take an active part; and the accomplishment of this work bore evidence to the genuineness of the reformation wrought. The record reads: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." 2 Chronicles 31:1. Prophets and Kings, 338:1, 2.

Can you identify, define, or explain?

Asaph
Ephraim
Kidron
Merari
Beersheba
Gad
Kohathites
Nathan
Cymbals
Gershonites
Manasseh
Psalteries
Dan

What do you think?

1. How do you account for the good character of Hezekiah, in spite of the fact that his father was so wicked?
2. Hezekiah "opened the doors of the house of the Lord." 2 Chronicles 29:1 Who had shut them?
3. What was the purpose of the Passover?
4. In what way might the history of Israel have been different had they kept the Passover year by year?
5. How ready is God to hear the prayer of those who come to Him repenting of their sins?

117. JUDAH INVADED BY SENNACHERIB

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And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. 2 Chronicles 31:21.

2 Kings 18:13-16; 20:1-21; 2 Chronicles 31:1 to 32:33; Isaiah 37:33-38;
Prophets and Kings, 340-366

Nothing more quickly inspires faith than the exercise of faith. The king of Judah had prepared for

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the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul upon God. "And the people rested themselves upon the words of Hezekiah." 2 Chronicles 32:8. What though the armies of Assyria, fresh from the conquest of the greatest nations of earth, and triumphant over Samaria in Israel, should now turn their forces against Judah? Judah had nothing to fear; for their trust was in Jehovah. Prophets and Kings, 351:3.

Destruction of Idols and Idol Worship

2 Chronicles 31:1.

1. How completely did Hezekiah destroy idols and idol worship in Judah and Benjamin, and also in Ephraim and Manasseh?
2. Why did he destroy the brazen serpent which Moses had made in the wilderness? 2 Kings 18:4.

The Tithes and Offerings

2 Chronicles 31:2-22.

3. In what way did the king organize the service of the priests and Levites?
4. How did the people respond to his command concerning the portion for the priests and Levites?
5. What did Azariah, the high priest, say about the tithes and offerings?

Sennacherib's First Invasion of Judah

2 Kings 18:13-16; Prophets and Kings, 349-352.

6. What did Hezekiah do the first time Sennacherib invaded his country?

Tiglath-Pileser III of Assyria had placed Ahaz, the father of Hezekiah, under tribute; therefore, when Hezekiah came to the throne, he, for a time, accepted his father's agreement and paid the tribute to Assyria. Later Hezekiah discontinued the practice and in the fourteenth year of Hezekiah's reign, Sennacherib, king of Assyria, invaded Judah. Hezekiah humbly apologized and paid a heavy indemnity taken from the treasury, the Temple, and the palace, and agreed anew to continue the tribute.

It is interesting to compare with this account the narrative of Sennacherib himself

"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took forty-six of his strong fenced cities. And of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." George Rawlinson, Five Great Monarchies, volume 2, 161, 162.

Hezekiah's Sickness

2 Kings 20:1-21; 2 Chronicles 32:24-31. Prophets and Kings, 340-348.

7. At the time of his sickness, who came to see Hezekiah, and what message was given?

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8. For what did the king pray?
9. How many years were added to Hezekiah's life?
10. What sign was given to him by God relative to his healing?
11. Why did messengers come from Babylon to see the king?
12. What did he show the messengers from Babylon?
13. Who reproved the king, and what was the reproof?

Sennacherib Invaded Judah the Second Time

2 Chronicles 32:1-20; Isaiah 37:33-35; Prophets and Kings, 352-366.

14. When Sennacherib invaded Judah the second time, what preparation did Hezekiah make to resist him?

Later, Hezekiah refused to continue the tribute and Sennacherib returned to his attack on Jerusalem. The city was in despair. A number of Isaiah's prophecies have reference to this time. He predicted the deliverance beforehand. Hezekiah went to God in earnest prayer, and God answered by the destruction of 185,000 of the Assyrian army in one night. R N. and M. A. Peloubet, Select Notes (1891), 185.

15. What did Hezekiah say in encouragement to his officers and people?

16. On the second campaign, whom did Sennacherib send to Jerusalem?
King Hezekiah watched the sundial. True enough, the shadow was moving backward. One, two, five degrees. Then ten full degrees! The Lord had heard his prayer!

17. At the same time, what city was he besieging?

18. In whom did the Assyrians say Hezekiah was teaching the people to trust? 2 Chronicles 32:9-15.

19. What did Rabshakeh say about the prospect of help coming from any source? Isaiah 36:4-14.

Rabshakeh was proud and insolent. He knew no defeat and feared no gods, save those of Assyria. By threat and intimidation, he sought to break the morale of the defenders on the city walls and obtain the surrender of the city-to gain the fruits of victory without the price of siege and battle. His argument was logical. Egypt could not come, for the Assyrian army had closed that avenue of passage. Who else was in a position to offer assistance to Hezekiah and his army?

20. Why did Rabshakeh speak in the Hebrew, or Jewish, language?

21. What did Hezekiah do with the letter he received from Sennacherib? 2 Kings 19:14, 15.

22. What message did the Lord send to Hezekiah by Isaiah the prophet concerning Sennacherib? Isaiah 37:33-35.

The Defeat of Sennacherib's Army

2 Chronicles 32:21-23; Isaiah 37: 36-38.

23. How was the army of Sennacherib destroyed?

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24. How many men of the Assyrian army perished?

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God had sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world. Prophets and Kings, 362:1 to 363:2.

Great was the glory of the Assyrian realm; great was its downfall. Prophets and Kings, 365:2.

25. What benefits came to Hezekiah and the kingdom as the result of this deliverance?

Can you identify, define, or explain?

Esarhaddon
Indemnity
Rabshakeh
Hezekiah
Lachish
Tribute

What do you think?

1. Why did the Assyrians besiege Jerusalem?
2. What do you think of Hezekiah's prayer for healing?
3. For what special thing were the Assyrian rulers noted? Prophets and Kings, 363:1
4. Why were the results of Hezekiah's sin not to come in his day?
5. What did they put on the boil that Hezekiah had?

THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold, And his cohorts were gleaming in purple and gold; And the sheen of their spears was like stars on the sea, When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green, That host with their banners at sunset were seen: Like the leaves of the forest when autumn hath blown, That host on the morrow lay withered and strewn.

For the Angel of Death spread his wings on the blast, And breathed in the face of the foe as he passed; And the eyes of the sleepers waxed deadly and chill, And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostril all wide, But through it there rolled not the breath of his pride: And the foam of his gasping lay white on the turf, And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale, With the dew on his brow, and the rust on his mail; And the tents were all silent, the banners alone, The lances not lifted, the trumpet not blown.

And the widows of Ashur are loud in their wail, And the idols are broke in the temple of Baal; And the might of the Gentile, not smote by the sword, Hath melted like snow in the glance of the Lord!

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George Gordon Byron.

118. JUDAH'S WORST AND BEST KINGS

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For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. 2 Chronicles 34:1

2 Kings 21:1 to 23:30; 2 Chronicles 33:1 to 35:27;
Prophets and Kings, 381-384, 392-402, 405

At the time Josiah began to rule, and for many years before, the true hearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view, the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only the tribes of Judah and Benjamin remained, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the Temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from His avowed purpose of bringing deliverance to those who should put their trust in Him? In the face of the long-continued persecution of the righteous, and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days? Prophets and Kings, 384:2.

Wicked King Manasseh

2 Kings 21:1-16; 2 Chronicles 33: 1-10; Prophets and Kings, 381, 382.

1. How old was Manasseh when he began to reign, and how long did he reign?

2. In what ways did Manasseh sin?

The description of Manasseh's idolatries includes every form of false religion and abominable vice that Israel had ever learned from the heathen nations. He restored the high places and groves which Hezekiah had removed, established the worship of Baal in a manner worthy of the house of Ahab, and added to the obscene rites of Ashtoreth those unutterable abominations, which made princes and subjects rulers of Sodom and people of Gomorrah. Isaiah 1:10. The temple was profaned in a manner that even Ahaz had not attempted. An idol figure was set up in the sanctuary, and altars for the worship of the heavenly bodies in the two courts of the temple, while the ark was displaced from its abode. The king made his son pass through the fire to Moloch, to whom he appears to have reared a stately temple in the Valley of Hinnom. He dealt with wizards and necromancers, and, in short, "seduced the people to do more evil than the nations did whom Jehovah destroyed before them." 2 Kings 21:9, Bernard. William Smith, Old Testament History, 580.

3. What message of impending judgment did God send through the prophets regarding Jerusalem because of Manasseh's sins?

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. Prophets and Kings, 382:3.

4. Of all the sins of Manasseh, which was the greatest, with which it is recorded that Jerusalem was filled from one end to another?

As the king and people had repeated the sins of Ahab, the prophets denounced the doom of

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Samaria on Judah and Jerusalem in the most striking figurative language. The king attempted to silence them by the fiercest persecution recorded in the annals of Israel. We are only told in the sacred history that Manasseh “filled Jerusalem with innocent blood; which Jehovah would not pardon” (2 Kings 24:4, Boothroyd); and that this was the crowning sin which doomed the nation to captivity. Fuller particulars of the persecution are preserved by Josephus, who tells us that executions took place every day. Smith, Old Testament History, 580, 581.

Manasseh’s Remarkable Repentance

2 Chronicles 33:11-20; Prophets and Kings, 382:3.

5. To what place was Manasseh taken as a captive?

But the great blow came from Assyria. Sennacherib one of the most powerful of all the Assyrian kings, soon put down the revolt of Evilmerodach [an error for “Merodachbaladan”] and abolished the viceroyalty of Babylon, fixing his own residence at that city for about thirteen years (680-667 BC). Esarhaddon is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. This fact accounts for Manasseh, s being taken to Babylon, and not to Nineveh. Smith, Old Testament History, 581.

6. What effect did Manasseh’s experience as a captive in Babylon have upon him?

7. Name four things that Manasseh did which gave evidence of his repentance.

Wicked King Amon

2 Kings 21:19-26; 2 Chronicles 33: 21-25; Prophets and Kings, 383:2.

8. In what was Amon like his father; in what way was he different?

9. How was his reign brought to an abrupt end? How did the people express their displeasure at the sudden ending of Amon’s reign?

Good King Josiah

2 Kings 23:1-28; 2 Chronicles 34: 1-33; Prophets and Kings, 383:2 to 384:2; 392:1 to 402:6.

10. While still a youth, what choice did Josiah make? Prophets and Kings, 384:1.

11. How thoroughly did he destroy the outward evidences of idolatry in both Judah and Israel? 2 Kings 23:4-20.

a. What altar, which had been standing since the time of the division of the kingdom, was destroyed by Josiah?

b. Who had prophesied that Josiah would break down and defile that altar?

12. While the house of the Lord was undergoing extensive repairs, what did Hilkiah the priest find?

13. As Josiah listened to the reading of the book of the law, he was startled. Through what prophethess did he make inquiry of the Lord?

14. Why could the ruin of Jerusalem not be averted? Prophets and Kings, 399:1.

15. Why was Josiah to be spared the experience of witnessing the wrath of God upon Jerusalem?

16. Who joined with Josiah in a covenant to serve the Lord, which was kept throughout Josiah’s

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life?

The Passover

2 Chronicles 35:1-19; Prophets and Kings, 405:1.

17. What had evidently been done with the ark during the period of national apostasy? What order did Josiah now make concerning the ark?

18. What did Josiah and the princes give to the people for the Passover offerings?

19. How did this Passover rank in the history of Israel? Prophets and Kings, 405:1.

Josiah's Death

2 Kings 23:29. 30; 2 Chronicles 35: 20-27; Prophets and Kings, 405:2.

20. Near the close of Josiah's reign, where was the king of Egypt going, and for what purpose? 2 Kings 23:29.

21. What friendly warning did the king of Egypt send to Josiah at this time?

22. On what historic battlefield did Josiah come to his untimely end?

23. Who lamented the death of Josiah?

119. JUDAH CONQUERED BY BABYLON (605 BC)

2 Kings 23:31 to 24:17

The first years of Jehoiakim's reign were filled with warnings of approaching doom. The word of the Lord spoken by the prophets was about to be fulfilled. All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward, and swiftly overshadowing all other nations.

Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. At last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the Temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth. Prophets and Kings, 422:1, 2.

King Jehoahaz, Son of Josiah

2 Kings 23:31-34; Prophets and Kings, 411, 412.

1. How long did Jehoahaz reign in Jerusalem?

2. Describe his character.

Josiah, Judah's last good king, had three sons and one grandson who all became kings. Each one had his name changed by the foreign king who conquered him. Unfortunately, not one of them was a credit to the nation.

This is an outline of the family of Josiah. (The names in parentheses are other names given to these same kings, some as used by them before being taken captive, and some as changed by the foreign

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kings.) It will help you understand the relationships:

1. Jehoahaz (Shallum)
2. Jehoiakim (Eliakim)
- Jehoiachin (Jeconiah)
3. Zedekiah (Mattaniah)

3. Who made Jehoahaz a prisoner?

4. In what place, or where, was he imprisoned?

[Jehoahaz] was raised to the throne by the people after Josiah's death, while Pharaoh-Necho proceeded on his expedition against Carchemish. Having (it seems) taken that city, he summoned Jehoahaz to Riblah in Hamath (on the Orontes), and there kept him as a prisoner till his return to Egypt. Entering Jerusalem as a conqueror, he placed on the throne Eliakim (the brother of Jehoahaz), to whom he gave the name of Jehoiakim, and imposed a tribute of 100 talents of silver and a talent of gold (about 40,000 pounds sterling), which Jehoiakim collected by a tax on the land. Jehoahaz was carried by Pharaoh-Necho to Egypt, where he died soon afterward. His brief reign was characterized by wickedness and oppression, but he was lamented as the last king of the people's choice. Jeremiah, who had mourned so bitterly for Josiah, now says: "Weep you not for the dead, neither bemoan him: but weep sore for him that goes away: for he shall return no more, nor see his native country." Jeremiah 22: 10. -William Smith, Old Testament History, 590, 591.

Jehoiakim, Son of Josiah

2 Kings 23:34-37; Prophets and Kings, 422, 423, 427, 428.

5. Where did Jehoahaz die?

6. In what manner did Jehoiakim raise the tribute money for Pharaoh-necho?

7. How long did Jehoiakim reign?

The First Invasion by Nebuchadnezzar (605 BC)

2 Kings 24:1-7; Prophets and Kings, 428-430, 437.

8. When did King Nebuchadnezzar make his first invasion of Judah?

The overthrow of Jerusalem recorded here was predicted by Jeremiah, and was accomplished in 606 [that is, 606/605] BC. Jeremiah 25:8-11. Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. Uriah Smith, The Prophecies of Daniel and the Revelation, 19:2.

In this year we first meet With Nebuchadnezzar, the greatest of the Babylonian kings and the destined destroyer of the Jewish monarchy. His father, Nabopolassar, appears to have been still alive when he led a great army against Carchemish, which was still held by the Egyptians, and inflicted a decisive defeat on Pharaoh-necho. This blow put an end to the hopes of the Egyptian party at Jerusalem and left the city defenseless against Nebuchadnezzar.

Nebuchadnezzar advanced to Jerusalem, which he took after a brief siege, dethroned Jehoiakim, and put him in fetters, with a view to carrying him to Babylon. For some reason this intention was abandoned, and Jehoiakim was restored to his throne as a vassal. His treasures were carried off to Babylon, where the vessels of the sanctuary were dedicated in the temple of Belus. At the same time Nebuchadnezzar commissioned Ashpenaz, the chief of his eunuchs, to choose a number of royal and noble Hebrew youths, excelling alike in beauty and mental accomplishments, to be brought up at his court and trained in the learning of Chaldea. Among those thus selected were Daniel, with his three companions, Hananiah, Mishael, and Azariah. Smith, Old Testament History, 592, 593.

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9. In what year of Jeholakim's reign did Nebuchadnezzar first take captives and treasure from Jerusalem? Daniel 1:1-3.

10. What prominent person was among these captives? Daniel 1:4-7.

11. How long was Judah to be captive to the Babylonian kingdom? Jeremiah 25:9-11.

12. What people besides the Babylonians (Chaldeans) fought against Jerusalem at this time?

13. For what reasons did the Egyptians not help Jehoiakim, or send their armies into Mesopotamia any more?

14. How was Jeremiah's prophecy concerning the death and burial of Jehoiakim fulfilled? Jeremiah 22:18, 19.

Jeremiah is called the "weeping prophet" because of the grief he felt and expressed over the sins of his people and the fate that awaited them. At the risk of his life he warned, rebuked, and exhorted to repentance. In vain were all his efforts. His prophecies were burned by King Jehoiakim and he himself scorned, reviled, and persecuted. Old Testament History, 360:4.

The burning of Jeremiah's prophecies indicates that spirit of defiance which led Jehoiakim to rebel against Nebuchadnezzar, after reigning for three years as a vassal of Babylon. He relied, if we may believe Josephus, on the aid of Egypt. The Scripture narrative is here so brief that we have to follow other authorities, whose statements are conflicting and uncertain. It seems that Nebuchadnezzar was too much occupied with the great conflict between the Lydian and Median Empires to march against Jerusalem; but his governors roused the surrounding nations, the Syrians, Moabites, and Ammonites, who joined with such forces of the Chaldeans as could be spared to harass Judah. At length, in the seventh year of his reign, he marched with a part of his forces against Jerusalem, put Jehoiakim to death, as Jeremiah had prophesied, and placed his son Jehoiachin upon the throne. Smith, Old Testament History, 595, 596.

Jehoiachin, King of Judah

2 Kings 24:8, 9; Prophets and Kings, 438,439.

15. How long did Jehoiachin reign in Jerusalem?

16. What had Jeremiah prophesied concerning Jehoiachin? Jeremiah 22:24-30.

The Second Invasion by Nebuchadnezzar (597 BC)

2 Kings 24:10-17.

17. Why did Nebuchadnezzar return so soon the second time to the city of Jerusalem?

Jehoiachin, the son of Jehoiakim, occupied the throne only three months and ten days, when he surrendered to the Chaldean armies which, because of the rebellion of Judah's ruler, were once more besieging the fated city. On this occasion, Nebuchadnezzar "carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land," several thousand in number, together with "craftsmen and smiths a thousand." 2 Kings 24:15, 16. With these the king of Babylon took "all the treasures of the house of the Lord, and the treasures of the king's house." 2 Kings 24:13. Prophets and Kings, 438:2.

The machinations of the Egyptian party at Jerusalem were at once crushed by Nebuchadnezzar, who again turned from the siege of Tyre to Jerusalem, in the eighth year of his reign. The city was saved from a storm by the surrender of Jehoiachin, with his mother, Nehushta, and the royal harem, and all his princes and officers. They were all carried off to Babylon, with all the mighty men of the country, and all the skilled artisans, none being left behind but the poorest sort of the people. The total number of the captives was 10,000, of whom 7,000 were soldiers, and 1,000 smiths and other craftsmen: it would seem

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that the royal family, the princes, and the priests, made up the other 2,000. Among the captives were Ezekiel, who had not yet received his prophetic commission, and the grandfather of Mordecai, Shimei, the son of Kish, a Benjamite. At the same time all the remaining treasures of the temple and palace were carried off, and the golden vessels of the sanctuary were cut in pieces. Mattaniah, the youngest son of Josiah, and uncle of Jehoiachin, was made king over the wretched remnant of Judah, under the new name of Zedekiah.

