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THE "PANORAMA" BIBLE STUDY COURSE

"A VISUAL AID TO BIBLE STUDY"

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"PANORAMA" defined by Webster:

A picture exhibited a part at a time, by being unrolled before the spectator. An unobstructed or complete view in every direction; hence a comprehensive presentation of a subject. A mental picture of a series of scenes or events. (*Greek, PAN [all] HORMA [that which is seen].*)

THE "PANORAMA" BIBLE STUDY follows the stream of the Bible narrative, so as to aid the eye and the memory in grasping the whole. Presenting the important events, and gradual development of Bible history. Keeping in view, throughout, the spiritual purpose of divine revelation.

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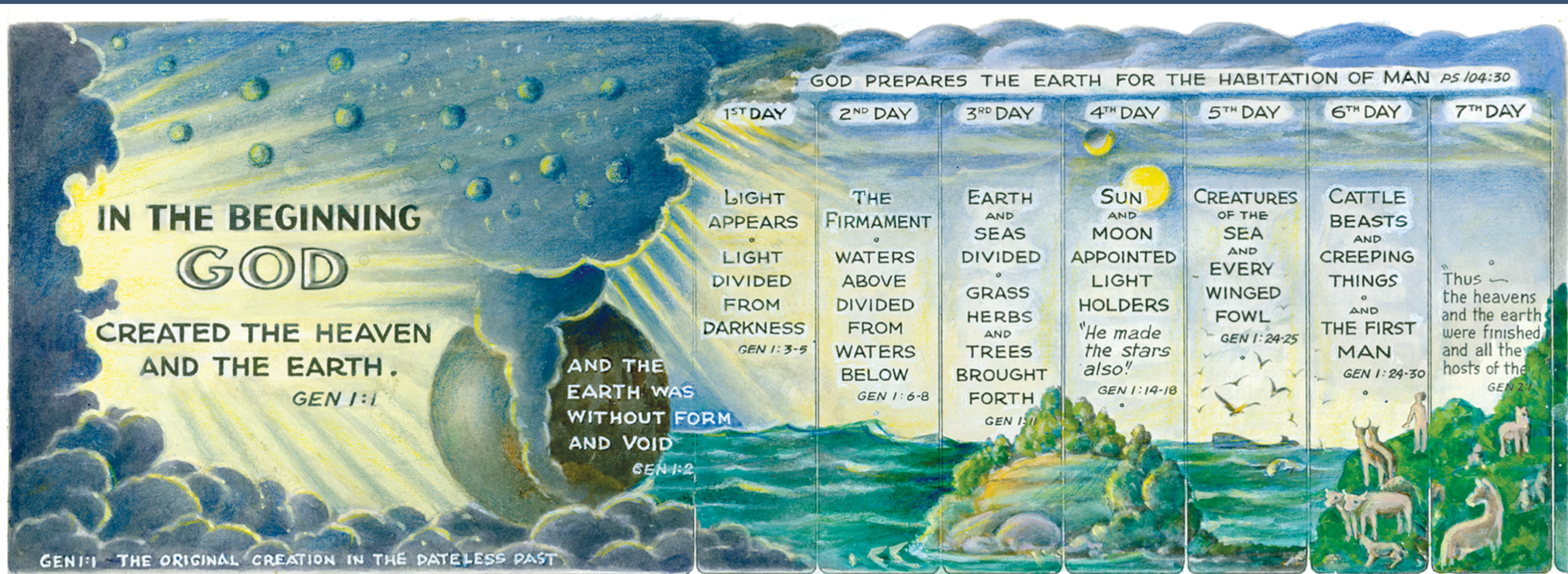
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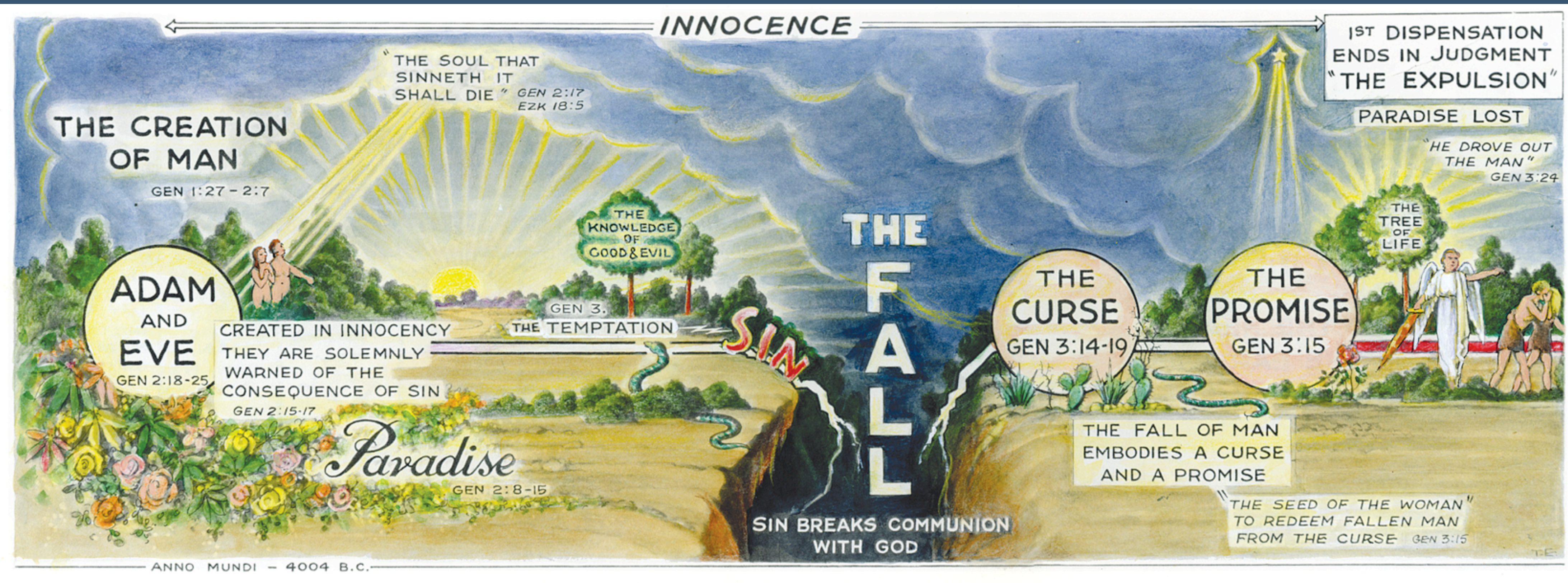
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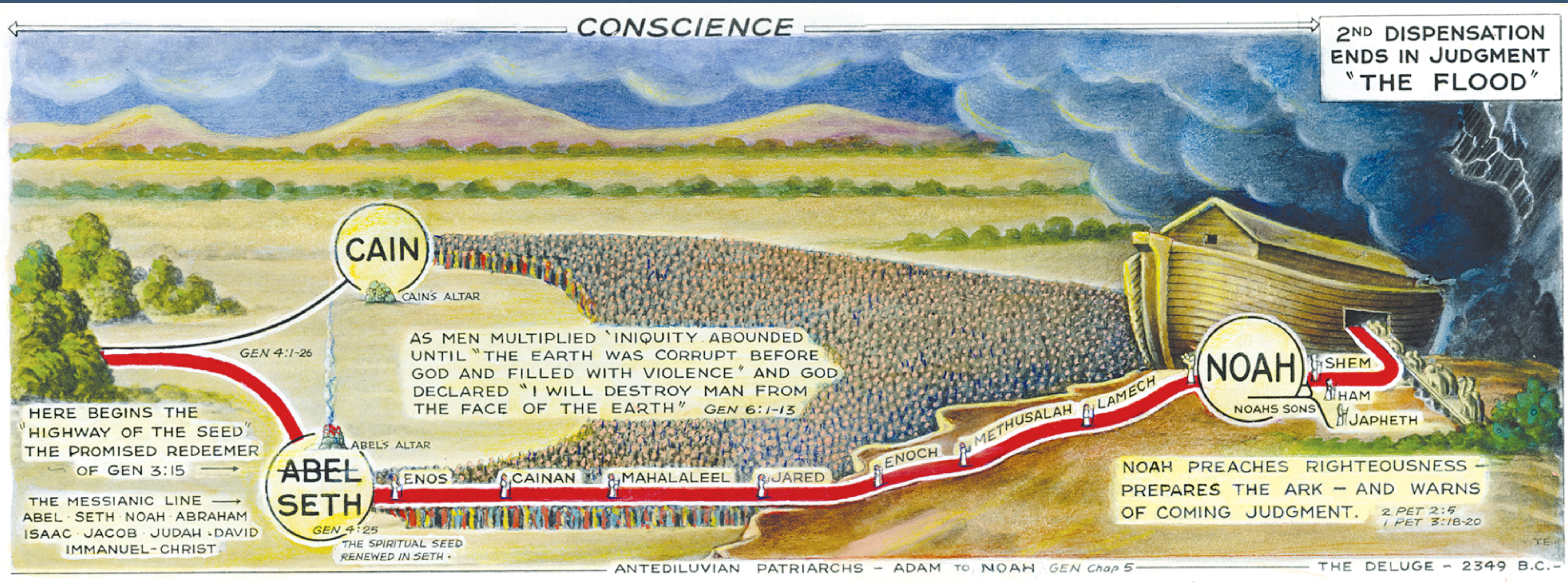
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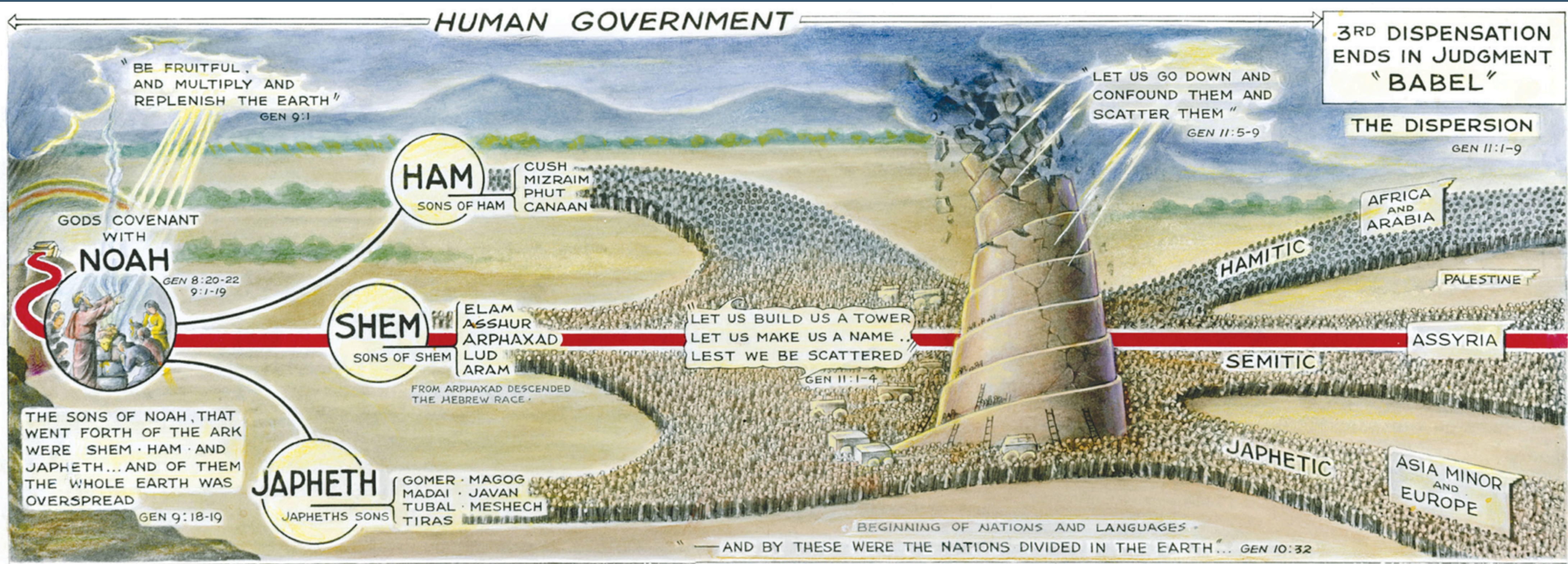
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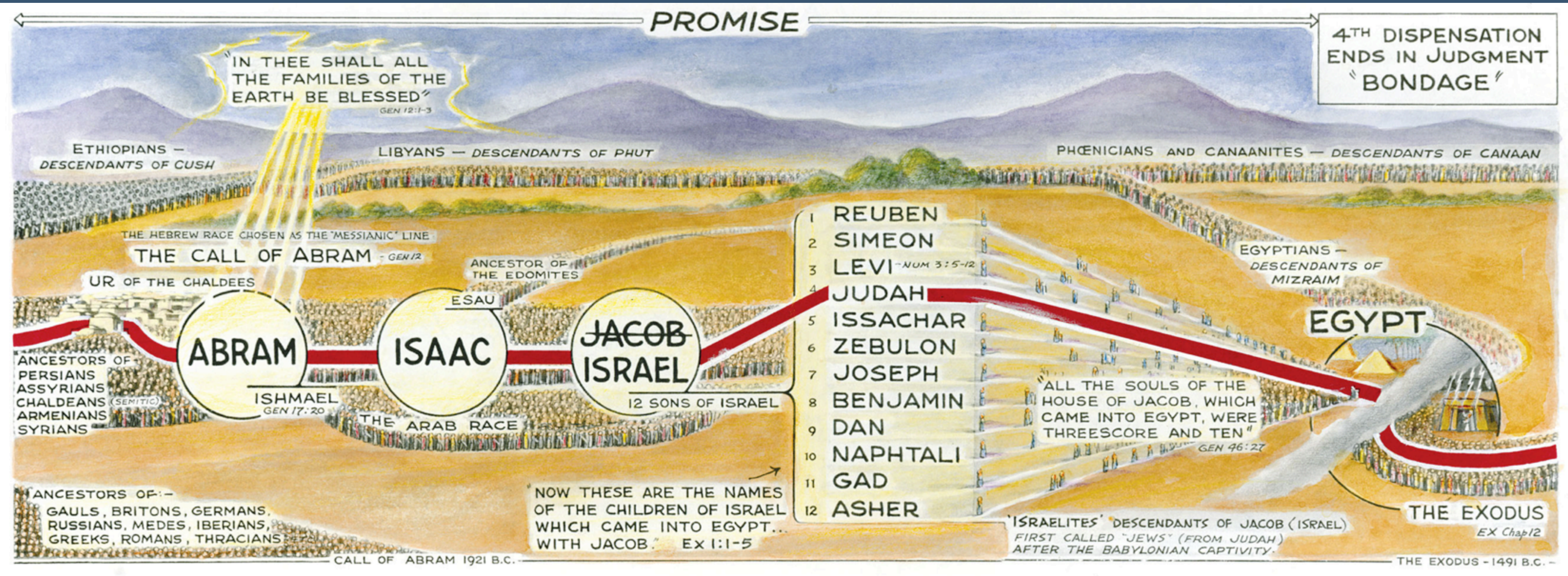


