

THE BASIS FOR TYPES

If this Scripture is true, the Old Testament must not be reduced to mere history. Paul goes further in I Corinthians 10:11 by stating - "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Surely Paul is not referring just to the examples mentioned in this chapter, since he uses the same pattern in other places. Actually, he is setting forth a principle to be observed in studying the journeys of the Old Testament worthies of faith. Galatians 4:21-26 emphasizes more of this principle. Here two women, Sarah and the bondwoman, are used to illustrate two covenants; namely, Grace and Law. A study of the events revolving around these two women will produce multiple illustrations of Paul's Gospel contrasted with law.

In writing to the Hebrews, Paul seeks to turn Israel from the pictures of Christ to the reality of redemption. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make an things according to the pattern shewed to thee in the mount" - Hebrews 8:5.

In studying the Tabernacle in the wilderness and God's specific instructions for the material used plus the complete and detailed order of the offerings, we know beyond the shadow of a doubt that God has something specific in mind. These things were not given simply for Israel to observe as a ritual to occupy their time. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" - Hebrews 10:1.

We note, also, that Jesus used types in His teachings. Not only does He state - "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" - John 3:14; Matthew 12:40 - but the parables He uses are simply types. When the Master said, "No man also seweth a piece of new cloth on an old garment," He was not giving instruction in a sewing class - Mark 2:21. Paul enlightens us as he says, "Therefore if any man be in Christ, he is a new creature (creation). Old things (garments) are passed away; behold, all things are become new" - II Cor. 5:17. God could not patch up the flesh by adding New Creation traits. The Old Man had to be put away as an old garment, and a completely new one made. Likewise, "No man putteth new wine into old bottles" - Mark 2:22. Again, our Saviour is not trying to improve on methods of natural wine preservation. He rather tells us that, when we are a new vessel or a new creation, God can fill us with the New Wine of the Holy Spirit.

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INTRODUCTION

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" - II Timothy 3:16,17.

Peter comments on this experience in Acts 2:14-18. Paul adds further light as he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" - Ephesians 5:18.

When Jesus cursed the fig tree, He was not simply displaying anger or disappointment, or proving to His disciples that He had enough faith to curse it. Rather, He was showing forth a truth concerning the nation of Israel.

The words of Jesus after His resurrection give us further instruction on this subject of types - "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" - Luke 24:27. The Lord cannot be simply talking about direct quotations from the Psalms; and, as we study the Old Testament Scriptures, we find that they unfold a giant panorama of truth concerning Christ and His relationship to us. In Colossians 1:26-28 Paul speaks of his message being hidden in ages past. Now we can see, though much of the Pauline Truth was directly through revelation, that a good portion of it was hidden in the Old Testament Scriptures waiting to be revealed unto the apostle.

Paul uses another example or type or symbolic teaching, in I Corinthians 9:9 - "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" The interpretation is simple. The ox represents faithful ministers who are servants of the saints, and are to be sustained by those whom they serve even as the ox.

Finally, if symbolic language in the Scriptures is not accepted and understood, the book of Revelation as well as the prophets can never convey the message intended.

A WORD OF CAUTION

Never try to prove or base a point of doctrine on a type, even though some are so vivid we might be prone to do so. Sometimes we are asked, "How do you know the type illustrates what you say it does?" Or, "Can this be a type of something?" We answer that types are to be read, not memorized; and the truth of them will invariably be found in Paul's message. The symbols are basically the same throughout the Scriptures; and, it is amazing how consistent types are, in expressing the principles of Grace and Church Truth. For this reason, always use Paul's epistles to prove a point of doctrine. Once the doctrine is understood, it can be most effectually and beautifully illustrated by a type, just like frosting on the cake.

GENESIS

"Genesis" means "beginning" or "nativity"; and, true to its name, all beginnings are recorded here. The book corresponds with Acts of the New Testament where again we see the "beginning" for the Church. Genesis falls nicely into three main divisions:

1. Creation. Chapters 1 and 2.

2. Entrance and results of sin. Chapters 3-11. Not only are Adam and Eve expelled from the garden, but the world is finally destroyed by the flood.

3. A New Creation. Chapters 12-50. God begins again, and deals with man on the basis of Divine Grace.

This book is presented almost as a stage production with the action revolving first around one star and then another. Among those stars are: Adam and Eve, Seth, Noah, Abraham and Sarah, Isaac and Rebekah, Jacob, and finally Joseph.

GENESIS

1. What can you say about the relationship between verses one and two of Genesis chapter one?

Name three ways in which we may view the seven days of creation.

2. Give the spiritual application of the seven days of creation.

3. What part of Adam was taken to bring forth Eve?

Of what does this speak?

4. What is figured by the fig leaf aprons?

5. Who is spoken of in Genesis 3:15?

6. What do we see pictured in 3:21?

7. How did God show His grace in 3:22?

8. Who is figured by Cain in 4:3-7?

9. Who is represented by Abel and Seth?

10. Of whom does the ark speak?

11. What dispensation begins with Noah?

12. What is pictured by the raven? 8:7

13. What man comes on the scene in chapter 12?

What age does he introduce?

14. Describe the Abrahamic Covenant.

15. What is illustrated in 12:14,15 by the desire of the Egyptians for Sarah, and not Abraham?

16. What is meant by the dust of the earth in 13:16, as contrasted with the stars in 15:5?

17. What is represented by Hagar and Ishmael? Of what is this a result?

18. What is figured to us by the fact that the Lord appeared unto

Abraham in 18: 1, AFTER he was circumcised? 17:24

19. Contrast the visitations of the heavenly messengers to Abraham and to Lot. Contrast each one's response to these messengers.

20. What spiritual truth is spoken of in 21:9-12?

21. How did Abraham express faith, in 22:5?

22. Name the types you can see in 22:6-8.

23. Who does Sarah represent, in chapter 23?

24. What can you say of Christ, according to 24:5,6,8?

25. What is pictured to us by the various pieces of jewelry given to Rebekah

26. What do the camels signify?

27. Who does Keturah represent?

28. What can you say of 25:21 as related directly to us?

29. What truth is set forth in 25:22,23?
30. Give the meaning of Jacob's name.
What is the significance as pertaining to Christ?
31. Of whom is Esau a type? Why?
32. What can you say of the first Adam and the last Adam, according to 25:31-33?
33. How did Esau despise the birthright? What does it mean?
What does birthright signify?
34. What is the difference between the birthright and the inheritance?
35. How is Christ pictured in 27:9,15,16,22-24 as to His offering, guise, voice, and work?
36. Can God or anyone, withdraw the blessings which were promised to the new creation, according to 27:33?
37. What can be said of 27:40 in relation to the two creations?
38. What does 28:5 mean, as referring to Christ?
39. What does Bethuel mean literally, and in relation to Christ?
40. Who are the three flocks in 29:2?
41. What is the rock in 29:2,8,10? Also, of what does the well speak to us?
42. What do Leah and Rachel picture to us, in relation to our growth, etc.?
43. What happened in 32:4,7 because Jacob faded to take the place that God had given him? Can this happen to us?
44. How did Jacob prevail in 32:24-29?
Of what New Testament Scripture are we reminded?
45. According to chapter 35, where is the place of blessing for Jacob and for us?
46. What truth is brought out by the death of Deborah?
47. In what twofold way does Benjamin figure Christ?
48. What three words describe the life of Joseph, as well as the Life of Christ?
49. Give the essence of Joseph's dreams, as pertaining to Joseph and also to Christ.
50. What truth is brought out in 37:17 as relating to Christ and to Israel? See the meaning of the word "Dothan."
51. Who is pictured by Reuben, in 37:21?
52. Of what does the stripping of Joseph remind us? Philippians 2:5-8.
53. What is figured by the fact that there was no water in the pit?
54. Who are represented by the merchantmen?
55. Explain the meanings of the butler's and the baker's dreams, spiritually.
56. What wonderful truth is illustrated in 41:40-44?
57. How did Joseph react to his brethren, in 42:7? Why?
How will Christ obtain the same results in relation to Israel?
58. What attitude did Joseph have toward his brethren, which Christ will also have toward His brethren - Israel?
59. What attitude is expressed in 43:18?
60. According to the narrative of the cup, Benjamin, and Joseph - what must Israel do before they receive their Messiah?
61. Of what time is 47:13-20 typical? I Corinthians 15:24,25.
62. What is the way of the old creation, as typified by Joseph in chapter 50?

Exodus means "a going out," and is so named because the nation of Israel is delivered from Egyptian bondage. Moses is the central figure here, and is typical of Christ who came into the world to deliver mankind from the bondage of sin and Satan. Like Jesus, he was born under the decree of death and was rejected at first by those whom he would later deliver.

We see in Exodus the beginning of the nation of Israel. God began dealings with them on the basis of the blood of the passover lamb. He led them out of Egypt through the Red Sea with a mighty hand, destroying their enemies behind them. Other miracles followed, as He gave them bread to eat and water to drink. God's dealings were upon the basis of grace; but Israel desired to be under law rather than grace, as they boldly declared - "All that the Lord hath spoken we will do" - 19:8.

Exodus also records the blueprint of the Tabernacle. This portable structure not only showed that God wanted to commune with His people; but it was also a figure of Christ, and His people who are pilgrims and strangers on the earth.

The construction of the Tabernacle along with its furniture, hangings, and boards reflect some precious aspects of the glorious plan of redemption.

The Tabernacle proper was divided into two compartments known as the holy place and the holy of holies. Into the holy of holies went the High Priest once a year on the great day of atonement to offer blood for his own sins and the sins of the people. Two pieces of furniture, the ark and the mercy seat, were placed in this compartment.

The ark, a simple oblong box made of wood and overlaid with gold, expresses the humanity of Jesus manifesting Divine Life and Light. The mercy seat which was the lid of the ark was all of gold, and corresponds to the throne of grace or mercy seat which Paul describes in Hebrews four. Thus, the holy of holies represents the very closest place of fellowship available to the believer.

The candlestick showing Christ as the Light of the world, the table of shewbread revealing Jesus the true Bread from heaven the life Sustainer, and the altar of incense representing the sweetness of a life poured out to God, were all in the holy place. These two compartments with their respective pieces of furniture were divided by a veil. This is the veil which rent in twain when Jesus died, and is described by Paul as being the flesh of Jesus.

A fence composed of curtains and supported by posts surrounded the Tabernacle proper and is known as the outer court. Between the gate and the court and the door of the Tabernacle were located the brazen altar and the laver. The brazen altar where all the offerings were laid represents Calvary whereon Jesus was offered for us. The laver used by the priests to wash themselves for service is a fitting expression of washing in the water of the Word - Titus 3:5.

The colors and other materials used in the Tabernacle are also pertinent to Christ and perfect redemption. Blue shows His heavenly character; gold, His Deity. The shittim wood tells of His perfect humanity as Isaiah describes, "A Root out of a dry ground." Silver is redemption; brass expresses endurance and judgment. Purple speaks of royalty, scarlet of atonement. The curtains of linen tell of the unblemished righteousness of Jesus, while the goats' hair curtain informs us of Christ as our Substitute. Rams' skins dyed red show His obedience unto death. Badgers' skins, which were the outside covering, tell of the impenetrable righteousness of Jesus. The oil and the spices mentioned, beautifully figure the sweet invigorating and comforting power of the Holy Spirit.

EXODUS

1. What does "Exodus" mean literally?
What does it mean to us spiritually?
2. Give the ways in which the birth of Moses is a parallel to that of Christ. What is the meaning of the burning bush?
3. Contrast the actions of Moses in 2:11,12 with 3: 10,11 and 4:10.
4. What is the meaning of the Name "God," used in 3:14?
5. Over whom, and what, did Moses manifest his power in 4:3,4,6,7?
6. Whom do Moses and Aaron typify, in 4:14?
7. What is meant when God says, "I will harden Pharaoh's heart"?
8. Of what does 5:2 speak to us?
9. What can you say about 7:11?
10. Name the judgments which fell on Egypt.
11. Give the meanings of the compromises of 8:25,28 in modern language.
12. What are the third and fourth compromises?
Why could Israel, as well as we, not accept them?
13. Was Israel poverty-stricken when they left Egypt?
14. What do we find for Israel, in 12:2?
15. What were the qualifications of the passover sacrifice?
What do they picture to us?
16. What can you say of 12:6 in relation to Jesus?
17. Who killed the sacrifice? What does this mean to us?
18. What does the term "roast with fire" mean, concerning Christ?
19. What is signified by the eating of the lamb?
20. What do the unleavened bread and herbs speak of?
21. What does it mean to eat Christ "raw"? 12:9
22. Spiritually, why could the lamb not be boiled in water?
23. What are we to do, so as to let none of the sacrifice remain until the morning?