Ezekiel expressly states what was the policy of Nebuchadnezzar in thus continuing the existence of the state: "He hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand." Ezekiel 17:13,14. The covenant referred to is the oath which Nebuchadnezzar exacted of the new king, and which Zedekiah shamefully broke. Smith, *Old Testament History*, 596, 597.

18. Where did Nebuchadnezzar take Jehoiachin and his family after they had surrendered?

19. How long was Jehoiachin a prisoner in Babylon? 2 Kings 25:27-30.

Jehoiachin in his captivity outlived Nebuchadnezzar, who reigned forty-three years. When Amel-Marduk (Evilmerodach) became king of Babylon, he released Jehoiachin from prison where he had been for thirty-seven years, and gave him royal recognition during the rest of his captivity, and he remained in Babylon the rest of his life.

Jehoiachin survived for many years after the fall of Zedekiah. For a long time his imprisonment at Babylon was rigorous: he was closely confined and clad in a prison dress. The plots of the Egyptian party and the hopes of his return held out by the false prophet Hananiah. Explain this severity as well as Hananiah's cruel execution; but in the thirty-seventh year of his captivity he was released by Evilmerodach, who had just succeeded to the throne of Babylon. He was received with kind words, was placed in the royal presence on a throne above all the other captive kings, received a robe of honor, and a portion for his daily diet, until his death. With him expired the royal line of Solomon. "Write you this man childless," as Jeremiah had declared; and "no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jeremiah 22:30. The inheritance of David passed on to the line of his son Nathan, whose representative, Salathiel, is therefore inserted in the genealogies as the son of Jehoiachin, and the ancestor of Christ. Smith, *Old Testament History*, 597,598.

20. What classes of people did Nebuchadnezzar take captive at the time of this second invasion?

21. What treasures did he carry away from Jerusalem and the temple?

22. To whom did Jeremiah write a letter at that time? Jeremiah 29:1-3.

23. Tell what instruction Jeremiah gave the captives in the land of Babylon. Jeremiah 29:4-14.

Can you identify, define, or explain?

Abednego
Amel-Marduk (Evilmerodach)
Chaldea
Daniel
Hamath
Jehoahaz (Shallum)
Jehoiachin (Jeconiah)
Jehoiakim (Eliakim)
Jeremiah
Meshach
Nebuchadnezzar
Pharaoh-necho
Shadrach

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Zedekiah (Mattaniah)

What do you think?

1. Why do you think the reforms which Josiah instituted when he was king crumpled so soon after his death? Prophets and Kings, 406:1.
2. How long did Jeremiah prophesy? Prophets and Kings, 408:1.
3. Characterize Jeremiah as a prophet, evaluating his dependability, honesty, truthfulness, and loyalty to his God and nation. Prophets and Kings, 407, 408.

120. DANIEL AND HIS THREE COMPANIONS

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www.WhiteEstate.org/books/pk/pk44.html

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Daniel 1:8.

Daniel 1, 3, 6; and Prophets and Kings, 479-490, 503-513, 539-545

Daniel and his companions in Babylon were, in their youth, apparently more favored of fortune than was Joseph in the earlier years of his life in Egypt; yet they were subjected to tests of character scarcely less severe. From the comparative simplicity of their Judean home these youth of royal line were transported to the most magnificent of cities, to the court of its greatest monarch, and were singled out to be trained for the king's special service. Strong were the temptations surrounding them in that corrupt and luxurious court. The fact that they, the worshipers of Jehovah, were captives to Babylon; that the vessels of God's house had been placed in the temple of the gods of Babylon. That the king of Israel was himself a prisoner in the hands of the Babylonians, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews. Under such circumstances God gave to Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure result of obedience. Education, 54:1.

In the Court of Babylon

Daniel 1; Prophets and Kings, 479-490.

1. Whom from among the Hebrew captives did King Nebuchadnezzar select for special government training?
2. From what source did their food come?
The direction that their food should be supplied from the royal table was an expression both of the king's favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and in partaking of the king's bounty these youth would be regarded as uniting in his homage to false gods. In such homage loyalty to Jehovah forbade them to participate. Education, 54:1
3. What trouble developed over what Daniel and his companions were to eat and drink?

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4. How much time did Daniel request in which to prove his point to the eunuch prince?
5. Describe the results after this brief testing time had expired.
6. What food did Melzar then provide for Daniel and his companions?
This makes it clear enough that Daniel's request included grains, legumes, and fruits. In other words, the menu for which Daniel asked and which he received was made up of cereals, legumes, fruits, nuts, and vegetables—a vegetarian diet of good variety, together with the universal drink for man and beast, clear water. Uriah Smith, *The Prophecies of Daniel and the Revelation*, 25: 0.
7. How did the Hebrew youths progress in their studies?
8. At the end of three years, when King Nebuchadnezzar examined them personally, what remarkable discovery did he make?
At the court of Babylon were gathered representatives from all lands, men of the choicest talents, men the most richly endowed with natural gifts, and possessed of the highest culture this world could bestow; yet amidst them all, the Hebrew captives were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:20. *Education*, 55:2.

The Fiery Furnace

Daniel 3; Prophets and Kings, 503-513.

9. What command had the king given regarding the golden image?
10. In what manner were those who were disobedient to the command to be punished?
11. In what way did the information regarding the disobedience of the three Hebrews come to Nebuchadnezzar?
12. When the king offered to give Shadrach, Meshach, and Abednego another chance to worship the image, what did they say?
13. How did the king feel when he heard the reply of the three Hebrews?
14. What command did he immediately give?
15. To his astonishment, what did the king see when he looked into the furnace?
16. After their removal from the furnace, what decree did Nebuchadnezzar make?
Forgotten was the great golden image, set up with such pomp. In the presence of the living God, men feared and trembled. "Blessed be the God of Shadrach, Meshach, and Abednego," the humbled king was constrained to acknowledge, "who hath sent His Angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God!" [Daniel 3:28.]
The experiences of that day led Nebuchadnezzar to issue a decree, "that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill." "There is no other god," he urged as the reason for the decree, "that can deliver after this sort." [Daniel 3:29.] *Prophets and Kings*, 510:1, 2.

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In the Lions' Den

Daniel 6; Prophets and Kings, 539-545.

17. What position did Daniel hold under King Darius of the Medes and Persians?

18. After unsuccessful attempts to find something to condemn in Daniel, what plan did his enemies then follow?

19. As a result of their cunning and deception, what unjust law did the king sign?

They determined to ask the king to sign a decree which they should prepare, forbidding any person in the realm to ask anything of God or man, except of Darius the king, for the space of thirty days. A violation of this decree should be punished by casting the offender into a den of lions.

Accordingly, the princes prepared such a decree, and presented it to Darius for his signature. Appealing to his vanity, they persuaded him that the carrying out of this edict would add greatly to his honor and authority. Ignorant of the subtle purpose of the princes, the king did not discern their animosity as revealed in the decree, and, yielding to their flattery, he signed it. Prophets and Kings, 540:1, 2.

20. Discuss Daniel's habits of prayer and worship.

21. How did King Darius feel when he discovered that Daniel had fallen victim to the intrigues of his enemies?

He saw that it was not zeal for kingly glory and honor, but jealousy against Daniel, that had led to the proposal for a royal decree. "Sore displeased with himself" for his part in the evil that had been wrought, he "labored till the going down of the sun" to deliver his friend. The princes, anticipating this effort on the part of the king, came to him with the words, "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king established may be changed." [Daniel 6:14, 15.] The decree, though rashly made, was unalterable, and must be carried into effect. Prophets and Kings, 543:1.

22. What confidence regarding God did the king express to Daniel?

23. How did the king spend the night Daniel was in the den of lions?

24. On the next morning, how did Daniel explain to the king the reason for his safety?

25. What decree or law did the king make regarding Daniel's enemies who had succeeded in getting him cast into the den of lions?

26. What proclamation did Darius, the heathen ruler, make honoring Daniel's God? Daniel 6:25-27.

Can you identify, define, or explain?

Astrologers
Cyrus
Hananiah
MeIzar
Azariah
Darius
Magicians
Mishael
Belteshazzar
Dura
Medes
Persians
Chaldeans

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What do you think?

1. Why was Melzar fearful to grant the youths' request for a simple diet?
2. How do you account for the noticeable difference in the physical aspect of the Hebrew youth after the ten days of trial of this simple diet?
3. In the eyes of the king, what made the refusal to worship the golden image especially serious?
4. What was Daniel's real trouble when he was cast into the lions' den?
5. Did King Darius think Daniel might be eaten by the lions?
6. How did the Persians rid themselves of an objectionable law that could not be changed? Esther 8:7-14; Prophets and Kings, 602: 1.

121. JERUSALEM DESTROYED BY NEBUCHADNEZZAR (586 BC)

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www.WhiteEstate.org/books/pk/pk37.html

2 Kings 24:17 to 25:26 and Prophets and Kings, 440, 446-463

Through Daniel and others of the Hebrew captives, the Babylon monarch had been made acquainted with the power and supreme authority of the true God; and when Zedekiah once more solemnly promised to remain loyal, Nebuchadnezzar required him to swear to this promise in the name of the Lord God of Israel. Had Zedekiah respected this renewal of his covenant oath, his loyalty would have had a profound influence on the minds of many who were watching the conduct of those who claimed to reverence the name and to cherish the honor of the God of the Hebrews.

But Judah's king lost sight of his high privilege of bringing honor to the name of the living God. He did that which was evil in the sight of the Lord. He also rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel." 2 Chronicles 36:12, 13. Prophets and Kings, 447:2, 3.

The Last King of Judah

2 Kings 24:17-20; Prophets and Kings, 440, 446-451.

1. Who placed Zedekiah upon the throne of Judah?
2. What was the length of the reign of Zedekiah?
Zedekiah, at the beginning of his reign, was trusted fully by the king of Babylon, and had as a tried counselor the prophet Jeremiah. By pursuing an honorable- course toward the Babylonians, and by paying heed to the messages from the Lord through Jeremiah, he could have kept the respect of many in high authority, and have had opportunity to communicate to them a knowledge of the true God. Thus the captive exiles already in Babylon would have been placed on vantage ground, and granted many liberties; the name of God would have been honored far and wide; and those that remained in the land of Judah would have been spared the terrible calamities that finally came upon them. Prophets and Kings, 440: 1.
3. By whose name had Zedekiah guaranteed his promise of loyalty to Nebuchadnezzar? 2 Chronicles 36:13.

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4. Following his solemn oath of loyalty to Babylon, with whom did Zedekiah make an alliance against Babylon? Ezekiel 17:15.

5. After Zedekiah had broken his solemn pledge of loyalty to Babylon, what did the prophet Ezekiel predict regarding him? Ezekiel 17:16; 21:25-27.

6. While the king was demonstrating the basest treachery, in what abominations were the people indulging? 2 Chronicles 36:14-16; Ezekiel 8.

“Polluted the house of the Lord.”

“Mocked the messengers of God.”

“Despised His words.”

“Misused His prophets.”

“Image of jealousy in the entry” of the Temple.

“Every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall.”

“Women weeping for Tammuz” in the door of the Lord’s house.

“Five and twenty men worshiped the sun.”

The Third Invasion by Nebuchadnezzar (586 BC)

2 Kings 25:1-21; Prophets and Kings, 452-459.

7. When did Nebuchadnezzar begin his final siege of the ill-fated city of Jerusalem?

8. Until what date did the city hold out against the siege?

The forces marshaled against Jerusalem comprised Nebuchadnezzar’s whole army, all the vassal kings of his empire, and all the nations around, Ammonites, Moabites, Edomites, and others, who came up to avenge the quarrels of a thousand years. All the fortified cities of Judah had already been taken except Lachish and Azekah. William Smith, *Old Testament History*, 600, 601.

9. What course did the prophet Jeremiah urge Zedekiah to follow? Jeremiah 27:12, 13, 17.

10. What advice did the false prophets give the king of Israel? Jeremiah 27:14-16.

11. When the army of Pharaoh Hophra came to help Judah, what did Jeremiah prophesy? Jeremiah 37:5-10.

And now there broke forth a deceptive ray of hope. Pharaoh-Hophra, who had just succeeded to the throne of Egypt, led the forces which his father had collected to the relief of Zedekiah. His capture of Gaza caused Nebuchadnezzar to suspend the siege of Jerusalem, and to march against him. And now Jerusalem exulted with the joy of a city delivered from a hopeless siege. But Jeremiah forbade them to deceive themselves, while, on the distant banks of the Euphrates, Ezekiel also foretold the ruin of Egypt. Meanwhile his warnings were fulfilled by the return of the army of Nebuchadnezzar, who, according to Josephus, had defeated the Egyptians. Though more probably the enemy retired without a battle. Smith, *Old Testament History*, 601, 602.

12. For what reason was the prophet Jeremiah imprisoned by Zedekiah? Jeremiah 37:11-15.

Jeremiah, having denounced their conduct, left the city for his home in Benjamin. He was detained by one of his enemies, who happened to be captain of the gate. The princes accused him of deserting to the Chaldeans, a course which had now become common; and he was imprisoned in the house of Jonathan the scribe, where he remained for some time.

Zedekiah now sent secretly for Jeremiah, and asked him, “Is there any word from Jehovah?” “There is,” replied the prophet; “thou shalt be delivered into the hand of the king of Babylon.” Jeremiah 37:17, A.R.V. Hoping, it would seem, for a more favorable answer, the king sent him back to the court of the prison, and ordered him to be fed while any bread was left in the city-Smith, *Old Testament History*,

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601, 602.

13. What did Jeremiah's enemies next do against him, and where was he imprisoned?

In reply to another request which the king sent to him by Pashur and Zephaniah to inquire of Jehovah, the prophet pointed out a surrender as the only hope of safety. Upon this the princes demanded his death as a traitor, and the king confessed himself too weak to withstand them. They threw Jeremiah to perish in a hideous pit of the prison, where he sank into the mire; but the better feelings of the king came to his rescue at the intercession of the Ethiopian eunuch Ebedmelech, to whom he promised his life "for a prey" (Jeremiah 39:18) in the destruction of the city. Once more adjured by Zedekiah, in private, to give him counsel from God, the prophet pressed him to surrender; but the king was afraid of falling into the hands of the Jews who had revolted to Nebuchadnezzar, and who had doubtless many a wrong to avenge. So he entreated Jeremiah to keep the interview a secret, and sent him back to the court of the prison, where he remained till Jerusalem was taken. Smith, Old Testament History, 602.

14. How did Ebedmelech save the life of Jeremiah? Jeremiah 38:7-13.

15. After Jeremiah had been rescued from the dungeon, what did Zedekiah ask him secretly? Jeremiah 38:14-16.

16. In that hour of utter despair what answer did the prophet give the king? Jeremiah 38:17, 18.

17. Why did the king not accept the prophet's advice to surrender the city, save it from the flames, and submit to the Babylonians? Jeremiah 38:19.

18. When the Babylonians broke through the city wall, how did Zedekiah try to escape? Jeremiah 39:5.

19. At what place was the king captured? Jeremiah 39:5.

In the nineteenth year of Nebuchadnezzar, as the eleventh year of Zedekiah drew to a close, Jerusalem, which had been besieged for two years and a half, with no relief except the brief diversion made by Pharaoh-Hophra, was reduced to the last extremities of famine. On the ninth day of the fourth month an entrance was effected at night through a breach in the city wall, probably on the northern side, and the great officers of Nebuchadnezzar entered the temple and took their station in the middle court, as was the custom of the Assyrians at the conclusion of a siege. Zedekiah, with all his men of war, fled by the garden gate of the royal palace on the south side and took the road over the Mount of Olives to the valley of the Jordan. They were hotly pursued with the morning light. Zedekiah was overtaken in the plain of Jericho, his army dispersed, and himself taken. He was carried to Nebuchadnezzar at Riblah. Zedekiah spoke with his conqueror face to face, as Jeremiah had predicted. Having seen the slaughter of all his sons and the princes of Judah, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner till his death. Smith, Old Testament History, 602, 603.

20. How did the Babylonians punish Zedekiah? 2 Kings 25:6, 7.

21. How completely was the city of Jerusalem destroyed?

22. What spoil from Jerusalem was carried to Babylon? 2 Kings 25:13-16; 2 Chronicles 36:18.

23. What was done with most of the people in Jerusalem? 2 Chronicles 36:20.

The Poor Were Left in Judah

2 Kings 25:12, 22-26; prophets and Kings, 460-463.

24. Whom did the Babylonians appoint ruler over the stragglers who were left in the land of Judah?

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25. What freedom was allowed Jeremiah by the Babylonians, and what did he choose to do? Jeremiah 40:4-6.

26. What unfortunate tragedy came to the governor, Gedaliah?

Before pursuing the story of the Jews at Babylon to the end of the Captivity, we may conclude the history of Judea itself during the last twenty-five years of Nebuchadnezzar's reign (586-561BC), comprising the fate of the people left behind, and the fortunes of Jeremiah. The desolated land was not abandoned to anarchy. Nebuzar-adan appointed Gedaliah, the son of Ahakim, as governor at Mizpah, and Jeremiah joined him, having been left at liberty by Nebuzar-adan to go to Babylon or wherever he pleased. The dispersed soldiers and people soon gathered about the new governor, who prudently exhorted them to live quietly as the subjects of the king of Babylon. Many Jews appeared from the countries of Moab, Ammon, and Edom, and the people were soon peacefully engaged in gathering the vintage and summer fruits throughout their cities. But the brief rest from trouble was cut short by the envy of the king of Ammon and the ambition of a Jewish prince of the royal blood, Ishmael, the son of Nethaniah.... Ishmael and ten Jewish princes came to Mizpah as friendly guests; and Gedaliah, who had refused to credit a warning of his treachery was murdered with the Jews and Chaldeans who were with him at Mizpah, only two months after the departure of Nebuzar-Adan. Ishmael, with eight comrades, fled to Ammon. Smith, Old Testament History, 606, 607.

27. What good advice did Jeremiah give the people at this critical time of their history? Jeremiah 42:19-22.

Then, instead of returning to Mizpah, they marched southward to Bethlehem, intending to take refuge in Egypt from Nebuchadnezzar's vengeance for the murder of his governor. First, however, they asked Jeremiah for counsel from Jehovah. In ten days the answer came, forbidding them to go to Egypt, promising them the protection of God if they remained, and assuring them that, if they persisted in departing, the famine, and sword, and pestilence, from which they fled, would overtake them in their new refuge His warning only brought upon him a charge of conspiring with Baruch to speak false in God's name. And both he and Baruch were carried to Egypt against their will, with all the remnant who had been left under Gedaliah. Many of the Jews had already taken refuge there during the whole time that Egypt was regarded as their help against Assyria. They now formed a large community, living at Migdol, Tahpanhes, Noph, and Pathros-a community which had afterward an important history of its own. Meanwhile they fell into idolatry, and Jeremiah denounced both on them and on Egypt itself the vengeance of Nebuchadnezzar.