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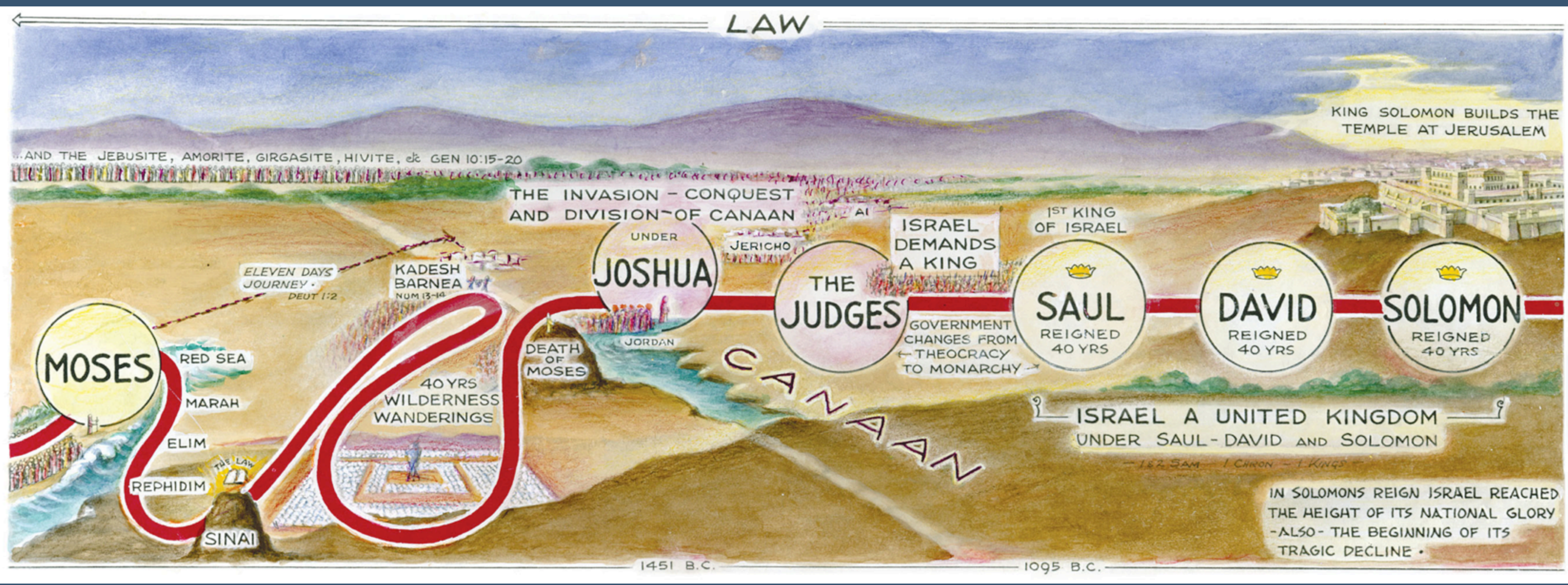


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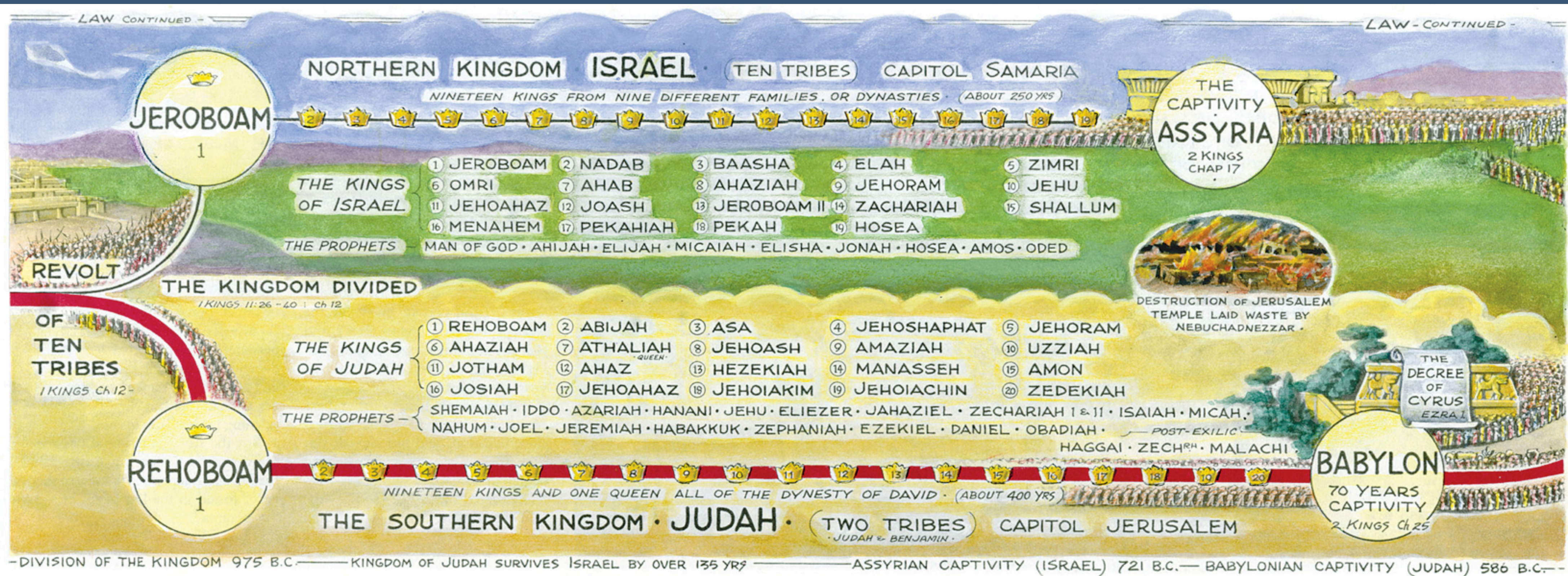


Exodus Leviticus Numbers Deuteronomy Joshua Judges 1&2 Samuel 1&2 Kings

Red Sea • Sinai • Wilderness Journey • Death of Moses •
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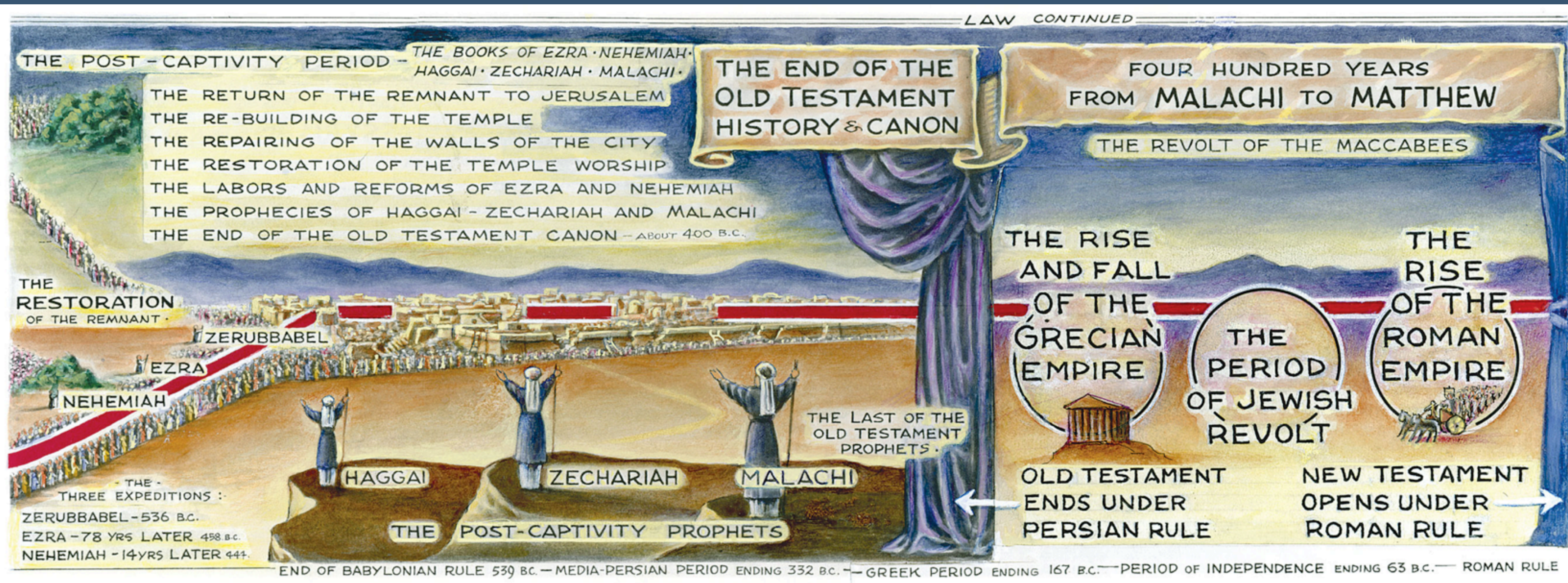


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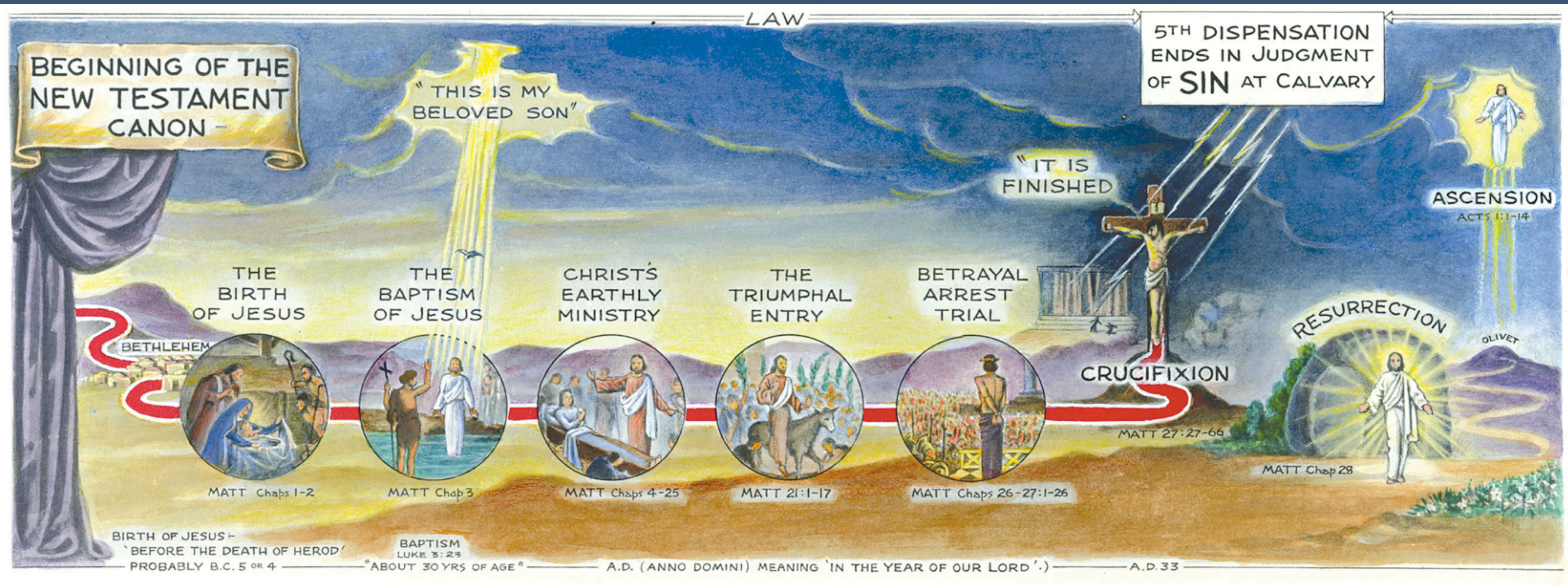
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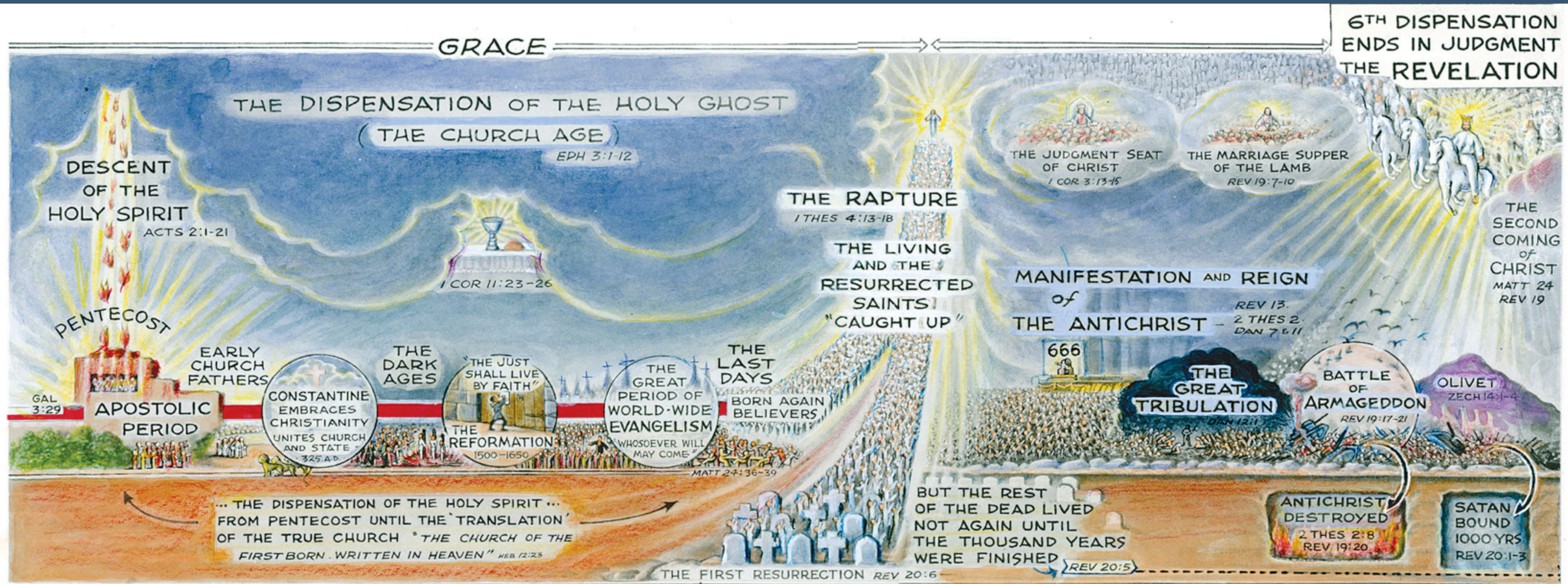


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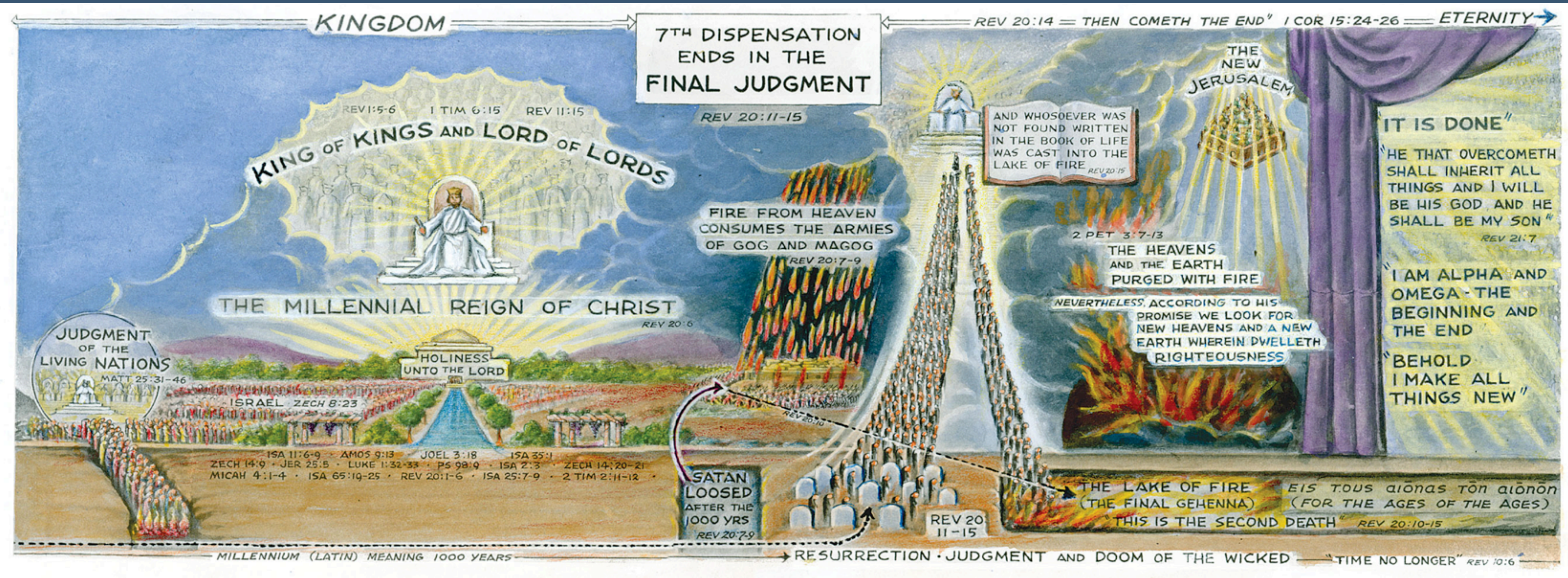
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The Perfect & Eternal Ages



STUDENTS HANDBOOK
TO "PANORAMA" STUDY NO. I
"THE PLAN OF THE AGES"

☞ *A Study of Dispensational Truth* ☞

Read each consecutive dispensational study and Bible narrative
with the corresponding dispensation in the pictorial panorama.

