

# SEVEN YEAR WHOLE BIBLE STUDY COURSE

Year Three  
Lessons 14-26

Second Quarter  
Proverbs 25 - Jeremiah 36

Summary of Year III, Quarter 2 -----	Page 1
Foreword -----	Page 2
14. The Angry Man, Proverbs 25-----	Page 3
Memory verse: Proverbs 25:11	
15. The uncertainty of Life, Proverbs 27 -----	Page 8
Memory verse: Proverbs 27:1	
16. Warnings and Encouragements, Proverbs 28 -----	Page 13
Memory verse: Proverbs 28:9	
17. The Words of Agur, Proverbs 30 -----	Page 17
Memory verses: Proverbs 30:5, 6	
18. The Words of Lemuel, Proverbs 31 -----	Page 22
Memory verse: Proverbs 31:10	
19. Ecclesiastes: Vanity of Vanities -----	Page 26
Memory verses: Ecclesiastes 12:13, 14	
20. Song of Solomon -----	Page 32
Memory verses: Song of Solomon 8:6, 7	
21. Isaiah's Call and Commission, Isaiah 1-6 -----	Page 37
Memory verse: Isaiah 6:8	
22. The Coming of Christ, Isaiah 7-12 -----	Page 42
Memory verses: Isaiah 9:6, 7	
23. The Cross of Christ, Isaiah 53 -----	Page 48
Memory verse: Isaiah 53:6	
24. The Reign of Christ, Isaiah 60-63 -----	Page 53
Memory verses: Isaiah 21:1-3	
25. The Prophet and the Book of Jeremiah -----	Page 58
Memory verses: Jeremiah 1:6-8	
26. Inspiration of the Bible, Jeremiah 36 -----	Page 63
Memory verses: Jer. 36:1, 2	

## FOREWORD

Daniel Webster, 1782-1852, said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our prosperity neglect its instruction and its authority no man can tell how suddenly a catastrophe may overwhelm us and bury us."

Recently Dr Paul Riebenfeld, prominent lawyer did business executive of London and Tel Aviv, declared in an interview many years ago, that phosphate deposits worth \$1,500,000 have been discovered in Israel. Dr. Riebenfeld said that in looking for new minerals, Jewish leaders have been searching the Bible as to where these might be found.

"The Bible," he said, "is being used as a guide for their research. King Solomon's copper mines were found in this way. Israel was thought to be a poor country, but these discoveries are making it a valuable land. Iron ore, manganese, koalin, which is the base in the production of chinaware, also abound in this land. The Dead Sea is one of the richest chemical deposits in the world."

Some men read the Bible and FIND MATERIAL RICHES. ALL MEN MAY READ THE BIBLE and find THE ETERNAL RICHES. YOU SHOULD READ THE BIBLE (II Cor. 4:18; 8:9).

God's Word has a vital message for YOU in this quarter's lessons. However, that message will not get to you unless you READ THE BIBLE.

You can easily read the Bible in one year. Just three chapters in the Old Testament and one chapter in the New Testament EACH DAY will make God's Word for you a LIVING BOOK.

A skeptic recently said, in sneaking of the Bible, that it is quite impossible these days to believe any book whose authority was unknown.

A Christian asked him if the compiler of the multiplication table was known.

"No," he answered.

"Then, of course, you do not believe in it?"

"Oh, yes, I believe in it because it works well."

"So does the Bible," was the rejoinder, and the skeptic had no answer to make.

"I am profitably engaged in reading the Bible," said Abraham Lincoln (1809-1865). "Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man."

Will you start today to read the Bible through this year?

Moreover, begin this week to study the WHOLE BIBLE STUDY COURSE in your class, Sunday night or Wednesday study group!

**YEAR 3 - LESSON 14 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 14  
Proverbs 25

Page 1  
Memory Verse: Proverbs 25:11

---

Memory Verse:

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11)

**THE ANGRY MAN**

We now come to a portion of Proverbs that did not form any part of it until the days of Hezekiah (726-697 B. C.). "Men of Hezekiah" (Prov. 25:1) were certain unnamed scribes who copied what is now Proverbs 25-29 from the records of Solomon which had become either worn out or hidden away in an obscure part of the temple. A basic item in Hezekiah's reform movement was renewed interest in God's Word (II Kings 18).