The threatened blow soon fell. In 585 [probably, rather, in 473] BC, Tyre surrendered, after a siege of thirteen years. After a brief repose, Nebuchadnezzar led his victorious army into Egypt In the absence of his own annals or other direct testimony, we can only infer from the statements of Josephus, and from the prophecies of Jeremiah and Ezekiel, that the chastisement he inflicted on Egypt reached the Jews who had taken refuge there. Smith, Old Testament History, 607, 608.

28. How did the captives of Judah fare in the lands of their captivity?

They were brought into subjection to Babylon, and scattered through the lands of the heathen. In affliction many renewed their faithfulness to His covenant. While they hung their harps upon the willows, and mourned for the holy Temple that was laid waste, the light of truth shone out through them, and a knowledge of God was spread among the nations. The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer.

Many of the exiles suffered persecution. Not a few lost their lives because of their refusal to disregard the Sabbath and to observe the heathen festivals. As idolaters were roused to crush out the truth, the Lord brought His servants face to face with kings and rulers, that they and their people might receive the light. Time after time the greatest monarchs were led to proclaim the supremacy of the God whom their Hebrew captives worshiped.

By the Babylonian captivity the Israelites were effectively cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God-Desire of Ages, 28:15.

29. Why did all this trouble and affliction come upon Judah? 2 Chronicles 36:14-21.

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What do you think?

1. Were the captives faithful to God in the land of their captivity? Psalm 137.
2. What lesson can we learn from the faithfulness of Ebedmelech? Jeremiah 38:7-13; 39:15-18.
3. Was Gedaliah loyal to the king of Babylon?
4. Why do you suppose Jeremiah was called “the weeping prophet”?

122. SUMMARY OF THE FIRST HALF OF UNIT EIGHT

This summary covers the first half of the Unit The Kingdom of Judah, which is studied after The Kingdom of Israel because the kingdom of Judah lasted longer than the kingdom of Israel. The first half of this unit comprises the following lessons:

Lesson 113. The Early Kings of Judah, Rehoboam, Abijam, Asa, and good king Jehoshaphat, the beginning of the descent toward captivity, halted only by one of the four kings mentioned;

Lesson 114. Baal Worship Introduced Into Judah, the story of the kingdom under Jehoram, Ahaziah, and Joasha lesson of the effect of the bad influence of Judah’s relationship to Israel;

Lesson 115. Faithful and Unfaithful Kings, the kingdom of Judah under the kingship of Amaziah, Uzziah, Jotham, and Ahaz: two kings who did continuously bad, and two who tried to stem the downward tide;

Lesson 116. Good King Hezekiah, one of the few kings of whom it is said: “And he did that which was right in the sight of the Lord, according to all that David his father had done” (2 Chronicles 29:2);

Lesson 117. Judah Invaded by Sennacherib, but Hezekiah encouraged Israel, saying, “Be strong and courageous, be not afraid nor dismayed for the king of Assyria: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles” (2 Chronicles 32:7, 8);

Lesson 118. Judah’s Worst and Best Kings-Manasseh, who ruled the longest and most wickedly of all Judah’s kings, Amon, his son, and good king Josiah, prophesied of and even mentioned by name by the prophet who went from Jerusalem to tell Jeroboam of his wickedness;

Lesson 119. Judah Conquered by Babylon, Judah under Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, including the first and second invasions by Nebuchadnezzar, 605 and 597 BC;

Lesson 120. Daniel and His Three Companions-what God had not been able to do with Judah in the land of Palestine, He was now to do through captives in an enemy country; and

Lesson 121. Jerusalem Destroyed by Nebuchadnezzar the destruction of that city which God had chosen for the capital of His chosen people, including the destruction of that beautiful Temple Solomon had built according to the plans drawn up by David.

REVIEW QUESTIONS

- 1.

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a. It is sometimes said that “two tribes” remained with Rehoboam; which of the other tribes, because of their loyalty to the Temple, remained with him?

b. What main point of contrast was there between the kings of Judah and those of Israel in their relationship to God?

c. Even though Jehoshaphat “raised the kingdom to the highest point it had reached since the disruption” (William Smith, Old Testament History, 518), what alliance went far to neutralize all his excellence?

2.

a. With whom had Jehoram contracted marriage, and what was the result of this union on his reign?

b. How was Athaliah destroyed?

c. What good work did Joash perform that is registered to his account?

3.

a. Name the boy kings of Judah, and the age at which each began to reign.

b. What military engines did Uzziah make?

c. Why did Azariah and eighty priests oppose Uzziah? What was said to Uzziah?

d. What did Uzziah and Gehazi have in common?

4.

a. Describe the return of 200,000 captives of Judah, and give the reason for their return.

b. Who had an altar of burnt offering made after the pattern of the one in Damascus, and with it replaced the brazen altar?

c. In what three ways was the Passover of Hezekiah unusual?

d. What did Hezekiah destroy that Israel had had since Moses’ time, and why did he destroy it?

5.

a. What was the greatest mistake of Hezekiah’s life, and what was the result of this mistake to Judah?

b. By what means did Hezekiah endeavor to save those who were left of the ten tribes of Israel?

c. In answer to the prayers of Hezekiah and Isaiah, how many of Sennacherib’s army perished in one night?

6.

a. Which king had the distinction of being the most wicked of Judah’s kings, and yet his reign was the longest of all the kings?

b. What experience humbled Manasseh, brought him back to serve the Lord, and led him to undo as much as he could of the evil he had done?

c. What was found when the Temple was being cleaned in the days of Josiah that produced a great revival in Judah?

d. What was recorded of the Passover held during the reign of Josiah?

7. Name six kings of Judah who instituted reforms.

8.

a. When did Nebuchadnezzar make his first invasion of Judah?

b. Name four of the captives taken to Babylon by Nebuchadnezzar.

c. Why was Jeremiah branded as a traitor?

9.

a. For what timely and courageous deed should Ebedmelech be remembered?

b. What problem faced four Hebrew youth in the beginning of their experience as captives in Babylon? How did they meet it?

c. Later, what severe test did Daniel’s three companions pass successfully?

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Who said to whom, and under what circumstances?

1. "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; and in Thy name we go against this multitude."

2. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

3. "You shall not need to fight in this battle: set yourselves, stand you still, and see the salvation of the Lord with you."

4. "Believe in the Lord your God, so shall you be established; believe His prophets, so shall you prosper."

5. "Why transgress you the commandments of the Lord, that you cannot prosper? Because you have forsaken the Lord, He hath also forsaken you. "

6. "Why has thou sought after the gods of the people, which could not deliver their own people out of your hand?"

7. "Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me."

8. "Set your house in order; for thou shall die, and not live."

9. "What have they seen in your house?"

10. "Go out of the sanctuary; for thou has trespassed; neither shall it be for your honor from the Lord God."

11. "And now you purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?"

12. "Hear me, you Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place."

13. "Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us."

14. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

15. "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shall go up unto the house of the Lord."

16. "Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?"

17. "I have found the book of the law in the house of the Lord."

18. "Because your heart was tender, and thou did humble thyself before God, I have even heard thee, also."

19. "Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders."

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20. "Build you houses, and dwell in them; and plant gardens, and eat the fruit of them."
21. "Seek the peace of the city, pray unto the Lord for it: for in the peace thereof shall you have peace."
22. "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink."
23. "If you worship not, you shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"
24. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of your hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up."
25. "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocence was found in me."
26. "These men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is."

123. THE KING'S DREAM

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And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and it shall stand forever. Daniel 2:44.

Daniel 2 and Prophets and Kings, 491-502

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of "the Watcher and the Holy One." Daniel 4:13. Prophecy has traced the rise and fall of the world's great empires-Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements. Education, 176:4 to 177:1.

An unidentified version. Every effort was made to locate the version quoted here, but to no avail. However, that the original would permit thus identifying "a watcher and an holy one" with Jesus seems to be evident from the following versions:

"A watcher, even a holy one," Boothroyd.

"A watcher and holy one," Rotherham.

"A watcher, who is a Holy One," Purver.

A careful study of the Chaldaic text seems to admit of "The Watcher, even the Sanctified One," as a translation. Therefore, "the Watcher and the Holy One" seems to be wholly justified.

The King's Dream Tested the Chaldean Wise Men

Daniel 2:1-13; Prophets and Kings, 491-493.

1. In what way was the king's dream unusual?
2. What was the king's first request of his wise men?

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3. How would they be penalized if they failed to comply with his command?
4. How did the Chaldean wise men acknowledge to Nebuchadnezzar that they had no supernatural power?
5. Upon the failure of the wise men to tell the dream, what drastic command did the king make?

Daniel Came to the Rescue

Daniel 2:14-30; Prophets and Kings, 494-497.

6. What position did Arioch hold in Babylon?
7. How did Daniel learn of the predicament of the wise men and of the king's command?
8. Who granted the delay for the execution of the wise men?
9. Name the other persons who joined Daniel in earnest prayer for knowledge of the king's dream.
10. How was the secret revealed to Daniel?
11. In what rather boastful manner did Arioch present Daniel to King Nebuchadnezzar?
12. How did Daniel point out to the king the human impossibility of complying with the request the king had made of the wise men?
13. To whom did Daniel humbly give credit for any knowledge or information he had regarding the king's dream?

14. Why did God reveal the future of the kingdoms of the world to a heathen king?

Note (1) that this revelation was given at the very beginning of a brilliant career, in order to influence his life and action. The Bible shows us how God reveals His truth in some measure to other nations besides His own peculiar people, and to other individuals besides His chosen disciples. He would have all men brought to Him, and He would control other nations for the furtherance of His kingdom. Note (2) that this was at the beginning of captivity, when the welfare of many of His people, and almost the existence of His chosen nation, depended on Nebuchadnezzar's relation to them. The great king knew Jehovah only as a god whose people he, a heathen, had conquered. He would naturally look upon Him as inferior to his gods. We can see the wisdom of correcting his views, and showing the real nature and power of Jehovah, and the character which His religion gave to His people; that thus might come a better treatment of the chosen people, and less interference with their peculiar religion. Note (3) that while the mysterious vision was sent to Nebuchadnezzar, as one in former times to Pharaoh, the interpretation came in both cases through holy worshipers of God, thus connecting the result with the true God, and leading to a knowledge of the truth on the part of the heathen, and a better treatment of God's people. Note (4) that the Israelites would be greatly comforted, and encouraged to stand firmly in the true religion, by the character, the success, the piety of Daniel and his companions, and the divine miracles and revelations through them. F. N. and M. A. Peloubet, *Select Notes* (1892), 152,153.

Nebuchadnezzar's Dream

Daniel 2:31-35; Prophets and Kings, 497:1, 2.

15. How did Daniel describe the great image the king had seen in his dream?
16. From where did the stone come?

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17. After the stone had struck the image, what became of the stone?

18. What was peculiar about the feet and toes of the image?

The Meaning of the Dream

Daniel 2:36-45; Prophets and Kings, 498-502.

19. Who was the head of gold?

“Thou art this head of gold.” Daniel 2:38. Daniel was careful to remind the king of Babylon that his power came only from God. Nebuchadnezzar’s father, Nabopolassar (626/625 to 605 BC), won Babylonia’s independence after it had fallen for a time under the rule of Assyria. He joined the Medes in destroying Nineveh (612 BC). Then under Nebuchadnezzar (605-562 BC), who rebuilt Babylon as the wonder city of that day, the Neo Babylonian (Chaldean) Empire became the leading world power. But Babylon soon declined under lesser kings. The last was Nabonidus, with whom his son Belshazzar ruled jointly.

20. What was represented by the breast and arms of silver?

Babylon was overthrown in 539 BC by the Medo-Persian Empire. This is generally called the Persian Empire because the Persians, formerly subject to Media, had under Cyrus conquered their overlords and become dominant in the former Median Empire, even before they conquered Lydia and Babylon. The Persian Empire (later including Egypt also) was larger than the Babylonian, but inferior in wealth, culture, and magnificence.

21. What do the belly and thighs of brass represent?

The “Grecian,” or Macedonian, Empire of Alexander the Great succeeded the Persian Empire. The decisive battle was at Arbela in 331 BC Alexander’s Empire was Macedonian; the ruling class came from Macedonia, an adjoining kingdom that had subdued the Greeks and adopted their language and culture. Though not ruled by Greece, it was Greek in the sense that it was unified by the Greek language and culture brought to the east by Macedonian soldiers and Greek settlers. Greece, whose civilization had passed its peak in the preceding century, was composed of small city states, mostly democracies, which never united in a Greek kingdom but became part of the Macedonian Empire. Twenty-two years after Alexander’s death the empire split into four kingdoms (later three). These divisions fell successively to Rome between 168 and 30 BC.

22. What do the legs of iron represent?

In 168 BC the Roman Republic, already master of the western Mediterranean area, conquered Macedonia, the western division of Alexander’s empire. Soon it successively acquired other sections (including the land of the Jews), and ended the last Macedonian kingdom, Egypt, in 30 BC, about the time the Roman Republic became the Roman Empire under Augustus.

What kingdom succeeded Greece? The testimony of history is full and explicit on this point. One kingdom did this, and one only, and that was Rome. It conquered Greece; it subdued all things; like iron, it broke in pieces and bruised

Gibbon, following the symbolic imagery of Daniel, thus describes this empire:

“The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean. And the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.” (Edward Gibbon *The History of the Decline and Fall of the Roman Empire*, general observations following chapter 38.) *The Prophecies of Daniel and the Revelation*, 54, 55.

23. What significance did the feet of iron and clay have? What did the mixture of iron and clay mean?

The element of weakness symbolized by the clay, pertained to the feet as well as to the toes. Rome, before its division into ten kingdoms, lost that iron vigor which it possessed to a superlative degree

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during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its disintegration into ten kingdoms.

The iron legs of the image terminate in feet and toes. To the toes, of which there were of course ten, our attention is called by the explicit mention of them in the prophecy. The kingdom represented by that part of the image to which the toes belong, was finally divided into ten parts. The question therefore naturally arises, Do the ten toes of the image represent the ten final divisions of the Roman Empire? We answer, Yes

Here, then, is a division presented; and what have we in the symbol to indicate it? Nothing but the toes of the image. Unless they do, we are left utterly in the dark on the nature and extent of the division which the prophecy shows did exist. To suppose this would be to cast a serious imputation upon the prophecy itself. We are therefore held to the conclusion that the ten toes of the image denote the ten parts into which the Roman Empire was divided.

This division was accomplished between AD 351 and 476. The Prophecies of Daniel and the Revelation, 55-58.

The ten nations that were most instrumental in breaking up the Roman Empire, and which at some time in their history held a portion of territory of the empire, establishing separate and independent kingdoms, were as follows: Anglo-Saxons, Ostrogoths, Visigoths, Franks, Lombards, Vandals, Suevi, Burgundians, Heruli, and Alamanni. The prophet Daniel, in his interpretation to Nebuchadnezzar, stressed the point of division, even as iron and clay cannot and will not bind or unite, so the nations of Europe will never be united in a universal empire as Rome once was. Numerous attempts have been made to reunite Europe into one empire, but every such attempt has ended in failure.

24. What other means, besides political and economic union, did the prophet say would be utilized in the attempt to join these nations together again? Daniel 2:43.

When Rome fell, the last of the world's empires binding that territory together, passed away. No basis of consolidation will ever be found. Some have hoped the marriages among members of royal families would consolidate and bring peace among the nations. The king of Denmark was once called "the father-in-law of Europe," because of the marriages of his children into other royal families of Europe. But the marriage vow has not cemented the relationships of those kingdoms.

25. What did the prophet say the God of heaven would do "in the days of these kings"? Daniel 2:44.

26. When and how will this be accomplished? Matthew 24:30; 2 Thessalonians 4:16; Revelation 11:15.

27. How did Nebuchadnezzar honor and extol the God of Daniel?

Can you identify, define, or explain?

Arioch	Greece
Belshazzar	Medo-Persia
	Rome

What do you think?

1. In the light of their claims, was the king fair in demanding that the wise men tell him his forgotten dream?

2. Will any of the nations now on earth be the basis of the kingdom of God and His Son Jesus Christ?

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3. Do you think Nebuchadnezzar received much credit from God for his recognition of Him after Daniel had interpreted the dream?

4. Did Nebuchadnezzar like the idea of the statement, “Thou art this head of gold” (Daniel 2:38)? Explain your answer.

5. What is represented by “the stone” “cut out of the mountain without hands” (Daniel 2:45)?

124. HANDWRITING ON THE WALL

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Mene; God hath numbered thy kingdom, and finished it.
Tekel; Thou art weighed in the balances, and art found wanting.
Peres; Thy kingdom is divided, and given to the Medes and Persians. Daniel 5:26-28.

Daniel 5 and Prophets and Kings, 522-538

Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height, a bloodless hand came forth, and traced upon the walls of the palace characters that gleamed like fire, words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests.

Hushed was the boisterous mirth, while men and women, seized with a nameless terror, watched the hand slowly tracing the mysterious characters. Before them passed, as in panoramic view, the deeds of their evil lives; they seemed to be arraigned before the judgment bar of the eternal God, whose power they had just defied. Where but a few moments before had been hilarity and blasphemous witticism, were pallid faces and cries of fear. When God makes men fear, they cannot hide the intensity of their terror. Prophets and Kings, 524:1, 2.

Ancient Babylon

1. Describe ancient Babylon.

Herodotus states that Babylon was a square, each side being 120 stades, or about 14 miles, in length. This measurement yields an area of nearly 200 square miles, and includes Borsippa in the city limits. Ctesias, also an eyewitness, who flourished in the fifth century, makes each side of the square about 90 stades, or the length of the 4 sides together 42 miles. The city was surrounded by a wall (Jeremiah 51:58), or rather double walls (Herodotus, 1: 181). A deep and broad moat ran around the city, and beyond that was a great wall 200 royal cubits (about 344 feet) high and 50 royal cubits (about 86 feet) wide. On top of this rampart was room enough for a 4-horse chariot to pass, and even to turn, in addition to space enough for chambers facing each other. There was also a strong inner wall. Quintus Curtius, about AD 40, gives the breadth at about 32 feet; and Clitarchus (as recorded by Diodorus Siculus) and Strabo make the height 75 feet. These writers state the circuits variously, from 365 to 385 stades. The city had 100 gates of bronze, 25 on each side. From these there ran broad streets at right angles to the walls, thus dividing the whole area into squares. The Euphrates flowed through the midst of the city, dividing it into 2 portions. Along each bank of the river there was a continuous quay. A wall separated the quay from the city; but it was pierced by 25 gateways, from each of which a sloping descent led to the water's edge. The walls, quays, palaces, temples, and private edifices were built of brick; the cement or mortar was bitumen (cf. Genesis 11:3). The timber of the houses, which were 2, 3, and 4 stories high, was of palm wood (Herodotus, 1:178-186). Westminster Dictionary of the Bible, article: “Babylon,” 55, 56.

These verses were fulfilled when Cyrus ended the kingdom of Babylon by capturing the city; other predictions in these chapters were fulfilled as surely in the later destruction of the city of Babylon, a long and gradual process. See The Seventh-day Adventist Bible Commentary on Isaiah 13:19; Jeremiah 50:12, 13.

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Prophecies Relating to the End of the Babylonian Empire

2. Downfall of Babylon.

a. Isaiah 13:1, 17, 18.

b. Jeremiah 50:1-3, 9, 10, 16-18, 43-46; 51:11, 28-32, 59-64.