**THE ORIGINAL CREATION.
THE CREATION OF THE UNIVERSE TO THE CREATION OF MAN.**

"In the beginning God created the heaven and the earth:" In this majestic explanation of the beginning of all things, the Holy Spirit introduces us immediately to God. There is nothing here for human speculation. This is all man ever has or ever will know about it in this world. "Lift up your eyes on high and behold who hath created these things?" (Isa. ch. 40). The fact of a material universe stares every creature in the face, and the word of God contains the only truly acceptable account of its creation. Geologists may explore and speculate on stratas and fossil remains, but "the secrets of the Lord are with them that fear him." (Ps. 25:14). Through **faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3). The Hebrew word, bara, "to create", in its proper and primary sense is that of the divine act of absolute creation without the use of pre-existing material. To call into being that which was not, by the divine fiat. (Lat. fiat—"Let it be done", hence a sanction, or decree). "By the word of the Lord . . . by the breath of his mouth" (Ps. 33:9) " . . . he commanded and they were created." (Ps. 148:5).

"In the beginning": When that beginning was we are not told, but without doubt this majestic declaration refers to the dateless past, when the heavens and the earth were originally created by the act, and will, and word of Almighty God.

Now Gen. 1:2 tells us that "the earth was without form and void", (Tohu and Bohu — confusion and emptiness). That this is not the description of the earth when it was originally created "in the beginning", is forever settled by the words of Isaiah. "He (God) created it not in vain (Tohu and Bohu), He formed it to be inhabited." (Isa. 45:18).

The Hebrew words, "Tohu and Bohu", here translated "in vain", are exactly the same words as translated "without form" in Gen. 1:2. The Revised Version reads "He created it not waste."

The word "was" in Gen. 1:2, may equally well be translated "became", waste and void, as indeed it is so rendered in Rotherham's Emphasized Bible. "Now the

earth had become waste." The same Hebrew word is found in Gen. 19:26. Lot's wife "became" a pillar of salt. She was certainly not always so, but "became" so.

Gen. 1:1 is complete and conclusive in itself and refers to a prior act of God in the dateless past. Gen. 1:2 indicates that the earth, for some reason, veiled to us, but clearly known to God, was brought to desolation and chaos. How long elapsed between God's original act, and this scene of desolation we are not told. But that some cataclysmic change took place on the earth, changing its physical features, and reducing it to "confusion and emptiness", is beyond doubt. Though we cannot say with certainty Why or How, with thoughtful study we find God's Word is not without intimations of such a catastrophe. We know however, that in verse three, God begins to "renew the face of the earth." To prepare it for a dwelling place for man. As in the words of the Psalmist, "Thou sendest forth thy spirit and they were created, and Thou renewest the face of the earth." (Ps. 104:30).

On the Second of the "six days" preparation of the earth for man's dwelling place, it is not said that God "created" the waters, but "divided" the waters. We do not read that God "created" the sun and moon on the fourth day, but that He made (asher) two great lights (light-holders, in the original) adjusting them as they now are, to the earth which was to depend upon them for light and the measurement of time. They were created "in the beginning." Again we are told that God said "Let the dry land appear." This was not the creation of the earth, but as Gen. 1:9 declares, it was "the gathering of the waters unto one place, that the dry land (created in the beginning) might appear.

There are only three original creative (bara) acts of God recorded in the Mosaic account:

1. The heavens and the earth, "in the beginning."
2. Animal life.
3. The creation of man.

THE ORIGINAL CREATION

"In the beginning God created the heaven (Heb. Heavens) and the earth. Gen 1:1. Praise ye the Lord from the heavens. Praise him in the heights. Praise him all his angels . . . all his hosts. Praise ye him, sun and moon . . . all ye stars of light. Praise him ye heavens of heavens . . . Let them praise the name of the Lord: for he commanded, and they were CREATED. Ps. 148:1-5.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it . . . Isa. 42:5.

The heavens declare the glory of God and the firmament showeth his handiwork. Ps. 19:1.

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm and there is nothing too hard for thee. Jer. 32:17.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb. 11:3.

Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy? Job 38:4-7.

The Earth Waste and Void.

And the earth was without form and void. Gen. 1:2. Authorized Version. Now the earth had become waste. Gen. 1:2. Rotherham's Emphasized Bible. For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he established it, he created it not in vain, he formed it to be inhabited. Isa. 45:18.

Note:- "In vain" in the original Hebrew is the same as that translated in Gen. 1:2 — "without form and void" (Tohu and Bohu). Rendered in both places in the Revised Version "waste." The same words are found in Isa. 34:11 (Tohu and Bohu) rendered "confusion and emptiness." He created it (in the beginning) not waste. (desolation) Revised Version.

The Earth Prepared for the Dwelling Place of Man.

. . . darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen. 1:2.

THE BIBLE NARRATIVE

The First Day—Light Appears.

And God said, Let there be light: and there was light. and God saw the light, that it was good: And God divided the light from darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Gen. 1:3-5.

The Second Day — The Firmament.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. Gen. 1:6-8.

The Third Day — Earth and Seas Divided — Plant Life Brought Forth.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth . . . and God saw that it was good. And the evening and the morning were the third day. Gen. 1:11-12.

The Fourth Day — Sun and Moon Appointed Light Holders.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: Let them be for lights in the firmament of the heaven to give light upon the earth.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also . . . and God saw that it was good. And the morning and the evening were the fourth day. Gen. 1:14-18.

The Fifth Day — Fish and Fowl.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of the heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God said that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day. Gen. 1:24-25.

The Sixth Day — Cattle, Creeping Things and Man.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things and beast of the earth after his kind: and it was so . . . and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1:24-27.

Food to Sustain Created Life.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life. I have given every green herb for meat; and it was so.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Gen. 1:29-31.

The Seventh Day — The Sabbath Rest of God.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Gen. 2:1-3.

**THE DISPENSATION OF INNOCENCE.
FROM THE CREATION OF MAN TO THE FALL AND EXPULSION.**

Man was created in Innocency, placed in a perfect environment, a garden of God's own planting, called Eden, which means in Hebrew "a delight." There, not to live idly, but to "keep the garden", exercising his body and mind, and his soul, in fellowship with his helpmeet, Eve, in obeying, loving, and serving his Creator, and his God.

With God's blessing the first pair assumed their responsibility to "replenish the earth" with a new order, man. To subdue, and to have dominion over the animal creation, and to till and care for the garden paradise. As a recompense they were granted to eat freely of all the delicious fruit of every tree in the garden. Every tree with one exception, and God so designed this one exception to be the simple trial of their devotion and obedience. "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Being subject to this reasonable and simple test, meant that perfect and perpetual obedience would assure Adam and his seed of perfect and perpetual happiness, paradise, and life immortal, for with access to the tree in the midst of the garden, we are told in Gen. 3:22, he might have lived forever. On the other hand, the penalty of disobedience God solemnly warned was death.

In studying the Word of God we are brought to the realization that evil already existed in the universe. There was already a company of fallen intelligences, of which Satan was the head, possessing that mysterious power, that we call "temptation", or trying to influence others to transgress God's will, even as they transgressed while in their first estate. Assuming the form of a serpent, this fallen spirit contrived through Eve to bring about the ruin of man. Through the Devil's cunning Eve "took" of the forbidden fruit. Here we learn the early lesson that the power of the tempter is limited. Satan may tempt but he cannot force transgression. Eve "took", it was her own wilful choice and act. Adam following her example speedily shared her sin of disobedience, and its tragic consequences.

In the day wherein they disobeyed, as God had so solemnly warned, both physical and spiritual death became

their heritage. The body became subject to temporal death, and the soul in like manner lost its communion with God, it died spiritually. And of this Adam gave immediate proof, showing by his behaviour that spiritual communion and life was extinguished in his soul, so that he fled from the presence of the Lord, and endeavored to "hide himself from the Lord God." God immediately passed sentence, beginning (where the sin began) with the serpent, followed by punishments ordained for the woman, for man, and for the ground for man's sake. God solemnly declared in the beginning that the wages of sin (disobedience) would be death. Death both temporal, spiritual and eternal. Not only the dissolution of the body, and separation of the soul from communion with God, but in the highest sense of the term this threatened penalty "death", in the scriptures, is the punishment of the soul in a future and eternal state, by a positive infliction of Divine wrath, and nothing but an intervention of mercy, great enough to satisfy the claims of justice, could save from this eternal punishment, which the scriptures speak of as "the second death." (Rev. 20:11-15).

God gave the race a token of such mercy in the darkness, by clothing the first guilty pair with coats of skin, a divinely provided, sacrificial covering, then "sent him forth from the garden", with its blessings and delight, and Cherubims and a flaming sword guarded the way of the tree of life. "Lest they should eat of it and live forever" (in their fallen state). For in God's mercy, the pronounced penalty was accompanied by a remarkable promise of a Saviour, Who would redeem mankind from the curse of sin, and its eternal consequences. A promise of one "the seed of a woman", that should come to crush the serpent's head, and repair the ruins of man's tragic fall.

Thus the First Dispensation (Innocence) ended with judgment. **The Expulsion.**

Creation of Man.

And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1:26-27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7.

I have made the earth, and created man upon it . . . Isa. 45:12.

Thus saith God the Lord, he that created the heavens . . . he that spread forth the earth . . . he that giveth breath unto the people upon it, and spirit to them that walk therein.

Isa. 42:5.

Creation of Woman.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof . . . and of the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man . . . and Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Gen. 2:21-24.

And Adam called his wife's name Eve; because she was the mother of all living.

Gen. 3:20.

Created Sinless and Innocent.

So God created man in his own image. Gen. 1:27.

and they were both naked, the man and the woman, and were not ashamed.

Gen. 2:25.

The Garden of Eden.

And the Lord planted a garden east ward in Eden; and there he put the man whom he had formed . . . and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil and a river went out of Eden to water the garden . . . and the Lord God took the man, and put

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him into the garden of Eden to dress and to keep it. Gen. 2:8-15.

Subjected to Simple Test of Obedience.

And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2:16-17.

The Temptation.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Gen. 3:1-5.

The Fall.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(and Adam was not deceived, but the woman being deceived was in the transgression).

I Tim. 2:14.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Gen. 3:1-7.

Physical and Spiritual Death.

For in the day that thou eatest thereof thou shalt surely die. (SPIRITUAL DEATH). Gen. 2:17.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . . (PHYSICAL DEATH). Gen. 3:19.

Disobedience Breaks Communion with God.

and Adam and his wife hid themselves from the presence of the Lord God . . . and the Lord God

called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself. Gen. 3:8-10.

The Penalty of Sin (The Curse).

And the Lord God said unto the serpent, because thou hast done this thing, thou art cursed above all cattle, and above every beast of the field; and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth; and thou shalt eat the herb of the field; In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out it wast thou taken: for dust thou art, and unto dust shalt thou return. Gen. 3:14-19.

The Promise of a Redeemer.

I will put enmity between thee and the woman, and between thy seed and her seed; it (the seed of the woman) SHALL BRUISE THY HEAD, and thou shalt bruise his heel. Gen. 3:15.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

Gen. 3:21.

The Expulsion (Paradise Lost).

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever . . . So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen. 3:22-24.

**THE DISPENSATION OF CONSCIENCE.
FROM THE EXPULSION FROM EDEN TO THE FLOOD.**

The promise of Gen. 3:15 not only gave the hope of a personal redeemer who would contend with Satan and overcome him, the prophecy also implied that there would be perpetual enmity between the opposing seeds in the world. The seed of the serpent, and the seed, or spiritual children, of the deliverer. These opposing "seeds" would be in continual conflict. The one would bruise the heel of his opponent, but the other would ultimately bruise his head, that is, destroy his usurped "headship", or authority in the world, and overthrow his kingdom. Thus a perpetual warfare is declared between the Kingdom of God, and the kingdom of the Devil among men. A constant conflict between the wicked and the godly in this world. In speaking of the wicked, Jesus said, "You are of your father the devil", in other words, "the seed of the serpent."

Cain and Abel, the first sons born to Adam and Eve, are representatives of the opposing seeds. Abel, we read "was righteous", while Cain "was of the wicked one", and the Bible is full of their enmity, the Cain-spirit never ends until "the seed of a woman" returns to set up his kingdom on earth, and his adversary "that wicked one" is cast into the lake of fire.

In the process of time, Cain and Abel brought their respective offerings to the Lord. Cain offered the fruit of the ground, while Abel brought of the animals of his flock. Cain's offering of the earth was no more than an acknowledgment offered to the Creator, but Abel brought an offering of atonement, made in faith. Heb. 11:4 and 12:24 indicate faith in the promise of God, and an acknowledgment of the truth, that without the shedding of blood is no remission of sin. There is no doubt that Adam, their father, as priest of the family, had told them the story of the fall, and its tragic consequences, and of the sacrificial covering that God had provided for them in their guilt. But Cain with indifferent heart came **his own way**, with the fruit of his field, the products of a cursed earth, and without humility or faith. "The way of Cain" displeased God and He had no respect for his offering, but Abel's sacrifice was acceptable unto the Lord. This

evidence of divine favor fanned the fires of "enmity" in Cain's heart, and he arose and slew his righteous brother. Thus Adam and Eve were doomed to reap the first-fruits of the fall, to see their first son a murderer, and their second son the murdered victim of enmity between "the seed of a woman, and the seed of the serpent."

God gave Adam and Eve another son, and renewed the righteous seed in Seth. In the birth of Seth, at last, Abel had a like-minded successor who walked by faith, and pleased the heart of God. Now it seems that the rapidly increasing population of the world, for several generations, followed the stream, as it were, of Cain who "went out from the presence of the Lord," or of Seth in whom "men began to call upon the name of the Lord."