24. What did eating unleavened bread mean to the Children of Israel, as well as to us?
25. What protected Israel, according to 12:23?
26. According to 12:48 when only can we have fellowship with Christ?
27. Why could the Lord claim all of the firstborn of Israel?
Why can He claim us?
28. What is figured or pictured to us, by Israel going over on dry ground?
29. What do we find at Marah?
30. How are the waters sweetened for us?
31. What does "manna" mean? How does it typify Christ in this meaning?
32. How does the manna itself, speak of Christ?

33. Give the spiritual significance of 16:20,21.
34. According to 17:2 how do we tempt the Lord?
35. How can you apply the narrative of 17:5,6 spiritually?
36. Do you think that Moses yielded to the "arm of flesh" in chapter 18?
37. According to 19:4 what are the two phases of redemption?
38. What foolish thing did Israel do, in 19:8?
39. What were the immediate results?
40. What are the results of law? 19:12
41. Give the outline of the ten commandments.
Give two purposes for which they were instituted.
42. In what way can you see Christ in 21:1-4?
43. Despite Israel's bold boast of "we will do," what was the real basis of their fellowship with God?
44. Did God force the people to give to Him?
45. If they did give, could they just give what they pleased?
What does this mean to us?
46. Of what does the Tabernacle in the wilderness speak?
47. What did God do with the law, in 25:21?
48. Contrast the table of shewbread with the manna. 25:30; 16:14,15
49. Give the spiritual meanings of the colors of the curtains in 26:1.
50. What are the meanings of goats' hair, rams' skins dyed red, and badgers' skins?
51. What is the bar, of 26:28? Ephesians 4:2,3; Colossians 3:14
52. What was the veil between the Holy of Holies and the Holy Place, according to Hebrews 10:20?
53. Of what does the Holy of Holies speak to us?
54. How many priests were chosen? Of what does this number speak?
55. Name the garments of the high priest. What is their symbolic value?
56. What was the essential difference between Jesus and these priests, as to their consecration? Chapter 29
57. What important fact about the Holy Spirit is brought out in 30:32?
58. How was the Sabbath defiled then? 31:13,14
How is the Sabbath defiled now?
59. Do you see real worship in 32:1-6? Give the reason for your answer.
60. Give the spiritual application of 32:26-28.
61. Who, and in what way, does Moses figure in 32:31,32?
62. What does Moses, the lawgiver, always have to rely upon? 33:17
63. How does Moses show that he is a real shepherd and leader, in 34:9?
64. What do you get out of 34:30,31?
Leviticus is a continuing account of God's instruction to Israel through His faithful servant Moses. As noted in Exodus, Israel was given the law. In order to preserve them, God had to ordain the various offerings which are typical of the full redemption which would be accomplished by Christ at Calvary. The first five chapters record five offerings, each presenting its own unique truth concerning God's plan of redemption. The first three offerings - the burnt offering, the meal offering, and the peace offering - are known as the sweet savour offerings and present Christ's own beautiful, holy, and unblemished characteristics. The last two offerings - the sin and trespass - are known as non-sweet savour offerings. They portray Jesus as being identified with all the sin, degradation, and corruption of the flesh. Upon

these God must pour out His righteous judgment.

Leviticus continues with the physical requirements of the priests, as well as very explicit instruction regarding their responsibilities. Every phase of Israel's existence was governed by the multitudinous laws and decrees found in this book; and, while Israel had to obey them all in a literal sense, they present far deeper spiritual truths for us. Leviticus, the book of sanctification, gives the requirements for a full consecration and separation unto God.

LEVITICUS

LEVITICUS

1. What is the book of Leviticus called, many times?
2. Give the outline of the five offerings.
3. What is peculiar about the BURNT OFFERING?
What does this mean?
4. According to 1:3 what attitude was maintained in offering the burnt offering? What does this mean to us today?
5. Of what does the wood speak, in 1:7?
6. What does it signify that the larger offerings were cut in pieces, as in 1: 6; but the birds were not, as in 1: 17?
7. Of what do the different animals of the offerings, speak?
8. What two things can you say of the MEAL OFFERING (the flour), as pertaining to Christ?
9. Give what is pictured by the cakes:
 - Baken in the oven - 2:4
 - Mingled with oil - 2:4,5
 - Anointed with oil - 2:4
 - Baken in a pan - 2:5
10. In 2:11 of what do leaven and honey speak, in not being permissible in the offerings?
11. What is peculiar about the PEACE OFFERING, as contrasted with the burnt offering?
12. Of what does burning the fat and inwards to God speak, in 3:3-5?
13. Was the SIN OFFERING a voluntary offering, or did they have to offer it? Of what does this speak?
14. Chapters four and five both deal with the sin offering.
What is the difference between them?
15. What does the YOUNG bullock of 4:14 teach us about Christ?
16. What can you say of 5:8?
17. What is the next offering?
What Scripture is fulfilled in Christ, concerning this offering?
18. What do you get out of 6:13?
19. What two things are pictured by the eating of the sin offering? 6.26
20. There were three different degrees of the peace offering:
 - Thanksgiving, Vow, VoluntaryGive the meaning of each one. 6:11,12,16. Which is the greatest?
21. What does it mean to eat the breast, in 7:31?
22. What great mark of contrast is there, between Christ and the priests of chapter eight?
23. Of what does the method of consecration in 8:23 speak to us, spiritually?
24. Boiling the PASSOVER was forbidden.
What can you say of 8:31 spiritually?
25. What do you get out of 10:9?
26. Give the dietary regulations and their spiritual import. 11:1-10
27. What do verses one and two show about sin, in chapter twelve?
28. What does leprosy show?
29. Of what does leprosy of the head speak? 13:29
30. What does 14:3 tell us, concerning Christ?
31. What do the two birds of 14:4-6 show, respectively, about Christ?
32. What important day is told out, in chapter 16?
Why is it so important?
33. What wonderful truth is expressed in 16:4?

34. What happened to our sins, according to 16:10?
35. Who was the "fit man" of 16:21?
36. Spiritually speaking, why could not the people eat blood? 17:11
37. What is meant by anything "which died of itself," as pertaining to Christ? What is meant by that "which was torn with beasts," as pertaining to Christ? 17:15
38. Give the spiritual import of 19:19.
39. Compare verses 7 and 14 of chapter 21. Who are represented by the whore, the widow, the profane, and the harlot?
40. Name the feasts or set times.
41. What spiritual truth is set forth by the fact that ISRAEL brought the oil for the lamp, in chapter 24?
42. What wonderful lesson is given for us, in the rules concerning the year of jubile? Chapter 25
43. Give the type or figure that has impressed you most in the study of Leviticus.

NUMBERS

Numbers resumes the record of the journeys of the Children of Israel after their stay at Mount Sinai. God had purposed that they would go immediately into the land of Canaan; but, because of unbelief, this people wandered in the wilderness for forty years until all the first generation had died.

Numbers gets its name from the numbering of the people. First they were numbered to go forth to battle. The Levites were numbered and separated to the Lord. Later, the firstborn of all the tribes were numbered and chosen in exchange for the Levites. Finally, the Levites were numbered for the service of the tabernacle.

Though many miracles are recorded here, Numbers is actually a book of failure. It presents much of Israel's wanderings, and describes many defeats suffered because of unbelief. Such a wilderness experience is very necessary in our Christian experience that we may learn the total depravity of the flesh; but God does not intend that we should remain there. His purpose is that we accept the heavenly Canaan on the basis of faith alone.

NUMBERS

1. How did the book of Numbers get its name?
2. The Levites had charge of the Tabernacle. Name the families of the tribe of Levi, and what each family took care of. Chapters 3 and 4.
3. Who is the unfaithful wife of 5:12? Compare Hosea 1:2-5.
4. Who were the Nazarites? Chapter 6
5. Give the qualifications of a Nazarite.
6. Give the spiritual application of these qualifications.
7. What do you see in the blessing of 6:23-27?
8. Who are the cherubim, in 7:89?
9. What is the difference in the cleansings of the Levites and the priests?
Numbers 8 and Leviticus 8.
10. What is figured by the shaving of the flesh, and washing of the clothes in 8:7?
11. Was the eating of the Passover dependent upon Israel's worthiness? 9:10-12
12. Is partaking of the Lord's supper (which Corresponds to the Passover) dependent upon our worthiness?
Give reason for your answer.
13. What were the trumpets used for? Chapter 10
14. In 10:4-6 there is a different alarm for each section of the camp.
Of what does this speak?
15. What always went before Israel, and for what purpose? 10:33
16. Spiritually speaking, what does this mean to us?
17. Who are the mixed multitude of 11:4?
18. Compare Numbers 13:1-3 with Deuteronomy 1:22.
Explain the apparent contradiction.
19. What do verses 26-28 of chapter 13 mean to us, speaking of the heavenlies?
20. What wonderful example do we find in 13:30?
21. What caused the plight of 13:33?
22. What does the Lord blame, for the defeat of Israel? 14:11
23. What tempts the Lord? 14:22
24. What do we learn from 14:38-42?

25. Though Israel gloried in the law, what was its real nature according to 15:32-36?
26. What does the blue ribbon of 15:38 figure?
27. What class of people rose up against Moses, as well as against Jesus?
28. How did Moses prove that he was a real overcomer and leader in 16:3,4?
29. What three things did Korah rebel against? Chapter 16
30. Who does Aaron typify, in 16:47?
31. How did God prove Aaron's priesthood? Chapter 17
32. How did God prove Christ's priesthood?
33. Of what does the slaying of the red heifer speak? Chapter 19
34. What is figured by washing in the water and ashes of the red heifer?
35. How did Moses fail in chapter 20?
36. What is the typical spiritual import of this incident?
37. How is Christ seen, in 21:8,9?
38. Explain the error, way, and doctrine, of Balaam.
39. Though Balaam tried to curse Israel, what always happened, and why?
40. Who is seen in 24:17-19? How is He seen?
41. Of what is Israel guilty in chapter 25, that Christendom is guilty of today?
42. Why was Israel numbered? 26:52,53
43. Israel was numbered for their inheritance, BEFORE they went into Canaan. Of what does this speak to us?
44. Explain how Moses failed to sanctify God at the water of Meribah. 27:14
45. How did Moses prove that he was a true shepherd, in 27:15,16?
46. Was Joshua one who was picked on the "spur of the moment," or do you think he had been in training? Consider I Timothy 3:6.
47. Why are the offerings mentioned again in chapters 28 and 29?
48. What does 32:14 teach us?
49. What type of Christians are typified in 33:55?
50. How do the cities of refuge figure Christ? Chapter 35
51. In chapter 32, who are typified by Reuben and Gad?

DEUTERONOMY

Deuteronomy means "the second giving of the law." It is so named because of the exhaustive detail of the law given to the second generation of Israel. There is a brief review of Israel's journeys forty years earlier, and a description of the unbelief which prompted their extended journey in the wilderness. Deuteronomy also relates Israel's victories over many enemies immediately before their journey into the promised land. The death of Moses is recorded in the last chapter of the book. He was permitted to see the land but not to enter it, because he failed to sanctify the Lord at the waters of Meribah - Numbers 20:12. The greater reason that Moses was unable to enter this land is because he represented the law, which can never lead God's people into a land of blessing. Just as "his eye was not dim, nor his natural force abated," so the law did not "die of old age." God was simply through with the ministry of the law, and Joshua, typical of the risen Christ, took his place as leader of the chosen people as they entered into the land of heavenly blessing.