3. Cyrus. Isaiah 45:1-5.

The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Prophets and Kings, 551:1.

4. What were the Jews to see in the sudden overthrow of Babylon by Cyrus? Prophets and Kings, 552:1-3.

Belshazzar's Feast

Daniel 5:1-4; Prophets and Kings, 522:1 to 524:0.

5. Who were present at Belshazzar's feast, and what were they served? Prophets and Kings, 523:2.

6. What sacrilege was carried on at the feast? Prophets and Kings, 523:1

How were those punished who in olden time made light of what God had chosen as sacred to Himself? Belshazzar and his thousand lords profaned the golden vessels of Jehovah, and praised the idols of Babylon. But the God whom they defied was a witness of the unholy scene. In the midst of their sacrilegious mirth, a bloodless hand was seen tracing mysterious characters upon the palace wall-Testimonies for the Church, volume 5, 244:4.

The Writing on the Wall

Daniel 5:5-9; Prophets and Kings, 524:1 to 527:1.

7. While they were drinking their wine and praising their gods of gold and silver and wood and stone, what drew all eyes to the palace wall?

8. How was the king affected by seeing the fingers of a man's hand writing upon the plaster?

9. Unable to read the writing on the wall, what triple reward did the king offer to the one who could read and interpret the mysterious characters?

10. Who tried to read the writing, but could neither read nor understand it?

Daniel Interpreted the Writing

Daniel 5:10-29; Prophets and Kings, 527:2 to 531:2.

11. Who suggested to Belshazzar that Daniel be called?

12. What did the king say to Daniel?

13. How did Daniel reply to the king's offer of gifts and reward?

14. What history did Daniel briefly rehearse in the king's presence?

The experience of Nebuchadnezzar to which Daniel referred is related in Daniel, chapter 4.

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Nebuchadnezzar was given this experience that he might “know that the Most High rules in the kingdom of men, and gives it to whomsoever He will.” Daniel 4:25.

And to Belshazzar Daniel directed these pointed words: “And thou his son, O Belshazzar, has not humbled your heart, though thou knew all this.” Daniel 5:22.

15. What further rebuke did Daniel deliver to Belshazzar?

16. What were the words written on the wall?

17. Give Daniel’s interpretation of the words.

18. How was Daniel rewarded?

Babylon Captured, 539 BC.

Daniel 5:30, 31; Prophets and Kings, 531:3 to 538:4.

19. What occurred that very night?

According to Herodotus (1:190, 191), Cyrus captured Babylon by turning the waters of the Euphrates temporarily into a lake excavated for the purpose, and then entered from the nearly dry bed of the river by the gates which had been left open on the night of a festival while the inhabitants were engaged in revelry. Westminster Dictionary of the Bible, article: “Cyrus,” 124.

20. Who became the ruler of the kingdom of Babylon?

21. What high Position was Daniel given in the new kingdom?

Can you identify, define, or explain?

Babylon
Moat
Belteshazzar
Peres
Media
Profane
Mene
Quay
Sacrilige
Tekel

What do you think?

1. What great truth did Nebuchadnezzar learn from his seven years of exile from among men?
2. In the light of these experiences of Nebuchadnezzar, with which Belshazzar was familiar, what quality in the development of his character had he neglected?
3. Why could not the wise men read the writing on the wall?
4. How did Daniel distinguish the God of heaven from the gods of Babylon?
5. Why do you think some of the gates to Babylon were left open on that fateful night?
6. How did the sacred vessels of the temple at Jerusalem get to Babylon?

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Babylon was captured late in 539. The date 538 BC refers to the first year of Cyrus as counted from the fall of Babylon; the year 1 of the reign began on the next New Year's Day, in 538.

125. THE FIRST DECREE FOR THE RETURN OF THE JEWS

www.WhiteEstate.org/books/pk/pk45.html

(By Cyrus, went into effect 536 BC)

Daniel 9:1-19; Ezra 1:1-11; 3:1 to 4:24; Haggai 2:1-9; and Prophets and Kings, 551-570

In a written proclamation published "throughout all his kingdom" (Ezra 1:1), Cyrus made known his desire to provide for the return of the Hebrews and for the rebuilding of their Temple. "The Lord God of heaven hath given me all the kingdoms of the earth" (Ezra 1:2), the king gratefully acknowledged in this public proclamation; "and He hath charged me to build Him an house at Jerusalem Who is there among you of all His people? His God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel And whosoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering." Ezra 1:2-4.

"Let the house be built let the foundations thereof be strongly laid. And. let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the Temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the Temple which is at Jerusalem." Ezra 6:3-5. Prophets and Kings, 558:1, 2.

Daniel's Prayer for the Restoration of Israel

Daniel 9:1-19; Prophets and Kings, 551-556.

1. What fact did Daniel discover as he studied the book of Jeremiah?

The captivity of Judah having been accomplished in about 606-605 BC, and seeing by the writings of the prophet Jeremiah how seventy years should be fulfilled in captivity, Daniel could see that the seventy years had almost expired and that the time of restoration was very near. Nevertheless the Jews could not begin to return to Jerusalem. The king had to make the first official move, and Daniel turned to his God in humble petition that He remember His people.

2. Describe the personal preparation Daniel made before his prayer.

Daniel was himself a prophet; nevertheless he studied the writings of the prophets. He arrived at the conclusion that the seventy years had almost expired. He might have reasoned: "Why should I pray? God will fulfill His word." But God's promises are conditional. The people were living in sin, and God would not move upon the heathen king for His people to return to Jerusalem. A revival must begin, and Daniel had it start with himself. He had been true to God; therefore he had the right to be an intercessor, pleading with God to forgive his people's sins as he identified himself with them in personal repentance.

3. What specific confession of sin did Daniel make to God?

4. Why was the prayer not answered at once? Daniel 10:10-13.

The Decree of Cyrus, King of Persia (Probably 537 BC)

Ezra 1:1-11; 2:64-70; Prophets and Kings, 557-559.

5. Who moved upon Cyrus, causing him to make the decree for the Jews to return to Jerusalem?

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6. Why did Cyrus feel so favorable to the Jews as to grant them this privilege?

As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken. As he read the message addressed to him by the Ruler of the universe, "I girded thee, though thou has not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me" (Isaiah 45:5, 6). As he saw before his eyes the declaration of the eternal God, "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name. I have surnamed thee, though thou has not known Me" (Isaiah 45:4); as he traced the inspired record, "I have raised him up in righteousness, and I will direct all his ways. He shall build My city, and he shall let go My captives, not for price nor reward" (Isaiah 45:13), his heart was profoundly moved, and he determined to fulfill his divinely appointed mission. He would let the Judean captives go free; he would help them restore the Temple of Jehovah. Prophets and Kings, 557:2.

7. To how many people did the decree grant permission to return to Jerusalem?

8. What did the king request those to do who might choose not to go back at that time?

The Return of the Exiles (536 BC)

9. About how many made preparation and returned to Palestine at that time? Ezra 2:64-70.

"The chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised," - these were the goodly remnant, about fifty thousand strong, from among the Jews in the lands of exile, who determined to take advantage of the wonderful opportunity offered them "to go up to build the house of the Lord which is in Jerusalem." Ezra 1:5. Prophets and Kings, 559:2.

10. How did those who did not choose to go at that time help those who went? Ezra 1: 6.

11. With what happy words did the returned captives express their rejoicing? Psalm 126:1-3.

If the decree was issued late in the year 1 of Cyrus, 538/537 BC, and the exiles returned the next spring, 536, the return would be 70 years (inclusive) from the beginning of the captivity, 605.

12. To whom did Cyrus restore the gold and silver Temple vessels?

13. How was the opportunity to return to Jerusalem generally received by the Jews in Babylon?

The close of the seventy years' captivity found but few of the Jews anxious to return to their own land. The task of rebuilding their homes in a desolate land did not seem a desirable one. Commercial advantages in the lands of the captivities were much greater than they could be for many years in their own land. It is thought the Jews learned in Babylon the art of bargaining and trade for which they have ever since been so well known. It is evident that those who embraced the opportunity to return were the most earnest, the most loyal, in all Israel. The majority were of the tribes of Judah and Benjamin, though there evidently were representatives from all the tribes. Old Testament History, 373:2.

The little band of 50,000, so few and weak in comparison of the host that crossed the Jordan under Joshua, were led by Zerubbabel, prince of Judah, and grandson of Jehoiachin, who was appointed Tirshatha, or governor of Judea. With him were associated the high priest Jeshua, and ten of the chief elders. William Smith, Old Testament History, 629, 630.

Temple Construction Begun

Ezra 3; Prophets and Kings, 560-566.

14. Upon arriving in Judea, what did the Jews first build?

15. What feast did they re-establish and attend in the seventh month?

16. When did they re-establish the burnt offerings?

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17. From whom did they purchase materials for the Temple building?
18. How soon after their return was the foundation of the Temple laid?
19. What service did they have when the foundation was dedicated?
20. When the foundation was laid for the new Temple, what did the old people do who remembered Solomon's Temple?

Enemies Hindered the Rebuilding of the Temple

Ezra 4; Prophets and Kings, 567-570.

21. Who came to Zerubbabel and offered to help build the Temple?
22. Why was their help rejected?
Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that help gained through an alliance with these men would be as nothing in comparison with the blessing they might expect to receive by following the plain commands of Jehovah. Prophets and Kings, 568:1.
23. Who were these people, and what is said of their beliefs and religious practices? Ezra 4:2b; 2 Kings 17:29, 33, 40, 41.
24. Specifically, what did Reurn and Shimshai and their associates do that was designed to stop the work of the Jews?
Ahasuerus, of Ezra 4:6, is Cambyses, king of Persia. Upon the death of Cambyses, 522 BC, the throne was seized by an impostor, called in history, Smerdis (Gaumata, Bardiya), who held the throne for four or five months. The Scripture calls this king, Artaxerxes, Ezra 4:7. This king during his brief reign commanded that the rebuilding of the Temple cease. No progress was made until the new decree by Darius was issued in 519 BC, under which the construction was again resumed.
25. How did these enemies refer to the Jerusalem which existed before the captivity?
26. For what reason was the work on the Temple discontinued?

Kings of the Medo-Persian Empire

DATE BC	NAME IN HISTORY	SCRIPTURE REFERENCE	DECREE
539-(?)	Darius the Mede	Daniel 5:31 to 6:28	
539-530	Cyrus the Great	Daniel 6:28 Ezra 1:1 to 4:5	537 BC
530-522	Cambyses	Ezra 4:6 (?)	
522	Smerdis (False), or Gaumata, Bardiya	Ezra 4:7-24	
522-486	Darius I or Hystaspes	Ezra 4:5, 24; 5:6	Soon after 520 BC.
486-465	Xerxes		
465-423	Esther Artaxerxes Longimanus	Ezra 7; Nehemiah 1-10	457 BC.

Can you identify, define, or explain?

Artaxerxes (Smerdis, or Gaumata, Bardiya)

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Cambyeses (Ahasuerus)
Joshua
Cyrus (the Great)
Michael
Darius 1 or Hystaspes
Samaritans
Ezra
Zerubbabel (Sheshbazzar)
Gabriel

What do you think?

1. What was Daniel's approximate age at the time of the first decree of Cyrus, when the first exiles returned to Jerusalem?
2. Did Daniel return to Jerusalem with them?
3. Who appointed Zerubbabel governor of Judea?
4. Would it have been wise for Zerubbabel to have accepted the help from the Samaritans in rebuilding the Temple? Explain your answer.

126. THE SECOND DECREE FOR THE RETURN OF THE JEWS

www.WhiteEstate.org/books/pk/pk48.html

(By Darius, Soon After 520 BC.)

Ezra 5:1 to 6:22; Haggai 1:1-4; 2:1-9; and Prophets and Kings, 593-597

There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss. Against every subtle influence that seeks entrance by means of flattering inducements from the enemies of truth, God's people must strictly guard. They are pilgrims and strangers in this world, traveling a path beset with danger. To the ingenious subterfuges and alluring inducements held out to tempt from allegiance, they must give no heed. Prophets and Kings, 570:3.

The Prophet Haggai

Haggai 1:1-4; 2:1-9; Prophets and Kings, 596, 597.

1. At the time of the second decree for the return of the Jews to Jerusalem, who was the governor in Judea, and who was the high priest?
2. What was the attitude on the part of many in regard to building the Temple at that time? Haggai 1:2-4.
3. How did the Temple built by Zerubbabel compare in size and glory to Solomon's Temple?
4. What persons did Haggai especially encourage to be strong? Why?
5. Who did the prophet say would come and fill the second Temple with glory?

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6. How would the glory of this Temple compare with the glory of Solomon's Temple?

The second Temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first Temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of testimony were not found there. No sign from heaven made known to the inquiring priest the will of Jehovah

The second Temple was honored, not with the cloud of Jehovah's glory, but with the presence of the One in whom dwelt "all the fullness of the Godhead bodily" (Colossians 2:9), God Himself "manifest in the flesh" (1 Timothy 3:16). In being honored with the personal presence of Christ during His earthly ministry, and in this alone, did the second Temple exceed the first in glory. The "Desire of all nations" (Haggai 2:7) had indeed come to His Temple, when the Man of Nazareth taught and healed in the sacred courts. Prophets and Kings, 596:3 to 597:2.

Governor Tatitai's Letter to Darius

Ezra 5.

7. What was the first question Tatnai asked the builders of the Temple?

8. In Tatnai's letter to Darius:

- a. What answer was given to the question regarding the names of those who were building the house and the walls? Ezra 5:9-11.
- b. What reason was given for the destruction of the Temple by Nebuchadnezzar? Ezra 5:12.
- c. What reason was given for the rebuilding of the Temple? Ezra 5:13-15.
- d. Who is said to have laid the foundation of the Temple? Ezra 5:16.
- e. What suggestion is made at the close of the letter? Ezra 5:17.

Old Decree of Cyrus (Probably 537 BC) Found

Ezra 6:1-7.

9. Where was the decree, which Cyrus had given, found?

10. While the decree authorized the building of the Temple, what was written concerning the expense?

11. With what pointed order did Darius's reply to Tatnai close? Ezra 6:7.

Darius Made a New Decree (Soon After 520 BC)

Ezra 6:8-13.

12. What provision was made in the decree of Darius for building the Temple?

13. What penalty was threatened against those who interfered with the carrying out of this decree?

14. How did Governor Tatnai and his associates respond to the king's decree?

The Temple Finished and Dedicated

Ezra 6:14-22.

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15. The Temple was built under what commandment and what three decrees? Prophets and Kings, 596:1.
16. Name the two prophets who assisted and encouraged the builders.
17. When was the Temple finished?
The month of Adar in the sixth year of Darius, king of Persia, was in 515 BC.
18. Shortly after the Temple was finished, what joyful service was held?
19. What feast did “the children of the captivity” (Ezra 6:16) keep on the fourteenth day of the first month?

Can you identify, define, or explain?

“Desire of all nations” (Haggai 2:7)

Haggai

Shethar-Boznai

Tatnai

What do you think?

1. What was lacking in this Temple that was in Solomon’s Temple?
2. How could the second Temple have more glory than had the Temple of Solomon? Prophets and Kings, 597:2.
3. The first Temple was called Solomon’s Temple. What was the second Temple called? See “Temple,” Westminster Dictionary of the Bible.
4. Who suffered because the laws of the Medes and Persians could not be altered?
5. Who rejoiced on another occasion because the laws of the Medes and Persians could not be altered?

127. ESTHER, QUEEN OF PERSIA

www.WhiteEstate.org/books/pk/pk49.html

For if thou altogether holds thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knows whether thou art come to the kingdom for such a time as this? Esther 4:14.

Esther 1:1 to 5:14 and Prophets and Kings, 598-602

The crisis that Esther faced demanded quick, earnest action. So Esther took time for communion with God, the source of her strength. “Go,” she directed Mordecai, “gather together all the Jews that are present in Shushan, and fast you for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.” Esther 4:16. Prophets and Kings, 601:3.

LIFE AND TIMES OF THE OLD TESTAMENT

The Feast of Ahasuerus (Xerxes 1), 483-482 BC.

Esther 1.

1. Into how many provinces had Ahasuerus divided his great empire?
2. How long did the feast last which Ahasuerus made for his princes?
3. What was the length of the feast for the people?

Ahasuerus (Xerxes I) came to the throne of Persia in 486 BC. His “first year” (that is, his first full calendar year) began in 485 BC, and his reign extended until 465 BC. This feast was given in the third year of his reign, 483/482 BC, and was held in the city of Shushan, which was the ancient city of Susa. Shushan, as well as Ecbatana and Babylon, was the residence of the Persian kings.

According to Herodotus, Xerxes held an assembly to arrange for the Grecian war in the third year of his reign, and it is probably this feast which is described in the first chapter of the book of Esther, as given to the nobles of the realm, assembled at Shushan from all parts of the empire. It lasted 180 days, or six months. The king, having before this conquered Egypt, determined “to lay a bridge over the Hellespont, and to transport an army into Greece to punish the Athenian.” [see Rawlinson, *The History of Herodotus* (book 7, chapter 8) 4:7] for their defeat of his father Darius at Marathon [490 BC.] Then he added, “I intend to march through all the parts of Europe, and to reduce the whole earth into one empire; being assured that no city or nation will dare to resist my arms.” (Herodotus, 7:8.) At this long-continued fete were gathered the chief officers and nobles from the whole empire. Everything was done to impress upon them the greatness and power of the king, and the unlimited resources at his command. “Everything was luxurious and expensive. Ostentation was the order of the day.” Flowers, gold, silver, jewels, the richest food, and the most costly wines lent their attractions. F. N. and M. A. Peloubet. *Select Notes* (1893), 79.

It was customary, on such occasions, not only to hang the place about with elegant curtains, but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different colored marbles, or with tiles painted. This was the origin of the Musive or Mosaic work, well known among the Asiatics, and borrowed from them by the Greeks and the Romans—Adam Clarke, *Commentary*, note on Esther 1:6.

4. Why did King Ahasuerus become very angry with Vashti, the queen?

“Vasht! refused to come.” Esther 1:12. And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could consent to expose herself to the view of such a group of drunken Bacchanalians?

She well knew that this act of disobedience would cost her the crown, if not her life also: but she was regardless of both, as she conceived her virtue and honor were at stake. Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come. Clarke, *Commentary*, note on Esther 1:12.

It was at this feast that Vashti the queen refused the indelicate summons of her drunken husband. On this account Vashti was deposed from being queen. “To think of conquering Greece while he allowed a woman to set him at defiance!” Then those great lords, heated with wine, persuaded the king to make a decree that “every man should bear rule in his own house.” Esther 1:22. Peloubet, *Select Notes* (1893), 79.

5. How did the king’s officers advise him regarding Vashti, the queen?

6. What decree did the king send to all the provinces of the empire?

An interval of four years occurs before a new queen is found in place of Vashti. It was during this interval that his great invasion of Greece took place “It is said that the army with which he invaded Greece numbered 5,283,220 souls, exclusive of women and other attendants. This multitude was met at Thermopylae by Leonidas and his 300 Spartans, at whose hands 20,000 Persians fell, August 7,480 BC. Two months later the Persians were terribly defeated in the great naval battle of Salamis. Themistocles, with 380 Greek vessels, defeated Xerxes with 2,000 sail. This disaster was closely followed by others, which compelled Xerxes to abandon the field and return home,” with scarcely 5,000 soldiers left of all the multitude with which he set out. Peloubet, *Select Notes* (1893), 79.