I Kings 4:32 tell us Solomon "spake three thousand proverbs: and his songs were a thousand and five." Of the latter, we know little. We have the Song of Songs, the dirge of Ecclesiastes, Psalm 127 and perhaps others. The rest of his songs God has not seen fit to preserve. Thus far we have had before us over 400 proverbs. These and the other to follow formed part of the Old Testament Scriptures when Jesus affirmed the inspiration of the Law, the Prophets, and the Psalms. "And he," Jesus, "said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME" (Luke 24:44).

Generally speaking, the proverbs in this section are more picturesque than those in the first section. For the most part, they are antithetical, and logical. These are pictures, and are more perfectly parabolic.

**Anger Defined**

"Anger is keen or hot displeasure (usually with a desire to punish) at what is regarded as an injury or injustice" (See Ex. 32:19).

Indignation is deep and intense, often dangerous; anger in view of what is mean, cruel, or in any way unworthy or ignoble; as righteous indignation at corruption.

Anger is an instinct of self-protection, and for the protection of others. It causes us to stand up and fight harmful enemies. "Virtue is no good unless it can be lashed into a rage" (Nietzsche). This is righteous anger. When pride, hurt egoism, and fear are "lashed into a rage," this is unrighteous anger, which the Word of God condemns.

**I. Aspects of Unrighteous Anger (Proverbs 25:18, 24, 28)**

1. It bears false witness (Prov. 25:18).

"A man that beareth false witness . . ." (Prov. 25:18): A tongue that in anger bears false witness against a neighbor is "A hammer, and a sword, and a sharp arrow." These are instruments of murder. That which these weapons of murder accomplish, is **DONE TO A NEIGHBOR BY A MAN WHO BEARS FALSE WITNESS AGAINST HIM**-he ruins his estate, takes away his honor, and murders him-at one time slowly, at another time more quickly. "Maul" is a war-club, or hammer.

## YEAR 3 - LESSON 14 - PAGE 2

It is hard to endure untrue accusations of the slanderous tongue (Psa. 37:8; 52:2; 55:21; 120:3, 4, 1; 140:3). Our Lord "when he was reviled, reviled not again" (I Pet. 2:23). God will deliver us if we are true to Him.

2. It seeks a quarrel (Prov. 25:24; 21:9, 19; 27:15, 16).

"A brawling woman . . ." (Prov. 24:24): A brawling woman is one who quarrels noisily and outrageously. God has an order of creation. It cannot be changed without suffering evil results in the family. God is the head of Christ, Christ is the head of man, and man is the head of the woman (See Eph. 5:22-24). "It is better to dwell in the wilderness (that is in desert land) than with a contentious and an angry woman (Prov. 21:19). OR MAN! Such a one is wretched and seeks to make others like herself (II Kings 11: Job 2:9, 10). Evil anger stops digestion, often causes stomach ulcers, and may cause arthritis.

A mother-in-law did not like her son-in-law whom she visited once a year. Every time she went to visit him, she developed arthritis. Every time she went home again, she was well! Read Colossians 3:8.

Some doctors experimented with rats and found that after the rats had been kept angry for an extended period of time "opaque films came over their eyes." "One realizes the picturesque nature and accuracy of the old expression 'Blind with rage,' and the lesson to be learned is to avoid being angry. As the children say, 'one might freeze that way.'" (Southern Medical Journal, Nov. 1940, p. 1237).

3. It is like an unprotected city (Prov. 25:28).

"He that hath no rule over his own spirit . . . city . . . without walls" (Prov. 25:28): Such a man has no self-control. Such men are exposed and fall before evil thoughts and temptations, as an unprotected city falls into the hands of an invading army. Moses failed in governing his anger at Meribah (Num. 20:2-13), and missed entering the land of Canaan (Deut. 32:48-52).

Someone asked a husband why he got drunk. He replied, indicating his wife: "It is the only way I can get even with her." Such a spirit will never win-until in true repentance BOTH PARTIES GET RIGHT WITH GOD (Luke 13:3; H Pet. 3:9). Let us consider some ways to

### II. Avoid Anger

1. Be "slow to speak, slow to wrath" (Prov. 25:8; James 1:19).

"Go not forth hastily to strive . . ." (Prov. 25:8): Too often the saints of God are like King Josiah who was a "busybody in other men's matters" (I Pet. 4:15) and so met a dishonored death (II Chron. 35:20-24). To be "quick on the trigger" with our tongue is one sure way to excite anger. It is easier to START A FIGHT than it is to SETTLE A FIGHT!