DEUTERONOMY

1. What is the meaning of Deuteronomy?
2. To what book in the New Testament does Deuteronomy correspond? How does it correspond?
3. Did Israel ever hold the place of 4:6,7?
4. What voice do we hear in 4:9 - "Take heed to thyself"?
5. What do we find in 5:7-21?
6. According to 5:29 what is the only way to live a godly life?
7. How only can 6:5 be fulfilled in man?
8. Some say, "Do your best, and God will accept you."
But what do we find in 6:17?
9. Of what were Israel to be reminded by the statutes, testimonies, and judgments? 6:20,21
10. Why did God continue in His blessings and Presence to Israel, even after they failed so many times?
7:7,8
11. Who used the words of 8:3 directly against Satan?
12. Though Israel did not possess the land on the basis of their righteousness, give two reasons why they

- did go on into the land. 9:5,6
13. How can you paraphrase 10:16 in New Testament language?
 14. All Israel had to do, was to set their feet upon the land, in order to possess it. 11:24. How do we possess our land?
 15. What is the theme of the law? 11:26-28
 16. Although grace sets forth no curse, does everyone enjoy the same degree of blessing?
 17. Of what does the one place of offering speak, in 12:13,14?
 18. What admonition is given in 12:32 to which we are responsible today?
 19. What is the real test of a true prophet?
 20. What apparently hard decree is made, in 13:6-8?
 21. In what respect do we see Christ, in 15:16,17?
 22. What were the regulations regarding Israel's giving of their substance, which are also true today? 16:17
 23. Why could not Israel offer blemished offerings to the Lord?
 24. How do we know that God intended for Israel to have a king? 17:14-20
 25. Who is the King whom God would choose? 17:15
 26. The king could not multiply horses unto himself.
Of what does this speak, spiritually?
 27. Why could he not have many wives?
 28. Who is the Prophet of 18:15?
 29. Many people glory in the law. But what is the real burden of the law, as expressed in 19:21?
 30. Give the rules of warfare, spoken of in 20:1-8 -
which rules are also for our admonition.
 31. In what way is Christ pictured, in 21:3,4?
 32. Contrast the prodigal son in 21:18-21 with the prodigal son in Luke 15:11-24.
 33. Why was one accursed, who was hanged on a tree?
 34. What spiritual truth is portrayed in 22:10,11?
 35. How do we know that grace offsets law? 23:3
 36. Why was the regulation for divorce given in chapter 24?
Compare Matthew 19:8.
 37. Who is actually spoken of, in 25:4?
 38. Why did the people bring their firstfruits to the Lord? Chapter 26
 39. What two Covenants are set forth by the two mountains of 27:12,13?
 40. What promise is given to Israel in 28:13 which has not yet been fulfilled?
 41. Israel is looked down upon today, but what is said of her in 32:8?
 42. What happens when one gets "fat," or self-sufficient? 32:15
 43. Who is the theme of Moses' song in chapter 32?
 44. How can the first part of 33:21 be applied spiritually -
"And he provided the first part for himself"?
 45. What do we find about the law, as represented by Moses in 34:7?
 46. Who succeeds Moses?

Joshua records the victories of conquering Israel as they possessed the land which God had promised to Abraham. The book corresponds with Ephesians of the New Testament, which informs us of the great wealth of spiritual blessing provided for us in the heavenlies in Christ. As noted in Deuteronomy, Moses is gone and Joshua becomes the new leader. He is typical of the risen Christ who becomes our victory as we go into battle against Satan and his host.

Under the illumination of the Holy Spirit, the book of Joshua comes alive with types of spiritual blessings which can be ours. Seemingly insignificant names and ritualistic events take on very pertinent applications to our spiritual lives. The detailed boundaries of each tribe tell of the manifold spiritual riches which become ours now by faith.

Another great leader passes off the scene in the closing chapter as Joshua, having fully accomplished his mission, dies leaving Israel to make their own decision whether to yield to God or not.

JOSHUA

1. With what New Testament book does Joshua correspond?
In what way does it correspond?
 2. Which Person of the Trinity is typified by Joshua in 1:1 as being Moses' minister?
 3. How does Joshua, the son of Nun, picture Christ?
 4. Of what does Moses speak to us in 1:2 - "Moses My servant is dead."
 5. Give the typical meanings of the following:
Jericho, Wilderness, Canaan, Red Sea, Jordan, and Ai.
 6. Although we have no record of Rahab's change of conduct, what did God see in her, according to 2:12,13?
 7. What is spoken of by the scarlet thread of 2:18?
 8. What does it mean typically that "Jordan overfloweth all his banks all the time of harvest"? 3:16
 9. What do the stones that the twelve men took out of the midst of Jordan in 4:3 mean to us?
 10. What is taught by the fact that Joshua put twelve stones in the midst of the river? 4:9
 11. What is shown in 4:18 - "the waters of Jordan returned unto their place"?
 12. Of what do the memorial stones of 4:20-22 speak to us?
 13. Spiritually speaking, why were Israel circumcised AFTER they were in the land?
 14. What was the reproach of Egypt? Proverbs 14:34
 15. Contrast the manna and the old corn spiritually, as pertaining to Christ.
 16. What is meant to us by all the gates of Jericho being shut up?
 17. In 6:8 we find that the ark followed the people; whereas before, it went in front of them. What truth is brought out by this arrangement?
- 16
18. What is illustrated by the facts that Israel crossed Jordan, were circum- cised, and feeding on the old corn of the land, before the walls of Jericho fell?
 19. Who was figured by Achan?
 20. How does 7:21 typify many religions today?
 21. What is figured in 8:3 by Joshua taking all the people?
 22. What is the typical value of the "whole stones" of the altar of 8:31?
 23. Of what are chapters 9,10,11 a picture, respectively, and in what way?
 24. Spiritually speaking, what king must we judge, before we possess Jeru- salem (peace)?
 25. Give the spiritual interpretation of the rest of these cities and their kings, as pertaining to our soulish desires. 10: 3
 26. Give the spiritual application of 10:21-27.
 27. Israel took the cities of the former chapter.
Spiritually speaking, why did Joshtia burn Hazor in 11:13?
 28. What two things can you see in the two and one-half tribes taking their inheritance on the wilderness side of Jordan?
 29. What Scripture is portrayed by the meanings of the names of Manasseh and Machir?
 30. What is the spiritual significance of the name Ham, of whom the Philis- tines are descendants?
 31. Whom do the Philistines figure as to the meaning of their name, and in being the descendants of Ham?
 32. Give the meanings of the five Philistine cities and what they mean spiritually as pertaining to religious things. 13:3
 33. What two aspects of Christ do we have set forth in Eleazar and Joshua, which must be made real to us before we take hold of our place in the heavenlies? 14:1
 34. Who are figured by the heads of the tribes of Israel? 14:1
 35. In 14:6 we find that Judah comes before Caleb. What wonderful truth is hereby illustrated? See the meaning of Judah's name.
 36. What is noteworthy about Caleb, and what did he receive?
 37. What are pictured by the Salt Sea, Maaleh-acrabbim, and Zin, respec-

tively, from which God has delivered us and would have us separated?
15:2,3

38. Give the meanings of the rest of the South Border, and what they mean to us spiritually. 15:3,4
39. Name the phases of pride that are brought out by the meanings of the names of the three sons of Anak - 15:14 - whom Caleb had to defeat before he could have Hebron (communion).
40. Of whom is Othniel typical in taking Debir, and also in getting Achsah? 15:15-17
41. Which Person of the Trinity is shown forth by the springs of 15:19?
Why do we need Him as pertaining to our "south land" - inheritance?
42. What is implied by the meaning of Luz? 16:2
43. What experience of the real overcomer is told out by Japhleti (one who causes to escape), Beth-horon the lower (house of wrath), and Gezar (isolation)? 16:3
44. Give the spiritual difference of Beth-horon the lower - 16:3, and Beth-horon the upper - 16:5.
45. What two phases of our racecourse experience are brought out by Ataroth-addar and Beth-horon the upper? 16:5
46. What truth is illustrated by the border of 16:6 going "toward the sea to Michmethah" (corruption of the dead)?
47. What admonition is given in 18:3 to Israel, which is also profitable for us?
48. Typically speaking, why was the slayer not free until the priest died? 20:6
49. What do we find in 22:26,27?
50. What decision did Joshua put before the people, which is also set before us?
51. What does Joshua tell the people, after they have made their decision, which is also full of instruction for us? 24:22,23

At the outset, the book of Judges records no official leader. It is a book of failure, and bears a striking resemblance to Christendom today. Israel is seen first serving the Lord. Next she forsakes Him and is allowed to be oppressed by her enemies. God is faithful to hear the cry for deliverance, however; and He ordains a judge for that purpose. This pattern is repeated again and again; thus the need for a total of twelve judges. Othniel, Caleb's son-in-law, is the first of these judges; Samson is the last. Many personal lessons are derived from the book, as we see men and women of faith overcoming in the midst of great opposition. The key to the overall failure is recorded in 17:6 - "In those days there was no king in Israel, but every man did that which was right in his own eyes."

After the death of Samson, there were no real revivals. Israel was involved in a civil war, and the tribe of Benjamin was almost destroyed.

Judges closes with no leadership, and with every man doing that which was right in his own eyes. What a parallel we see in Christendom today, as men have failed to yield to the leadership of Christ - the Head of His Body, the Church.

JUDGES

JUDGES

1. Of what is Judges a figure?
2. Who is the first to go up against the enemy?
Of what is this significant?
3. Contrast Judges 1:1 and 20:18. Although the same question is stated both times, what sad condition do we find in 20:18 as contrasted with 1:1, which cycle has been repeated in Christendom?
4. Of whom, and in what way, is Adoni-bezek typical?
5. What is meant spiritually by the amputated thumbs and toes of the kings, in 1:7?
6. According to 1:19,24,34 what causes apostasy?
7. What foolish thing did the children of Joseph do in 1:24 which they need not have done if they had trusted in the Lord?
8. As a result of Joseph's failure, what happened in 1:26?

- What spiritual truth is illustrated here? See the typical meaning of Luz.
9. Spiritually speaking, why must Naphtali have Beth-shemesh and Beth-anath?
 10. Give the spiritual import of the Israelites leaving Gilgal.
 11. In what way do we come to Bochim today?
 12. What is meant spiritually, that the Lord left nations in Canaan to prove Israel?
 13. What always happened when God's appointed leaders died? 3:12
 14. What striking thing do we find about most of these judges, as contrasted with the priests?
 15. How can you apply 3:22 spiritually?
 16. What was peculiar about the fourth judge?
 17. What truth is illustrated by Deborah and her husband?
 18. Is Jael condemned for her act, in 4:21?
 19. What is the meaning of Midian? Where do we find it in Paul's writings?
 20. What is figured spiritually, by the oak in Ophrah? 6:11
 21. Was Gideon acting like a coward, in 6:11?
 22. Spiritually speaking, why is it good for us to thresh wheat by the winepress, when Midianites are present?
 23. What personal lesson can we learn from the wet fleece? 6:37
 24. What is the first thing that would keep a man from going to battle with Gideon? Of what does this speak to us?
 25. Give the spiritual application of the men who lapped water, as contrasted with those who bowed and drank.
 26. What is portrayed by the fact that the victory was not won until the pitchers were broken and the light shone?
 27. Spiritually speaking, what is taught by 8:20?
 28. What truth is illustrated by the bramble ruling the trees, in the parable of chapter 9?
 29. What two aspects of Christ are viewed in Tola and Jair?
 30. What two things can you say of Jephthah's vow?
 31. What sad condition is found in chapter 12?
 32. What is expressed by the fact (in chapter 13) that the WOMAN must abstain from wine, strong drink, and unclean things?
 33. Of what is Samson a picture, as to the meaning of his name and also as to his life?
 34. Though Samson overcame the lion, he was overcome by the woman of 14:7. What spiritual lesson does this hold for us?
 35. What lesson may we learn from Samson's act of slaying the lion and then eating the honey from it?
 36. Spiritually speaking, when only can God use the jawbone of 15:15?
 37. According to 15:17 what must be done with the INSTRUMENT of victory?
 38. Who is the harlot of 16:1?
 39. What are pictured by the bars and the city, respectively? 16:3
 40. In the narrative of Samson and Delilah, we find that Samson's downfall was gradual. What spiritual lesson does this hold for us?
 41. What dispensational picture do we have in 16:21,22?
 42. What condition prevailed in Israel at the time of the judges, which is also a common cause of failure today? 17:6
 43. What plight is the tribe of Dan in, which is also true of many of God's people today? 18:1
 44. What is the difference in the sin recorded in chapters 17 and 18, and that recorded in chapter 19?
 45. While Israel are under judges, what cycle is repeated over and over?
 46. Can you see that all of Christendom (including the Church) is a repetition of the time in which Israel were under judges?