The corruption which had become so great in the line of Cain, by its overwhelming influence overspread the whole earth. The wickedness of man was almost inconceivable, every wicked imagination of the heart was practiced, deeds of violence everywhere, life no longer held sacred, until God, deeming all ordinary dealings with man insufficient for the magnitude of the corruption, resolved to destroy the world by a flood. Amid the universal wickedness, one faithful man was found, uncontaminated by the corruption of the world. To this righteous man, Noah, God announced his purpose to destroy the world, and commanded him to build an ark, for the preservation of his family, and through him, the righteous seed. During the building of the ark Noah called men to repentance but in vain, and when all was ready, Noah with his wife, his three sons and their wives, the animals for the perpetuation of the species, and for sacrifice, all were gathered into the ark, and the door was shut by the hand of God. The flood of waters then swept the earth destroying all flesh, while the eight souls, Noah and his family alone, within the ark, were saved.

Thus the **second dispensation, (conscience)** also ended in judgment. **The Flood.**

Cain and Abel.

and Adam knew his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord . . . and again she bare his brother Abel. And Abel was a keeper of the sheep, but Cain was a tiller of the ground.

Their Respective Offerings.

. . . it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock . . . and the Lord had respect unto Abel and his offering; But unto Cain and to his offering he had not respect.

The First-Fruits of the Fall

and Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Gen. 4:1-16.

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 speaketh. Heb. 11:4.

. . . Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

I John 3:12.

Birth of Seth – The Righteous Seed Renewed.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. Gen. 4:25.

And Adam . . . begat a son in his own likeness, after his image; and called his name Seth. Gen. 5:3.

And to Seth, to him was born a son; and he called his name Enos: then began men to call upon the name of the Lord. Gen. 4:26.

The Antediluvian Patriarchs.

(The generations of Seth. Gen. chap. 5).

Adam lived 930 years

Seth lived 912 years

Enos lived 905 years

Cainan lived 910 years

Mahalaleel lived 895 years

Jared lived 962 years

Enoch (translated) lived 365 years

Methuselah lived 969 years

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Lamech lived 777 years

Noah lived 950 years

(Note: see table of the contemporary patriarchs last page of the Bible "Panorama").

Wickedness of the World.

and it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose . . . and the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen. 6:1-5.

Sin Grieves the Heart of God.

and it repented the Lord that he made man on earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth . . .

The earth also was corrupt before God, and the earth was filled with violence . . . and God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Gen. 6:6-12.

The Righteous Seed Preserved.

(Abel, . . . obtained witness that he was righteous) . . . and by it he being dead yet speaketh.

(The Righteous seed through whom God promised the Redeemer (Gen. 3:15) is preserved in the destruction of the antediluvian civilization).

But Noah found grace in the eyes of the Lord . . . Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. Gen. 6:8-10.

And the Lord said unto Noah . . . for thee have I seen righteous before me in this generation.

Gen. 7:1.

. . . The end of all flesh is come before me: for the earth is filled with violence through them, and behold, I will destroy them with the earth.

Noah's Ark.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and pitch it within and without

with pitch . . . The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

(Note: Estimating the cubit at 18 inches, the measurements would read, 525 ft. long, 87 1/2 ft. wide, and 52 1/2 ft. high. A cubit was originally a measure of length, the length of the forearm, from the elbow to the end of the middle finger. (In English measure 18 inches. Webster).

And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh. Wherein is the breath of life, from under heaven, and every thing that is in the earth shall die. Gen. 6:13-17.

Noah and Family Preserved.

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen. 6:18.

Seed of All Species Preserved.

and of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be food for thee, and for them . . . Thus did Noah, according to all that God commanded him, so did he.

Gen. 6:19-22.

The Flood.

and it came to pass after seven days that the waters of the flood were upon the earth . . . In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons, with them, into the ark . . . And they that went in, went in male and female of all flesh, as God commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted above the earth and the waters prevailed exceedingly upon the earth, and all the high hills, that were under heaven were covered . . . and all flesh died that moved upon the earth, and every man . . . and Noah only remained alive, and they that were with him in the ark. Gen. chaps. 7-8.

THE DISPENSATION OF HUMAN GOVERNMENT. FROM THE FLOOD TO THE DISPERSION AT BABEL.

The deluge, in all, lasted one year and ten days. Seven months from the time that Noah entered the ark, and its grounding on Ararat, and five months and ten days before the patriarch received instructions to leave it. Noah's first act upon leaving the ark, was to offer a great burnt offering unto the Lord. The fragrance and spirit of the offering pleased God, and He made a covenant with Noah, that no such flood should destroy the earth again, and that all things were made subject to him (Noah) as to Adam in the beginning. And God blessed Noah and his sons, and instructed them to "replenish the earth." The flesh of animals was now permitted for food for the first time, and the sacredness of life was made impressive by the institution of capital punishment. Those who shed the blood of man, by man their blood would be required. As a pledge of all the covenant promises God set a rainbow in the heavens, a token of His covenant with all flesh "for perpetual generations."

Thus the race had a new start, with the institution of human government, man now being responsible to govern the world for God. The sons of Noah, through whom the world was to be re-populated, started on their God-appointed commission "to replenish the earth", with knowledge of God as a punisher of the wicked, and a saviour of those who believe. They had seen both sin and grace working in the world to deepen their fear and their faith, and their obligation to serve, and worship, and obey God. Yet it was not long before they once again saw wickedness abounding, and men and nations at renewed enmity with God, and His purpose in the earth. The three sons of Noah were Ham, Shem, and Japheth, of them, we read "the whole earth was overspread", or repopled.

In the spirit of prophecy, Noah assigns to his three sons, and their respective descendants, the rewards and punishments of their respective deeds and character. Ham would be a servile race. The descendants of Shem were to be blessed; God was to dwell in their tents, and the

Canaanites were to become their servants. Enlargement was to be the portion of Japheth. History now confirms the fulfillment of the prophecy. See Study 4, also table of the earth's repopling, in the last page of the Bible "Panorama."

The repopling of the earth, through the families of Noah's sons, was not carried out as God had purposed it, by obedient and natural means. It was God's will that men should disperse themselves over the earth, for "God made the earth to be inhabited." But instead of God's will, self-will, ever at enmity with God, again asserted itself in the earth, and men with unholy pride, and self-desire for renown, and to defeat God's purpose of dispersion, gathered in the plain of Shinar, and conspired to build a city and a great tower, and to make for themselves a great name. Making this unholy undertaking a headquarters to prevent their separation, and their scattering, and being subjected to the hardships of the life of pioneers.

With displeasure at the creature's constant defiance of the creator, God confused the tongues of the builders. Until this time, we read, the earth was one language, but now men began to speak several languages. This was God's method to compel men to separate from each other, the speakers of each different tongue naturally departing with the others that understood them. Hence, "the Lord scattered them abroad upon the face of the earth" (Gen. 11:9). It is now an established theory that the various existing languages belong to three great families, Aryan, Semitic, and Turanian, corresponding broadly to the three sons of Noah, Japheth, Shem and Ham.

Thus the third dispensation (human government) ended with judgment. The Dispersion at Babel.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged . . . The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained . . . and the ark rested . . . upon the mountains of Ararat.

Gen. 8:1-4.

And God spake unto Noah saying, go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee . . . Bring forth with thee every living thing that is with thee . . . that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth . . . And Noah went forth, and his sons, and his wife, and his sons' wives with him . . . Every beast, every creeping thing, and every fowl.

And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar . . . and the Lord smelled a sweet savour and the Lord said in his heart, I will not again curse the ground any more for man's sake . . . while the earth remaineth, seedtime and harvest, and cold and heat, and summer, and winter, and day and night shall not cease.

Gen. 8:15-22.

Human Government Instituted.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth . . . and the fear of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered . . . and surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Gen. 9:2-6.

God's Covenant with Noah.

And God spake unto Noah, and to his sons with him, saying, and I, behold, I establish my covenant with you, and with your seed after you . . . neither

shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

The Rainbow Sign.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud . . . and I will remember my covenant which is between me and you and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.

Gen. 9:9-15.

Repeopling of the Earth.

The Post-diluvian (after the flood) dispensation.

The Generations of NOAH.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

These are the three sons of Noah: and of them WAS THE WHOLE EARTH OVERSPREAD.

Gen. 9:18-19.

Noah's Shame and Ham's Sin.

And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and was uncovered within his tent . . . And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father . . .

Noah's Prophetic Utterance.

And Noah awoke . . . and he said, Cursed be Canaan, a servant of servants shall he be unto his brethren . . . Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Gen. 9:20-27.

Now these are the generations of the sons of Noah, Shem, Ham and Japheth: and unto them

were sons born after the flood.

THE SONS OF JAPHETH: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

THE SONS OF HAM: Cush, Mizraim, Phut, and Canaan.

THE SONS OF SHEM: Elam, Asshur, Arphaxad, Lud, and Aram.

And Canaan (the son of Ham) begat Sidon, and Heth, the Jebusite, the Amorite, the Girgasite, the Hivites, the Arkite, and the Sinite . . . and afterwards were the families of the Canaanites spread abroad.

Gen. chap. 10.

(Note: See table of how the earth was repopled through the descendants of Noah, in notes on last page of the Bible "Panorama").

The Tower of Babel.

And the whole earth was of one language, and of one speech . . . and it came to pass, as they journeyed from the east, that they found a plain in the land of Sinar, and dwelt there . . . and they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

And they said, go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth.

The Confusion of Tongues.

(The origin of languages and nations).

And the Lord said, Behold, the people is one, and they have all one language; and this they do: and now nothing will be restrained from them, which they have imagined to do . . . go to, let us go down, and there confound their language, that they may not understand one another's speech.

The Dispersion.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth . . .

Gen. 11:1-9.

**THE DISPENSATION OF PROMISE.
FROM THE CALL OF ABRAHAM TO THE EGYPTIAN BONDAGE.**

After the dispersion, Nimrod, a descendant of Ham, founded an empire on the Euphrates, the Chaldean, or early Babylonian Empire. Misraim, a son of Ham, founded the Egyptian Empire, the other great centre of early civilization. Although there was a steady progress in conquest, wealth, the arts, and temporal accomplishments, there was also a progress in religious corruption, and the rise and spread of idolatry. Where ever the descendants of men went, they forsook the worship of the true God, and invented religious practices and gods of their own.

Idolatry was fast spreading over the earth, dishonoring God and debasing man. In consequence God chose to separate a family from all the families of the earth, that in them He might preserve pure and undefiled religion, and the knowledge and worship of Himself, the one true God. The one chosen was Abram, whose birthplace was Ur of the Chaldees, from whence he was called. The people of his day and place were idolators, even his own father, Terah, was tainted with the curse. The city of Ur is believed to have been devoted to the moon-god called in early times Ur.

Abram was commanded by God to leave his country and kindred and go to a place that should be shown him. The command was accompanied by a promise and a covenant. He would become a great nation, a great name, the land of Canaan to be the everlasting possession of his seed, and through him all the families of the earth would be blessed.

All this indicated a new start for the Kingdom of God, for in the call of Abram God began to put the world in line for the promised redeemer, "the seed of a woman." Although God had promised that Abraham's seed would be innumerable, years passed without any sign of offspring. Impatient with the years of waiting, at the suggestion of Sarai, Abram took Hagar, a bond-maid, and became the father of Ishmael, who became the father of the Arab race. Fourteen years later Isaac the son of promise was

miraculously born. Isaac inherited his father's faith, and obtained a renewal of the Abrahamic covenant. He had two sons, Esau and Jacob. Esau carelessly sold his birthright to Jacob, and there was constant strife between the two brothers which perpetuated throughout the history of the chosen people. Esau was the progenitor of the Edomites who were a constant source of trouble to the Israelites, the descendants of Jacob.

Jacob's name was eventually changed to Israel, "A prince with God." Of his twelve sons, Joseph, the child of his old age was the favorite. He was hated by his brothers, by whom he was eventually sold, and taken into Egypt by Midianite traders, there God blessed and prospered him. Twenty years later a great famine caused Jacob, with his children, to journey and settle in Egypt at Joseph's invitation. After the death of both Jacob and Joseph, a king was raised up in Egypt that "knew not Joseph." Alarmed at the growth of the Hebrew people, he determined to crush them by cruel oppression and the destruction of all the male children.

During this dark era of bondage, a baby was born who was destined to deliver the enslaved nation. Concealed in a basket among the reeds of the river, he was discovered by a daughter of Pharaoh. She called his name Moses and claimed him as her son, and Moses lived in the Court of Pharaoh for forty years. At this age he renounced the pleasures of Egypt, and struck for the deliverance of his own people, the Hebrews. Prepared for the great task in the desert whence he had fled, he returned to Egypt upon God's instruction, and after a bitter contest, compelled Pharaoh, through God's intervention, to let the people go. On the night of their deliverance from Egypt God instituted the Passover.

Thus the fourth dispensation (promise) ended in bondage and oppression.

The Messianic Line

From Adam, through Seth to Noah (Gen. chap. 5). From Noah, through Shem, to Abram.

Gen. 11: 10-27.

SHEM—Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, ABRAM.

The Call of Abram.

And Terah, (Abram's father) took Abram . . . and Sarai, his daughter-in-law . . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan . . .

Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee . . . and I will bless thee, and make thy name great . . . and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. Gen. 12:1-3.

The Abrahamic Covenant.

. . . Lift up now thine eyes, and look from the place where thou art . . . For all the land which thou seeth, to thee will I give it, and to thy seed forever . . . and I will make thy seed as the dust of the earth. . .

Gen. 13:14-16.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be.

Gen. 15:5.

. . . Behold my covenant is with thee, and thou shalt be a father of many nations . . . neither shall thy name any more be called Abram, but . . . Abraham; for a father of many nations have I made thee . . . and I will make thee exceedingly fruitful and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed . . . the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Gen. 17:4-8.

The Birth of Ishmael.

Now Sarai, Abram's wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar . . . and Sarai said to Abram, Behold now the Lord hath restrained me from baring: I pray thee, go in unto my maid; it may be that I may obtain children by her . . . and Abram hearkened

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unto the voice of Sarai.

And the angel of the Lord said unto her (Hagar) Behold, thou art with child, and shalt bare a son, and shalt call his name Ishmael.

Gen. 16:1-16.

The Birth of Isaac.

And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (princess) shall her name be . . . and I will bless her, and give thee a son also by her: yea . . . she shall be a mother of nations: kings of people shall be of her.

Sarah thy wife shall bare thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant and with his seed after him.

And as for Ishmael . . . I will multiply him exceedingly . . . and I will make him a great nation.

Gen. chap. 17.

. . . Sarah conceived and bare Abraham a son in his old age . . . and Abraham called the name of his son Isaac. Gen. 21:2-3.

The Abrahamic covenant confirmed to ISAAC.

Gen. 26:1-4.

The Birth of Esau and Jacob.

And Isaac was forty years old when he took Rebekah to wife . . . and Rebekah conceived . . . and the Lord said unto her, Two nations are in thy womb . . . and the one people shall be stronger than the other people; and the elder shall serve the younger.

And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold of Esau's heel; and his name was Jacob.

The Sale of the Birthright.

And the boys grew; and Esau was a cunning hunter . . . and came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom (red) . . . and Jacob said, sell me this day thy birthright . . . sware to me this day; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles . . . thus Esau despised his birthright. Gen. chap. 25.

(The Abrahamic covenant confirmed to JACOB.)

Gen. 28:13-14.

Jacob Becomes Israel.

And Jacob was left alone (at the ford Jabbok) and there wrestled a man (the angel of the covenant) with him until breaking of the day . . . and the hollow of Jacob's thigh was out of joint as he

wrestled with him. And he said Let me go for the day breaketh. And he said I will not let thee go, except thou bless me . . . and he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him there. Gen. 32:24-32.