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Queen Esther

Esther 2.

7. Who was Esther, and who had reared her?

Hadassah signifies a myrtle in Chaldee: this was probably her first or Babylonian name. When she came to the Persian court, she was called Esther, * which signifies a star in Persian. Esther was the daughter of Abihail, the uncle of Mordecai, and therefore must have been Mordecai's cousin. "Made a release to the provinces." Esther 2:18. Remitted some kind of tribute or impost, in honor of Esther, at her coronation. Clarke, Commentary, note on Esther 2:7, 18.

After the return of Xerxes thus defeated, he ceased for a time from warfare. At this time, the seventh year of his reign (Esther 2:16) [479 BC], occurs the story of Esther's elevation to the throne as given in chapters 1 and 2. She must have been young at this time, between 15 and 18 years old. She was very beautiful; and she seems to have preserved her purity and beauty of character, even amid the baseness of an Oriental court Esther has not been identified with any queen mentioned in secular history. The Persian emperors had many wives, so that it is not strange that Esther is not mentioned in secular history. It would be strange if she had been. She was the cousin of Mordecai, who was much older, and had adopted her as his daughter on the death of her father Abihail, an uncle of Mordecai. She was of the tribe of Benjamin, and her great-grandfather had been among the captives carried to Babylon by Nebuchadnezzar in 598 [rather, 597] Peloubet, Select Notes (1893), 79.

8. What position did Mordecai fill at the king's palace?

Mordecai might have been one of the officers of the king, as the gate was the place where such usually attended to await the king's call. It is not likely that he was the porter; had he been only such, Haman could have removed him at once. Clarke, Commentary, note on Esther 2:21.

9. What information which had saved the king's life had Mordecai reported?

10. Where was this act of Mordecai recorded?

God's People in Danger

Esther 3; Prophets and Kings, 598:1 to 602:1.

11. To what position did the king promote Haman?

"Haman the Agagite." Esther 3:1. Perhaps he was some descendant of that Agag, king of the Amalekites, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews.

"Mordecai bowed not." Esther 3:2. Haman expected, what the Persian kings frequently received, a species of Divine adoration; and this is implied in the word shachah, which signifies that kind of prostration which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust. Clarke, Commentary, note on Esther 3:1, 2.

12. Why would not Mordecai bow before Haman?

Herodotus mentions certain Greeks who, on being introduced into the royal, presence at Susa, and being pressed to prostrate themselves before the king, refused, alleging that 'It was not their custom to worship a man.' (Herodotus, 7:1:36.) . And Curtius says: "The Persians indeed, not only from motives of piety, but also from prudence, worship their kings among the gods." (Ernest Curtius, History of Greece, book 8, Alexander the Great, p. 11.) So that homage paid to Haman as the king's representative would be an indirect method of rendering divine honor to a human being. John W. Haley, The Book of Esther, 48.

13. How did Haman plan his revenge against Mordecai?

14. How did he get consent from the king to carry out his plan?

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He was aided in this resolve not only by revenge, but by the desire for plunder. He offered to the king 10,000 talents of silver (Esther 3:9) (ten to twenty million of dollars) for the privilege, no doubt expecting to obtain this and much more from the plunder of the Jews, which the king's decree permitted him to take. (Esther 3:11) Haman obtained a decree from the king, and letters were dispatched all over the empire for the destruction of the whole nation of the Jews on the 13th day of Adar, about the first of March, BC 473, at least five years after the marriage of Esther. Peloubet, Select Notes (1893), 80.

15. How was the decree for the slaughter of the Jews sent to all the king's provinces?

The large number, however, of those who failed to respond to the decree of Cyrus, remained unimpressible to later influences; and even when Zechariah warned them to flee from Babylon without further delay, they did not heed the invitation. Meanwhile conditions in the Medo-Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by Xerxes the Great. It was during his reign that those of the Jews who had failed of heeding the message to flee, were called upon to face a terrible crisis. Having refused to take advantage of the way of escape God had provided, now they were brought face to face with death. Prophets and Kings, 599:3 to 600:1.

The Heroic Queen

Esther 4.

16. How did Mordecai and all the Jews receive the news of the decree against them?

17. In Mordecai's message to Esther, what request did he make of her?

18. Of what positive custom of court did she remind Mordecai?

Mordecai, having learned of this terrible decree, sent word to Queen Esther, his cousin, and asked her to intercede with the king, as the only way in which this national calamity could be averted. It was no secret, but a universal rule known everywhere. "Whosoever shall come unto the king into the inner court, who is not called, there is one law of his to put him to death." Esther 4:11. Rather, "there is one law for him." Esther 4:11, RV. Whoever he be he must suffer death. The object of this rule was doubtless to preserve the king not only from annoyance, but from the danger of assassination. Peloubet, Select Notes (1893), 80.

19. What preparation did Esther make in her apartment, and what far-reaching decision affecting her own life did she make?

Mordecai had faith in an overruling Providence. He believed that the beautiful, obedient girl who was to him as daughter, had been made queen of a Persia for some great and beneficent purpose. When he learned of the decree of death, his first thought was that to save her people must be the purpose of God for Esther. She, on her part, was willing to give her life if need be in fulfilling the destiny God had planned for her. Old Testament History, 379:7.

There were various reasons why it was extremely dangerous for her to go in to see the king. She did not know how he would react to her presenting herself as a common suppliant. It is questionable whether women were allowed in the outer court at all.

Esther Went Before the King

Esther 5:14; Prophets and Kings, 602:1.

20. When Esther went before the king, in what way was she received?

21. What request did she make of the king?

In Eastern lands people do not generally ask for what they want, but for something else first—something not likely to be refused. If that is granted, they then ask for what they really want. The king knew that Esther had a further request; therefore, when he came to the banquet, he opened the way for her

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to make this petition. The king was positive that the queen would not risk her life by coming unbidden to the king's court, merely to invite him and Haman to a banquet.

22. What request did she repeat?

23. What did she promise she would do "tomorrow" (Esther 5:8)?

Haman Built a Gallows

Esther 5:9-14.

24. Upon returning home from the banquet with the king and queen, what did Haman tell his wife and family?

25. What did his wife and friends advise him to do?

Can you identify, define, or explain?

Esther
Hatach
Susa
Vashti
Hadassah
Mordecai
Xerxes
Zeresh
Haman
Shushan
(Ahasuerus)

What do you think?

1. Why did Vashti refuse to come to the king's banquet hall?
2. What do you think of Mordecai's refusing to bow before Haman?
3. Why did Esther not tell the king that she was a Jewess?
4. What does "Esther" mean?
5. Why did this great trial come upon the Jewish people at this time? Prophets and Kings, 600:1.

128. HAMAN AND MORDECAI

www.WhiteEstate.org/books/pk/pk49.html

Esther 6:1 to 10:3 and Prophets and Kings, 602-606

The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even

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now preparations are being made for this last great conflict. Prophets and Kings, 605:1.

Mordecai Rewarded by the King

Esther 6; Prophets and Kings, 602-606.

1. One night when the king could not sleep, what book did he ask to be read to him?

It may well be asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as chronicles afford, to be read to him? But the truth is, as chronicles were composed among the Persians, he could not have brought before him any work more instructive, and more entertaining; because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time. And the famous epic poem, of the finest Persian poet, Ferdusi, the Homer of India, is nothing else than a collection of chronicles brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the tenth century. After thirty years' labor, he finished this poem, which contained one hundred and twenty thousand lines-Adam Clarke, Commentary, note on Esther 6:1.

2. What question did the king ask about the noble deed performed by Mordecai?

3. For what purpose had Haman come into the court?

4. How did Haman answer the king's question: "What shall be done unto the man whom the king delights to honor" (Esther 6:6)?

5. Since Haman thought he was the man whom the king wished to honor, what bold suggestion did he make?

Pride and folly ever go hand in hand. What he asked would have been in any ordinary case against his own life: but he wished to reach the pinnacle of honor: never reflecting that the higher he rose, the more terrible would be his fall. The royal apparel was never worn but by the king: even when the king had laid them aside, it was death to put them on. Clarke, Commentary, note on Esther 6:8.

6. The king's answer must have astonished Haman and brought keen disappointment to him. As he led the horse on which Mordecai, in the royal attire, was seated, what words was Haman required to speak?

The royal dress of Xerxes himself was reckoned by the Greeks as worth 12,000 talents [\$21,000,000 to \$24,000,000]; and this seems not to have been an excessive evaluation, when we read the details of the dress of a Shah of Persia, even in the present century. "He was one blaze of jewels," says Sir Robert Ker Porter, "which literally dazzled the eyes. A high threefold tiara was on his head, entirely covered with diamonds, pearls, rubies, and emeralds, so arranged that they reflected a splendid play of colors. His robe was of cloth of gold, covered, for the most part, in the same way, with precious stones and pearls; and a string of pearls, perhaps the largest in the world, hung around his neck. But his armlets and girdle surpassed all, for they blazed in the sun like fire." In splendor like this, Mordecai, set on the king's charger by Haman, rode through the streets of Susa. F. N. and M. A. Peloubet, Select Notes (1893), 84.

One grand design of this history is, to show that he who lays a snare for the life of his neighbor, is most likely to fall into it himself. For, in the course of the Divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord: "With what measure you mete, it shall be measured to you again." [Matthew 7:2.] Clarke, Commentary, note on Esther 6.

Haman Destroyed

Esther 7.

7. At the second banquet prepared for the king and Haman, what request did Esther make, and what wicked plot did she reveal?

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8. What suggestion did Harbonah, one of the king's chamberlains, make?

Mordecai Made Prime Minister

Esther 8.

9. What did the king give Mordecai that indicated his high position in the government?

In the ring was the seal of the king. Giving the ring to Mordecai was tantamount to giving him the seal of the kingdom, and constituting him the same as lord chancellor among us—Clarke, Commentary, note on Esther 8:2.

10. Since a law of Persia, once made, could not be reversed, what plan, suggested by the king to Mordecai, was carried out?

11. What means were taken to speed the new decree throughout the 127 provinces which stretched from India to Ethiopia?

The Day of Doom Became a Day of Deliverance

Esther 9:1 to 10:3.

12. Who assisted the Jews against their enemies?

Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm, these officers assisted the Jews, no doubt, with the troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any person who did not rise up to destroy them. Clarke, Commentary, note on Esther 9:3.

13. In what way did the Jews celebrate the day that followed their deliverance?

14. What annual feast was now begun to commemorate this wonderful deliverance of the Jews?

They had already kept the fifteenth day, and some of them in the country the fourteenth also, as a day of rejoicing. Mordecai wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an annual feast throughout all their generations. And this they undertook to do. And it has been observed among them, in all places of their dispersion, from that day to the present time, without any interruption. Clarke, Commentary, note on Esther 9:23.

15. Why is the experience of the Jews in the days of Esther of special interest to God's people in the last days?

The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law, is a constant rebuke to those who have cast off the fear of the Lord, and are trampling on His Sabbath.

Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt to secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Ten Commandments. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people. Prophets and Kings, 605:2, 3.

16. What was Mordecai's rank in Ahasuerus's kingdom?

17. How was he regarded by the Jews?

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Can you identify, define, or explain?

Adar
Dromedaries
Purim
Ahasuerus
Harbonah
Teresh
Bighthana

What do you think?

1. What portion of the decree granted the Jews was not carried out?
2. How might the Jews in Persia have been spared the trial through which they passed? Prophets and Kings, 600: 1.
3. Why will Sabbath keepers be looked upon as a “Mordecai at the gate”? Prophets and Kings, 605:2.

129. THE DECREE TO RESTORE AND REBUILD JERUSALEM

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www.WhiteEstate.org/books/pk/pk52.html

(The Third Decree, by Artaxerxes, 457 BC)

Ezra 7:1-28; 8:15-36; Nehemiah 1:1 to 2:20; and Prophets and Kings, 607-617, 628-634

Ezra's faith that God would do a mighty work for His people, led him to tell Artaxerxes of his desire to return to Jerusalem to revive an interest in the study of God's word and to assist his brethren in restoring the holy city. As Ezra declared his perfect trust in the God of Israel as One abundantly able to protect and care for His people, the king was deeply impressed. He well understood that the Israelites were returning to Jerusalem that they might serve Jehovah; yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor, granting his request, and bestowing on him rich gifts for the Temple service. He made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers for the carrying out of the purposes that were in his heart. Prophets and Kings, 609:4.

Ezra, the Scribe

Ezra 7:1-10; Prophets and Kings, 607-609.

1. Of whom was Ezra a descendant, and what office did he hold?
2. What had he prepared himself to do for the people?
3. In what year of King Artaxerxes did Ezra lead a company of people back to Jerusalem?

Ezra was a Jewish scribe, a Levite, and a descendant of Aaron and of that high priest Hilkiah, who found the Book of the Law in the temple in the days of Josiah. He was born about BC 495. He lived in Babylon during the reign of Artaxerxes Longimanus, and nearly eighty years after the return under Zerubbabel. According to Jewish tradition, he was the founder of the Great Synagogue, out of which the

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later Sanhedrin grew. Was the collector of the books of the Bible and the originator of synagogue worship. The latter part of his life was spent chiefly at Jerusalem. He was famous for his knowledge of the law and for his zeal for its observance. F. N. and M. A. Peloubet, *Select Notes* (1899), 235.

4. Why were scribes and teachers more necessary after the Babylonian captivity than before?

While the Jews were in captivity, they learned to speak the language of the people among whom they lived. Their own language, the pure Hebrew, now became a dead language; that is, it was not spoken by anyone. The Old Testament was written in Hebrew. When the Jews returned to their own land, only the learned scholars among them could read the Scriptures.

As the people could not read the Hebrew, it was necessary that someone should read, interpret, and explain the Scriptures. This was done by a class called scribes, who also copied the word of God. The greatest and most learned of all the scribes was Ezra, a priest, a descendant of Hilkiah, who was high priest in the reign of Josiah. He is supposed to have been very familiar with all the literature of his people and to have separated the inspired books from all others, and thus to have established the canon of the Old Testament Scriptures. *Old Testament History*, 385:2.

The Decree of Artaxerxes, 457 BC

Ezra 7:11-26; Prophets and Kings, 609:4 to 612:1.

5. Whom did the king Artaxerxes give charge to administer the decree?

The father of Artaxerxes was Xerxes (Ahasuerus), the Persian king who had married Esther, the Jewish maiden, and had made her queen of Persia. We have no knowledge regarding the mother of Artaxerxes. There had been two previous decrees, one by Cyrus, probably 537 BC, and one by Darius, soon after 520 BC, for the rebuilding of Jerusalem. Under the decree of Cyrus, Zerubbabel had led some 50,000 exiles back to Jerusalem. The Temple had been started. Under the decree of Darius further progress had been made; but, although the Temple was rebuilt, the city and its government were not fully restored. These two previous decrees were preparatory and preliminary to the decree of Artaxerxes in 457 BC, under which the restoration of the church and the state of the Jews in Jerusalem and Judea was fully accomplished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah.

6. How far-reaching was the decree, and what were some of its principal provisions?

- a. All Jews were allowed to return to Jerusalem.
- b. Ezra was permitted to solicit freewill offerings for the project.
- c. He was allowed any vessels, not already taken, which belonged to the Temple.
- d. He was allowed to draw on the royal Persian treasury for any funds needed.
- e. Provincial treasurers beyond the river were to help to a large extent as Ezra found need and called upon them.
- f. It relieved from taxation all who did anything in the Temple service.
- g. It gave Ezra full power to appoint officers and to compel all to obey the laws.

This was indeed a far-reaching decree. It was almost a government land-grant and settlement act for the Jews, financed out of the Persian national treasury. It was so well administered under Ezra and Nehemiah that it accomplished what the two previous decrees had failed to do.

Ezra Went to Jerusalem

Ezra 7:27 to 8:36; Prophets and Kings, 612:2 to 617:2.

7. Whom did Ezra gather out of dispersed Israel to go with him to Jerusalem? Ezra 8:1-14.

8. When Ezra and the company of returning Jews came to the river of Ahava, whom did they discover was missing?

9. What did Ezra do to bring those who were missing?

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10. What proclamation did Ezra make while encamped by the river of Ahava?

11. Why did Ezra not ask the king for a military escort for protection on the long and dangerous journey?

In this matter, Ezra and his companions saw an opportunity to magnify the name of God before the heathen. Faith in the power of the living God would be strengthened if the Israelites themselves should now reveal implicit faith in their divine Leader. They therefore determined to put their trust wholly in Him. They would ask for no guard of soldiers. They would give the heathen no occasion to ascribe to the strength of man the glory that belongs to God alone. They could not afford to arouse in the minds of their heathen friends one doubt as to the sincerity of their dependence on God as His people. Strength would be gained, not through wealth, not through the power and influence of idolatrous men, but through the favor of God. Prophets and Kings, 615:2.

12. What provision did Ezra make for the safekeeping of the valuable treasure on the long journey?

The care exercised by Ezra in providing for the transportation and safety of the Lord's treasure, teaches a lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly regarding the responsibility resting on them. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God. Prophets and Kings, 617: 1.

When Ezra came, he found that some of them had married heathen wives. This made him very sad, for he knew that if this continued, sooner or later they would become idolaters as their fathers had been. He began a reform work at once, chiefly characterized by reading and explaining the Bible. The people put away their heathen wives, and again covenanted to obey the Lord by keeping all His commandments. Old Testament History, 385:1.

Nehemiah, the King's Cup Bearer, 445 BC

Nehemiah 1; Prophets and Kings, 623-634.

13. In what year of Artaxerxes' reign did Nehemiah receive word of conditions in Jerusalem?

The twentieth year, 445/44 BC. Thirteen years now go by during which time the Bible is silent concerning the history of the Jews in Judea. At the end of this time, a Jew by the name of Hanani came from Jerusalem to Shushan and told his brother Nehemiah, who was cup bearer to the king, that his people in Judea were "in great affliction and reproach." [Nehemiah 1:3] The wall of Jerusalem was still broken down, and the gates burned, as they had been left by Nebuchadnezzar. Whether Ezra had remained at Jerusalem during these thirteen years, we do not know. It would seem that he was not there all the time, or conditions would have been better.

Nehemiah went to Jerusalem 444 BC. He was a man of great executive ability. He laid careful plans based upon accurate knowledge, and then carried out his purposes with great zeal and energy. He is a striking example of one who showed his faith by his works. Old Testament History, 385:4.

14. What was the news Nehemiah received?

15. When he heard these things, what did Nehemiah do?

Nehemiah Went to Jerusalem, 444 BC.

Nehemiah 2.

16. What did the king notice one day as Nehemiah served his cup?

17. What explanation did Nehemiah make to the king?

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18. What request did Nehemiah make of the king?
19. What important letters did Nehemiah carry with him to Jerusalem?
20. Who escorted Nehemiah on his long journey?
21. Who were much disturbed when they heard that Nehemiah had arrived?
22. When did he make an inspection trip to view the city walls?
23. How did the rulers receive Nehemiah's proposal to arise and build?
24. Who laughed at and scorned Nehemiah's plans for this enterprise?