RUTH

Ruth is a beautiful expression of triumphant Grace. A Moabitess is not only brought into the congregation of Israel, but is also given a distinct place in the lineage of Christ.

The story takes place during the time of the Judges; and is a picture of how the remnant of Israel will cling to the Old Testament promises given to Abraham, Isaac, and Jacob, and will be restored. The

courtship of Boaz and Ruth is a delightful story, portraying a beautiful experience available to those who seek a deeper relationship with Jesus. While Ruth is not a type of the Bride of Christ, many personal lessons concerning Bridal truth and overcoming are presented.

Ruth closes with the Moabitess becoming the wife of Boaz. To this union was born a son by the name of Obed, the grandfather of King David.

RUTH

1. Give one reason why the book of Ruth is recorded.
2. Spiritually speaking, what does it mean to depart from Bethlehem Judah
3. How does Elimelech belie the meaning of his name?
4. Of whom is Naomi typical - in 1:3,5 - after having lost her husband and her two sons?
5. What two classes of Jews are represented by Ruth and Orpah respectively?
6. Of what does Naomi speak, in that Ruth clings to her and takes counsel of her throughout this book?
7. What can you say of the "hap" of 2:3?
8. Who are the reapers of 2:7,15,16?
9. Paraphrase 2:11 in Jesus' words.
10. In 2:8,9 Boaz charged Ruth to glean in his field. What further manifestation of grace is shown, which the Lord also shows us? 2:14-16
11. How do we glean and pick up the handfuls left for us?
12. Typically, who is this near kinsman who is spoken of in 2:20?
13. Through Naomi (the Scripture) what does Ruth learn in 3:1 which lesson we also learn as we go on?
14. What wonderful attribute is found in Ruth 3:5 which must also be found in the full overcomer?
15. What is the significance to us of the time at which Ruth came to Boaz?
16. Though the religious people of today with such "high morals" would condemn Ruth for her actions of 3:7,8 yet what is shown forth in her which must be seen in us, and will be characteristic of Judah in the end time?
17. Was Ruth sorry for her actions, as to the results of them? Instead, what do we learn about her in 3:10 which is also true of us as we go on?
18. Typically, who is "such a one" in 4:1 who is unable to redeem Ruth? 4:6
19. What is the significance of drawing off the shoe? 4:8
20. Such a one still has one shoe. What does this show about the law?
21. What spiritual truth is brought out by the fact that the ten elders (the ten commandments) could find no fault in Boaz' transaction?
22. What do we find in 4:17-22 which shows us the sovereign grace of God?

22

I SAMUEL

First Samuel is a transitional book which forms a bridge between two types of governments: judges and kings.

It is a time of spiritual declension as we read, "The Word of the Lord was precious in those days; there was no open vision" - I Samuel 3:1. But God has never left Himself without a witness. He used Hannah to accomplish His purposes. She was a woman of great faith, but was barren. This is the perfect background, however, for God's grace and power. She cried unto the Lord for a son, and God was entreated of her. Samuel was born and, in keeping with her vow, Hannah presented this child to the Lord. At a very young age Samuel heard the Voice of God, and became one of the most outstanding prophets in Israel's history. Oftentimes his message was one of judgment, but he was a loving shepherd to Israel and faithful to the will of God.

Despite such credentials, Israel rejected God and Samuel and demanded a king. God agreed to give them their king, and Saul was anointed. The beginning of his reign was victorious; but later, because he disobeyed God's commands, he was rejected. At this time David, a man after God's own heart, is chosen. Both of these men are typical figures. Saul speaks of the Gentile world powers ordained by God to rule for a season. David shows Christ anointed, but suffering rejection until God's appointed time. For this reason, much of the record in I Samuel traces David's journeys in the wilderness and the land of the Philistines

being hunted by Saul. I Samuel closes with Israel fleeing before their enemies, and Saul along with his sons are slain.

I SAMUEL

1. In what three ways may we view the book of I Samuel?
2. What kind of a book is it, in relation to the government of Israel?
3. What is the significance of the meaning of Ramathaim-zophim, as pertaining to us?
4. What two classes of Christians are represented by Hannah and Peninnah respectively, and in what way?
5. What did Hannah do in regard to her barren condition, which is a good example for us?
6. Who is the faithful priest, spoken of in 2:35?
7. What sad condition do we find in 3:1?
8. Although this condition prevailed, how do we know that God could still carry on His purposes?
9. What instruction can you see for us, in the narrative of 3:4-10?
10. What is the spiritual significance of Israel pitching beside Ebenezer?
4:1
11. Did Israel have the right attitude toward the ark?
Give the reason for your answer.
12. What happens when God's appointed leaders fail to judge their flesh, as Eli did?

23

13. What wonderful truth do we learn about God's dealings with His People, as brought out by Saul's following the asses?
14. Whom does Saul, as king, figure?
15. Do you think that Saul possessed real humility, in 10:22?
Give the reason for your answer.
16. Why did the people look to Saul?
17. Of whom does Samuel remind us, in chapter 12?
18. What mistake did Saul make in chapter 13?
19. According to 13:11, what was the cause of Saul's act?
20. How does Saul remind us of people today, who get out of God's will? 13:12
21. Who is the man of 13:14 - locally and dispensationally?
22. Naturally, 13:22 would be a sad plight.
But what does it mean spiritually?
23. How are so-called ministers today repeating Saul's foolish act of 14:24?
24. Amalek is a type of the flesh.
According to 15:3 what must we do with it?
25. What sad mistake did Saul make in 15:9 which cost him his high place, and will do the same to us?
26. Give some ways in which Samuel is typical of the new creation, in 15:11-14.
27. Can the flesh ever excuse itself, when it is exposed? 15:24
28. Why do you think that Saul made the request of 15:25?
29. Did Samuel (the spiritual new creation) handle Agag (the flesh) with "kid gloves"? Can we?
30. Contrast Saul and David as to their God-appointed positions, and their anointings.
31. On what does God look when He chooses one for His purposes?
32. In what humble way did David, as well as many other of God's leaders, learn to lead men?
33. Although David was anointed king, in 16:13; what place, did he take, and where do we find him, in 17:15?
Of what does this speak, as referring to Christ?
34. What does 17:39 teach us?
35. What weapons did David have, which are also sufficient for us?
36. What wonderful truth, concerning Christ and Satan, is brought out in

17:51?

37. Although he was king, of whom does David remind us, in 19:12?
38. How is law set aside by grace, in 21:6?
39. What caused David's actions, in 21:13?
40. What group of people came to David, which group also come to Christ?
41. To what place did David come, in 22:5, to which place we too must come?
42. Where do we find David, in 23:15?
43. What class of believers are pictured by Jonathan?
44. Of what does David's abode, in 24:2, speak to us?
45. Contrast David's actions, concerning Saul and Nabal.
46. Of whom is Abigail a type?
47. Typically speaking, what provision did she bring to David? 25:18
 48. To what low estate has Saul gone, in 28:6?
 49. What wise thing did David do, in 30:6, when all was Against him-which thing is also good for us?
 48. According to 30:17, what truth do we find concerning the old man?
 49. What truth is illustrated in 30:24?
 50. Dispensationally, what period ends with Saul?
 51. Did Jonathon ever get the place that he spoke of? Give reason.

II SAMUEL

This book is an immediate continuation of I Samuel. We find in reality that an Amalekite is the one who finally killed Saul and took his crown. Such a man would not have been here if Saul had followed God's orders to annihilate the Amalekites - I Samuel 15:3. The spiritual lesson is plain. If we do not judge the flesh (the Amalekite) it will assuredly take our crown.

As noted in I Samuel, Saul typifies Gentile rule. When God declares an end to that authority, the persistence of man to prolong it becomes a matter of usurpation. Such is the case here. David becomes king over the house of Judah, and is typical of Christ who begins to take His throne. Ishbosheth, Saul's son, is chosen to rule the remaining tribes of Israel and thus becomes a fitting type of the anti-Christ. As in the end time though, the house of David waxed stronger and stronger and the house of Saul waxed weaker and weaker. Many battles were fought, but eventually all the tribes of Israel were united under King David. Just so, Christ "must reign, till He hath put all enemies under His feet" - I Corinthians 15:25. David's reign is really not one of complete peace. He speaks of Christ as being rejected by the nations. We also read of various mistakes which David made, but his tender spirit and faith in God always came to the fore. He was still a man after God's own heart. Throughout the history of the kings, God measured the rulers by this man.

II SAMUEL

1. From the account given in I Samuel 31 and II Samuel 1, what actually happened to King Saul?
2. When had Saul actually made the mistake which brought him to this end?
3. What did this failure cost Saul, besides his life?

What can we learn from his experience?
4. What dispensational picture is given in 2:4 - "They anointed David king over the house of Judah"?
5. What dispensational picture do we have in 3:?
6. What typical picture is portrayed by "the house of Saul and the house of David"?
7. Of whom is Jonathan's son typical, in being lame? 4:4
8. What is expressed dispensationally by "ALL the tribes," in 5: 1 ?
9. Did David take the will of God for granted? 5:19,23
Should we lean to our own understanding?
10. Spiritually speaking, what truth is illustrated by the Philistines' act of carrying the ark on a cart?
11. Compare I Samuel 6 with II Samuel 6:6,7. The Philistines were not judged as to their treatment of the ark, but Israel was.
Give the reason for this, and what it means to us.
12. What spiritual truth may we learn from Uzzah's act, in 6:6,7?
13. Did David believe in formality, while worshiping the Lord? 6:14
Give the reason for your answer.

14. In what way do we see David's wife Michah, today?
15. Of whom does the Davidic Covenant speak, and in what way? 7:4-17
16. In what ways do David and Solomon speak of Christ respectively?
17. What example did David set before us, in 7:28,29?
18. Give some ways in which Mephibosheth is typical of the sinner as to his condition, his dwelling place (9:4), and the way in which he was brought to the king.
19. What is illustrated, in 9:13, by Mephibosheth still being lame and having to depend on David?
20. Though David failed, in chapter 11, what may we learn from his experience?
21. How did David manifest that he was truly a full overcomer, in 12:13?
22. What Psalm did David write at this point?
23. How did David, as well as Christ, know his true followers? 15:30-37 and chapter 16.
24. What can we learn about ourselves from Shimei's treatment and attitude of David? 16:5-11
25. What unwise charge did David make, in 18:5?
26. Of whom is Ahimaaz figurative, and in what way? 18:19-33
27. Contrast Ahimaaz and Cushai as to their typical import to us.
28. Spiritually speaking, how did Cushai show that he was not a novice?
29. What happened to Ahimaaz, which also happens many times to novices of today?
30. What is the spiritual significance of Benaiah's name? 20:23
31. According to 21:1, what is the significance of a famine in Israel?
32. Do we ever take the victory over Satan once and for all, or is it a continual warfare? 21:18
33. Where else in Scripture do we find the song of chapter 22 recorded?
34. Who is referred to in 23:3? When will this verse be fulfilled?
35. Of whom are David's mighty men typical?
How did they attain this special place?
36. How can we achieve the victory of 23:10?
37. What Scripture is portrayed by the meanings of the names Shammah and Agee? 23:11
38. How did David fail, in chapter 24?
39. Although it is under peculiar circumstances, what wise thing did David do, in 24:13,14, which we should do continually?
40. Give three instances in Scripture where we see Mt. Moriah.
41. Though David failed, yet what assures us that he was a true shepherd and had a heart for the Lord? 24:17
42. Give your opinion of Joab as to the kind of man he was, and as to the way God used him. Of what deeds was he guilty?