Jacob (Israel) Journeys to Egypt.

And the famine was sore in the land.

Gen. 43:1.

And God spake to Israel . . . and he said I am God: 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 . . . and they took their cattle and their goods . . . and came into Egypt, Jacob, and all his seed with him. Gen. chap. 46.

Now these are the names of the children of Israel which came into Egypt . . . Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Benjamin, Dan, Naphtali, Gad, and Asher. (every man and his household). All the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. Ex. 1:1-6.

The Egyptian Bondage.

And the children of Israel were fruitful, and increased abundantly, and waxed exceeding mighty, and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel are more and mightier than we: . . . let us deal wisely with them, lest they multiply . . . and join our enemies, and fight against us . . .

Therefore did they set over them taskmasters to afflict them with their burdens . . . but the more they afflicted them; the more they multiplied and grew . . . And the Egyptians made them serve with rigour. And they made their lives bitter with hard bondage . . .

And the king of Egypt spake unto the Hebrew midwives . . . and charged all his people, saying, every son that is born ye shall cast into the river.

Ex. chap. 1.

And it came to pass in the process of time the king of Egypt died, and the children of Israel sighed by reason of their bondage, and they cried and their cry came up unto God . . . and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. Ex. 2:23-25.

THE DISPENSATION OF LAW. FROM THE EXODUS TO THE REIGN OF SOLOMON.

Before Israel's deliverance was accomplished, however, God had to send ten national calamities to overcome the obstinate refusal of Pharaoh. Immediately before the last visitation, the death of the first born, the "Passover" was instituted and celebrated by the Israelites. God instructing them to slay a lamb for a house, and to sprinkle the blood upon the doorposts of their dwellings. By this token the death angel was to recognize the homes of the Hebrews, and they were to be "passed over" when he came to destroy the first born of the land.

In the distress of this visitation of Israel's God, the Israelites were hurriedly driven forth to their freedom. It is said in Ex. 12:40 that their sojourn in Egypt was four hundred and thirty years, but in Gal. 3:17 it is explained that the law was given four hundred and thirty years from Abraham.

In the third month of their journey from Egypt they pitched camp at Sinai, where they remained for a year. Called to the top of the mount by God, Moses was given the Ten Commandments, and also the directions for the construction of a tabernacle, or sacred tent, which was to be the dwelling place of God in their midst.

During their stay at Sinai, Israel was organized into a nation, and after the numbering of the people, and arranging of the tribes, they moved towards the occupation of the Promised Land. Upon arriving at the border Moses sent twelve men to report on the land. Upon returning all reported a good land, but ten declared that it could not be conquered. Fear immediately destroyed faith, and the people refused to enter into their promised possessions. As a punishment of rebellious unbelief they were sentenced to wander in the wilderness for forty years, and all above the age of twenty were doomed to die without entering Canaan-land.

At last after thirty-eight years, the new generation arrived at Kadesh, the scene of their fathers' tragic unbelief. Here Moses repeated the Law, and rehearsed the conditions that accompanied the promises and blessings of their entrance into Canaan. After his farewell message God called the

faithful law-giver home, and unseen hands buried him on the mount from whence he had viewed the promised land.

After the death of Moses the people were led forward into Canaan by Joshua, his successor. After the final conquest of the land, Joshua with the help of Eleazer the high priest, divided the territory among the tribes that had yet to receive their allotment.

While Joshua and the Elders lived the people served the Lord, but after their death there was a gradual back-sliding of the nation. The condition is summed up in the oft repeated words, "Israel did evil in the sight of the Lord", and "the Lord sold them into the hand of their oppressors." At these critical periods God raised up a man from the tribes, through whom he could govern and execute His judgments. These officers were called "the Judges" of Israel.

After several hundred years of apostacies, servitudes, and deliverances, the Israelites became tired of the government of the Judges and demanded a king. After being warned of the tragic consequences of changing the government from a Theocracy to Monarchy, God granted them their request. Saul was chosen to be the first king of Israel.

His character was marked by impulsiveness and self-will, and his miserable death was a fearful commentary of his life. He reigned over Israel for forty years. The reign of David, who succeeded him, was undoubtedly the brightest era in Israel's history, and David himself one of the great and good men of Old Testament times. He also reigned forty years. In magnificence, wealth, and wisdom, none equalled Solomon who succeeded his father David to the throne. Solomon's reign has been called "the golden age of Israel." The nation reaching the height of its national glory. Solomon's first and greatest achievement was the building of the Temple, which David his father had designed, at Jerusalem. During the reigns of Saul, David, and Solomon, Israel was one United Kingdom.

The fifth dispensation (law) continues until the Crucifixion of Christ.

Birth of Moses.

And there went a man of the house of Levi, and took to wife a daughter of Levi . . . and the woman conceived, and bare a son . . . and when she could no longer hide him, she took for him an ark of bulrushes . . . and she laid it in the flags by the river's bank.

And the daughter of Pharaoh came . . . and when she saw the ark . . . she sent her maid to fetch it. And when she opened it she saw the child . . . and had compassion on him . . . and he became her son. And she called his name Moses. And it came to pass when Moses was grown, that he went out unto his brethren. Ex. chap. 2.

The Call of Moses.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And the Lord said, I have surely seen the affliction of my people which are in Egypt . . . and I am come down to deliver them, and to bring them unto a good land . . . flowing with milk and honey . . . I will send thee unto Pharaoh, that thou mayest bring forth my people . . . out of Egypt . . . the king of Egypt will not let you go, no, not by a mighty hand . . . and I will stretch out my hand, and smite Egypt with all my wonders . . . and after that he will let you go. Ex. chap. 3.

And afterward Moses went in and told Pharaoh, Thus saith the Lord . . . Let my people go . . . and Pharaoh said, I know not the Lord, neither will I let Israel go.

And Moses lifted up the rod, and all the waters that were in the river turned to blood . . . and frogs came up . . . the dust of the earth became lice . . . came a grievous swarm of flies . . . all the cattle of Egypt died . . . the ashes became a boil and blains . . . The Lord sent thunder and hail . . . and the locusts . . . and darkness . . . and Moses and Aaron did all these wonders before Pharaoh . . . and he would not let the children of Israel go. Ex. chaps. 7-10.

The Passover and Exodus.

And the Lord spake unto Moses, saying . . . I will pass through the land of Egypt this night, and will smite all the firstborn . . . and THE BLOOD shall be to you a token upon the houses where ye are: and when I see the blood, I will pass over you . . . And

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it came to pass that at midnight the Lord smote all the firstborn of the land of Egypt . . . and Pharaoh called for Moses, and said, Rise up and get you forth from among my people, both ye and the children of Israel, and go serve the Lord. Ex. chap. 12.

And it came to pass at the end of the four hundred and thirty years . . . that all the hosts of the Lord went out from the land of Egypt. Ex. chap. 12.

The Law Given at Sinai.

In the third month when the children of Israel were gone forth out of Egypt . . . came they unto the wilderness of Sinai . . . and there camped before the mount . . . And God spake all these words, saying . . . Ex. chap. 19.

(The Ten Commandments. Ex. chap. 20)

At Kadesh Barnea.

. . . the children of Israel took their journeys out of the wilderness of Sinai . . . and the Lord spake unto Moses, saying, send thou men, that they may search the land of Canaan . . . and see the land what it is. And they brought an evil report of the land . . . and all the children of Israel murmured against Moses and Aaron . . . And the Lord spake unto Moses, saying, How long shall I bear with this evil congregation which have murmured against me?

Say unto them . . . your carcasses they shall fall in the wilderness. And your children shall wander in the wilderness forty years . . . after the number of the days in which ye searched the land, even forty days, each day for a year shall ye bear your iniquities. Num. chaps. 10-14.

The Death of Moses.

So Moses the servant of the Lord died there in the land of Moab . . . and he (the Lord) buried him in a valley, but no man knoweth of his sepulchre unto this day. Deut. chap. 34.

Conquest of Canaan.

Now after the death of Moses . . . the Lord spake unto Joshua, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people into the land which I do give to them . . . Josh. chap. 1. So Joshua took the whole land . . . and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes . . . Josh. 11:23. And it came to pass . . . that Joshua died,

being an hundred and ten years old. Josh. 24:29.

The Judges of Israel.

and the children of Israel did evil in the sight of the Lord . . . and they forsook the Lord God of their fathers . . . and followed other gods . . . And the anger of the Lord was hot against Israel . . . and he delivered them into the hands of their enemies round about . . .

Nevertheless the Lord raised up Judges, which delivered them out of the hands of those that spoiled them. Judges chaps. 1-21.

Israel Demands a King.

Then the elders of Israel gathered themselves together . . . and came to Samuel and said unto him . . . now make us a king to judge us like all the nations . . . and the Lord said unto Samuel . . . they have not rejected thee, but they have rejected me, that I should not reign over them . . . Hearken unto their voice, and make them a king. I Sam. chap. 8.

Saul Chosen to Be King.

and when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of, this same shall reign over my people. I Sam. chap. 9.

And all the people went to Gilgal; and there they made Saul king . . . I Sam. 11:15.

(Reign of Saul: I Sam., chaps. 9-31).
Now the Philistines fought against Israel . . . and the battle went sore against Saul . . . Therefore Saul took a sword and fell upon it . . . So Saul died. I Sam. chap. 31.

David Succeeds Saul.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty three years over all Israel and Judah. II Sam. 5:1-5.

(Reign of David: 2 Sam, I Chron.).
So David slept with his fathers and was buried in the city of David. I Kings 2:10.

Solomon Succeeds David.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly . . . So King Solomon excelled all the kings of the earth for riches and wisdom. I Kings chaps. 2-11.

THE DISPENSATION OF LAW. FROM THE DIVISION OF THE KINGDOM TO THE CAPTIVITY.

"All the earth sought to Solomon, to hear his wisdom which God had put into his heart." Endowed with wisdom and understanding and favor with men, Solomon, as God's anointed had a glorious opportunity to bare witness of Jehovah, the one true God, inasmuch that delegates came continually from afar to see the splendor of his kingdom, and to hear his words of wisdom. Beginning well, Solomon's early reign was marked by an earnest and devout spirit. He sought divine guidance and wisdom above all else, but the latter years of his reign brought about the decline, and decay, and finally the disruption of the kingdom. Following the example of other oriental kings, he subjected heavy burdens upon the people, to sustain the splendor of his court and kingdom, living in gross self-indulgence, and continually increasing the number of his wives, who eventually "turned his heart after other gods." His downfall was hastened by the building of shrines for the gods of his foreign wives, thus discouraging the worship of Jehovah, and encouraging idolatry throughout his kingdom. It was this climax of apostasy that brought judgment upon his house. God denounced his conduct and declared the disruption of his kingdom. A series of revolts followed, and God eventually sent his prophet Ahijah to Jeroboam, one of Solomon's officers, who had "lifted up his hand against the King", and revealed to him God's intention of removing ten tribes from Solomon, and committing them to him. After the prophet had thus announced God's intention, Solomon sought to kill Jeroboam, who fled into Egypt until the king's death.

At the coronation of Solomon's son Rehoboam, the people, discouraged by the heavy burdens imposed upon them by his father, came with respectful petition asking that their burdens be lightened. The result was a defiant refusal, with a threat of heavier burdens, whereupon the people renounced their allegiance to Rehoboam, who fearful for his life, fled to Jerusalem. The dominant mind and influence in the revolt was Jeroboam, of the tribe of Ephraim, who by his energy of character, secured for himself the unanimous offer to rule the new kingdom.

With the exception of the tribes of Judah and Benjamin, and later the Levites, the people rallied to the standard of Jeroboam.

When Rehoboam realized the extent of the revolt, he gathered an army with the determination of regaining the divided kingdom, but another prophet was sent to restrain him. Thus the two kingdoms pursued their separate courses. The first sixty years was marked by continual warfare, and eventually both kingdoms, gradually weakened within and without, were brought to an end by conquest and captivity.

The Kingdom of Israel lasted two hundred and fifty years, when it was overcome by the Assyrians. The siege and fall of Samaria, the capital, brought an end to the kingdom, while the captives were settled in different parts of the vast Assyrian Empire. Israel's history was marked by its gross idolatry and the fact that not one of the nation's nineteen kings was a godly man.

The Kingdom of Judah lasted one hundred and thirty-five years after the fall of Israel. Judah was reigned over by nineteen kings and one queen, all lineal descendants of David. Its history was marked by various revivals and declines of religion, which reflected the life and spiritual interest of the king who sat upon the throne. Many of Judah's kings were godly men, and though some great revivals and reforms were accomplished, the same divine indictment was eventually pronounced, "Judah also did evil in the sight of the Lord."

The end came with the destruction of Jerusalem by King Nebuchadnezzar, and the final captivity of its king and people, and their deportation to Babylon. The Temple was rifled and burned to the ground, together with the king's palace. The walls of the city were overthrown, and the suffering, cruelty . . . and massacre of the besieged people, according to historians, was beyond description.

(The Fifth Dispensation continues).

Decline of Solomon's Kingdom.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods . . . and Solomon did evil in the sight of the Lord . . . Then did Solomon build an high place for Chemosh, the abomination of Moab . . . and for Molech, the abomination of Amman . . . and likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, whereas the Lord said to Solomon . . . I will surely rend thy kingdom from thee . . . notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son . . . Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake. I Kings 11.

The Rise of Jeroboam.

and Jeroboam, the son of Nebat . . . even he lifted up his hand against the king . . . The man Jeroboam was a mighty man of valor and Solomon made him ruler over all the charge of the house of Joseph . . . and it came to pass that the prophet Ahijah found him in the way . . . and caught the new garment that was on him, and rent it in twelve pieces . . . And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee . . . and unto his son I will give one tribe, that David my servant may have a light alway before me in Jerusalem.

Solomon sought therefore to kill Jeroboam. And Jeroboam fled into Egypt . . . and was in Egypt until the death of Solomon . . . and Solomon slept with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead. I Kings 11.

The Division of the Kingdom.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And Jeroboam and all the congregation of Israel came and spake unto Rehoboam, saying, Thy father made our yoke grievous, make thou his heavy yoke which he put upon us, lighter, and we will serve thee . . .

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and the king answered the people roughly, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

So Israel rebelled against the house of David . . . and when all Israel heard that Jeroboam was come again, that they called him . . . and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah . . . with the tribe of Benjamin. I Kings 12.

Jeroboam's Apostacy.

Then Jeroboam built Shechem and dwelt there . . . and Jeroboam said in his heart . . . if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even Rehoboam, and they shall kill me . . . whereupon the king made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt . . . I Kings 12.

(and Jeroboam drave Israel from following the Lord, and made them sin a great sin. II Kings 17:21).

and he ordained him priests for the high places, and for the devils, and for the calves that he had made . . . II Chron. 11:15.

and the days which Jeroboam reigned were two and twenty years: and he slept with his fathers.

(For the history of Israel's nineteen kings, read: I and II Kings, II Chron.).

The Captivity of Israel.

Then the king of Assyria came up throughout all the land, and went up against Samaria, and besieged it three years . . . took Samaria and carried Israel away unto Assyria . . . for the children of Israel had sinned against the Lord their God . . . they set them up images and groves in every high hill, and under every green tree, and there they burnt incense as did the heathen . . . until the Lord removed Israel out of his sight . . . so was Israel carried away out of their own land to Assyria. II Kings 17.

Rehoboam's Apostacy.

And it came to pass, when Rehoboam had

established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel after him . . . and he did evil, because he prepared not his heart to seek the Lord . . . and Rehoboam slept with his fathers, and was buried in the city of David. II Chron. 12.