Can you identify, define, or explain?

Artaxerxes
Longimanus
Asaph
Geshem
Hanani
Nehemiah
Nethinims
Sanballat
Tobiah

What do you think?

1. What is a scribe?
2. What prophetic period began with the decree of Artaxerxes to restore and rebuild Jerusalem?
Daniel 9:24-27; Ezra 7:11-26.
3. How many years after Ezra went to Jerusalem did Nehemiah go?
4. How long did Ezra's journey last?
5. Was it a safe journey?
6. Why did Ezra hold the fast at the river of Ahava?

130. NEHEMIAH REBUILT THE WALL OF JERUSALEM

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(444 BC.)

Nehemiah 4:1-23; 6:1-19; 12:27-43; 13:4-26;
Prophets and Kings, 638-644, 653-657

Nor did Nehemiah's energy abate, now that the work was actually begun. With tireless vigilance he superintended the building, directing the workmen, noting the hindrances, and providing for emergencies. Along the whole extent of that three miles of wall, his influence was constantly felt. With

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timely words he encouraged the fearful, aroused the laggard, and approved the diligent. And ever he watched the movements of their enemies, who from time to time collected at a distance, and engaged in conversation, as if plotting mischief, and then, drawing nearer the workmen, attempted to divert their attention. Prophets and Kings, 639:3.

The Opposers, Sanballat and Tobiah

Nehemiah 4:1-12.

1. How did Sanballat and Tobiah ridicule the Jews before their own people, the Samaritans?
2. What was the burden of Nehemiah's prayer?
3. Give the reason for the success the Jews had in building the wall.
4. Why did the enemies of the Jews all conspire together at this time to attack Jerusalem?
5. Besides offering their prayer to God, what else did Nehemiah and his helpers do?

But taunts and ridicule, opposition and threats, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness. He recognized the dangers that must be met in this warfare with their enemies, but his courage was undaunted. "We made our prayer unto our God," he declares, "and set a watch against them day and night." [Nehemiah 4:9.] Prophets and Kings, 643:2.

6. What had to be removed before the walls could be built?

Working and Watching

Nehemiah 4:13-23.

7. Learning of the plan of their enemies, what precautions did Nehemiah take to protect the workers?
8. Since the wall was great and the workers were spread out, what plan was devised to meet danger in any one place where help might be needed?
9. What additional precaution was taken to protect the builders and to hasten the erection of the wall? Prophets and Kings, 644:2.

Plot to Kill Nehemiah

Nehemiah 6:1-14.

10. How did Nehemiah reply to the invitation of his enemies for a conference in the plain of Ono? Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill-provided to sustain such a shock. They wished to effect their purpose rather by treachery than by open violence. Adam Clarke, Commentary, note on Nehemiah 6:1

11. What false accusation was sent by Sanballat in an open letter to Nehemiah?

This was an insult to a person of Nehemiah's quality; as letters sent to chiefs and governors in the East are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him. Clarke, Commentary, note on Nehemiah 6:5.

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12. Give Nehemiah's reply to the open letter.

13. Why did Shemaiah suggest to Nehemiah that he hide in the Temple, lest he be slain, and what fearless answer did Nehemiah give? Prophets and Kings, 655:1 to 656:1.

The Wall Finished

Nehemiah 6:15-19.

14. In how many days was the wall finished?

15. How were the Jews' enemies affected at the news of the wall's completion?

16. With whom did Tobiah carry on correspondence against Nehemiah? Prophets and Kings, 657:1, 2.

The Dedication of the Wall

Nehemiah 12:27-43.

17. Who were gathered in Jerusalem for the dedication celebration?

The completed walls were dedicated by a religious ceremony. The princes of Judah and the Levites gathered from all places around Jerusalem. The songs of the singers, who had built themselves villages in the vicinity of the Holy City, the priests and the sons of the priests, were summoned to the dedication. Two great processions were formed upon the walls. One, led by Ezra, went in one direction, and the other, by Nehemiah, in the other. As they traversed the new made walls, the pledge of Jerusalem's security, they sang and rejoiced with so loud a voice, their wives and children joining in the song, that the joy of Jerusalem was heard a great way off. John W. Mears, Exile to Overthrow, 75, 76.

18. Give the names of five of the gates of Jerusalem.

19. Into how many companies were the people divided for the ceremony of the dedication?

20. Who led each of the companies?

Abuses Corrected and Reforms Made

Nehemiah 13:4-26.

21. Where was Nehemiah that Eliashib was able to let Tobiah occupy an apartment connected with the Temple? Prophets and Kings, 669:1, 2.

22. Why had the Levites forsaken the house of God? Prophets and Kings, 670:2.

23. How was the Sabbath being profaned? Prophets and Kings, 671:1, 2.

24. For how long was Nehemiah governor? Nehemiah 5:14.

Can you identify, define, or explain?

Eliashib
Ono
Noadiah
Shemaiah

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What do you think?

1. Why did Nehemiah succeed when others had failed?
2. Who were the more dangerous to the safety of the city and those in it, the Samaritans or the disloyal Jews?
3. What prophetess tried to frighten Nehemiah?
4. How do you account for the opposition of Tobiah to the reconstruction of Jerusalem?

131. SUMMARY OF THE SECOND HALF OF UNIT EIGHT

The last half of Unit Eight covers from the dream of Nebuchadnezzar, in which God endeavored to show him the political future of the world down to the establishment of the kingdom of Jesus Christ, through the Babylonian captivity, and the period of the re-establishment of the Jews in their own land. This second half comprises the following lessons:

Lesson 123. The King's Dream, the kingdoms of the world represented by an image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet of iron mixed with clay-and the kingdom of Jesus Christ represented by a stone which smote the image on the feet and ground it all to powder;

Lesson 124. Handwriting on the Wall-Mene, Mene, Tekel, Upharsin. ("Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances and art found wanting." Daniel 5:26, 27. Upharsin; "it is being divided," changed ere the interpretation could be given to "Peres; Thy kingdom is divided, and given to the Medes and Persians." Daniel 5:28.)

Lesson 125. The First Decree for the Return of the Jews -the decree of Cyrus, and the sending of Zerubbabel and the high priest Joshua with the returning captives in the year 536 BC;

Lesson 126. The Second Decree for the Return of the Jews, the decree made by Darius soon after 520 BC;

Lesson 127. Esther, Queen of Persia, the young woman who is a challenge to girls of all times: "I go in unto the king and if I perish, I perish." Esther 4:16. What a mighty work God wrought through her!

Lesson 128. Haman and Mordecai
Truth forever on the scaffold, Wrong forever on the throne, Yet that scaffold sways the future, and, behind the dim unknown, Stands God within the shadow, keeping watch above His own. -J. R. Lowell, in "The Present Crisis."

Lesson 129. The Decree to Restore and Rebuild Jerusalem, the third decree, given by Artaxerxes in 457 BC the beginning of the 2300-year period of Daniel 8:14; and

Lesson 130. Nehemiah Rebuilt the Wall of Jerusalem, in time of trouble and national distress. The walls were dedicated at the time of the celebration of the Feast of Tabernacles, the most joyous occasion of the Jewish year.

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REVIEW QUESTIONS

1.
 - a. Why did God give Nebuchadnezzar a dream of a great image?
 - b. How was Daniel able to make known the king's dream and its interpretation?
 - c. Describe the image that the king saw in his dream.
 - d. Give the interpretation of the dream with the image.
 - e. Explain "they shall not cleave one to another" (Daniel 2:43).

2.
 - a. Name the prophets who had predicted the overthrow of Babylon and give a Bible reference from each prophet containing the prophecy.
 - b. Give the book and chapter where more than 100 years before his birth, Cyrus is named, and the work he was to do, outlined.

3.
 - a. What threefold message did God send to Belshazzar on his last night?
 - b. While Belshazzar was familiar with Nebuchadnezzar's experience, what had he not learned from it?

4.
 - a. Who issued the first decree for the return of the Jews from Babylon? Give the date.
 - b. How many returned to Jerusalem in harmony with the decree of Cyrus?
 - c. How soon after their return was the foundation of the Temple laid?

5.
 - a. Who offered to help Zerubbabel in the rebuilding of the Temple, and why was the help refused?
 - b. Why was work on the Temple discontinued for a time?
 - c. Who issued the second decree for the return of the Jews? Give the date.
 - d. The Temple was built under what four commandments?

6.
 - a. How had Mordecai on one occasion saved the king's life?
 - b. Why did Haman plot to destroy Mordecai and the Jews?
 - c. What high honor was conferred on Mordecai at the unwitting suggestion of Haman?
 - d. What significance was attached to the king's giving his ring to Mordecai?
 - e. What does the Feast of Purim commemorate?
 - f. Why is the experience of the Jews in the days of Esther of special interest to God's people now?

7.
 - a. Who issued the third decree concerning the rebuilding of Jerusalem? Give the date.
 - b. Whom did King Artaxerxes commission to see that the decree was carried out?
 - c. Thirteen years later, in the twentieth year of Artaxerxes, what discouraging report was brought from Jerusalem to Nehemiah in the capital of Persia?

8.
 - a. What resulted from Nehemiah's trip to Jerusalem?
 - b. Who were Tobiah and Sanballat, and what were their relations with Nehemiah?
 - c. What great work did Nehemiah see to completion?
 - d. For how long was Nehemiah governor at Jerusalem?
 - e. What reforms did he carry out?

Who said, to whom, and under what circumstances?

1. "I have dreamed a dream, and my spirit was troubled to know the dream."

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2. "Blessed be the name of God for ever and ever: for wisdom and might are His."
3. "The secret is not revealed to me for any wisdom that I have more than any living."
4. "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."
5. "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him."
6. "Let thy gifts be to thyself, and give thy rewards to another."
7. "And thou his son, O Belshazzar, has not humbled your heart, though thou knewest all this."
8. "Thou art weighed in the balances, and art found wanting."
9. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments. Neither have we hearkened unto Thy servants the prophets, which spoke in Thy name to our kings, our princes, and our fathers, and to all the people of the land."
10. "The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem."
11. "Who hath commanded you to build this house, and to make up this wall?"
12. "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place."
13. "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws."
14. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews."
15. "Who knows whether thou art come to the kingdom for such a time as this?"
16. "So will I go in unto the king, which is not according to the law: and if I perish, I perish."
17. "What is thy petition? And it shall be granted thee: and what is thy request? Even to the half of the kingdom it shall be performed."
18. "What shall be done unto the man whom the king delights to honor?"
19. "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him."
20. "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart."
21. "The God of heaven, He will prosper us; therefore we His servants will arise and build."
22. "What do these feeble Jews? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?"

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23. "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

24. "Think upon me, my God, for good, according to all that I have done for this people."

25. "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

26. "Should such a man as I flee? And who is there, that, being as I am, would go into the Temple to save his life? I will not go in."

The Israelites finally learned the lesson that true prosperity depends upon obedience to the law of God. But with many of the people, obedience was not the outflow of faith and love. Their motives were selfish. Outward service was rendered as a means of attaining to national greatness. The chosen people did not become the light of the world, but shut themselves away from the world as a safeguard against being seduced into idolatry

Wanting the Spirit and grace of God, they encumbered the divine commands with countless exactions of their own devising. Prophets and Kings, 708:1, 2.

Units One through Eight covered the world's history from creation to the time of the prophet Malachi, to about 425 BC. Malachi is the last of the Old Testament prophets, and there is no further recorded prophetic utterance until the appearance of John the Baptist, of whom the last two verses of Malachi were a prophecy.

UNIT NINE, Malachi to Matthew, therefore has no Scriptural reference upon which to be based. The purpose in presenting the unit is (1) to cover this part of the world's history in so far as the Jews were concerned, (2) to present the Maccabean and the Herodian families, and (3) to become acquainted with certain titles and institutions, not mentioned in the Old Testament, but accepted as of long standing in the New Testament; such as: the synagogue, the Sanhedrin, the rabbis, and the traditions of the elders.

There is presented herewith, though not as a part of any lesson, a list of important happenings in the Jewish nation from the time of Malachi to the birth of Christ. The title given this list is "Jewish History Between Malachi and Matthew." In the lessons there are two family charts of interest and importance to the student studying this period. These charts show the connection between the two families in the ill-fated marriage of Mariamne to Herod, so-called the Great, "great," it would seem, in intrigue and murder, culminating in the slaughter of the innocent babes of Bethlehem.

Mention is made, also, in this unit of the collection of writings, commonly called the "Apocrypha," a word which has come to signify certain spurious writings. The books of the Maccabees seem to have some historical data of value. The time covered by the work of this unit is indicated on the line below:

JEWISH HISTORY (BC)

Between Malachi and Matthew

351	Alleged captivity of the Jews.
350	Jaddua, high priest.
332	The high priest induces Alexander to spare Jerusalem.
331	Settlement of Jews at Alexandria.
330	Onias, high priest.
320	Ptolemy takes Jerusalem. Jewish settlements in Egypt and Cyrene.
314	Palestine under Antigonus.
312	Commencement of the Era of the Seleucidae.
300	Simon I the Just, high priest.
292	Eleazar, high priest.

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- 251 Manasseh, high priest.
219 Antiochus overruns Palestine.
217 Ptolemy recovers Palestine, profanes the temple, but is driven out supernaturally. He persecutes the Jews of Alexandria.
205 The Jews submit to Antiochus the Great.
197 Palestine and Coele-Syria conquered by Antiochus the Great.
187 Attempt of Heliodorus to plunder the Temple.
175 Onias III degraded from high priesthood; it is sold to Jason.
170 Jerusalem taken by Antiochus Epiphanes.
168 Beginning of the Maccabean war of independence.
167 Judas Maccabeus defeats the Syrian generals.
166 Judas takes Jerusalem. Rededication of the Temple.
164 Death of Antiochus. He is succeeded by Antiochus V. Peace with the Jews.
162 Alcimus made high priest. Judas calls on the Jews to resist.
161 Victory of Adasa. Embassy to Rome. Death of Judas Maccabeus.
158 Peace with Syria.
153 Jonathan, high priest.
146 Alliance with Demetrius, whose life Jonathan saves.
144 Death of Jonathan.
141 Tower of Zion taken. First year of Jewish freedom.
140 Simon made hereditary prince of the Jews.
137 John Hyreanus, high priest.
128 Hyreanus goes to Parthia with Antiochus, who is killed there.
Judea independent.
125 Hyreanus conquers land, east of Jordan.
109 Hyrcanus destroys the Samaritan temple on Mount Gerizim
106 Death of Hyrcanus. Aristobulus, high priest, becomes king.
105 Alexander Jannaeus. Civil war.
78 Alexandra, queen of Judea.
69 Hyreanus II, king, deposed by his brother after three months.
Succeeded by Aristobulus II. Rise of [Herod] Antipater.
65 Civil war between the rival brothers. Appeal to the Romans.
64 Arbitration of Pompey.
63 Pompey carries Jerusalem by assault. Judea subject to Rome.
57 Alexander, son of Aristobulus II, makes war on Hyreanus, but is defeated by Gabinius, proconsul of Syria.
54 Crassus at Jerusalem; plunders temple.
52 Cassius enslaves 30,000 Jews, the partisans of Aristobulus.
49 Caesar releases Aristobulus, who is put to death by the Pompelans. Alexander put to death by Scipio at Antioch.
48 Antipater, first Roman procurator of Judea. Hyreanus, ethnarch
46 Antipater appoints his sons Phasaël and Herod captains of Judea and Galilee.
44 Decree of Caesar for refortifying Jerusalem.
43 Cassius plunders Jerusalem.
42 Herod defeats Antigonus, and enters Jerusalem in triumph. Is reconciled to Hyreanus and betrothed to Mariamne.
40 Herod appointed king by the Roman senate.
37 Herod takes Jerusalem on the Day of Atonement. Marries Mariamne. Death of Antigonus. End of the Hasmonaeen line. Annel made high priest.
36 Herod compelled by Cleopatra to make Aristobulus high priest.
35 Murder of Aristobulus.
34 Herod appeases Antony by gifts. Antony gives Coele-Syria to Cleopatra.
31 Herod defeats the Arabians. Dreadful earthquake in Judea.
30 Herod meets Octavian at Rome, and is confirmed in his kingdom.
29 Herod puts Mariamne to death.
28 Murder of Alexandra, mother of Mariamne.

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- 26 Herod murders the last of the family of Hyreanus. Introduces heathen games into Jerusalem.
- 24 The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis. Sends his sons to Rome.
- 23 Herod visits Agrippa at Mytilene.
- 21 Herod rebuilds his palace. Founds Caesarea.
- 18 Rebuilding of the Temple.
- 10 Herod opens David's tomb in search of treasure.
- 6 Murder of Alexander and Aristobulus, Herod's sons by Mariamne.
- 4 Birth of Christ, according to the common reckoning. Death of Herod.

132. THE PROPHETS OF THE RESTORATION

www.WhiteEstate.org/books/pk/pk59.html

The Books of Haggai, Zechariah, and Malachi; and Prophets and Kings, 703-721

The earnest pleadings and the encouragement given through Haggai, were emphasized and added to by Zechariah, whom God raised up to stand by his side in urging Israel to carry out the command to arise and build. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who would hearken to the sure word of prophecy.

With fields lying waste, with their scant store of provisions rapidly failing, and surrounded as they were by unfriendly peoples, the Israelites nevertheless moved forward by faith, in response to the call of God's messengers, and labored diligently to restore the ruined Temple. It was a work requiring firm reliance upon God. As the people endeavored to do their part, and sought for a renewal of God's grace in heart and life, message after message was given them through Haggai and Zechariah, with assurances that their faith would be richly rewarded, and that the word of God concerning the future glory of the Temple whose walls they were rearing, would not fail. In this very building would appear, in fullness of time, the Desire of all nations as the Teacher and Savior of mankind. Prophets and Kings, 576:2 to 577:1.

Building the Temple

Haggai 1, 2.

1. Which prophets greatly encouraged the people during the rebuilding of the Temple? Ezra 6:14.
2. What were the people saying at that time? Haggai 1:2.
3. Compare the condition of the houses of the people with that of the Lord's house. Haggai 1:4.
4. What is said about the material prosperity of the Jews of those days? Haggai 1:5-11; 2:15-17.
5. What was the cause of these conditions? Haggai 1:9.
6. What did the prophet say the Lord would do for this second Temple? Haggai 2:1-9.
7. Who is referred to in Haggai 2:7 as the Desire of all nations?
8. How was the glory of the second Temple greater than that of the first? Haggai 2:9.

The second Temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first Temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah

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The second Temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily—who was God Himself manifest in the flesh. The "Desire of all nations" [Haggai 2:7] had indeed come to His Temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second Temple exceed the first in glory. The Great Controversy, 24:1, 2.

Zechariah's Message

Zechariah 1; Ezra 4:1 to 6:12.

9. In Zechariah's first message what did he tell the people not to do? Why? Zechariah 1:1-6.
10. What symbol was used to depict the enemies of God who were hindering the work? Zechariah 1:18, 19; cf. Ezra 4:1 to 6:12.
11. What fitting symbol was used to portray those who were helping in the work of building the Temple? Zechariah 1: 20, 21.