It is best not to come to hasty conclusions concerning another's acts, lest you may be wrong and look foolish in the eyes of the one you have falsely accused.

2. Be reconciled with thy brother (Prov. 25:9, 10).

"Debate thy cause with thy neighbor himself . . ." (Prov. 25:9): It is better to discuss a disputed matter in private and try to settle it there, than to bring it into court and air it in public. Much trouble and mischief might be avoided if people were careful to keep their differences to themselves. "Tell him his fault between thee and him alone" (Matt. 18:15). This would stop most misunderstandings! To go direct to one with whom there is danger of a quarrel and debate the matter in a gracious spirit with him in secret, keeping the matter from sharp ears and prying eyes, is what the proverb commands. Christ commands it, too (Matt.

### YEAR 3 - LESSON 14 - PAGE 3

5:25, 26). "Make up with your enemy" (Braid Scots). "Compromise is better than prison where no principle is involved, but only personal interest. It is so easy to see principle where pride is involved" (Robertson, WORD PICTURES, Vol. 1, n. 45).

To dispute eagerly AND UNJUSTLY with one's neighbor can only bring one "shame, and thine infamy turn not away" (Prov. 25:10).

3. Use words "fitly spoken" (Prov. 25:11, 15).

"A word fitly spoken . . ." (Prov. 25:11): Or rather, "is like golden apples in baskets of silver." A word spoken with propriety, and suitably to the occasion, "is as much in its place, and as conspicuously beautiful, as the golden fruit which appears through the apertures of an exquisitely wrought silver basket" (The Treasury Bible). By "golden" we are to understand a rich yellow or orange color, not that the "apples" are actually of gold.

Lovely and golden indeed are the right words spoken at the proper time (Ruth 2:8-13).

"Long forbearing . . . a soft tongue" (Prov. 25:15): A gentle tongue softens and breaks to pieces that which is hardest. "Patience," says a German proverb, "breaks iron." Another says, "Patience is stronger than a diamond."

4. A bearer of good news (Prov. 25:13, 25).

"A faithful messenger . . . refresheth" (Prov. 25:13): The coolness of snow is not that of a fall of snow, which in the time of harvest would be a calamity, but drink COOLED WITH SNOW brought from Lebanon or elsewhere from the clefts of the rocks. In July we saw snow on the Lebanon Mountains. As cold snow used to cool water refreshes the reapers in the warm harvest days, so does a dependable messenger refresh one's master.

"As cold waters . . . so is GOOD NEWS" (Prov. 25:25): We have a similar proverb regarding the influence of good news in Prov. 15:30. The everlasting gospel is to the thirsty soul like a drink of clear, cold water to a famished traveler (John 6:6-29).

5. Refrain from wearing out one's welcome (Prov. 25:16, 17).

"Found honey? Eat . . . sufficient" (Prov. 25:16): To eat honey in moderation is healthful (Prov. 24:13). Taken to excess honey will produce nausea. So eventually does self glorification (verse 27).

"Withdraw thy foot from thy neighbor's house . . ." (Prov. 25:17): To make one's foot rare or dear from a neighbor's house is equivalent to: TO ENTER IT SELDOM, AND NOT TOO FREQUENTLY, "Familiarity breeds contempt." This is one form of honey, a too free indulgence of which verse 16 warns us.

"Let him who seeks to be of esteem," says a German proverb, "come seldom." If more time were spent in secret with Christ and less in gadding about it would be profitable to all (I Tim. 5:13). A violation of verse 17 often causes the best of friends to become the bitterest enemies. As Christians let us be FRIENDLY WITH ALL, and too friendly with no one!

6. Return good for evil (Prov. 25:21, 22).

"If thine enemy be hungry . . ." (Prov. 25:21): These verses, except the last clause of verse 22, are quoted by Paul in Rom. 12:20. Vengeance is to be far from the thoughts of the saints of God (Rom. 12:19). The fire of love softens angry feelings (Matt. 5:44; Acts 7:60). Burning pain is the figure of burning shame because of undeserved kindness shown by an enemy. He who rewards evil with good takes the noblest revenge (verse 22)!