(For the history of Judah's kings, read: I and II Kings, II Chron., Isa., Jer.).

And Judah did evil in the sight of the Lord . . . For they also built their high places, and images, and groves, on every high hill, and under every green tree . . . also Judah kept not the commandments of the Lord their God. I Kings 14:22-24.

The Captivity of Judah.

(The first deportation to Babylon.)

Jehoiachin was eighteen years old when he began to reign . . . and he did evil in the sight of the Lord . . . at that time Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And he carried out thence all the treasures of the house of the Lord . . . and all the princes . . . even ten thousand captives. II Kings 24.

Siege of Jerusalem and Final Deportation.

And it came to pass . . . that Nebuchadnezzar king of Babylon came, and all his hosts, against Jerusalem . . . and the city was besieged unto the eleventh year of King Zedekiah . . . and there was no bread for the people of the land, and the city was broken up, and all the men of war fled by night . . . and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And . . . came a servant of the king of Babylon unto Jerusalem: and he burnt the house of the Lord and all the houses of Jerusalem . . . and brake down the walls of Jerusalem . . . and the pillars of brass that were in the house of the Lord, and the brassen sea . . . and all the vessels of brass wherewith they ministered, took they away . . . So Judah was carried away out of their land. II Kings 25.

**THE DISPENSATION OF LAW.
FROM THE RESTORATION TO THE END OF THE OLD TESTAMENT.**

During the time of the captivity, the great Babylonian Empire came to an end, with the capture of Babylon by Cyrus, the founder of the Medo-Persian Empire. Belshazzar, King of Babylon was slain, and Darius, the Mede, with whom Cyrus shared the vast empire, took the throne. Upon the death of Darius, two years later, Cyrus became ruler of Babylon. Undoubtedly, Daniel, who had risen to such favor with the Babylonian kings, showed the new ruler the mention of himself in the prophecies of Isaiah, as God's instrument for the release of his people. Greatly impressed, Cyrus issued a decree permitting the Jews to return to Jerusalem to rebuild their national sanctuary. Though the mass of the nation chose to remain, the captivity was at an end. (In the conquest of Israel (the ten tribes) the majority of the people were not deported, but were settled in different parts of the Assyrian Empire, into which the captive kingdom was merged. Undoubtedly some of these exiles found their way back to Palestine at the restoration.)

The return of the Jews from Babylon was accomplished in three separate expeditions. The first company returned under Zerubbabel, a prince of Judah, and consisted of less than fifty thousand. The first thing the returning remnant did was to repair the Altar, and restore a regular form of worship. In the second year the foundation of the Temple was laid. The "people of the land", the Samaritans, upon being refused a share in the work, hindered and opposed the effort, and finally obtained an order from King Artaxerxes for the work to cease. At last, after an interval of sixteen years, Haggai and Zechariah, the prophets stirred the people to resume the work, and the Temple was completed and dedicated with great joy.

The second expedition was led by Ezra, the Scribe, about seventy-eight years after Zerubbabel's return. With a zeal to re-establish firmly the law of Moses, and the religious life of the people, Ezra gained permission from the king to return to Jerusalem with a small but earnest company of pilgrims. Upon his arrival he found gross immoralities and unsound religious practices and abuses everywhere. Three months of stirring appeal to the consciences of the people brought about a great reformation. Another valuable service attributed to Ezra was the assembling and

arranging of the Old Testament canon.

The third leader was Nehemiah, a Jew of the captivity, who found a place of high favor in the court of the Kings of Persia. A small company of the earlier pilgrims made the long journey back to Persia, to appeal to Nehemiah for help. They told him of the desolation of the city, and of the broken down walls, which were a reproach to the people. Nehemiah's heart was touched, and he obtained permission of the King to go to Jerusalem on their behalf. Upon his arrival he secretly viewed the ruins and gathering his forces rebuilt the walls in fifty-two days, in the face of the most bitter opposition. Nehemiah made a second visit to Jerusalem, and as a result of his faithful and fruitful labors, there remained a prosperous city with walls, and a people revived and encouraged in the service and worship of God.

The Prophets of the restoration were Haggai, Zechariah, and Malachi. Haggai was born in Babylon and accompanied the returning remnant under Zerubbabel. Zechariah also appears to have been one of the returning pilgrims with Zerubbabel. He was a co-laborer with Haggai, exhorting, prophesying, and encouraging the people in their work of restoration. Malachi was connected with the labors of Ezra and Nehemiah. He probably lived about one hundred years after Haggai and Zechariah. He was the last of the Old Testament Prophets.

The four centuries between the Old and the New Testaments, or from Nehemiah to the birth of Christ, constituted an important period in the history of Palestine. At the close of the Old Testament the Persians were its nominal masters, and with the beginning of the New Testament the Romans had become the rulers of the then known world.

(The Fifth Dispensation continued)

The Decree of Cyrus.

Now in the first year of Cyrus king of Persia . . . the Lord stirred up the spirit of Cyrus; that he made a proclamation throughout all his kingdom . . . 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 . . . 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 (he is the God) which is in Jerusalem.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem . . . all the vessels of gold and silver were five thousand and four hundred.

Ezra 1.

The Returning Remnant.

Now these are the children of the province that went up out of captivity . . . which came with Zerubbabel . . . the whole congregation together was forty and two thousand three hundred thirty and seven. . .

Ezra 2.

Rebuilding of the Temple.

And they set the altar upon his bases, and they offered burnt offerings thereon unto the Lord . . . and when the builders laid the foundation of the Temple of the Lord they set the priests in their apparel with trumpets, and the Levites with cymbals . . . and they sang together by course in praising and giving thanks unto the Lord . . .

Ezra 3.

Adversaries Hinder the Work.

Then the people of the land weakened the hands of the people of Judah and troubled them in building . . . all the days of Cyrus, even until the reign of Darius king of Persia . . . Rehum the chancellor wrote a letter against Jerusalem to Artaxerxes . . . Then sent the king an answer . . . and when the copy of King Artaxerxes' letter was read, they went up in haste to Jerusalem unto the Jews and made them cease by force and power . . . Then ceased the work of the house of God.

Ezra 4.

The Prophet Haggai.

In the second year of Darius . . . came the word of the Lord by Haggai unto Zerubbabel . . . saying

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Is it time for you, O ye, to dwell in your ceilinged houses, and this house be waste? . . . go up to the mountains, and bring wood, and build the house . . . and I will be glorified, saith the Lord . . . and the Lord stirred up the spirit of Zerubbabel . . . and of all the remnant of the people, and they did come and did work in the house of the Lord . . .

Haggai 1.

The Prophet Zechariah.

This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit saith the Lord . . . The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it . . . Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem . . . and it shall come to pass, that as ye were a curse among the heathen, Oh house of Judah, and house of Israel; So I will save you, and ye shall be a blessing . . .

Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem . . . in those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you.

Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold thy King cometh unto thee: he is just and having salvation: lowly and riding upon an ass . . . Behold the day of the Lord cometh . . . For I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth, and fight against those nations as when he fought in the day of battle . . . and his feet shall stand in that day upon the Mount of Olives. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one . . . In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD.

Zech. chaps 8-14.

The Building Resumed.

. . . Then rose up Zerubbabel . . . and began to build the house of God . . . and they builded, and finished it . . . and kept the dedication of the house of God with joy.

Ezra 6.

Expedition of Ezra.

Now after these things, Ezra went up from

Babylon, and he was a ready Scribe . . . and there went up some of the children of Israel, priests, Levites, and singers (about six thousand) . . . for Ezra had prepared his heart to seek the law of the Lord, and do it, and to teach in Israel. . .

Ezra 7.

Nehemiah Returns to Jerusalem.

The words of Nehemiah . . . and it came to pass, as I was in Shushan, came certain men of Judah; and I asked concerning the Jews of the Captivity, and concerning Jerusalem, and they said unto me, The remnants that are left of the captivity are in great affliction and reproach . . . the wall of Jerusalem also is broken down, and the gates thereof are burned with fire . . .

Rebuilding the Walls.

So I came to Jerusalem, and viewed the walls . . . Then said I unto them, come let us build up the wall of Jerusalem, that we be no more a reproach . . . and they said, Let us arise and build, so they strengthened their hands for this good work . . . So that the wall was finished in fifty and two days . . .

Neh. chaps. 1-6.

The Prophet Malachi.

(The close of the Old Testament.)

The burden of the word of the Lord to Israel by Malachi . . . Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his Temple . . . but who may abide the day of his coming? and who shall stand when he appeareth? For his is like a refiners fire, and like fullers soap.

For, behold, the day cometh, that shall burn as an oven . . . and all that do wickedly shall be stubble . . . But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . .

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Malachi chaps 1-4.

STUDY 9

In the opening pages of the New Testament God had announced to a Jewish maiden, named Mary, that she should bring forth a son in her virginity, thus fulfilling the prophecy of Isaiah "a virgin shall conceive, and bear a son, and shall call his name Immanuel," (meaning God with us).

In the reign of Caesar Augustus a decree was issued requiring the people to enroll in their own cities for taxation. This decree brought Joseph with Mary, now his espoused wife, to Bethlehem, the city of their fathers. It was here that Jesus was born, and laid in a manger, for we are told "there was no room in the inn."

Very little is recorded of the first thirty years of the life of Jesus, until about the age of thirty-three, when he presented himself to John for baptism. John had declared the coming of one whose shoes latchet he was not worthy to unloose. The opening heavens, the descending spirit, and the voice of God the Father, left no doubt in the mind of John that this was the Messiah whom he was born to herald, as the "Lamb of God who taketh away the sins of the world." Shortly after His baptism, being full of the Holy Ghost, Jesus was tempted by the Devil, who tried in vain to turn Him from the path of consecration to His Father's will.

The beginning of Christ's ministry, after His return from the temptation, was marked by the performance of His first miracle. The turning of water into wine at Cana. This demonstration of deity was followed by the healing of the sick, the calling of His disciples, teaching the multitudes, His parables and discourses, His demonstration of power over nature, over demons, and death. The Son of Man had now all but finished the work given Him by the Father to accomplish. He had shown Himself a spotless example as very man, He had reflected the image of the invisible God, He had fulfilled the prophecies concerning the ministry of the "Servant of Jehovah." It remained now for Him to settle the sin question, and to conquer death, and thus complete the work of redemption.

The night before His supreme sacrifice, He was betrayed, and "delivered into the hands of sinners", while His fearful disciples fled. The Sanhedrin, with the chief priests and scribes found Him guilty of a capital offense, but having no power to inflict death, they led Him to Pilate, the Roman Procurator. Discovering that He was a Galilean, Pilate sent Him to Herod, who after examining Him sent Him to the evasive Pilate. After being challenged by the threatening multitude as to His loyalty to Caesar, Pilate no longer had courage to resist, and after ordering Jesus to be scourged, delivered Him to be crucified. Thus the prophecy "as Moses lifted up the serpent . . . so must the Son of Man be lifted up", and of the paschal lamb "a bone of him shall not be broken", was fulfilled. Had the Jewish mode of death by stoning been accomplished, these prophecies could not have had their fulfilment. After six hours of humiliation and intense suffering "the Prince of Life" cried with a loud triumphant voice "it is finished", and yielded up the ghost.

Having "tasted death for every man", on the third day God sent an angel to roll back the stone of the sepulchre where Jesus was laid, and revealed the Empty Tomb, while the risen Christ showed Himself to Mary Magdalene, and His disheartened disciples. During the forty days between the Resurrection and Ascension of our Lord, He taught His disciples concerning the Kingdom, and gave them the great commission to go and teach all nations. When He was ready to depart He led them out to the Mount of Olives, and after giving them the promise of power to witness after the Holy Ghost should come upon them, He ascended into heaven, and a cloud received Him out of their sight.

The Dispensation of Law ended in judgment of sin, on the cross at Calvary.

The Birth of Jesus.

Now the birth of Jesus was on this wise . . . When as his mother Mary was espoused to Joseph . . . the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary to wife: for that which is conceived in her is of the Holy Ghost . . . and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

And it came to pass in those days, that there went a decree from Caesar Augustus, that all the world should be taxed . . . and Joseph went up from Galilee . . . unto Bethlehem . . . to be taxed with Mary his espoused wife . . . and while they were there . . . she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

The Baptism of Jesus.

And Jesus, when he was baptized went up straightway out of the water; and, lo, the heavens were opened unto Him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3:13-17.

Christ's Earthly Ministry.

And he came to Nazareth . . . and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, found the place where it was written. The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord, and he closed the book . . . and sat down. And he began to say unto them, This day is this scripture fulfilled in your ears. Luke 4:16-21.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with

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devils, and those which were lunatick and those that had palsy, and he healed them.

That it might be fulfilled which was spoken by Isaiah, saying, Himself took our infirmities, and bare our sicknesses.

Christ's Public Offer of Himself as King.

The Triumphant Entry.

And when they drew nigh unto Jerusalem, then sent Jesus two disciples, saying, go into the village . . . and ye shall find an ass tied, and a colt with her: loose them and bring them to me . . . all this was done that it might be fulfilled which was spoken by the prophet, saying, behold, thy King cometh unto thee, meek, and sitting upon an ass . . . and the disciples went . . . and brought the ass, and they set him thereon, and a great multitude spread their garments in the way . . . saying Hosanna to the son of David: Blessed is he that cometh in the name of the Lord. Matt. 21:1-11.

Betrayal and Arrest.

Then assembled together the chief priest, scribes, and the elders of the people, unto the palace of the high priest . . . and consulted that they might take Jesus by subtlety and kill him.

Then one of the twelve called Judas Iscariot, went unto the chief priest, And said unto them, what will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver . . .

And while he yet spake, lo, Judas, came, and with him a great multitude with swords and staves from the chief priests and elders of the people . . . and took him. Matt. chap. 26.

And when morning was come all the chief priests and elders . . . took council to put him to death; and when they had bound him, they led him away, and delivered him to Pontius Pilate . . . Matt. 27:1-2.

And Pilate said unto them, behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: I will therefore chastise him, and release him and they were instant with loud voices, requiring that he might be crucified. And the voices of them and the chief priests prevailed. Luke chap. 23.

The Crucifixion

Then the soldiers of the governor . . . led him away to be crucified . . . and when they were come unto a place called Golgotha, that is to say, a place of a Skull, They gave him vinegar to drink mingled with gall . . . and they crucified him . . . and about the ninth hour Jesus cried with a loud voice, saying . . . My God, my God, why hast thou forsaken me? . . . when he had cried again with a loud voice, yielded up the ghost. Matt. chap. 27.

And when even was come, here came a rich man of Arimathea, named Joseph . . . He went to Pilate and begged the body of Jesus . . . and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb . . . and departed.

The Resurrection.

In the end of the Sabbath, as it began to dawn toward the first day of the week came Mary . . . and behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning . . . and for fear of him the keepers did shake, and become as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified, He is not here; for he is risen. Matt. 28:1-6.

The Ascension.

And being assembled together with them commanded them that they should not depart from Jerusalem but wait for the promise of the Father . . . ye shall receive power, after the Holy Ghost is come upon you and ye shall be witnesses . . . unto the uttermost parts of the earth.

And when he had spoken these things while they beheld, he was taken up, and a cloud received him out of their sight and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which said, ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:1-11.

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After the ascension, the disciples returned to Jerusalem, as Christ had instructed them, there to await "the promise of the Father", the endowment with power from on high. One hundred and twenty believers gathered and continued in prayer and supplication until the day of Pentecost (fifty days after the crucifixion) when they were filled with the Holy Ghost, and equipped with spiritual power to accomplish the great commission of witnessing to ends of the earth. Thus the birthday of the Christian Church began with the descent of the Holy Spirit as an abiding presence to reprove the world of sin, of righteousness, and of judgment.