Joshua, the High Priest

Zechariah 3.

12. As the prophets lifted the curtain a little on life's experiences, who was seen to be resisting the work of Joshua, the high priest? Zechariah 3:1, 2.
13. What was done for Joshua? Zechariah 3:3-5.
14. Who is the Branch mentioned in this chapter? Zechariah 3:8; 6:12; Prophets and Kings, 585: 1.

The Temple Finished

Haggai 1, 2.

15. After hearing the messages of reproof and encouragement, when did the people respond and resume work on the Temple? Haggai 1:14, 15.
16. What promise was made to Israel because of their acceptance of God's request to rebuild the Temple? Haggai 2:18, 19.
17. What special promise was made to their governor? Haggai 2:23.

The Last of the Old Testament Prophets

Malachi; Prophets and Kings, 706:1 to 709:1; 715:2, 3.

18. Who was the last of the Old Testament prophets?
19. When did he write his book?
Malachi, "My messenger," was probably written about the year 425 BC.
20. An outline of the book:
The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving Father and Ruler of His People (Malachi 1:2 to 2:9). In the second, as the supreme God and Father of all (Malachi 2:10-16); and in the third, as their righteous and final Judge (Malachi 2:17

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to 4:6). William Smith, Dictionary of the Bible, article: "Malachi."

21. Make a list of the questions of Malachi's time, noting the people's spiritual condition, as they ask "Wherein?" Malachi 1:1, 6; 2:17; 3:7, 8.

22. Note some of the choice sayings of Malachi:

- a. "Have we not all one father?" Malachi 2:10.
- b. "He shall sit as a refiner and purifier of silver." Malachi 3:1
- c. "Will a man rob God?" Malachi 3:8.
- d. "Bring you all the tithes into the storehouse" (and all the verse). Malachi 3:10.
- e. "A book of remembrance." Malachi 3:16.
- f. "They shall be Mine when I make up My jewels." Malachi 3:17.
- g. "The Sun of Righteousness with healing in His wings." Malachi 4:2.

23. With what message, or whose message, does the book of Malachi close? Malachi 4:5, 6.

24. Who bore the Elijah message prior to the first advent? Matthew 11:7-14.

25. Who bears the Elijah message prior to the Second Coming of Jesus? Prophets and Kings, 186-188.

26. How long a period of time was there between Malachi and the next prophet?

So far as we know, nothing of importance from God was spoken by any prophet to the people of Israel from Malachi, at about 425 BC, until John the Baptist came preaching in AD 27. For information regarding this period we are dependent on secular history, of which, so far as the Jewish people and their religious life are concerned, there is little available. The Apocryphal books, found in Catholic versions of the Bible, give some information, but they are quite largely fictitious, and it is difficult to ascertain what is true and what is not. Some of the things written, especially in the first book of the Maccabees, contain valuable historical data. These books are not inspired as were the rest of the books of the Bible, and one must choose carefully as he reads.

What do you think?

1. Mention some traits of character that would lead a people to neglect the building of God's house while they themselves lived in "ceiled houses" (Haggai 1:4). Prophets and Kings, 574:1.

2. What articles of furniture, and other important things, were never found in the second Temple? Prophets and Kings, 596:3.

3. In what only was the second Temple greater than the first? Prophets and Kings, 597:2.

4. What are the spiritual "filthy garments" spoken of in connection with Joshua in Zechariah 3? Isaiah 64:6; cf. Revelation 19:8.

5. What are we admonished to "buy"? Revelation 3:18.

6. What does God promise to do if we are faithful in bringing our tithes to His storehouse? Malachi 3:10-12.

7. What else are we to bring with our tithes? Malachi 3:8.

8. Find out what you can from a Bible dictionary about the Apocryphal books.

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133. SYNAGOGUES, RABBIS, AND THE SANHEDRIN

The New Testament speaks of titles and institutions never mentioned in the Old Testament, as though they had always existed. It is the purpose of this lesson to note the development of the synagogue as a place of worship among the Jews. The rise of the rabbis as men of importance and power in the Jewish communities. The development of the traditions of the elders, so important in the time of Jesus; and the rise of the Sanhedrin, so powerful that at one time Herod himself was called before it to be judged

The Synagogue

1. Trace the development of the synagogue.

The word Synagogue, which means a “congregation,” is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. We cannot separate them from the most intimate connection with our Lord’s life and ministry. In them He worshiped in His youth and in His manhood. They were the scenes, too, of no small portion of His work. We know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was anything at all corresponding to the synagogue of later date. They appear to have arisen during the Exile, in the abeyance of the temple worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings (Ezra 8:15; Nehemiah 8: 2; 9:1; Zechariah 7:5) After the Maccabean struggle for independence, we find almost every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the place of prayer sometimes opened, sometimes covered in, commonly by a running stream or on the seashore, in which devout Jews and proselytes met to worship, and perhaps to read (Acts 16:13). William Smith, Dictionary of the Bible, article: “Synagogue.”

2. What was the influence of the synagogue on the national life?

It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law and the external ordinances that hedged it round. Here, as in the cognate order of the scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The way was silently prepared for a new and higher order, which should rise in “the fullness of the time” (Galatians 4:4) out of the decay and abolition of both the priesthood and the temple. Smith, Dictionary of the Bible, article: “Synagogue.”

3. How many times is “synagogue,” or “synagogues,” mentioned in the New Testament?

Fifty-six times. Only once does it seem to be mentioned in the Old Testament. Psalm 74:8. Translators agree that that one instance should be “assemblies.”

4. Who were the officers of the synagogue?

In smaller towns, there was often but one rabbi. Where a fuller organization was possible, there was a college of elders (Luke 70, presided over by one who was “the chief of the synagogue” (Luke 8:41, 49; 13:14; Acts 18.8, 17). The most prominent functionary in a large synagogue was known as the officiating minister who acted as the delegate of the congregation, and was, therefore, the chief reader of prayers in their name. The “minister” of the synagogue (Luke 4:20) had duties of a lower kind resembling those of the Christian deacon or sub deacon. He was to open the doors, to get the building ready for service. Besides these, there were ten men attached to every synagogue, known as the Batlanim. They were supposed to be men of leisure, not obliged to labor for their livelihood; able, therefore, to attend the weekday as well as the Sabbath services. Smith, Dictionary of the Bible, article: “Synagogue.”

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Rabbis

5. How many times are the words “rabbi” or “rabboni” used in the New Testament?

Eight times; but not once in the Old Testament.

6. Trace the origin of the word “rabbi.”

Rabbi, a title of respect given by the Jews to their doctors and teachers, and often addressed to our Lord (Matthew 23:7, 8; 26:25, 49; Mark 9:5; 11: 21; 14: 45; John 1:38, 49; 3:2, 26; 4:31; 6:25; 9:2; 11:8). The meaning of the title is interpreted in express words by St. John, and by implication in St. Matthew, to mean Master, Teacher, John 1: 38 (cf. 11:28; 13:13), and Matthew 23:8. The same interpretation is given by St. John of the kindred title Rabboni (John 20: 16), which also occurs in Mark 10:51. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi. Smith, Dictionary of the Bible, article: “Rabbi.”

7. What can be said of the influence of the rabbis on the life of the nation?

They guided the religious thinking of the community. Rules and regulations for the everyday conduct were multiplied, and, during the inter-Testamental period, a rigid code of action (discussed in the next section) in religious matters had been developed. Though the rabbis did not exercise temporal power, they wielded a powerful influence over the minds of the Jewish people.

“The Tradition of the Elders” (Matthew 15:2)

8. Mention some of the traditions of the elders as known in Jesus’ day.

No doubt every lover of the word of God, especially the student of the New Testament, has often wondered what the Savior meant when He rebuked the Pharisees and other teachers of His time for holding certain traditions. Or, what Paul had reference to where he mentions certain persons obeying the laws and ordinances of men. For instance, in Matthew we find the Jewish leaders condemning the disciples of Jesus for not washing their hands according to the traditions of the elders; and Jesus in turn condemning them for frustrating the commandment of God, in order to observe their own tradition. F. C. Gilbert, Practical Lessons, 20.

9. In what body of writings have these traditions of the elders been preserved, and what may be said about them?

The Talmud is not the writings of one man, or of a mere set of men; it was not formed in a day, in a month, nor in a year. It was a growth and a development of the sayings of the supposedly great teachers, covering a period of many centuries. The Talmud was begun soon after the return of the Jews from the Babylonian captivity several centuries before Christ, and was completed about the middle of the fourth century after Christ. The Talmud consists of two great general divisions: the “Mishna,” a commentary or text on the Old Testament Scriptures, containing nearly five thousand “mishnaioth,” sections, or traditions; and the “Gemara,” the commentary of the Mishna, containing hundreds and thousands of laws, illustrations, allegories, commentaries, and a lot of other definable and indefinable sayings on anything and everything. As Milman, the church historian, says of the Talmud: “That wonderful monument of human industry, human wisdom, and human folly!” - Gilbert, Practical Lessons, 21.

The Sanhedrin

10. When did the Sanhedrin come into existence?

It was also during the inter-Testamental period that the Sanhedrin took form. Some try to place its beginning at the time of Nehemiah, and others endeavor to trace it all the way back to Moses and the seventy elders. The first historical mention, however, is of a Jewish senate (Gerousia) in the time of Antiochus the Great (about 200 BC). This was an aristocratic body with the high priest at its head. This Gerousia is later thought to have been called the Sanhedrin (council), a name of Greek origin.

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11. Of how many members did the Sanhedrin consist?

The Sanhedrin was composed of seventy members, and a presiding officer. Twenty-three members constituted a quorum for conducting business. The members were heads of prominent families, scribes, and priests. The members were all supposed to possess certain qualifications—they were to be pious, healthy, wealthy, learned in religious matters, and informed in general knowledge. They were to be masters of several languages, so that they could judge without the use of interpreters. They were to be fathers of families, so that their judgment would be compassionate. In short, they were to be outstanding religious and civic leaders.

12. What is said of the power of the Sanhedrin?

They had full power to judge the people and to execute the judgment. Gilbert, Practical Lessons, 121.

The power of the Sanhedrin probably was somewhat curtailed during the time of the Maccabees. The Romans did not abolish it, but rather allowed it to function chiefly on religious matters. The Sanhedrin was deprived of the conduct of financial matters in the time of Alexander Jannaeus. Forty years before the destruction of the Temple (AD 70), it had lost the power of pronouncing the death sentence on offenders. It remained powerful, however. At one time, even Herod was summoned to appear before it to answer charges. Such was the body before which Christ and the apostles had to appear. It exerted a powerful influence on the life of the entire Jewish people.

What do you think?

1. What was Jesus' custom regarding the synagogue? Luke 4:16.
2. What did Jesus say some of the traditions of the elders did with the commandments of God? Mark 7:1-13.
3. What two men who later became disciples of Jesus were members of the Sanhedrin while Jesus taught on earth? The Desire of Ages, 773:4.
4. What great missionary was at one time a member of the Sanhedrin? The Acts of the Apostles, 102:1.
5. What did Jesus say about the title "rabbi"? Matthew 23:7, 8.

134. THE JEWS UNDER ALEXANDER AND HIS SUCCESSORS

Alexander the Great Changed the History of the World

1. How did Alexander the Great fulfill prophecy?

It was the son of Philip of Macedon, Alexander the Great, who, coming two centuries after Daniel, fulfilled the prophetic interpretation of Nebuchadnezzar's dream and the visions of the prophet himself. His was the Macedonian or Greek kingdom, the third of the four kingdoms symbolized by the image of gold, of silver, of brass, and of iron. He was the winged leopard of the vision in the seventh chapter of Daniel, and the he-goat of the vision in the eighth chapter who came from the West with such swiftness that he seemed not to touch the ground. The rapid development of his power and the great extent of his conquests are well described by these prophetic Scriptures. John W. Mears, From Exile to Overthrow, 102.

2. When did Alexander capture Tyre, and then where did he go?

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In the year 332 BC Alexander captured the city of Tyre after a siege of seven months. Thence he proceeded to Gaza, which held out two months, and then surrendered. He now turned his face to Jerusalem, which hitherto had refused to yield to his demand for troops and tribute, and which therefore had reason to fear his vengeance. Mears, *From Exile to Overthrow*, 103.

3. Tell of his encounter with the high priest and, his company.

Josephus tells us that the Jewish high priest received instructions in a dream as to the manner in which this all-conquering general, this he-goat from the West, should be met if he approached Jerusalem. When he learned that Alexander was close at hand, in obedience to these intimations he formed an immense procession, made up of priests in their official robes of white linen, and a multitude of citizens, also clothed in white, the color of peace. At the head of this procession the high priest himself walked, magnificently clad in purple and scarlet, with a miter on his head, and bound upon his forehead a gold plate on which was engraved the name of the Deity. Thus peacefully arrayed, they marched out to meet the conqueror and his army.

Alexander was upon the heights of Mizpeh when he caught sight of this singular and solemn procession issuing from the gates of Jerusalem. Descending from his chariot, he advanced alone to meet it, and reverently bowed to the high priest, adoring the name written on the gold plate. The Jews surrounded him and saluted him with one voice. "But why," asked his chief general, Parmenio, "when all men adore you, should you adore the Jewish priest?" "I do not adore him," was the reputed answer, "but God, whose priest he is. This very person, in this very dress, I long ago saw in a dream, and he gave me encouragement and instruction when I was considering how I might obtain the dominion over Asia." Mears, *From Exile to Overthrow*, 103, 104.

4. How did the Jews respond to Alexander's leadership?

At any event, Alexander showed the Jews many favors. Many enlisted in his armies. The Jews of Judea were left entirely unmolested in their worship of God.

5. What is meant by Hellenization?

Meanwhile the culture of the Greeks was being spread far and wide. The process of spreading this culture is called Hellenization. Those in favor of this process were known as the Hellenistic party, to which many of the Jews belonged.

6. When did Alexander die?

The death of Alexander in 323 BC plunged the world into civil war.

Alexander's Successors

7. What did Alexander's generals try to do?

Alexander's generals tried to seize power wherever they could. Ptolemy gained control of Egypt, and he sought to expand his territory. By 320 BC he had captured Palestine. Wars continued between the generals, until finally a decisive battle was fought at Ipsus, 301 BC. As a result of this battle four generals survived and were left in control of the Grecian Empire, as had been prophesied by Daniel.

Of chief interest in the study of the history of the Jews were Ptolemy, who ruled Egypt, and Seleucus, who ruled Syria. Their descendants were called Ptolemies and Seleucids. It must be remembered that these kings were Greeks, and not native Egyptians or Syrians. Many of their soldiers were Greeks, and, besides this, there was an influx of Greeks into Asia for business and colonization purposes.

8. How did the Jews become so thoroughly acquainted with the Greek language?

When Ptolemy first conquered Palestine, he carried away more than a hundred thousand Jews into Egypt, and they were settled in various parts of that country. Their descendants naturally learned the Greek language, and this led, later, to the translation of the Old Testament Scriptures into the Greek language. This translation is called the "Septuagint," probably because, it is said, seventy elders worked on it. It is usually referred to by the Roman numerals LXX.

During the period when the Jews were subject to the Ptolemies, little is recorded of their history.

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The Ptolemies made them pay a heavy tribute, but did not interfere with their religion or mode of life.

Simon the just

9. What did Simon the Just do for the city of Jerusalem?

One outstanding figure of this time was the high priest, Simon the Just (about 300-270 BC). He was a good, kind, and pious character, and he possessed executive ability. He rebuilt the walls of Jerusalem which had been demolished by Ptolemy I. He repaired the Temple. He made a water system for the city, using an underground canal to fill a large reservoir under the Temple. Thus the city would not lack water in time of siege. In addition to this, he was the chief teacher in the Jewish house of learning.

10. How did Joseph, of the Tobiad family, gain literal control of Palestine?

The high priest was the one who had to pay the tribute money, and to him the Ptolemies looked for the good conduct of the province. About 230 BC, Onias II, son of Simon, refused to pay tribute. The people pleaded with him to pay, but in vain. Onias had a nephew, named Joseph, of the Tobiad family, who was an enterprising young man, but thoroughly unscrupulous. Joseph determined to seize this opportunity to advance his own position. He borrowed large sums of money from Samaritan friends, and went to the court of Egypt. There, by lavish entertainments and gifts, he obtained favor with the king, and was appointed tax collector of the whole of greater Palestine. He was also given 2,000 soldiers to help him collect the taxes.

As tax collector, Joseph had to pay a certain sum to Ptolemy each year. All he collected above that amount he kept for himself. He executed some Greeks of Gaza who resisted payment to him, and confiscated their possessions. From that time on, the terrorized inhabitants paid him whatever he demanded. As a result he became exceedingly wealthy, and his Jewish friends, to whom he gave jobs as subordinates, also became rich. He collected taxes from the Greeks, the Idumaeans, the Philistines, and other Gentiles, leaving the Jews quite free from taxation. For this reason many of the Jews approved of his regime.

Joseph was virtual ruler of Palestine for twenty-two years, though the high priest continued to exercise his religious functions. The wealth flowing to the Jews caused many to abandon their religious principles and indulge in the pleasures and revelries of the Greeks. Even some of the priests joined in this Hellenizing process. However, the strictly pious among the Jews, known as the Chasidim, showed their disapproval by taking Nazarite vows and by opposing any change in their customs.

A Turning Point in the History of the Near East

11. Whose reign marked a turning point in the history of the Near East?

The accession to the throne of Antiochus III, called "the Great," marked a turning point in the history of the Near East. He made one attempt to invade Egypt, but was defeated. His second attempt appeared at first to be successful, but he met defeat again in 217 BC. Meanwhile, dissension had broken out in Joseph's family. His youngest son, Hyreanus, was favored by the court of Egypt, and he was given Joseph's position and power. When Antiochus was ready to invade the next time, Hyreanus's elder half brothers opened the gates of Jerusalem to the invading army, and Hyreanus fled. Egypt, then, reconquered Jerusalem, and the half brothers had to flee. Finally, in 198 BC, Antiochus achieved a permanent victory, and the Jews were, from that time on, under the rule of the Seleucids.

12. How did Antiochus endeavor to cement his friendship with the Jews?

Antiochus was determined to secure the friendship and allegiance of the Jews, lest they desire to return to Egyptian rule. He gave orders to rebuild their ruined city and repair the Temple. The Jews were allowed to govern themselves under their own laws. His successor, Seleueus IV, made an attempt to raid the treasury of the Temple, but failed to accomplish his purpose. However, the internal dissension among the Jews continued much as it had before, Onias III being the high priest. Such was the state of affairs when Antiochus IV, called Epiphanes, or "Illustrious," came to the Syrian throne.

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What do you think?

1. How did Daniel the prophet refer to Alexander the Great?
2. How did God lead out in Alexander's entry into Jerusalem?
3. How is the word "Hellenization" used in this part of history?
4. What was the chief reason the Jews were taken captive so many times?