As with II Samuel, I Kings displays some beautiful dispensational truth. At the outset, a young virgin is sought out for the king, showing God's purpose for a Bride to reign with Christ. Immediately thereafter Solomon, typical of Christ the Millennial Ruler, is seated on the throne and puts down all enemies that would dare resist his authority. Solomon's reign is the local fulfillment of the Davidic Covenant which promised David that his seed would reign forever - II Samuel 7. The real fulfillment is in Christ's reign. Solomon's reign, unlike David's, was one of peace and depicts the Millennial reign of Christ. In the beginning, he believed God and was granted wisdom above all men. His tragic downfall came when he was led into idolatry by his love of many foreign women. He became a hard taskmaster over Israel; and, at his death, the kingdom was divided. Two tribes, Judah and Benjamin, became known as Judah; and the people followed Rehoboam. The remaining ten tribes, known as Israel, followed Jeroboam. Of the many kings who ruled Israel, none of them was good; and God eventually allowed the nation to go into captivity to Assyria.

Judah, on the other hand, had seven good kings; but they too, were led away into captivity to Babylon, about one hundred years later.

Kings is not without its bright spots. Even in the midst of such terrible spiritual declension, God had His faithful witnesses. Elijah presents some beautiful lessons of overcoming, even in terribly adverse conditions. Elisha, the man of miracles, showed Israel and Judah time and time again that God is never defeated.

At various times in Judah's history, there is a certain degree of revival, depending on the current king's spiritual strength. Second Kings closes with Israel and Judah in captivity and their homeland laid waste.

I AND II KINGS

I KINGS

1. Of whom do Adonijah, Joab, and Abiathar speak, respectively?
2. What does Nathan represent?
3. Who are figured by Bathsheba and Solomon, respectively?
4. Dispensationally speaking, what period of time is figured in Kings? Chapters 1 and 2
5. What dispensational picture do we have in 1:34,35?
6. In chapter two, we find that SOLOMON deals in judgment with those who had offended and rejected David.
What truth is illustrated by this, concerning Christ?
7. What battle is figured by the killing of Joab, who represents the national powers?
8. What group of end-time people are represented by Shimei, and in what way?
9. What Scripture in the New Testament is fulfilled figuratively, by 2:46?
10. In 3:9-13, Solomon could have asked for a number of things which would all have been in God's will.
What New Testament parallel do we find in our lives today?
11. Who are pictured by the princes of 4:2?
12. What is the difference between the Tabernacle in the wilderness and Solomon's Temple, as to what they represent?
13. Of what do the cedar trees speak in 5:6?
14. What is the significance of the stones of 5:17,18 and 6:7 being hewed, before they were brought to the Temple?
15. What truth is expressed by the fact that the cherubim adorned the inner house? 6:27
16. What truth is illustrated in 7:47 by the phrase, "Neither was the weight of the brass found out"?
17. Contrast 8:9 with Exodus 16:33; Numbers 17:10; Deuteronomy 10:2,5; Hebrews 9:4. Give the spiritual reason for the difference in the contents of the ark.
18. Of whom, and in what way, is Solomon typical in 8:63?
19. What two types can you see in the Queen of Sheba?
20. Spiritually speaking, what are the spices of 10:10?
21. Of what do the horses of Egypt speak? 10:28
22. (A) What was Solomon's downfall?
(B) What lesson does this hold for us?
23. What condition prevails in 12:20?
24. What does the narrative of the two prophets of chapter 13 teach us?
25. What are the results of obeying man rather than God? 13:24
26. Though Jeroboam was warned, smitten, and healed, he did not repent. What does this tell us about man?
27. How can you see 13:33,34 fulfilled today?
28. Who is the "whirlwind" prophet of chapter 17? Why is he so called?
29. Give the spiritual application of 17:7.
30. What stages did Elijah go through, as illustrated by the meanings of Cherith and Zarephath, which we too must have if we go the over-coming way?
31. Of whom is Jezebel a picture?
32. Give the motive for the conduct of 18:28.
33. Give the meaning of Carmel, and its spiritual import to us.
34. In 19:4, Elijah made a foolish request, because he was so discouraged; but instead of judging him, what did God do, though He did not give him his request? What does this mean to you?
35. What are wind, earthquake, and fire, today? 19:11,12
36. How is 20:28 fulfilled today?
37. Who are represented by Ahab, Jezebel, and the vineyard in chapter 21?

38. How is Naboth an example for us? 21:3
39. How did Micaiah prove that he was a real overcomer? 22:13-18
40. Who has been the most interesting character you have studied in this book, and why?

II KINGS

1. What condition prevailed in Israel in the time of Ahaziah, according to II Kings 1:2?
2. Why do you think that the man of 1:13 found mercy?
3. Who are the prophets of 2:3?
4. What class of people are figured by Elisha?
5. How did Elisha show that he was a true minister, in 2:9?
6. Using Elisha as an example, how does God empower us for service?
7. From what class of people did Elisha receive persecution, which group also opposes us who are separated unto the Lord?
8. Compare II Kings 3:27 with Genesis 22:9, and give the differences in the offerings as to the motives.
9. In 4:4-6, God filled as many vessels as the woman brought.
How do we bring vessels to be filled today?
10. According to Elisha's life, how do we know that God was faithful to give Elisha the promise of II Kings 2:9,10?
11. Who is pictured in 5:1, and in what way?
12. What is the only way of cleansing for the leper, according to 5:10?
13. (A) Though the king blamed Elisha for the plight of 6:28-31, what was the real reason? Leviticus 26:27-29
(B) How do we see this same group of people today?
14. In what way do the lepers of 7:3-9 figure full overcomers?
15. What future battle will be fought at Jezreel? 9:30
16. What prophecy of Elijah's was fulfilled, in 9:36,37?
Compare I Kings 21:23.
17. Although Jehu put away many things which were an abomination to God, he was not a godly man.
What does this show about God and His purposes?
18. According to 13:14, who are the strength of any people or nation?
19. Does it mean defeat to go by way of the grave?
Consider II Kings 2:11 and 13:20. Give the reason.
20. What caused the calamity of 15:5? Compare II Chronicles 26:16-21.
21. Spiritually speaking, what foolish thing did Ahaz do, in 16:7,8?
22. What sad event is recorded in 17:6?
23. Why was Israel without excuse?
24. Need we be in bondage to anything, when we trust the Lord? 18:7
25. What wise thing did Hezekiah do, in 19:14, which is good for us?
26. What should Hezekiah have done, in 20:13, instead of showing the treasures? Why?
27. What reason can you give for the king's conduct, in 22:11?
28. What finally happened to Judah?
29. List the Kings of Israel and the kings of Judah. Tell where they are found, how many years they reigned, and whether they were good or evil.

KINGS OF ISRAEL

Twelve Tribes

Saul, son of KishReigned 40 years
 David, son of Jesse.....Reigned 40 years
 Solomon, son of David.....Reigned 40 years

Israel was divided after the death of Solomon.

Israel made up the ten tribes. Judah included the two tribes.

ISRAEL - Ten Tribes

Name

Reigned

1. Jeroboam, son of Nebat (Evil).....22 years
2. Nadab, son of Jeroboam (Evil).....2 years
3. Baasha, son of Abijah (Evil).....24 years
4. Elah, son of Baasha (Evil)..... 2 years
5. Zimri, servant of Elah (Evil)..... 7 days
6. Omri, son of Becher (Evil).....12 years
7. Ahab, son of Omri (Evil).....22 years
8. Ahaziah, son of Ahab (Evil).....2 years
9. Jehoram, son of Ahab (Evil).....12 years
10. Jehu (Evil).....28 years
11. Jehoahaz, son of Jehu (Evil).....17 years
12. Jehoash, son of Jehoahaz (Evil).....16 years
13. Jeroboam II, son of Jehoash (Evil).....41 years
14. Zechariah, son of Jeroboam (Evil).....6 months
15. Shallum (Evil).....1 month
16. Menahem, son of Gadi (Evil).....10 years
17. Pekahiah, son of Menahem (Evil).....2 years
18. Pekah, son of Remaliah (Evil).....20 years
19. Hoshea, son of Elah (Evil).....9 years

Captivity by Assyria - 7 10 B.C.

JUDAH - Two Tribes

Name	Reigned
1. Rehoboam, son of Solomon (Evil).....	17 years
2. Abijah, son of Rehoboam (Evil).....	3 years
3. Asa, son of Abijah (Good).....	41years
4. Jehoshaphat, son of Asa (Good).....	25 years
5. Jehoram, son of Jehoshaphat (Evil).....	8 years
6. Ahaziah, son of Jehoram (Evil)	1 year
7. Athaliah, daughter of Omri (Evil).....	6 years
8. Joash, son of Ahaziah (Good).....	40 years
9. Amaziah, son of Joash (Good).....	29 years
10. Uzziah, son of Amaziah (Good).....	52 years
11. Jotham, son of Uzziah (Good).....	16 years
12. Ahaz, son of Jotham (Evil).....	16 years
13. Hezekiah, son of Ahaz (Good).....	29 years
14. Manasseh, son of Hezekiah (Evil).....	55 years
15. Amon, son of Manasseh (Evil).....	2 years
16. Josiah, son of Amon (Good).....	31 years
17. Jehoahaz, son of Josiah (Evil).....	3 months
18. Jehoiakim, son of Josiah (Evil).....	11 years
19. Jehoiachin, son of Jehoiakim (Evil).....	3 months
20. Zedekiah, uncle of Nebuchadnezzar (Evil).....	11 years

(Also named Mattaniah)

Captivity by Nebuchadnezzar - 606 B.C.

EZRA

The book of Ezra resumes the history of Judah after their seventy years captivity in Babylon. It is easily divided into two divisions:

The first division, chapters one to six, shows the first deportation from Babylon to Jerusalem under the leadership of Zerubbabel. This division concludes with the observance of the passover and the feast of unleavened bread.

The second division records the second deportation from Babylon to Jerusalem about seventy-eight years later under the leadership of Ezra. The mission under Ezra was to rebuild the temple. It was a time of spiritual revival, as the people believed God for their personal safety and the completion of the temple. Though hindrances from their enemies were many the people, encouraged by such prophets as Haggai and Zechariah, completed their work and dedicated the temple.

The second division brings Ezra on the scene. He is a ready scribe in the law of Moses, and had prepared his heart to seek the law of God and do it. Ezra went back to Jerusalem under the direction of Artaxerxes, king of Persia, with the decree that all must observe to do the law of God and the king or suffer the consequences - 7:26. Upon his arrival, Ezra found that the people had intermarried with idolaters. He was greatly distressed, because this was one of the primary reasons for the captivity. Like many leaders before him, Ezra was a faithful intercessor and prayed as though the sin were his own. As a result, Israel acknowledged their sins and agreed to put away their strange wives and their children.

EZRA

1. With what aspect of the remnant's restoration was Ezra interested?
2. Of whom is Cyrus typical, and in what way?
3. What time is coming to an end, in chapter one of Ezra?
4. Who are figured by the Nethinims, as to the meaning of their name? 2:43,58
5. Contrast the Gibeonites and the Nethinims as to their relation to Israel.
6. Of what does the small remnant of 2:64,65 speak?
7. In 3:3 we find the altar was the basis of Israel's protection.
What is the basis of ours?
8. In what devious way did Satan try to defeat the remnant in chapter 4? What lesson does this hold for us?
9. What was the next ruse Satan used to defeat God's purposes?
10. What was the third effort used?
Of what do these repeated efforts speak to us?
11. Of whom are the prophets of chapter five typical, in that they encourage the people to rebuild?
12. (A) In what way were the Children of Israel rewarded for their faithfulness? 5:7-12
(B) How can you see a parallel of this experience in our own lives?
13. Of whom is Artaxerxes typical, as to the meaning of his name?
14. Of what lineage was Ezra? 7:1-5
15. Of whom, and in what way, is Artaxerxes typical, in 7:21?
16. How do we have a parallel of Ezra's experience, of 8:22,23, in our lives?
17. Where do we have a parallel of 9:1,2 in the New Testament, and to what does it refer?
18. How did Ezra show that he was (as was also Christ) a real priest? 9:3,5,6
19. What thing happened in chapter ten which thing also happens to us, if we would yield to the Lord?
20. Contrast Exodus 19:8 and Ezra 10:12. How does Israel manifest that she has learned the true nature of the Law?