The Apostolic period may be divided into three sections. The founding of Christianity among the Jews, or the Jewish Christian Church, under the lead of Peter. The founding of Christianity among the Greeks and Romans, or the Gentile Christian Church, under the lead of Paul. And the consolidation of Jewish and Gentile Christianity under John, who survived all the other apostles.

The Apostolic Fathers were the immediate disciples of the Apostles. The title Father being given those divines of the early church who excelled in learning, judgment, piety and orthodoxy. After the union of the Church and State by Constantine, there was a decline of spiritual life and liberty, which found its lowest ebb in those centuries so appropriately called "the dark ages." The Reformation of the sixteenth century is, next to the Apostolic age, the most important part of Church History. It was a Revival of "the faith once given to the saints", against the tyranny of ecclesiastical tradition and corruption. It was the turning point from the middle ages to the "latter days", and the formative period of the Evangelical denominations, when the principles of Protestantism were staunchly declared in opposition to the Papacy.

The dispensation of the Holy Spirit, or "The Church Age", ends with the translation of the Church (ekklesia - called out ones). The resurrected dead in Christ, and the living "born again" believers being "caught up" to

meet their descending Lord "in the air." Paul explains the "mystery" in his immortal chapter on the resurrection. "We shall not all sleep" (those "born again" believers, living and ready, in the day of Christ's returning shall not die) for this mortal (living ones) shall put on immortality. The dead (in Christ) "shall be raised" (the corruptible shall put on incorruption). Thus "we shall all be changed" (the living and the dead) in "a moment", when Christ returns "to make up" his jewels. Paul explained further. The living ones shall not precede the resurrected ones, for they shall rise first in the glorious procession of translated saints.

The next event is the manifestation of the Antichrist. "Then shall that wicked be revealed", whose short but diabolical reign brings upon the earth the greatest time of tribulation since there was a nation. This time of tyranny and lawlessness will be brought to a climax of hate and bloodshed at the great Battle of Armageddon. The cup of iniquity now full, "they shall see the Son of Man coming in the clouds of heaven with power and great glory to take vengeance upon the nations that know not God, and obey not the Gospel of the Lord Jesus Christ. The armies of Antichrist shall be destroyed and their infamous leader cast into the Lake of Fire. The Devil "that old serpent" shall be bound and imprisoned a thousand years, or during the reign of the earth's rightful ruler. The Prophet Zechariah declares that when Christ returns to earth again His feet shall stand upon the Mount of Olives. And all the earth shall be blessed by the glory of His presence. Then shall Christ, as King of kings and Lord of lords, sit upon "the throne of His Glory" and all nations shall be gathered before Him and He shall separate them as sheep are separated from the goats. The nations which survive this judgment will become part of the Millennial Kingdom, acknowledging and worshipping the King, the Lord of Hosts. The judgment of the living nations shall be followed by an age of Universal peace on earth.

The Dispensation of GRACE ends in judgment, "The wine-press of His wrath."

Pentecost - The Apostolic Church.

Then returned they unto Jerusalem . . . they went up into an upper room. And when the day of Pentecost was fully come, they were all in one accord in one place. And suddenly there was a sound from heaven as of a rushing mighty wind, it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. Acts 1:12-26.

And they continued stedfastly in the apostles doctrine and fellowship . . . and all that believed were together, and had all things common, and sold their possessions . . . and parted them to all men, as every man had need. And they continued daily breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God . . . and the Lord added to the church daily such as should be saved. Acts 2:42-47.

The Early Church Fathers.

The Apostolic Fathers were immediate disciples of the apostles who lived at the end of the first, and beginning of the second centuries. Their position near the source of Christianity gave them a special importance as early witnesses. They excelled in learning, and piety, and orthodoxy, and laid the foundation for theological literature. (Church History).

The Dark Ages and Reformation.

The Reformation of the sixteenth century is, next to the Apostolic age, the most important part of Church History. It was a Revival of Primitive Christianity, and freedom and purity of the gospel, against ecclesiastical tyranny and corruption. (Church History).

The Last Days.

Know this also, that in the perilous times shall come . . . I Tim. 3.

Upon the earth distress of nations with perplexity . . . men's hearts failing them for fear . . . then shall they see the Son of man, coming in a cloud with power and great glory . . . and when these things begin to come to pass, then look up . . . for your

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redemption draweth nigh.

Luke 21:25-28.

The Rapture.

But I would not have you to be ignorant, concerning them which are asleep . . . for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord. I Thes. 4:13-18.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and Holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20.

The Antichrist - The Man of Sin.

. . . Let no man deceive you . . . for that day shall not come, except there come a falling away first, and that man of sin be revealed . . . who opposeth and exalteth himself above all that is called God . . . So that he as God sitteth in the temple of God, shewing himself that he is God . . . only he who now letteth (restraineth) will let (restrain) until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming . . . II Thes. 2.

The Great Tribulation.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved . . . Matt. 24.

The Second Coming of Christ.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true . . . and he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses clothed in fine linen . . . and out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he hath upon his vesture and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS. Rev. 19:11-16.

And his feet shall stand in that day upon the Mount of Olives . . . Zech. chap. 14.

The Battle of Armageddon.

And I saw an angel standing in the sun, and he cried, saying to all the fowls that fly . . . come gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and mighty men . . . both great and small. and I saw the beast and the kings of the earth, and their armies, gather together to make war against him that sat on the horse, and against his army. Rev. 19:17-19.

Antichrist Destroyed and Satan Bound.

And the beast was taken, and with him the false prophet . . . These both were cast alive into a lake burning with brimstone. Rev. 19:20.

And I saw an angel come down from heaven, having the key of the bottomless pit with a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit . . . that he should deceive the nations no more, till the thousand years were fulfilled: and after that he must be loosed a little season. Rev. 20:1-3.

Judgment of the Nations.

When the Son of man shall come in his glory . . . then shall he sit upon the Throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 31:46.

THE DISPENSATION OF THE KINGDOM. FROM THE JUDGEMENT OF THE NATIONS TO THE NEW JERUSALEM.

"Thy Kingdom Come." At last the prayer of the saints of all ages is answered. The seed of the woman has bruised the serpent's head. The usurper has been overthrown, and the government now rests upon the shoulders of "earth's rightful ruler." The thorn-scarred brow now wears the Crown. The nail-pierced feet now mount the Throne. The nail-pierced hand now sways the Sceptre. The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever. King of kings and Lord of lords.

The swords of the Nations shall be beaten into plowshares, and there shall be war no more. The earth which now groans under the thralldom of the curse, shall be restored to its Edenic beauty, and shall yield its fullness. The ferocity of the brute creation, is the outcome of the fall of man with its subsequent penalties, for Adam was to have dominion over the animal creation, but when "the King of all the earth" returns the wolf shall dwell with the lamb, and the carnivorous beast of the forest shall eat straw like an ox. As to the nations and peoples of the Kingdom—the Jewish question has long been the perplexing problem of the centuries. Israel once a proverb, a byword, a curse among the nations (Zech. 8:13), now restored and converted at Christ's coming, shall be a channel of blessing and evangelization among the nations, in the Millennial Kingdom of their long rejected Messiah.

At the end of the thousand years of peace on earth, Satan is loosed by the permissive will of God, and immediately his evil influence is felt in the earth. He quickly fans the ageold flame of revolt against God and his Christ, and finds willing rebels to join him in the four quarters of the earth. Gathered together by the Devil's last deception, they besiege the beloved city. This last devil-inspired revolt against God is quickly brought to an end by the Almighty's own display of atomic power "fire from heaven", which consumes the revolting armies, while the Devil receives his long deserved doom in the Lake of Fire.

In reviewing God's patient dealings with man

throughout the ages, and man's miserable response to God, we are brought to the realization of the truth, that in spite of mercy, longsuffering, and undying love, man has failed God in every dispensation of time. The age of Innocence ended with wilful disobedience and its penalty of physical and spiritual death. The Age of Conscience ended with universal corruption and the near obliteration of the race. The Dispensation of Human Government ended by ruling God out and building for self and self aggrandizement, with eventual "confusion" and dispersion. The Age of Promise ended with God's people out of the promised land in slavery and oppression. The Dispensation of Law ended with the creature crucifying the creator. The Age of Grace ended with war against God and His Christ. In the Kingdom Age which followed, under the personal reign of the Lord of Glory, the devil's power paralyzed for a season, the nations no longer deceived by his evil influence, yet when "that old serpent" is loosed he finds a multitude willing again to believe the lie, and to serve and obey him. Truly we have learned the lesson of the ages, that men's hearts are only "evil continually." That unregenerated human nature has not changed from Eden to Magog. But thanks be to God, throughout the ages, "to as many as received him to them gave he the power to become the sons of God." The Blood of Jesus Christ, is the only hope and remedy to set men free from the old "Adam nature", with its inborn sin and guilt, and rebellion against God.

The last scene is the Resurrection of the Wicked Dead, the "resurrection of condemnation". The great company referred to in Rev. 20:5, as "the rest of the dead", or those who had no part in the first resurrection, stand before God. The Redeemed are there, angels are there, both the good, and those "reserved unto judgment", (2 Pet. 2:4). The Book of Life is opened, and whosoever's name is not found written therein, is doomed to everlasting punishment, which is the "Second Death".

Thus The Dispensation of the Kingdom ends with the Final Judgment, The Great White Throne.

The Millennial Reign of Christ.

The "NATIONS" in the Kingdom-Age. (In the ushering-in of the Millennium, Satan is bound "that he should deceive the NATIONS no more, till the thousand years should be fulfilled). Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world.

Matt. 25:31-46.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Rev. 11:15.

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords:

I Tim. 6:15.

He shall have dominion . . . unto the ends of the earth . . . all kings shall fall down before him: all nations shall serve him.

Psa. 72.

. . . every one that is left of all the nations that came against Jerusalem shall even go up from year to year, to worship the King the Lord of hosts . . . in that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD. . .

Zech. 14:16-21.

The Saints to Reign with Christ.

If we suffer, we shall also reign with him:

II Tim. 2:12.

Blessed and Holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 20:6.

. . . for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us to our God kings and priests: and we shall reign on the earth.

Rev. 5:9-10.

Israel in the Kingdom Age.

As ye were a curse among the heathen, (the nations) O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.

Zech. 8:13.

It shall come to pass that ten men of all languages and nations shall take hold of the skirt of him that is a Jew, saying we will go with you for we have heard that God is with you.

Zech. 8:23.

In that day will I raise up the tabernacle of David that is fallen . . . and I will build it as in days of old . . . and I will bring again the captivity of my people

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Israel . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them . . .

Amos 9.

The Earth in the Millennium.

His feet shall stand in that day on the Mount of Olives which is before Jerusalem, the mount shall cleave in the midst thereof . . . and the land shall be turned as a plain . . . and it shall be lifted up . . . and it shall be, that living water shall go out of Jerusalem . . .

Zech 14:4-8.

. . . and by the river upon the banks shall grow all trees for meat, whose leaf shall not fade, and it shall bring a new fruit, according to its months.

Ezk. 47.

. . . and the name of the city from that day shall be, The Lord is there. (Jehovah Shammah).

Ezk. 48:35

And it shall come to pass in that day the mountains shall drop new wine and the hills shall overflow with milk.

Joel 3:18.

. . . the ploughman shall overtake the reaper . . .

Amos 9:13-15.

The wilderness and solitary place shall be glad for them and the desert shall blossom like a rose.

Isa. 35:1.

Instead of the thorn shall come up the fir tree, instead of the briar, shall come up the myrtle tree. . .

Isa. 55:13.

The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf, and the young lion . . . and a little child shall lead them . . . and the lion shall eat straw like the ox. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isa. 11:6-9.

The Last Satan-Inspired Revolt.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle . . . and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

The Doom of Satan.

And the devil that deceived them was cast into

the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever.

Doom of the Unbelieving.

And I saw a great white throne, and him that sat on it, and I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books . . . and whosoever was not found written in the book of life, was cast into the lake of fire. This is the second death.

Rev. 20:7-15.

New Heavens and a New Earth.

Whereby the world that then was, being overflowed with water perished: But the heavens and the earth that are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . .

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

II Pet. 3.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away . . . and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people . . . and God shall wipe away all tears from their eyes: and there shall be no more death, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new . . . It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev. 21:1-8. 25

• THE OLD AND NEW TESTAMENTS •

IN OUR study of the great panorama of events which constitutes "Bible History", the purpose and aim has been to help the student to visualize the inspired record as, "a progressive unfolding of divine revelation and truth."

The Bible was not given to us in one great cloudburst of revelation, but as a gradual and progressive "unfolding", sometimes centuries elapsing between the revelations given by God to Holy men. Altogether some forty persons, from all walks of life, were engaged in the writing of the sacred oracles. The work covering a period of over sixteen hundred years.

The name "Bible", is derived from the Greek *-biblia*, and means "the books". The Bible is indeed a book of books. Sixty-six books, yet one harmonious whole, hence, it is referred to as "the volume of the book".

THE OLD AND NEW TESTAMENTS

Testament means covenant, or the settled declaration of the will of God, which had its force in the designed death of the great testator, "the Lamb that was slain from the foundation of the world." Rev. 13:8. Although the Bible is one harmonious whole, the distinction between the two great parts should be noted. The mind of the "self-same Spirit" inspired the writers of both the Old and the New, therefore, the whole is one utterance of God, rather than sixty-six voices speaking for Him. The Old Testament is prophetic of the New, while the New is the fulfillment of the Old. By this plan, reading the Old in the light of

the New, we may realize all the deep harmonies of the two covenants. The Old Testament tells of "Christ that should come", while the New tells of "Christ that is come", thus the two revelations are one divine whole. The Old Covenant tells of God's dealings and will for man, as nations, and in secular things (things of this present world) principally. The New tells of His dealings and will with men as individuals, and in spiritual and eternal things principally. And as we study its blessed truths we shall be continually conscious of the divine oneness of the entire sixty-six books, until the whole grows luminous with the glory of God in the face of our Lord Jesus Christ.

Jesus said, "In the volume of the book it is written of me". All the lines of history and type, of psalm and prophecy, converge towards one centre, Jesus Christ. And to one supreme event, His death and resurrection. For the convenience of study it might be said, that the Bible deals principally with One Family—Abraham and his seed. One Nation—Israel. One Theme—Salvation. One Person—Christ. One Purpose—John 20:31. "These are written that ye might believe that JESUS is the Christ, the son of God: and that believing ye might have life through His name."

THE ORIGINAL LANGUAGES OF THE BIBLE

When Abram left his native land and came to Canaan, he necessarily ceased to use the old Semitic Babylonian language, and adopted the language of the people amongst whom he had come to settle and to dwell. Just as the language of the Hebrews fell into disuse during the time of their captivity in Babylon, with the adoption of the language of the

land, which was Chaldean, or Aramaic.

The language which Abram adopted in Canaan, was, or some form of it, the language which was later known as Hebrew. In Isa 19:18, it is, indeed, called "the language of Canaan".

The Old Testament was written in this language, Hebrew, with the exception of a few small passages written in the Chaldean. The Hebrew tongue was spoken and written until the captivity of the Jews in Assyria, where, and when, it fell into disuse with the adoption of the Aramaic. This language (Aramaic), was spoken by them even unto the days of Christ. The Greek language, however, at the time of Our Lord, was now the universal language of the Roman world. Therefore, when the New Testament was written, after the ascension of Jesus, it was written in Greek, the language most generally, and universally read and understood.