135. THE MACCABEAN FAMILY

Influence of Grecian Civilization and Culture

1. How did the Greeks' rule of the Near East affect many of the Jews?

As the Seleucids and Ptolemies continued their rule over the Near East, the civilization and culture, and even the religion, of Greece continued to increase in influence in the life and thought of the region. Palestine did not escape that influence. In order to be like the people about them, many of the Jews gradually forsook the customs and religion of their fathers. Those who remained faithful to God deplored this trend toward pagan religions and philosophies. And many others were anxious, above all, to preserve their separate identity as a nation. Although they did not emphasize the true spiritual meaning of these ceremonies, they clung passionately to the ceremonies and forms of their religion as the best means of keeping the Jewish nation a distinct nation.

2. When did the conflicting elements in Palestine come to an open break?

When Antiochus Epiphanes ascended the throne of Syria, the conflicting elements within Palestine came to an open break. The people who favored Greek philosophy and customs appealed to Antiochus for help in Hellenizing Palestine. A Greek gymnasium was built in Jerusalem where the unclad participants engaged in running, wrestling, throwing the discus, and other forms of Greek sports. Even the young priests took part in these games and exercises.

Under Jason, who was high priest at the time, things went from bad to worse. Jason had obtained his office by bribing Antiochus, and Jason, in turn, was supplanted by a man named Menelaus, who offered Antiochus a larger bribe for the sacred office. Menelaus sold the sacred vessels of the Temple to raise the needed money, and conspired in the murder of Onias III, who was high priest before Jason, his brother. Jason himself escaped into exile. Menelaus took the name of Onias IV.

Anyone who had any regard for God and His law would unalterably oppose this buying and selling of the sacred office of high priest. This resentment was especially felt by the Chasidim, the "Pious," who were the forerunners of the Pharisees.

Antiochus Epiphanes Desecrated the Temple

3. Upon his return from an unfinished war, what did Antiochus Epiphanes do in the Temple?

On his return from Egypt, after an unfinished war there, Antiochus Epiphanes attacked Jerusalem, slaughtered many in frequent massacres, and plundered and desecrated the Temple. Later, he went further in his brutality; he made a law that sacrifices could be made only to the Greek gods. He offered swine on the Temple altar, and, in mockery, sprinkled their blood in the holy of holies. Then he set up a statue of Jupiter on the Temple altar and introduced the worship of Dionysus, with its vile rites.

4. What did those who cherished a regard for God and His service do?

Naturally, during this time, all those who cherished a regard for God and His services fled to out-of-the-way places for safety. But Antiochus in his fury, and with the urging of the Hellenistic part of the Jews, sent deputies to the small villages to force the people to sacrifice to the Greek gods and to partake of

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swine's flesh.

5. To what extent did resistance to the Hellenizing efforts of Antiochus go?

Several inspiring stories of faithfulness to God during this period have been recorded. A leading scribe, Eleazar by name, who was ninety years of age, refused to eat of the swine's flesh, and he was flogged to death. In another place seven brothers were taken, together with their mother, and given the alternative of martyrdom if they would not yield to the king's command in this matter. The eldest brother was taken first; he refused to defile himself with swine's flesh, and so he was killed with many inhuman tortures in the sight of his mother and brothers. In spite of this horrible death, the other brothers refused to violate their Consciences, and were likewise killed. Last of all, the mother, having stood firm, yielded up her life.

The Maccabees Resisted

6. How are the Maccabees brought to view in this lesson?

However, not all took this course. An aged priest, Mattathias, was filled with indignation at the sacrifices offered to idols. He rose up and killed an apostate Jew who was about to offer a sacrifice to an idol, and he also killed the king's deputy. Then he gathered his five stalwart sons, and together they fled to the mountains. Others who hated the pagan religion soon joined them, and, before long, there was a sizable band ready to resist by force the king's officers and his demands.

Mattathias led out in this rebellion for about a year, and then his strength failed. Before he died he appointed Simon as counselor, but made Judas, his third son, captain. It was a wise choice. Judas was a vigorous man and skillful in strategy. He was called Maccabaeus, which means the "hammerer," and the whole line of descendants of Mattathias are commonly called Maccabees in his honor, though their real name is Hasmonaeans.

7. Tell of the success of the Maccabees under Judas.

Under Judas Maccabaeus the army of the faithful prospered. The Chasidim joined him, and finally his warriors numbered about 6,000.

One advantage they felt they had over some others who had preceded them was their decision to fight on the Sabbath if attacked. They reasoned that, otherwise, they would be exterminated, and cited the example of some thousand people who had been slaughtered in a cave on the Sabbath day. Yet they lacked a miraculous sign to give evidence of God's leadership as was given to Moses and Gideon.

Judas led his troops from victory to victory. The names of Bethhoron (166 BC) and Emmaus were famous for victories for his forces. He finally defeated the king's regent himself, Lycias, who had granted the Jews a favorable treaty and had given them religious freedom. But Judas was not satisfied, and he determined to strike for complete political independence. He succeeded at first, partly because of the fighting among the Syrians to see who would be the successor of Antiochus. Then came another victory, this time over Nicanor, a general who used a large number of elephants in his army.

The new Syrian king, however, was not daunted. He, Demetrius, sent an overwhelming force to Palestine, and the Jews were defeated at Elasa. In this battle Judas was slain.

8. Genealogy of the Maccabees, or the Hasmonaeans:

136. FROM MACCABEAN TO HERODIAN RULE

Maccabean Succession

1. Who succeeded Judas Maccabaeus as ruler and high priest?

When Judas Maccabaeus died in 161 BC, his youngest brother, Jonathan, took over the leadership of the Jews.

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2. Who was Jonathan's successor?

At his death in 143 BC, Simon, his brother, took over the leadership and high priesthood.

3. When did John Hyrcanus become the Jewish leader?

When Simon died, he was succeeded by his son John, called Hyrcanus, in 135 BC. His first task was to dispose of his rival, Ptolemy, the son of Abubus.

4. How did the king of Syria come into the picture of Jewish ruler ship?

The king of Syria, Antiochus VII, Sidetes, grasped the occasion of internal strife between John Hyrcanus and his followers and Ptolemy, the son of Abubus, to once more bring Palestine under the power of the Seleucides. The Syrian army swept over the country, and, after a long siege, Jerusalem capitulated. The terms offered were generous, but, nonetheless, Judea was a vassal state. However, when Antiochus VII died in 129 BC, Hyrcanus declared his independence. Significantly, this was done with the approval and support of Rome. Hyrcanus was now king, in fact, if not in name, at the same time remaining high priest.

Rise of the Pharisees and the Sadducees

5. Give some of the background of the two opposing religious parties, the Pharisees and the Sadducees.

Of great interest is the development of two opposing religious parties among the Jews. As their ideologies grew, the gulf between them became deeper and deeper. The Pharisees were strictly orthodox in belief, and rigid in the practice of religion. The Sadducees were more worldly in belief and practice. A little of their difference of opinion in religious matters is revealed in the following verse: "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Acts 23:8. The Pharisee might be called "conservatives," and the Sadducees, "liberals." Generally speaking, the rulers were Sadducees, but the common people felt more favorably inclined toward the Pharisees. The legal strictness of the Pharisees made them resent having Hyrcanus, a priest and Levite, as king; they held that one of David's house should be king.

A House Divided Against Itself

6. What was one of John Hyrcanus's last acts?

Turmoils in Syria gave Hyrcanus an opportunity to enlarge his borders.

7. What further difficulties arose in the bosom of the Maccabean family?

Aristobulus, one of John Hyrcanus's sons, became ruler and high priest in 106 BC. He lived but one year as ruler. In that short space of time he enlarged the borders of Judea. But he also killed one brother, put three others in prison, and, it is said, he starved his own mother to death.

When Aristobulus I died, he left no heir. His wife released his three brothers from prison. She appointed Alexander Jannaeus king and high priest. Subsequently she married him, and they had two sons, Hyrcanus II and Aristobulus II. Alexander Jannaeus, proceeding vigorously, succeeded in greatly extending the borders of his dominion. But this work was so far removed from the proper spiritual activities of a high priest that many of the people opposed him. However, he continued his wars with mercenaries (hired troops) and some Jews who opposed the Pharisees. The Pharisees appealed to the ruler of Syria, Demetrius III, and their forces, combined with those of Syria, defeated Alexander. Somehow a peace was made that allowed Alexander to continue as ruler, and, from that time on, he kept on good terms with the Pharisees. He died in 76 BC.

8. What further strife was stirred up because of Pharisee and Sadducee differences?

Alexander's widow, Alexandra Salome, appointed their eldest son as king and high priest. Hyrcanus II, together with his mother, favored the Pharisees so much that the Sadducees became violent in their opposition. They united with Aristobulus, Hyrcanus's brother, and, after Alexandra's death, fighting broke out between the two groups. Aristobulus won, and Hyrcanus retired to private life, leaving both the kingship and the high priesthood to his younger brother.

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Appearance of the Herodian Family

9. What is the first mention of the family of Herod in connection with the Jews?

Peace did not continue long, for Hyrcanus's friend, Herod Antipater, king of Idumea (Edom), kept urging him to assert his rights. He yielded to this persuasion, and aided by Antipater, renewed war against his brother Aristobulus H. This time the spoils of battle were not left to the two brothers-the power of Rome stepped into the picture. The Roman general Pompey sided with Hyrcanus. Aristobulus resisted in Jerusalem, but the city fell and thus ended the Jewish state in 63 BC. Judea was added to Syria, which, by this time, had become a Roman province. However, Hyrcanus remained independent as a vassal of Rome. He was made both king and high priest.

10. How did Herod Antipater become the real ruler of Judea?

Under Roman domination, Judea was greatly reduced in extent. The nephew of Hyrcanus, Alexander, raised an insurrection shortly after Judea had been added to Syria. The Roman authorities of Syria rallied to the support of Hyrcanus, and Alexander was defeated. Even though Hyrcanus was not at fault, he was deprived of civil rulership. The real power in the land was Herod Antipater, who, being an Idumean, was hated by most of the Jews.

11. What further struggle over the high priesthood endangered the existence of the Jewish nation?

By this time the high priesthood had lost its true significance. The winner in battle claimed it, whether he were qualified to have it or not. Once again, Aristobulus II tried to obtain it. But the Romans defeated him and sent him as prisoner to Rome. His son Alexander again tried to become high priest by force of arms, and was defeated. Then there came a time of peace to the war-torn land.

Herod the Great

12. How did Herod the Great become ruler of Judea?

The whole Roman world was rocked by violence at the assassination of Caesar in 44 BC. Syria was in a grave state of affairs. Herod Antipater was murdered by a Jewish patriot. His son Herod, called the Great, took his place. Hyrcanus was threatened with danger, and Herod the Great defended him. Their friendship was further cemented by the marriage of Herod to Mariamne of the Maccabean line.

In this confusion of Roman affairs the Parthians came to Judea and gave the throne and high priesthood to Antigonus, son of Aristobulus II. Hyrcanus was taken prisoner, and his ears were cut off. However, Herod the Great did not give up, but appealed to Rome. He was appointed king of Judea, and, after much fighting, succeeded in defeating Antigonus, thus becoming the real king of the land in 37 BC.

13. Whom did Herod the Great make high priest?

Hyrcanus returned to Judea, but could not resume the high priesthood because of his mutilation. However, instead of appointing Aristobulus III, the rightful heir, Herod appointed a man of a priestly family of the Babylonian exiles as high priest. After much urging, Alexandra, mother of Mariamne, persuaded Herod to depose this man and make Aristobulus high priest. Aristobulus was only sixteen years of age at the time.

14. How was Mariamne, the only member of the Maccabean family to be connected with the Herodian family, killed?

Herod's court, and the country in general, were filled with intrigues, charges, countercharges, and murders. Herod killed his mother-in-law, Alexandra, and his wife, Marianine. He also murdered Aristobulus III, thus terminating the direct Maccabean, or Hasmonaean, line.

15. To gain the good will of the Jews, what did Herod do?

He led out in the beautification of the Temple in 18 BC. What a contrast to the man who built the original Temple! Good king David, though he earnestly sought the Lord's permission, was not permitted to build the Temple because he had been a man of war. Herod, a murderer, proceeded to make the Temple one of the most beautiful buildings in the world. It was even called "Herod's Temple," and was, of course, the Temple existing in the time of Christ. It was of this Temple that the disciples "came to Him for to show Him the buildings of the Temple. And Jesus said unto them, See you not all these things? Verily I say unto

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you, There shall not be left here one stone upon another, that shall not be thrown down.” Matthew 24:1, 2.

16. What became of Herod’s two sons by his Maccabean wife, Mariamne?

Herod’s last years were troubled with disputes among his sons. The other sons were jealous of Mariamne’s sons, and Antipater led out in accusing them of rebellion. They were put to death. Shortly after this, Antipater, son of Herod the Great by his wife Doris, found himself faced with the same charge, was found guilty and was executed. Herod’s chief surviving sons were Archelaus and Antipas, both by his wife Malthace.

17. What was Herod’s most remembered act? Matthew 2:16-18.

18. When did Herod die?
Herod died in 4 BC.

What do you think?

1. How did internal strife among the Jews help the Romans and the Herodian family to take possession of the government?
2. Of what nationality, or race, was Herod?
3. Archelaus, who reigned after Herod the Great, was of what nationalistic origin?

137. SUMMARY OF UNIT NINE

UNIT NINE covers the history of the Jewish world from about 425 BC to the birth of Christ. Adequate, accurate information of this period of the history of the Jews is hard to obtain. The Jewish nation was in its death pangs. The following paragraph well summarizes the close of the period:

At the time of the birth of Christ the nation was chafing under the rule of her foreign masters and racked with internal strife. The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. The Romans claimed the right of appointing and removing the high priest, and the office was often secured by fraud, bribery, and even murder. Thus the priesthood became more and more corrupt. Yet the priests still possessed great power, and they employed it for selfish and mercenary ends. The people were subjected to their merciless demands, and were also heavily taxed by the Romans. This state of affairs caused widespread discontent. Popular outbreaks were frequent. Greed and violence, distrust and spiritual apathy, were eating out the very heart of the nation. The Desire of Ages, 30:1.

The unit’s work has been treated under the following headings:

Lesson 132. The Prophets of the Restoration, the last three prophets of the Old Testament. God endeavored to place Israel on vantage ground; but.

Lesson 133. Synagogues, Rabbis, the Traditions of the Elders, and the Sanhedrin, endeavoring to give a New Testament understanding to these institutions and titles;

Lesson 134. The Jews Under Alexander and His Successors, covering that portion of Jewish history when the Jews were still a nation, but under the control of Alexander the Great, and his successors;

Lesson 135. The Maccabean Family, a presentation of that wonderful family, which, had its members kept from fighting among themselves, might have rescued and remade the Jewish nation; and

Lesson 136. From Maccabean to Herodian Rule, an interesting story of how the descendants of the

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house of Levi were replaced by an Idumaeen family, descendants of Esau, who had sold his birthright for a mess of pottage. Intrigue and murder characterized the family.

REVIEW QUESTIONS

1.
 - a. For the building of what national edifice did Haggai and Zechariah plead?
 - b. What promise was made to the builders as to the glory of that second Temple as compared with the first?
 - c. How was this promise fulfilled?
2.
 - a. How did the people show their spiritual condition in their asking of the question "Wherein?" in Malachi's day?
 - b. What important statement is made regarding tithes and offerings in the book of Malachi?
 - c. Of whom are the last two verses of the book of Malachi a prophecy in the first advent? In the second advent?
3.
 - a. How many times is the word "synagogue," or "synagogues," used in the Old Testament? in the New Testament?
 - b. What was Jesus' custom on the Sabbath day in regard to the synagogue?
 - c. Of what importance was the synagogue in maintaining spiritual life in Israel in the period between Malachi and Matthew?
4.
 - a. Trace the origin of the word "rabbi."
 - b. What was known as "the tradition of the elders" (Matthew 15:2)?
 - c. What did Jesus call that tradition, and what did He say it made of no effect?
5.
 - a. What was the Sanhedrin?
 - b. What power did it originally have? What power did it have in Jesus' day?
 - c. Name three men, important to the gospel, mentioned in the New Testament, who at one time were members of the Sanhedrin.
6.
 - a. Relate the story, as told by Josephus, regarding the meeting of Jaddua, the high priest, and Alexander the Great.
 - b. What was meant by "Hellenization"?
 - c. Who was Joseph, of the Tobiad family?
7.
 - a. What caused Mattathias, the father of the Maccabean family, to resist the ruling power and go into hiding?
 - b. Name five important members of the Maccabean family, and give a summary of the work they accomplished for the Jewish nation.
 - c. Which member of the Maccabean family married Herod, so called the Great?
8.
 - a. Of which tribe of Israel were the Maccabeans? Of what nationality was Herod the Great?
 - b. When did Herod the Great become the real king of Judea?
 - c. What was his last recorded act, and how do people feel regarding it and him now?

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9. Who were the following?

(See encyclopedia.)
Antiochus Epiphanes
Archelaus
The Chasidim
Hashmon
Herod Antipater
John Hyreanus
Josephus
Mariamne
Pharisees
Sadducees

10. Write a one-hundred word theme about the conditions, spiritual, political, and social, reigning among the Jews at the time of the birth of Christ.

It is difficult to comprehend the great age of the patriarchs. These men wrote no books, and we have no knowledge that they kept any records. Because of their great physical and mental vigor, they had strong memories. They were able to grasp and retain that which had been told them by their fathers and retell it to their children's children. For hundreds of years there were seven generations living upon the earth at the same time, having the opportunity to consult together and discuss points of knowledge and the experiences of all.

It is not commonly realized that books and written records were not as necessary at that time as now to keep alive an accurate account of events. Adam lived until Lamech, the father of Noah, was fifty-six years old. Shem, the son of Noah, was ninety-three years old when Lamech died, and Shem lived until Abraham was one hundred fifty years old.

According to the chart, Abraham could have received information about creation, the first Sabbath, and other points that had passed by word of mouth through only two people after Adam. Also, a most noticeable point is the short span of life accorded to man immediately after the Flood as compared to that of the first ten patriarchs. The causes for this were: Man was losing his physical vigor, and the inheritance of physical degeneracy was having its effect upon the length of his life. Then, too, as noted before, the changes in his diet radically affected his life span.

- 1875 Call of Abram, when he was 75 years old. Genesis 12:14.
- 1850 Birth of Isaac, when Abraham was 100 years old. Genesis 21:2-5.
- 1845 Isaac weaned-beginning of the 400-year period.
- 1790 Birth of Jacob, when Isaac was 60 years of age. Genesis 25:26.
- 1775 Death of Abraham at the age of 175 years. Genesis 25:7, 8.
- 1699 Birth of Joseph.
- 1670 Death of Isaac at the age of 180 years. Genesis 35:28, 29.
- 1660 Jacob and his family went into Egypt. Genesis 46:1-7.
- 1643 Death of Jacob at the age of 147 years. Genesis 47:27-29.
- 1589 Death of Joseph at the age of 110 years, having outlived his father 54 years. Genesis 50:26; Patriarchs and Prophets, 240:2.
- 1525 Birth of Moses, son of Amram, grandson of Kohath, and great grandson of Levi, when the children of Israel had been in Egypt 135 years. Exodus 2:2.
- 1445 Departure of Israel from the land of Egypt-the Exodus. Exodus 12:40, 41.
End of both the 400-year and the 430 year periods.
- 1405 Entrance into the land of Canaan, immediately following Moses' death.

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