## YEAR 3 - LESSON 14 - PAGE 4

7. Refuse to be a tale-hearer (Prov. 25:23).

"The north wind driveth away rain . . ." (Prov. 25:23): The north wind drives away rain and so brings nice weather. "So doth an angry countenance a backbiting tongue"! The receiver of stolen goods is a guilty as the thief. To encourage the repeating of evil is to be guilty of evil before God. If "an angry countenance" or one that is determined not to hear evil meets the slanderer, the backbiting tongue will be silenced! It is not a compliment to you to let your ears BE A GOSSIP GARBAGE PAIL for malicious talebearers.

### III. Aims Regarding Anger

1. Let the dross of evil anger be removed (Prov. 25:4; 17:3; Mal. 3:3; I Pet. 1:6, 7).

"Take away the dross from the silver . . ." (Prov. 25:4): Two important thoughts are suggested by this proverb. First, that the heart will YIELD TO NO FORCE OTHER THAN THAT OF GOD. Dross in metal may be discovered and expunged by fire, BUT EVIL IN THE HEART CAN BE DISCOVERED AND DEALT WITH ONLY BY GOD. Second, Jehovah does try the heart (Prov. 17:3). Any drossy metal can only be made pure metal by the FIRE TEST! So with the metal of our character (I Pet. 1:6, 7; Mal. 3:3).

2. Humility will keep one's pride from being rebuked which often provokes evil anger (Prov. 25:6, 7; 27:2; Luke 14:7-11; I Sam. 16):

"Put not thyself forth . . . stand not in the place of great men" (Prov. 25:6): The wise man will not stand in the place of honor before the king when that place is reserved for those who by virtue of their DESCENT and OFFICE OCCUPY THAT PLACE OF HONOR IN THE COURT AND THE STATE. In humility take the lowest place, as verse 7 harmonizes with Luke 14:7-11. To take the HIGHEST PLACE and then before everyone BE DEPOSED TO A LOWER PLACE will be a crushing rebuke before all. Humility will save one this blow.

3. Anger is righteous when it is born of love, and seeks a righteous end (Ex. 32:19; Matt. 23:33; 25:26-30; Mark 3:5).

"Moses" anger waxed hot . . ." (Ex. 32:19): When Moses returned nearer to the camp from receiving the law from God, he saw the golden calf and the dancing. His ANGER BURNED (a righteous indignation), and he threw down the tables of the covenant and broke them at the foot of the mountain, as a sign that Israel had broken the covenant. Our Lord was righteously angry. Note the reason for his anger in Mark 3:5 "When He had looked round about them with anger, being grieved for the hardness of their hearts."

## YEAR 3 - LESSON 14 - PAGE 5

### QUESTIONS

1. When did Proverbs 25-29 become a part of the book (Prov. 25:1), and what men did the work?
2. If a serious study of God's Word in Hezekiah's day produced revival (II Kings 18:1-7; II Chron. 29:3-31), why don't we who call ourselves a Bible people really study daily the Word of God (Acts 17:11; II Tim. 2:11; Acts 6:4b, 7)?
3. How many proverbs did Solomon speak, and how many "songs" (I Kings 4:32)?
4. Did Jesus affirm the divine inspiration of the law, the prophets and the psalms (Luke 24:44)?
5. How may anger be defined?
6. Who said, "Virtue is no good unless it can be lashed into a rage," and can you distinguish between "righteous" anger and "unrighteous" anger?
7. To what is a man likened who bears false witness against his neighbor (Prov. 25:18)?
8. Can you define a "brawling woman" (Prov. 25:24), and to what is she likened in Proverbs 21:9, 19; 27:15, 16?
9. What is the Christian commanded to do with "unrighteous" anger (Col. 3:8)?
10. To what is a man who "hath no rule over his spirit" likened (Prov. 25:28)? What did Moses suffer because he did not govern his anger at Meribah (Num. 20:2-13)?
11. What is one sure way to avoid anger (Prov. 25:8; James 1:19)?
12. What happened to King Josiah who was a "busybody in other men's matters" (I Peter 4:15; II Chron. 35:20-24)?
13. Does the counsel of Proverbs 25:9, 10 agree with the New Testament standard (Matt. 18:15; 5:25, 26)?
14. To what is "A word fitly spoken" likened (Prov. 25:11; 15:1, 23; 24:26; Isa. 50:4; Eccl. 12:10)? Will you join me in trying to speak more of them daily?
15. What beautiful figure is used of the bearer of good news (Prov. 25:13, 25)?
16. How is it possible to keep from wearing out one's welcome (Prov. 25:16, 17)? Is "gadding about" a Christian thing to do (I Tim. 5:13)?
17. In what ways can one return good for evil (Prov 25:21, 22) and what New Testament writer uses these verses (Rom. 12:19, 20; Matt. 5:44; Acts 7:60)?
18. In what effective way can a talebearer be stopped (Prov. 25:23)?
19. If the Lord tries our hearts and removes the dross by the fire test (Prov. 25:4; 17:4; I Pet. 1:6, 7), from what will humility save us (Prov. 25:6, 7; 27:2; Lk. 14:7-11)?
20. When is anger righteous (Ex. 32:19; Matt. 23:33; 25:25-30; Mark 3:5)? What caused our Lord to "look round about them with anger"?