FROM MALACHI TO MATTHEW

*The 400 years between the Old Testament and the New
"The Revolt of the Maccabees"*

A great historical chasm, of about four hundred years, stretches between the close of the Old Testament and the commencement of the New. During this time there was no prophet or inspired writer among the Jews. Our knowledge of what took place during these centuries, of which the Bible is silent, is derived largely from the writings of the Jewish historian, Josephus, from books of the Apocrypha, and from many Greek and Roman writers and historians. The most outstanding days of Jewish history between Malachi and Matthew,

• MALACHI TO MATTHEW •

were the days of the Maccabees, in their heroic fight for independence. Continually oppressed and massacred by every invader, the spirit of revolt finally inspired the Jews to fight for their freedom. The climax came under the cruel persecution of a tyrannical invader named Antiochus Epiphanes. This tyrant invaded Jerusalem, slaughtered forty thousand Jews in three days, forced his way into the Holy of Holies, and there set up an idol altar, sacrificing a sow as a burnt offering. This blasphemous act of desecration was foretold in the prophecies of Daniel. That armed men would go forth and pollute the sanctuary, and set up the abomination that maketh desolate (Dan. 11:31). But in Daniel 9:26, the future abomination is described. When the Antichrist, of whom this man is a pre-figure, shall again desecrate the Temple, in the end time, "and for the overspreading of abominations he shall make it desolate". It was to this passage that our Lord referred when answering the question of the disciples, "what shall be the sign of thy coming?" Christ answered, "When ye shall see the abomination of desolation, spoken by the prophet Daniel . . . stand in the holy place . . . For then shall be great tribulation such as was not since the beginning of the world . . . nor ever shall be".

Matt 24:15-22.

At the height of the excesses of Antiochus, the Jews, forced to idol worship, and to eat the flesh of unclean sacrifices, rose under the leadership of an old patriot named Mattathias. This man, with his five sons, the "Maccabees", became the valiant leaders of the great fight for Jewish independence. The first stand was made, and Epiphanes openly

• THE MACCABEAN PERIOD •

defied, when his commissioner endeavored to force the people to heathen rites, and subjection to the rule of the tyrant invader. Mattathias, as the representative of the people, indignantly refused, slew the commissioner, and fled to a mountain retreat, rallying the people to follow him and to make a desperate bid for liberty.

In less than a year the old warrior died, and his son Judas succeeded him in the struggle. Under his inspiring leadership, and restored faith in God, every army that was sent out against them was defeated, until at last Judas Maccabeus was successful in throwing off the yoke of the foreign invader, and establishing the independence of the Jews. The Maccabean family now governed for a period of one hundred years. They reopened, cleansed, and rededicated the Temple, and some of the splendor of the old days of the kingdom was restored. The end of Jewish independence was brought about by several contributing factors. The Maccabean leaders finally became selfish and ambitious. Greed for position and material things overcame their patriotism. Party divisions weakened the common cause, for this period gave rise to the three great parties, the Pharisees, the Sadducees, and the Essenes. The successors of Antiochus, continued the fight against Jewish independence, invading the land with a large army, determined upon the destruction of the regained Kingdom, the brother of Judas was slain, and after another year of hardship, discouragement and confusion, Judas made the first alliance with Rome. Rome was fast becoming a dominant world power, and, as Daniel predicted in his prophecies, this "beast with the iron teeth,"

did rise, and tear and devour.

Although the alliance seemed likely to promise peace for Israel, the Jews were destined to find in Rome a persecuter beyond them all.

The end of the struggle for independence came when the Roman army under Pompey, besieged the beloved city, storming the walls, utterly destroying the Temple with ruthless massacre beyond description, and henceforth Judea was a Roman province. Julius Caesar followed Pompey, coming to Syria forty-seven years before the birth of the one who came to bring peace to a troubled world.

Caesar appointed Antipator as ruler over Judea. Antipator appointed his two sons to authority. Phasaël over Galilee, Herod over Jerusalem. Herod was about twenty years of age when his father appointed him as governor over Judea. After a few years of cruel events, he was appointed King of Judea and the Jews. It was during Herod's reign that Jesus was born. It is here that Matthew takes up the story, in the opening pages of the New and better covenant.

When Christ came, the Roman Empire dominated the western world, and had united it under a vast uniform political system with Rome as the centre. Magnificent roads made every part of their empire of conquests accessible. It was at this particular time in world history that Christianity appeared. During the four hundred years between the Old Testament and the New, there were two outstanding historical events which contributed, in God's foreknowledge, to the subsequent spreading of the Gospel throughout the world. There were, in fact, three

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• FIRST GOSPEL WITNESS •

great national groups in world affairs, the Romans, the Greeks, and the Jews, and each was destined in its own peculiar way, to help to prepare the world for the planting of the gospel seed in the hearts of men everywhere. First, the conquests of Alexander the Great, and the rise and influence of the Grecian Empire, gave the world a universally understood language. The Greek language becoming generally known and understood throughout the world. Secondly, the rise of the Roman Empire, which established political unity in its widespread conquests, and built magnificent roads, making all the lands of their conquests accessible, was another great contributing factor, in getting the world ready for the spreading of the good tidings of great joy for all mankind. Thus we see, in God's all-knowing wisdom, what an important part these events had in the propagation of the Gospel, in its God-appointed time of introduction into the world.

THE FIRST PREACHERS OF THE GOSPEL

On the day of Pentecost, the disciples received their divine equipment as witnesses for the Lord Jesus Christ. Beginning at Jerusalem they went forth proclaiming the good tidings which God had made known for all men. This was known as the ORAL PERIOD. From their lips, (for the books had not yet been written) they told the story of the life, and death, the resurrection and the ascension of their Lord. Out of their own experiences and first-hand knowledge they spoke with the authority of eye-witnesses. They needed no written documents, for they had been the followers, the pupils, the friends of the Master. But this little band of

Apostles became fewer in number, as they joined "the noble army of Martyrs" for the cause of Christ. During their faithful ministry, Christianity had spread, churches had been established all over the land, and it was natural that the converts should be anxious to have the good tidings in its original and unadulterated purity and power, put into permanent form, that they might pass it on to all that should follow them. Thus, the Holy Spirit moved upon the hearts of these first preachers of the Gospel, until they were constrained to write, as eye-witnesses, the permanent records of the ministry, and the miracles, and the teachings of the Lord Jesus Christ.

Thus, it is true that Jesus himself left no written Gospel, or set of written rules, or documents to the world, but a band of men, whom He had called, and chosen, and trained, and commanded, and equipped to carry on the work that He had come to set in motion. When He commanded them to "Go into all the world and preach the Gospel", we have seen, that the way had been made ready, unconsciously, by the marching armies of would-be world conquerors (how truly doth The Lord make the wrath of men to praise Him). Over these same roads followed, in God's appointed hour, the marching feet of the grand army of Christian witnesses. Faithful unto death. Triumphant death at last, but not until Gospel fires had been kindled from the centre to the circumference of the Pagan, powerful Roman Empire, and the ends of the then known world, and governors and those in authority declared them, "These that have turned the world upsidedown."

(Study 4)
TABLE SHOWING HOW THE EARTH WAS REPEOPLED
BY DESCENDANTS OF NOAH
The sons of Noah were: SHEM, HAM, JAPHETH.

SHEM'S SONS:	<i>The principal nations which sprang from them were:</i>	<i>They settled in:</i>
<i>Elam, Asshur, Arphaxad, Lud, Aram,</i>	<i>Persians, Assyrians, Chaldeans – Hebrews – Lidyans, Armenians, Syrians.</i>	<i>Assyria, Syria, Persia, Northern Arabia, Mesopotamia.</i>
HAM'S SONS:	<i>Ethiopians, Egyptians, Libyans, Canaanites.</i>	<i>The continent of Africa and Arabia.</i>
JAPHETH'S SONS:	<i>Russians, Germans, Britons. Scythians, Medes, Ionians and Athenians, Iberians, Muscovites, Thracians.</i>	<i>Asia Minor, Armenia, Caucasus, Europe.</i>
<i>Gomer, Magog, Madai, Javan Tubal, Meshech, Tiras.</i>		

(Study 2, 3, 4, 5)
TABLE SHOWING AT ONE VIEW WHICH OF THE PATRIARCHS WERE
CONTEMPORARY WITH EACH OTHER
AND CONSEQUENTLY HOW EASY IT WAS TO HAND DOWN
FROM ADAM TO ISAAC (A PERIOD OF 2158 YEARS) THE PARTICULARS OF
THE CREATION AND FALL OF MAN.

ADAM	NOAH	SHEM
<i>was contemporary with:</i>	<i>was contemporary with:</i>	<i>was contemporary with:</i>
LAMECH 56 years	LAMECH 595 years	LAMECH 93 years
METHUSELAH 243 years	METHUSELAH 600 years	METHUSELAH 98 years
IARED 470 years	IARED 366 years	NOAH 448 years
MAHALALEEL 535 years	MAHALALEEL 234 years	<i>and after the flood with</i>
CAINAN 605 years	CAINAN 179 years	ABRAHAM 150 years
ENOS 695 years	ENOS 84 years	<i>and ISAAC 50 years</i>

(Study 3, 4, 5)
ANTEDILUVIAN PATRIARCHS

BIRTH B.C.*	BIRTH A.M.	DEATH B.C.	DEATH A.M.	AGE
4004	—	Creation of Adam and Eve (Adam)	3074	930
3874	130	Seth	2962	1042
3769	235	Enos	2864	1140
3679	325	Canaan	2769	1235
3609	395	Mahalaleel	2714	1290
3544	460	Iared	2582	1422
3382	622	Enoch (Transl.)	3017	987
3317	687	Methuselah	2348	1656
3130	874	Lamech	2353	1651
2948	1056	Noah	1998	2006
2446	1558	Shem	1846	2158
2348	1656	The Deluge		

POSTDILUVIAN PATRIARCHS

2948	1056	Noah	1998	2006	950
2446	1558	Shem	1846	2158	600
2346	1658	Arphaxad	1908	2096	438
2311	1693	Salah	1878	2126	433
2281	1723	Eber	1817	2187	464
2247	1757	Peleg	2008	1996	239
2217	1787	Reu	1978	2026	239
2185	1819	Serug	1955	2049	230
2155	1849	Nahur	2007	1997	148
2126	1878	Terah	1921	2083	205
1996	2008	Abram (called 1921 B.C.)	1821	2183	175
1896	2108	Isaac	1716	2288	180
1836	2168	Jacob	1689	2315	147
1743	2261	Joseph	1633	2371	110
1571	2433	Moses (The Exodus 1491 B.C.)	1451	2553	120

* B.C. (Before Christ). A.M. (anno mundi – in the year of the world).

CANAAN. (Study 6)

THE COUNTRY in which the Israelites finally settled is known by various names. On the old Egyptian monuments it is called Ruthen, or Rutenna. In Scripture it is called the land of Canaan before its occupation by the children of Israel, and the land of Israel afterwards. The ancient name Canaan, is derived from Canaan the son of Ham, whose descendants settled and dwelt there centuries before the children of Israel (Jacob) were born. (See Study 5 and 6.)

Palestine is another familiar name, derived from the Philistines, whom the Greeks and Romans called Palestines. These people settled the land which bordered the sea-coasts. "The Holy Land", though occurring only once in the Bible (Zech. 2:12) is now the name in most frequent use, because of the sacred associations with which the land is connected.

It is also called "the land of promise", because of God's promise to Aham and his seed that the land should be theirs for an everlasting possession.

After the land of Canaan had been invaded and conquered by the Israelites under Joshua, it was divided by lot among the nine tribes and a half; two tribes and a half having been located by Moses east of the Jordan. (Josh. 14:21.)

From the tribe of Judah, the most important of the twelve, Canaan obtained the epithet Judea, after the return of the remnant from captivity. This name was used broadly for Canaan, it was, however, the Roman name for the territory of Judah, or the southern of the three divisions, Galilee, Samaria, and Judea.

THE TWELVE TRIBES. (Study 5)

IN STUDY 5, the name of the twelve children are given as they "came into Egypt" with Jacob their father. The tribe of Levi, however, was "taken for God" (Num. 3:12), that is, separated from the other tribe and devoted to offices connected with the priesthood.

In the allotment of the tribes, Levi was the only tribe not furnished with a territorial home. They were supported by the tithes and offerings of the whole people, and were distributed over the whole land. Cities for the residence of the Levites, with surrounding suburbs, were assigned them from the lots of all the tribes. Pre-eminent among these were the cities of refuge, to which persons could flee who had unintentionally destroyed the lives of others.

In the division of the land, therefore, it will be noted that Jacob (Israel) in counting Joseph's two sons, Ephraim and Manassah, as his own, made up the twelve tribes (Levi having been separated unto God). For Ephraim and Manassah, received their father Joseph's portion of the inheritance, which was a double portion due to the first-born. Reuben, was actually the first-born of Israel, but he lost the birthright because of his grievous sin. Neither did Simeon, the next in line, or Judah, who was the messianic line, receive the birthright, he too was guilty of the same grievous sin as Reuben. The birthright was given to Joseph, who resisted the temptation wherein his brothers fell. Thus the material blessings of the birthright, the double portion of the inheritance, went to Joseph's sons, Ephraim and Manassah. The spiritual blessing of the birthright, however, did not descend by primo-geniture (the right of inheritance belonging to the first-born), but was given to Judah according to God's sovereign will.

In I Chron. 5:1-2, written hundreds of years later, we are given the explanation of this unusual changing of the birthright privileges and blessings. ". . . Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)" (I Chron. 5:1-2.)

JERUSALEM. (Study 6)

JERUSALEM was called Salem, and was the abode of Melchizedek in the time of Abraham. (Jer. 14:18), but was afterwards named Jebus, the people of which were the Jebusites, one of the nations of Canaan.

The earliest reference to the site is probably under the appellation of "the land of Moriah", where Abram was commanded to offer Isaac as a burnt offering. Where it is believed that the patriarch trod the very ground of the future city.

On the entrance of the twelve tribes into Canaan, it is introduced to us at once as a royal city (Josh. 10), at which time its known history commenced, when it was in the possession of the Jebusites. In the first united opposition of the Canaanites against Israel, Joshua obviously never assailed it, and the capture of the city by the tribe of Judah was only partial and temporary. The Jebusites still dwelt among the children of Judah and Benjamin, and Jebus, situated on their boundary line, was still referred to as a "city of the stranger that is not of the children of Israel." (Judges 19:12), and seems to have remained for four hundred years under the same rule, until the time of Israel's Kings.

After David was proclaimed King over all Israel he made an expedition against Jebus, erected his palace, and called it "the city of David". Thirty seven years later Solomon laid the foundations of the Temple on the opposite hill of Moriah, on the threshing floor of Ornan the Jebusite, and Jerusalem became the sacred and civil capital of the Jewish nation. After the revolt and division of the Kingdom (Study 7) Omri, the fifth from Jeroboam, built Samaria, which was thenceforth, the capital of the northern Kingdom, Israel. The Kingdom of Judah survived the Kingdom of Israel one hundred and thirty years, and then it, too, was overthrown by Nebuchadnezzar, King of Babylon, who destroyed Solomon's Temple, and took the people captive to Babylon. After the capture of Babylon by Cyrus, the founder of the Persian Empire, the captives were permitted to return to their beloved city, where they repaired the walls and rebuilt the Temple. Herod the Great became King of Judea in the year B.C. 38. During his reign the last Temple was mostly built, though not completed until some time after his death. This was the Temple visited by our Lord, and was finally destroyed by Titus about forty years after Christ's crucifixion. And just as Jesus declared, not one stone is left upon another.