NEHEMIAH

While Ezra was concerned with the religious restoration of Israel, Nehemiah was concerned with the political side. His mission was to rebuild the wall of Jerusalem.

From the beginning of the book, we learn that Nehemiah was a man of prayer and very much concerned with the things of God. Though he was the king's cupbearer, he believed God and accomplished His will even while under this authority. God gave him favor in the eyes of the king, and Nehemiah was given full provision to go back to Jerusalem to rebuild the wall of the city.

Opposition to the work was strong, but Nehemiah was a wise and faithful leader. The wall was completed, and Nehemiah served in a different capacity. He was a very forthright person and proceeded to

set the people in order. Perhaps some of his methods were a bit unorthodox, as we find in 13:25; but this man showed his tremendous love for his people by showing them the ways of righteousness. His concern for himself was - "Remember me, O my God, for good" - 13:31.

NEHEMIAH

1. With what aspect of the restoration of the remnant is Nehemiah concerned?
2. (A) Of what does Nehemiah remind God, in 1:8-11, when he is praying for the remnant?
(B) How do we imitate Nehemiah's manner today?
3. Compare 1:1 and 2:1. Does God always deal quickly with us, or answer our prayers immediately? Give the reason for your answer.
4. Trace Nehemiah's journeys in 2:13,14 spiritually, as applying to us.
5. What is the meaning of Sanballat? 2:10,19
Of whom is he typical in this meaning?
6. What is the significance of the rebuilding of the wall, starting at "the sheep gate," in 3:1?
7. What is the spiritual meaning of "the fish gate"? 3:3
8. What phase of our lives is shown forth by "the horse gate"? 3:28
9. In what way did the enemy seek to hinder, in 4:1-3, with which we also contend today?
10. What mode of opposition is recorded next? 4:7,8
11. Of what does the condition, of 8:1, remind us?
12. How was Ezra a real minister, in 8:7?
13. What reason can you give for the conduct of 8:9 - "For all the people wept, when they heard the words of the law"?
14. Do we find strength in condemning ourselves, and telling everyone how bad we are? 8:10. Give the reason for your answer.
15. What example is set for us, in 8:18?
16. In what twofold way did the people worship, in chapter 9?
17. Of what do the restrictions, of 10:30, speak to us?
18. What people fulfill 11:2, which people also set an example for us and show us the secret of giving?
19. What would you say was the cause of verses 10,11,15,23 of chapter 13, and what does it mean to us?
20. How did Nehemiah prove his love and concern for the people?
How do we do this?

ESTHER

Esther, like Nehemiah and Ezra, is also a post-captivity book. The history here, however, deals with those who chose not to go back to Jerusalem even though they were given that privilege.

The book of Esther records some beautiful types for our admonition. It shows God's dealings with Israel after He finishes His business with the Church. Some of the interesting types here are: Ahasuerus, symbolic of God the Father, the Supreme Ruler. Vashti shows us the rebellious apostatized church, who refuses to obey the command of her head. Because of this, she is rejected and another is sought to take her place. Esther is chosen to this lofty estate, and is typical of the remnant of Israel. Haman, who is obsessed with the destruction of the Jews, is a fitting type of the anti-Christ who will be filled with the same desire in the end time. Mordecai the Jew, whose name means "bitterness of my oppressed," is representative of Christ identified with the oppression of His people. Ultimately, he is exalted to the throne, second only to the King Ahasuerus.

The choosing of Esther is of special interest to those who would be full overcomers. While she is not typical of the Bride of Christ, many beautiful lessons in overcoming are presented by this charming young virgin.

The Name of God is not mentioned in this book, but His hand is clearly evidenced. As noted, Haman is typical of the anti-Christ who would destroy the Jews if possible. God overruled his scheme, and the day of Israel's destruction was turned into a day of joy, gladness, and feasting.

ESTHER

1. Name two ways in which the book of Esther may be viewed.
2. Of whom are Esther, Vashti, Ahasuerus, Mordecai, and Haman figurative, and in what way?
3. In Ezra and Nehemiah, we read of the remnant that went back to Jerusalem. What people are spoken of in Esther?
4. What is the significance of the fact that the Name of God is not mentioned in this book (though we do see His hand)?
5. Of whom are the seven chamberlains, of 1:10, typical?
6. How has Christendom followed Vashti's example, of 1:12?
7. How does the world view Vashti (religion)? 1:11
8. What dispensational picture do we find, in 1: 19, as portrayed by Vashti?
9. In what way is Mordecai typical, as to the meaning of his name?
10. In what way is Hadassah (Esther) typical of the remnant, as to the meaning of her name? 2:7
11. Give two ways in which Hegai is typical of the Holy Spirit.
12. Although this book applies preeminently to the restoration of the remnant, it holds many personal lessons for full overcomers of the Church. What is the spiritual import of 2:12 - "Six months" of purifications "with oil of myrrh," and "six months with sweet odours"?
13. What wisdom did Esther show, in 2:15? What does this mean to us?
14. Of what line is Haman, literally and figuratively? 3:1
15. Of whom is Mordecai figurative, in 3:2, in that he does not bow down to Haman?
16. How can you see the work of Satan, in 3:6?
17. What is figured by the king giving Haman his ring, and telling him to go on with his plans?
18. What does it mean to us individually, that Mordecai would not accept the clothes which Esther sent to him? 4:1-4
Consider Romans 1:14; Galatians 6:2.
19. Of whom is Hatachi typical, in the meaning of his name? 4:9
20. Of whom is Esther figurative, in 5:2?
21. In what way does the golden sceptre point to Christ?
22. What provision was made for Esther, in 5:3, which is open to the full overcomers of today?
23. Of whom, and in what way, is Zeresh typical? 5:14
24. In what special way is Mordecai typical of Christ, in chapter 6?
25. What was the end of Haman, which end will also come to the anti-Christ?
26. What is shown by the fact that Mordecai was given the place of Haman, after Haman was slain?
27. What does it mean to you, that Esther did not plead any good works of the Jews, in order to obtain their deliverance?
28. What do the colors of Mordecai's garments tell us about Christ, respectively? 8:1 5
29. Of what was the Jews' deliverance here, typical?
30. What is said of Mordecai, in 10:3, which will also be true of Christ?
I Corinthians 15:24-26

JOB

This is undoubtedly the oldest book in the Scripture, and was probably written by Moses. The events here happened before the law was given, since every phase of life is covered and the law is never mentioned. The central theme of Job is, "Why do the righteous suffer?" Other subjects of special interest to us are: How God deals with us personally, and how Satan works.

Job was a "perfect" man - Job:1. This refers to Job's attitude of wanting to yield to God and accomplish His purpose. As to his state, he was not perfect. For example, the melting pot of affliction brings self-praise, self-pity, and self-righteousness to the surface in chapters 29,30,31. As we learn throughout these

writings, God had to perfect Job experimentally. In New Testament language, He went to great lengths to see to it that the life of Christ was manifest in Job in a practical way. As Job said, "When He hath tried me, I shall come forth as gold" - Job 23: 10.

The bulk of this book is conversation between Job and three so-called comforters. In the beginning of his experience Job was stripped of his possessions, his family, and finally of his health. The conclusion of his comforters is that he repent of the evil he has done and God will restore him to his former state. Again and again Job maintains that he has done nothing amiss, and his faith soars beyond his suffering as he declares, "For

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" - Job 19:25,26.

Job's friends are in the world today. Eliphaz is a religious dogmatist by experience - 4:12-20. Because he had had this experience, he deemed himself an authority and spokesman for God.

Bildad, the religious dogmatist by tradition took his authority from the forefathers - 8:8-10.

Zophar derived his dogmatic thinking from natural learning - 11:1-6. Also, 20:1-3.

None of these three motivations are in themselves wrong; but, when they are not controlled by the Holy Ghost, they can be very detrimental.

The book of Job emphasizes the chastisement of God, but that chastisement is found to be much more than punishment for wrong doing. As in Job's case, it is God working in the lives of His saints to bring them to full maturity. In the words of Job, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee" - 42:5. Job had a far greater fellowship with God and a most unique superior knowledge of Him and His purposes after his trial than he did before.

The final player presented in this drama is Elihu. We know he was sent by God as a private tutor for Job because his message, though harsh at times, justified God. Also, his indictments against Job were later confirmed by the Almighty.

The book of Job ends with Job much increased in his knowledge of God, as well as doubly enriched in material wealth. He had learned his lessons well.

1. What is the theme of this book?
2. Name three phases of dogmatic religions, as represented by Eliphaz, Bildad, and Zophar.
3. How do we conclude that this book was written before the giving of the law of Moses?
4. What is meant, in 1:1, that Job was perfect?
5. Of what does 1:12 inform us, as to the degree to which Satan can try us
6. Are trials always a result of our wrong doing?
Give the reason for your answer.
7. What truth concerning religion is illustrated in 2:13?
8. What is the theme of Eliphaz' discourse, in 4:7-9, which is also the theme of legality today?
9. (A) Why do you think Job said what he did, in 6:14,15 and 7:13-15?
(B) What may we learn from this?
10. Contrast 1:1,8 and 2:3 with 8:6, and tell what this contrast means to you.
11. (A) For what does Job recognize his need, in 9:33,34?
(B) Of whom is this one typical?
12. How would you answer the questions of 11:2? Give your reason.
13. (A) How is Zophar usurping Christ's authority, in 8:6?
Compare John 8:4-11.
(B) Who usurps this authority today?
14. Though these men thought that what they were saying was wonderful, what did Job think of them?
12:1,2
15. How did Job exercise real faith, in 13:15-18?
16. Of what is 14:2-4 a description?
17. What is illustrated, in 14:4?
18. Is 15:20 a true statement?
19. How can we heed Job's words, in 16:4,5?
20. How was Job suffering with Christ, which way we also suffer?
21. In what way do we see a parallel, of 17:6,7, in our lives?
22. (A) Of what is "the king of terrors" a description? 18:14
(B) Yet why need we not fear it?
23. To whom does Job give credit for his plight, and how is he an example for us in this?

24. How does Zophar set a bad example for us, in 20:2 - which is a direct contrast to Job's example, of 19:25-27?
25. What is "the rod of God," of which Job speaks, in 21:9?
Compare Hebrews 12:5,6.
26. What do the reasonings of men, concerning spiritual things, always lead to? 22:6,7,9
27. Do you think that Eliphaz had any right to give Job the instruction of 22:21? Give your reason.
28. (A) How did Job answer Eliphaz' reasonings, of 22:24?
Compare 23: 10.
(B) What does this mean to us spiritually?
29. What is always the conclusion of natural man's reasonings, when he faces the truth? 25:1-5

30. How did Job set an example for us, in 27:6,7?
31. Define real wisdom, Scripturally. Job 28:28
Consider I Corinthians 1:30.
32. (A) Contrast 29:11,12 with 30:9-13.
(B) Tell what they portray, and in what way.
33. What had Job not yet learned, according to 32:2?
34. What should 33:12-17 mean to the full overcomer?
35. Who is the Ransom, of 33:24?
36. Of whom, and in what way, is Elihu typical, in 33:32?
37. What is meant by 34:7, which is a mark of a real overcomer?
38. What shows us that Elihu was a real shepherd? 34:36. See Eph. 4:15.
39. Who takes Job's defense in chapter 38, who also stands up for the saints
40. What does Job do, in 40:4, which we also must do before we are enriched?
41. What is one reason that the righteous suffer, according to 42:3-5?
42. Into what office does Job enter, in 42:8, which office is also ours?
43. What example does Job set for us, in 42:10?
44. What does Job's increase in possessions show us about our trials?
42:12

PSALMS

The book of Psalms is many times called the "Praise and Prayer Book of Israel." While many of them were written by the sweet psalmist David, all cannot be attributed to him.

The Synthesis Course will cover only the following Messianic Psalms:

2,8,16,22,23,24,40,41,45,68,69,72,89,102,110,118. A Messianic Psalm is one which speaks directly of Christ Himself.

Many of these Psalms, such as Psalm 2, are prophetic and reveal much valuable dispensational truth.