**YEAR 3 - LESSON 15 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 15  
Proverbs 27

Page 1  
Memory Verse: Proverbs 27:1

Memory Verse:

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

**THE UNCERTAINTY OF LIFE**

The Word of God compares life to:

1. An eagle hastening to its prey, a swift post (runner), swift ships (Job 9:25, 26).
2. A tale told, or a sigh (Psa. 90:9).
3. A handbreadth (between 3 and 4 inches, the width of the four fingers closely pressed together), a dream, a sleep (Psa. 39:5; 73:20; 90:5).
4. A thread cut by the weaver (Isa. 38:12).
5. A weaver's shuttle, a wind, a flower (Job 7:6, 7; 14:2; I Pet. 1:24, 25).

Isaac Watts affirms that, "Time, like an ever-rolling stream, Bears all its sons away."

May our study "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12). "O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32:29). "See that ye walk circumspectly," wrote Paul to the Ephesians, "not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:15, 16).

**I. "Boast Not Thyself of Tomorrow" (Proverbs 27:1)**

1. Today may be our last one on the earth.

"Boast not thyself of tomorrow . . ." (Prov. 27:1): Procrastination is a snare that often brings ruin. "Never do today what can be put off until tomorrow" has destroyed many. A Spanish proverb affirms: "The road of by and by leads to the house of never." "The road to hell," we are reminded, "is paved with good intentions." "Procrastination is the thief of time"-and of souls!

God's word presses for an immediate decision on your part, if you are not already a Christian. "Today if ye hear His voice, harden not your hearts, as in the provocation" (Heb. 3:7, 8, 15, 16). "We then as workers together with him, beseech you also that ye receive not the grace of God in vain. . . behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:1, 2).

"Come NOW, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Festus wanted a "convenient season" (Acts 24:25). It never came. If he was ever won to Christ, Acts does not record it.

The uncertainty of life, of health, and of reason all cry: "Boast not thyself of tomorrow."

If you are not a Christian, you should obey Christ as Saviour and receive Him as Lord today, because:

1. Every day spent in sin is a day lost (Jer. 8:20).
2. Every day spent in rejecting Christ is adding to the terrible number of things you can never undo.

## YEAR 3 - LESSON 15 - PAGE 2

3. You may resist the Holy Spirit and commit the UNPARDONABLE SIN (Matt. 12:31, 32; I Thess. 5:19; Rev. 22:17).

4. Death may come to you today: "There is but a step between me and death" (I Sam. 20:3).

5. The Lord may come for His redeemed today. Would you be ready for His coming (Matt. 24:44; 25:10-13; I Thess. 4:13-18). Knowing not what a single day may bring forth, is it not the part of wisdom to turn to Christ NOW!

### II. Refrain Today From These Mistakes

1. Seeking the praise of men (Prov. 27:2, 14, 21).

"Let another praise thee . . ." (Prov. 27:2): Self-praise bespeaks ill breeding. If others praise you, go on humbly before God and man. Boasting of attainment or abilities opens the door to severe criticism (Josh. 17:14, 15).

"He that blesseth his friend with a loud voice . . ." (Prov. 27:14): There is nothing more calculated to arouse suspicion than profuse protestations of friendship. If one is sincere in his love, let the object of one's affection rest "early in the morning." The Italians say: "He who praises you more than he is wont to do either has deceived you, or is about to do so." This was the method Absalom used to "steal the hearts of the men of Israel" (II Sam. 15:1-6).

"As the fining pot for silver . . . so is a man to his praise" (Prov. 27:21): There are three intentions in this proverb. 1) That you may know what a man is by the way he bears praise, 2) that you may know what a man is by the things he praises, and 3) that a man who treats praise as the fining pot treats silver and gold PURGES IT OF UNWORTHY SUBSTANCE.

Seneca said: "You can tell the character of every man when you see how he gives and receives praise." Hundreds succeed in adversity, but fail when flattery comes (Judges 8:22-27).

2. "A fool's wrath" (Prov. 27:3).

"A stone is heavy . . . a fool's wrath is heavier" (Prov. 27:3): It is unreasonable. Give him the silent treatment. When Rabshakeh derided Hezekiah's faith in God, the people "held their peace and answered him not a word: for the king's commandment was, saying, Answer him not" (Isa. 36:21). A fool lacks good sense. In a state of wrathful excitement, he is not master of himself. His behavior is unendurable.

"Who is able to stand before envy?" (Prov. 27:4): Jealousy is a passion that not only rages, but also reckons calmly. Jealousy has been defined as the "suspicious apprehension of being supplanted by a rival in some coveted position." "Jealousy is cruel as the grave" (Song of Solomon 8:6). Do you remember how Joseph's brothers envied him and the chain reaction it set in (Gen. 37:3ff)?

"Though thou... bray a fool" (Prov. 27:22): To "bray" is to pound. Correction has come too late. When folly has become to the fool his second nature, he will not be delivered from folly by the sternest discipline. A fool and his folly are hard to part.

3. Forsaking a true friend (Prov. 27:9, 10).

"Thine own friend... forsake not" (Prov. 27:10): Love of a true friend is as refreshing to the soul as oil and perfume are to the body (verse 9). David found such a friend in Jonathan (I Sam. 18:1-4; Prov. 17:17; 18:24). Such a friend may be a blood brother or a heart-friend. Such a loyal heart-friend is better in adversity than a cold, unloving blood relation (Luke 15:25-32).

## YEAR 3 - LESSON 15 - PAGE 3

4. Bring reproach upon one's parents (Prov. 27:11).

"My son, be wise, and make my heart glad... " (Prov. 27:11): Obedience and careful behavior in a wise son reflects glory on the parents. A son, though he be a king, who is immoral and a murderer "by this deed . . . give great occasion to the enemies of the Lord to blaspheme" (II Sam.12:14a).

5. Going surety for a stranger (Prov. 27:13).

"Surety for a stranger..." (Prov. 27:13): Acting as surety is condemned. See Prov. 20:16. Any person who assumes a stranger's debt is to be treated as the debtor himself. Ruin comes to the man who unwisely goes surety for a stranger, or to one who has any traffic with an immoral woman. Shun both. He who cannot say "NO" to both will suffer for it. He who neglects God's guidance in this matter is guilty; he deserves no sympathy when he has to reap as he sowed (Gal. 6:7,8). Because we know not what a day may bring forth

### II. Today We Should Strive to have these Characteristics

1. Faithful toward one's brother (Prov. 27:5, 6, 17).

"Open rebuke is better than secret love" (Prov. 27:5): This proverb takes for granted the need for rebuke. By "secret love," or "love that is hidden" is meant a love that fails to rebuke.

"Faithful are the wounds of a friend . . . " (Prov. 27:6): True love will cause us to be faithful with our brother if his steps stray from the right path. We will seek to lead him in the right way, while avoiding a faultfinding spirit. One may have to wound, but such pains are faithful and reproof is better than love kept concealed. An enemy may lavish kisses and overlook evil in a brother. Paul was faithful to Peter and Barnabas and the Galatians when he "withstood him to the face" (Gal. 2:11ff).

"Iron sharpeneth iron . . . " (Prov. 27:17): As by friction one iron instrument is sharpened and polished by contact with another, so we may be a help to each other by interesting and profitable exchange of thought (I Tim. 4:12-15; II Tim. 3:10, 11).