Many phases of redemption are gloriously explored in these writings as God outlines the demands of His holy government for judgment on sin in the trespass offering Psalm 69, and the sin offering Psalm 22. Redemption would be impossible without the resurrection of Christ; therefore, many of the Psalms testify of that momentous event, and record the results of it. Psalm 40, the burnt offering Psalm, describes Jesus in perfect obedience to His Father's will. It, too, is filled with accomplishments of His redemptive work; and also presents priceless lessons for personal overcoming that we, like Christ, would present ourselves as a burnt offering unto God.

Many have been comforted by Psalm 23, but it is especially interesting when viewed in association with Psalms 22 and 24. Psalm 22 shows the innermost thoughts and feelings of Jesus at the Cross, and portrays His past work of the Good Shepherd laying down His life for the sheep and putting an end to the dispensation of law.

Psalm 23 describes Him presently as the Great Shepherd during this age of grace, leading His sheep to the very best of redemptive blessings.

Psalm 24 notes the future work of the Chief Shepherd reigning as "King of kings, and Lord of lords" in the Millennial Age.

Psalm 118 is the last Psalm studied in the course, and is the Psalm of Jesus' final exaltation. It is a record of Israel's humbled return to the Lord after their chastenings. They will gladly accept Christ as their

Messiah, having learned by experience that all other trusts have failed.

The accounts in these Psalms were written around the individual experiences of the writer; but the Holy Spirit has related far more in them than just a personal testimony.

PROVERBS

Proverbs Means, "to liken," a parable. It is a short concise saying expressing much truth in a few words. These statements in this book were written by Solomon, a man with a special gift of wisdom, to his son.

The purpose is outlined in 1:24. Chapters one to nine of this book all relate directly to wisdom, of which Christ is the fulfillment. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" - I Corinthians 1:30. The description of wisdom, found in 8:12-36, is especially expressive of Jesus who has all the answers for the honest searcher.

Solomon gives many warnings against the strange woman who is so full of deceit and would rob men of the true riches of wisdom. Her methods are described in detail, and the king emphasizes that the only way to outwit her is through true wisdom.

Proverbs 10 to 31 are disconnected proverbs. Each one carries its own thought rather than combining to present a common thing. The wicked and the righteous are especially contrasted as to their works and ultimate rewards. Solomon also gives many practical admonitions to those who would walk by faith and believe God for His most choice blessings.

Proverbs 31 is a detailed description of the virtuous woman, the Bride of Christ. It also depicts the model wife in the natural marriage relationship. All of the statements regarding this unique woman have a very special spiritual meaning which express her attitude toward Christ, the Truth, herself, and other people. As noted in this eulogy, her greatest reward is yet to come.

SONG OF SOLOMON

"The song of songs, which is Solomon's" - 1:1. Solomon had written many songs, but this is his masterpiece. It is used in the Scripture to portray the most intimate relationship known to man, that of a man and his wife. Both natural and spiritual marriage are taught by this book, and the lessons to be learned are astounding.

The first seven chapters are a detailed story of the growth of love which the Shulamite possesses for Solomon. It shows how our love for Christ survives the tests of adversity, and grows into the preeminent bond that is necessary for full overcomers. The book is written in symbolic language; and, once the symbols are illuminated by the power of the Holy Ghost, the Song of Solomon erupts in unfathomable spiritual instruction and riches for anyone who purposes to win Christ.

In this book the word "love" refers to the woman, while "beloved" always refers to the man. It is very important to know who is speaking at a particular time.

The chapter titles are as follows:

Chapter 1	The Desires of Love
Chapter 2	The Longings of Love
Chapter 3	The Insistence of Love
Chapter 4	Ravished by Love
Chapter 5	The Last Test of Love
Chapter 6	The Portrait of Love
Chapter 7	Love's Last Conquest
Chapter 8	The Emulation (endeavor to excel, rivalry) of Love

Dispensationally, chapter eight deals with those left on earth after the Bride is gone.

THE SONG OF SOLOMON

1. What is the chief word in this book?
Of what does this speak, in relation to our walk and winning Christ?
2. What does it mean to be kissed "with the kisses of His mouth"?
3. What characteristic of the overcomer is illustrated by the virgins? 1:3
4. What is the secret of getting others to run for the Prize, according to 1:4
5. What is the significance to us, of His love being "better than wine"?
1:2,4
6. What is so clearly illustrated - 1:5 - "I am black, but comely"?
7. What is the spiritual significance of - "I am black, because the sun hath looked upon me"? 1:6

8. In 1:7, we find that the woman wants to know where her lover is feeding (eating). What does this mean to us, concerning Christ?
9. What is meant by the exhortation - "Feed thy kids beside the shepherds' tents"? 1:8
10. What spiritual lesson do we learn from the "chains of gold" around her neck, in 1:10?
11. What does the overcomer ever remember, as illustrated by the "studs of silver"? 1:11

12. In what two ways does camphire speak of Christ? 1:14
13. Why do we need "camphire in the vineyards of Engedi"? 1:14
14. What is the significance of the pronoun "our," in 1: 16,17?
15. What may chapter one be called or titled?
16. What two sides of the overcomer are portrayed by "the rose of Sharon" and "the lily of the valleys"? 2:1
Which is the more important, according to 2:2?
17. (A) Give the reason why you would not consider the statement of the woman, in 2: 1, to be conceit?
(B) What does this mean to us?
18. In what wonderful way do we view Christ, in 2:3?
19. What place does the woman come to, in 2:5, to which place all who are running for the Prize must come?
20. Give the spiritual application of 2:6.
21. Spiritually speaking, where does Paul make the charge of 2:7?
22. Who are "the fig tree" and "vines," respectively? 2:13
23. What spiritual truth is illustrated by "the clefts of the rock"? 2:14
24. What spiritual lesson is held for us, in the latter part of 2:14, by the fact that he apparently wants her to come forth from the cleft that he might view her?
25. What is represented by the foxes of 2:15?
26. Spiritually speaking, what foolish petition is made, in 2:17?
27. What title could we ascribe to chapter two?
Consider especially, verses 3-7.
28. What does the repetition of the pronoun "I," in 3:1-5, tell us about the woman; who, spiritually speaking, has not grown to maturity yet?
29. What is the result of the entreaty of 2:17?
30. Of what is 3:9,10 a picture?
31. How would you entitle chapter three? Why?
32. What is the spiritual interpretation, of 4:2?
33. What is meant by the "lips like a thread of scarlet"? 4:3
34. What is the spiritual meaning of 4:5?
35. What wonderful truth is taught concerning sanctification, in 4:7 "There is no spot IN thee"?
36. According to 4:9,10 - what pleases the Lord even more than our works?
37. What constitutes our garments, which are "like the smell of Lebanon"? 4:11. See the meaning of "Lebanon."
38. What is the spiritual significance of 4:12?
39. What aspect of our character is seen in 4:15?
40. Of what do the north and south winds speak, in relation to our growth?
41. With what was the woman occupied, in 5:5, which separated her from fellowship with this man?
42. What is the result, many times, of failing to answer the Lord? 5:7
43. As soon as this woman found that her beloved had withdrawn himself, she searched earnestly for him; showing that she appreciated him more. What lesson does this hold for us?
44. What does 5:7 teach us about organization, as to the keepers removing the Shulamite's veil?

45. Spiritually speaking, to what place has the woman come in 5:10-16, as illustrated by this eulogy of her lover? Philippians 3:8
46. (A) What is the result of this woman's testimony of her beloved, according to 6:1?
(B) What does this mean to us?

47. How can we be the "gardens," of 6:2?
48. Though the overcomer is reproached because of his separation, what is said of him according to 6:9?
49. Dispensationally speaking, when does "the morning" of 6:10 come?
50. What does the woman experience, in 6: 1 0, which we experience as we go on? Consider II Corinthians 3:18.
51. What is seen, in 6:12,13?
52. Give the spiritual application of the characteristics of the Bride, given in 7:1-5.
53. Compare 2:16 and 6:3 and 7:10, and give the three degrees of overcoming expressed.
54. Who do we find in chapter eight?
55. (A) For what does the company recognize her need, in 8:2?
(B) What should this mean to us?
56. What sad thing can be said about the second rank, as we view 8:4? Compare 2:7 and 3:5.
57. Of what do the "wall" and the "door," of 8:9, speak respectively?
58. Give two personal lessons which have been paramount to you in the study of this book.

INTRODUCTION TO THE FOUR GOSPELS

In this course, we shall study the four Gospels from a comparative point of view. Each Gospel presents Christ and His work of redemption in a very unique way, different from the other three.

The four Levitical blood offerings are portrayed in these records, each offering corresponding to a different Gospel. Each of these writers also shows Christ in one of the cherubic forms recorded in Revelation 4:7.

In many instances, these writers relate the same incident, but it is intriguing to note how it is done. For example, one may delete a word, a phrase, or an entire verse; but it is for the very specific purpose of presenting Christ in a special way. At other times, we notice parables or incidents that are peculiar to only one Gospel. This too is fascinating, because of the intent of the Holy Spirit to present Christ and His redemptive work from four different viewpoints. Thus, the Gospels relate the complete story. They do not contradict one another, yet they do not all portray the same thing.

OUTLINE

Gospel	Work Portrayed	Offering Portrayed	Cherubic Form
Matthew	King	Trespass	Lion
Mark	Servant	Sin	Ox
Luke	Man	Peace	Man
John	Son of God	Burnt	Flying Eagle

MATTHEW

Matthew presents Christ as the King, and corresponds to the kingly face of the lion in Revelation 4:7. The Trespass Offering, which not only restored the principal damage but also added the fifth part more, is also detailed in this book. Christ assumed all the liabilities of man against the government of God, and restored more than what was lost by the fall of Adam. Matthew shows not only what was demanded by the Divine government, but that it has been satisfied by Jesus' Offering.

The first chapter records the birth of the King. Since all kingly lineage is recorded through the father, it is Joseph's genealogy which is recorded here.

Chapter two records the visitors whom would be fitting for a king. The lowly stable is omitted in this Gospel, and the wise men bringing their expensive gifts are seen instead of the lowly shepherds.

"The kingdom of heaven," which is the special theme in Matthew, is mentioned twenty-five times. Throughout this Gospel, man is held at a distance. Jesus goes about His business ministering to those in need, but fellowship between Himself and the "common" people is limited. One incident which portrays this is found in chapter fifteen. Here a Gentile woman cries, "Have mercy on me, O Lord, Thou son of

David." She had no right to approach Him on that basis, for Matthew presents Him as the King of Israel. She was finally granted her request; but only after she acknowledged Him exclusively as Lord, and claimed blessing on the ground of pure grace. Only Matthew gives the full details of this incident, in order to portray Christ as King. Mark relates the story, but any hint of the King is completely omitted. Mark 7:24-30.

The Trespass Offering runs like a thread throughout the book, but it is especially depicted in the closing chapters. First, Matthew is the only Gospel which shows the fate of Judas the traitor. Inasmuch as the government of God must be satisfied one way or another, we see Judas bearing his own judgment because he refused the Saviour. The Trespass Offering was a non-sweet savour offering and thus we hear Jesus' cry of desertion, "My God, My God, why hast Thou forsaken Me?" Matthew 27:52 also records an incident altogether omitted from the other Gospels. This shows that God's government is satisfied; and the proof of the fifth part more is the fact that not only Jesus but others also were raised from the grave.

Matthew closes with the great commission given to Israel - 28:18-20. It refers to a time yet future, when Israel will go to ALL NATIONS preaching the Kingdom message. This commission is to be contrasted with the one given in Mark, which is an exhortation to go to every creature or individual.

The ascension is omitted in Matthew, because the King is seen with all power ... in heaven and in earth" given to Him as "King of kings, and Lord of lords" - a time far beyond His ascension into heaven - 28:18.

MARK

The Sin Offering is presented by Mark. We also note that Mark, the unfaithful servant (Acts 13:13; 15:37,38), is used to portray the perfect Servant Christ Jesus and is typified by the ox. The slave is clearly seen in this Gospel, for the WORKS of Jesus are manifest rather than His WORDS. Only two chapters, one and eight, do not begin with a word denoting continuing action - such as, "and," "then," or "after." It seems the servant can never rest.

"Straightway," "anon," "forthwith," and "immediately" are all words used in conjunction with a slave, and they are used freely in Mark's Gospel. No genealogy is given here for Jesus is pictured as a Servant and, therefore, none is needed.

The scene following His baptism is also interesting. Matthew and Luke both say that He was led of the Spirit into the wilderness. In keeping with the thought of a Servant, Mark tells us - "And immediately the Spirit DRIVETH Him into the wilderness" - 1:12.

While we are not permitted to see the intimacy and closeness revealed in Luke and John, Mark does show us that as a Servant Jesus has more fellowship with man than as the King of Matthew. For example, Matthew declares the authority of the King as He simply commanded the devils to depart from the man at Gadara - Matthew 8:28-34. Mark takes us further and describes this man after the evil forces are gone - "sitting, and clothed, and in his right mind." Luke is most intimate of all, for the man is seen sitting at the feet of Jesus (undoubtedly, learning of Him as Mary did), clothed, and in his right mind" - Luke 8:35.

As noted, Mark also presents the Sin Offering. It, like the Trespass Offering, is a non-sweet savour offering describing Christ as identified with the sin, corruption, and extreme degradation of man. For this reason Mark, too, records the cry of desertion, "My God, My God, why hast Thou forsaken Me?" God of necessity turned His back as His Son was made sin.

The results of the Sin Offering, showing that the effects of sin have been annulled and man has been accepted, are found in the last chapter - 16:15-20. The Gospel is to be preached, the believer saved. Satan, the instigator of sin in the first place, can now be cast out in the Name of Jesus. Speaking in new tongues, later found to be the evidence of the Holy Spirit, is a positive proof that man's sin and separation from God have been taken care of. The victory over serpents and poison tell us of the practical victory which all saints may experience over the power and poison of sin, because of the Sin Offering which annulled its effects. Sickness, a direct result of sin's entrance into the world, may also be healed because of Calvary.

We also note Jesus sitting "on the right hand of God" - 16:19. The Servant's work is done, and now He is sitting "on the right hand of God" making intercession for His people. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" - Hebrews 7:25.

The signs following the preaching of the Word, in 16:20, again express the victory of man over all the effects of sin because of Jesus' triumph as the Sin Offering.

LUKE

Luke, the only Gentile writer of the Bible, presents the Peace Offering aspect of redemption and shows Christ as a Man.

"Son of Man" is the key phrase, and it is used twenty-three times. The Seed of the woman is to the front in this Gospel, showing Christ as a Man defeating Satan in fulfillment of Genesis 3:15. For this reason, the lineage of Jesus is traced through His mother Mary back to Adam rather than Abraham.

Luke records the lowly stable birth of Jesus, and also shows the shepherds as being the first heralds of this glorious event. Jesus is seen being born and cared for like any other baby born into the world. This Gospel also gives us the only other incident recorded in Scripture, concerning Jesus before He began His public ministry. It describes the trip to Jerusalem at the age of twelve, wherein it was revealed to Him that He was the Son of God and must be about His Father's business. During these silent years, between the ages of twelve and thirty, Jesus is actually living His life before the Father. But Luke must emphasize the humanity of Jesus; therefore, He records the details of His infancy and childhood, given in chapter two.

Luke is the only writer who notes the fact that Jesus prayed at His baptism and on the Mount of Transfiguration. Indeed, as a Man, He must needs pray.

The humanity of Jesus is seen many more times in this book; but comparisons with the other Gospels, of the Gethsemane and crucifixion scenes, are of special interest. Luke is the only one who records the ministering angel. We also read that He prayed "earnestly," which means "to stretch or extend." Luke alone tells us of His sweat which dropped "as it were great drops of blood." All of this tells us of the tremendous pressure which Jesus felt because He was a Man subject to like passions as we are. He overcame them as a Man with faith in His Father, and is able to understand all the temptations of men today because of it.

He was crucified at Calvary. The other Gospels use the word "Golgotha." Both mean "the place of a skull"; but Calvary has the added meaning of "horn" or "hair." "Hair," in Scripture, is symbolic of "weakness"; "horn" of "strength" or "power." Thus, it is Luke who uses the word "Calvary," showing the weakness of the Seed of the woman who triumphed over the seed of the serpent.

The expressions of the Peace Offering are also sprinkled freely throughout this Gospel. The parable of the prodigal son, showing man's return to God feasting on a common Sacrifice, is found only in Luke.

The parable of the good Samaritan also reveals Christ as the Peace Offering binding up the wounds of fallen man and bringing him into the glorious care of God.

The parable of the lost sheep in Luke fifteen is easily contrasted with the same parable in Matthew eighteen. Here in Luke the lost sheep is laid on the shoulder of the Shepherd, and others are invited to rejoice with Him over that which is found. No such intimacy is recorded in Matthew.

Luke is the only Gospel writer who records the story of the repentant thief, showing the beautiful results of the Peace Offering to one who found peace in his dying hour. This is also the only record of Jesus' prayer of forgiveness for His tormentors.

After the resurrection, Luke informs us of the fellowship between Jesus and the men on the road to Emmaus, as He opened to them the Scriptures and "expounded unto them in all the Scriptures the things concerning Himself" - Luke 24:27.

The book closes with God and man brought together, as Jesus lifted up His hands and blessed them. They in turn worshiped Him, "and were continually in the temple, praising and blessing God" - 24:53.

JOHN

John, the beloved disciple writes this Gospel. He takes us into the innermost courts of fellowship and glory, as he presents Christ as the Son of God and as the Burnt Offering.

No genealogy is given here for Jesus; but He is declared at the outset, to be the eternal Word of God. No less than thirteen titles are ascribed to Him in the first chapter, each bearing out certain characteristics about this Divine Personage who came from Heaven to dwell among men.

John characterizes Jesus as the Son of God throughout this book, but let us note some specific examples. In chapter eight, He is seen to be well in control of the situation, as He is questioned extensively about the law's demand concerning the woman taken in adultery. As God, He well knew the demands of that law; but His words to the accusers and the accused are interesting. The accusers were convicted by the piercing effect of His words, and walked silently out. His pardoning words - "Neither do I condemn thee" - spoken to the woman, not only express unbounded grace to a despairing heart; but they also tell us that as God He was the only One who had the right to condemn her. In verse fifty-eight

of this same chapter, Jesus introduces Himself to the Jews as the Great Eternal "I Am."

John thirteen records the passover supper in greater detail than any of the other writers. It is the only one showing Jesus washing the disciples' feet. This is not a church ordinance. Rather it shows Jesus as the Son of God rising from supper, of fellowship with His Father, and of His coming to earth to minister to humanity girded only with a towel or the frail body of a human.

The emission of the Gethsemane scene of agony is also noteworthy; for, as the Son of God, Jesus did not have to "wrestle and travail" in order to obtain victory.

Also witness the power of His Word in chapter eighteen as He said simply, "I Am," and the soldiers fell backward to the ground.

At the crucifixion, rather than the cry of desertion and scenes of agony, we see Jesus as the Son of God in all His authority committing His mother into the hand of John. It is also recorded that "He delivered up the spirit" (Wuest), or handed it over to another. His job was finished; and, as commander of that spirit, He delivered it to His Father.

Finally, the appearance to Mary after the resurrection is very touching and is peculiar to John's Gospel. As the Son of God and the firstfruit of the resurrection, the Father had to receive the first embrace; therefore, Jesus said to Mary, "Touch Me not; for I am not yet ascended to My Father." Later, the disciples were permitted to "handle" Him; but God the Father must receive the first portion of His Son.

The Burnt Offering was the greatest of the offerings, and its teachings are much in evidence in the many parables and events recorded only in John. The Burnt Offering not only tells us of Jesus' perfect obedience, but shows our positive acceptance by the Father into all the glories and accomplishments of redemption.

The complete obedience of Jesus to the will of the Father is emphatically expressed in chapter two, as He gently rebuked His mother in verse four saying, "Woman, what have I to do with thee? Mine hour is not yet come." He must move according to God's timetable. Chapter four teaches the same truth, as the Scripture records, "He must needs go through Samaria" - not simply because of its geographic location, but in obedience to the Father's will.

The results of the Burnt Offering in our behalf are shown in such unique parables as the good Shepherd of chapter ten, and the parable of the vine in chapter fifteen, telling us of oneness with Christ and of being accepted in the Beloved.

Chapter seventeen transports us directly into the throne room, where Jesus prays the great prayer of intercession requesting that His followers might attain to the highest pinnacle of redemptive provision.

John himself becomes a beautiful illustration of what it means to enter into the provisions of the Burnt Offering as he leaned on Jesus' breast, thus entering into the very affections of the Lord and claiming the closest place of fellowship. His liberty with the Master is evidenced by the fact that he asked questions which the other disciples were afraid to venture.

The book concludes, in keeping with its presentation of the Son of God and the Burnt Offering, with the affirmation that all the books in the world could not contain all the works and accomplishments of Jesus. The story of redemption, as presented along these lines, is inexhaustible.

It is also very clear here that John purposely omits the ascension; the reason being that, as the Son of God, Jesus' glory is not yet full. Such awesome scenes are found later in the book of Revelation, an account also written by John the beloved disciple.

HEBREWS

While there is not an official signature attached to this epistle, the teachings are very convincingly those of the Apostle Paul. The Chief Apostle

to the Church seems to make direct reference to himself in 10: 34 as he says, "For ye had compassion of me in my bonds." In 13:23 he speaks of "our brother Timothy" being at liberty. Finally, he states, "They of Italy salute you." All of these statements were, undoubtedly, written from Paul's office in the prison cell at Rome.

The theme of Hebrews is "better," and the word is used thirteen times. It was written to turn the Jewish believers from the types and shadows of the Mosaic economy to the glorious realities which are in Christ.

It will be profitable and avoid much confusion and misunderstanding of the book, if we keep in mind that Paul is writing to Christians. Not only is he very liberal in his quotations from the Scriptures known very well by the Jews, but he uses such endearing terms as "beloved" and "holy brethren" when addressing them. Note, also, the times in which he uses the pronoun "us" in identifying himself with them - chapter four.

Hebrews is a book of exhortation, the burden of which is Christ's Priestly ministry. The first two chapters show Christ and His ministry above that of the angels. Chapter three emphasizes Jesus as being greater than Moses and the law. Chapter five begins a contrast between the priesthood of Aaron and that

of Melchisedec. Chapters seven and eight continue with decisive proof that Christ's eternal priesthood after the order of Melchisedec is far better than the limited service offered by the Aaronic line.

Some have stated that Melchisedec was Christ. Note, the Scripture says, He was "called of God an High Priest after the order of Melchisedec" - 5: 10. This statement is used to show the ETERNAL Priesthood of Jesus, as there is no recorded birth or death of Melchisedec in the Scripture - "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" - 7:3. If we say that Melchisedec was in fact Christ, we must also say that he was a priest as God only, since the Scripture records only one human birth of our Great High Priest. To do this would be to eliminate the human element from the Priesthood of Jesus. Yet Scriptures like Hebrews 2:16-18 and Hebrews 4:14-16 declare the precious understanding of this Heavenly High Priest, because He did indeed become a Man in order to understand all of man's frailties, weaknesses, inabilities, and frustrations. As God, He well knows the requirements for righteousness. As Man, He can be our Intercessor.

Paul's instruction to the Hebrews seems rather sharp at times as, for example, when he accuses them of being "dull of hearing" and babes in Christ unable to receive the "strong meat" of the Word - 5:11-14.

His shepherd's desire, however, is always to turn them to the glorious benefits of Calvary as he says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" - 6: 1.

Hebrews six and ten are a stumbling block to some, as they try to apply many of the verses to believers. Keep in mind in this book that Paul often writes TO one group of people ABOUT another. In 6:4 - "Those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost" are unbelievers and Christ rejecters. They can never be renewed again to repentance - "if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" - 6:6. If these verses referred to believers then, once one is lost, there would be no salvation for him. Likewise, 10:26-31 refers to willful rejecters of the Truth. Never are God's people accused of Hebrews 10:29 - "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Hebrews eleven, often referred to as "God's Hall of Fame," provides an in depth view of what it means to walk by faith in a practical way, and assures us that such faith always has its reward.

The book closes with a goodly number of practical exhortations; and those who desire to be full overcomers may revel in the positive assurance of that perfection given in 13:20,21 - "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."