2. Hungry for the Word of God (Prov. 27:7).

"The full soul . . . hungry soul" (Prov. 27:7): A paraphrase reads: "The pampered glutton loathes even luxurious food; but he who is really hungry, will eat even indifferent food with a high relish." To those who are fed-up with the husks of this world, the Bible is a thing to be loathed. When the soul is hungry, it becomes sweet as honey. If you "do hunger and thirst" (Matt. 5:6) to know the Word of God, you "shall be filled" (II Tim. 2:15; Acts 17:11; Rev. 1:3). Read about the little books eaten by Ezekiel and John (Ezek. 3:1-4; Rev. 10:9, 10).

3. In our place (Prov. 27:8).

"Man . . . wandereth" (Prov. 27:8): "As a bird that wandereth from her nest, so is a man that wandereth from HIS PLACE." Both are out of place. Both are in danger. God has given to every man his work and his place (I Cor. 12:18).

In the Brashear Home, in Pittsburgh, is this legend: "Somewhere under the stars there is a work waiting for YOU that NO ONE ELSE IN THE WORLD CAN DO BUT YOU!"

"We are laborers together with God" (I Cor. 3:9; II Cor. 6:1).

There is a place where God would have his people assemble for worship in the name of the Lord Jesus. One who wanders from the assembly of the saints because of fancied or real slights is like a homeless bird that has forsaken its nest (II Tim. 4:10; John 20:19-29). Be faithful to Christ and to this church! God

## YEAR 3 - LESSON 15 - PAGE 4

can't do much with YOU TO BUILD THIS CHURCH IF YOU CAN'T "STAY PUT!" One individual I know, as been a resident in this city twenty-five years. During that time, that person has been a member of six (6) different churches! Contrast this "wandering" with Matt. 25:15-30; Acts 2:42; Rev. 2:10

### 4. Ready for the evil day (Prov. 27:12, 19).

A prudent man foreseeeth the evil . . . " (Prov. 27:12): A prudent man keeps himself out of trouble, whereas the fool (one bereft of Godly reverence) continues along the way in which danger lurks. See Prov. 22:3.

HIDE IN CHRIST, unsaved friend, ere the day of judgment comes to condemn you (Mark 16:15, 16; II Pet. 3:9; Jer. 13:21). "Who told you that about me?" said a man as the preacher condemned his sin. "No one," replied the minister. The Bible preached will SEARCH ALL HEARTS, for all are sinners (Rom. 3:9-23).

### 5. Diligent in every relationship of life (Prov. 27:18, 23).

"Whoso keepeth the fig tree shall eat the fruit thereof . . . " (Prov. 27:18): Faithful service in any realm of life will ultimately be rewarded. As faithful care of the tree has fruit for a reward, so faithful regard for one's master brings honor to the servant.

"Be thou diligent . . . look well to thy herds" (Prov. 27:23): This exhortation to rural industry (verses 23-27) describes the lasting nature of wealth attained by agriculture, thus contrasting it with the uncertainty of that gained in the business world (verse 24).

The faithful laborer for the Lord will be rewarded (I Pet. 5:1-4; II Tim. 4:6-8). A life spent only to amass wealth apart from God will not satisfy here or hereafter (Luke 12:16-21).

## YEAR 3 - LESSON 15 - PAGE 5

### QUESTIONS

1. To what does the Word of God compare life (Job 9:25, 26; Psa. 90:9: 39:5: 73:20; 90:5; Isa. 38:12; Job 7:6, 7; 14:2; I Pet. 1:24, 25)?
2. What does Isaac Watts affirm that time will do for YOU and ME?
3. In view of the uncertainty of life, is it wise to boast of what you will do tomorrow (Prov. 27:1; Luke 12:19, 20; James 4:13)?
4. Is "Never do today what can be put off until tomorrow" a safe rule to follow, generally speaking? Why?
5. If you are not a Christian, when does God appeal to you to obey Him (Heb. 3:7, 8, 15, 16; II Cor. 6:1)?
6. Did the "convenient season" (Acts 24:25) ever come for Festus?
7. Can you list five reasons why you should obey the gospel today if you are not a Christian?
8. Is it a mark of wisdom to seek the praise of men (Prov. 27:2), or boast of one's attainments or abilities?
9. What do the Italians say about one "who praises you more than he is wont to do," and does Absalom illustrate this principle (II Sam. 15:1-6)?
10. What three intentions may be found in Prov. 27:21?
11. To what is a "fool's wrath" compared in Prov. 27:3, and why is jealousy so evil (Prov. 27:4; Song of Sol. 8:6; Gen. 37:3ff)?
12. Is it wise in this uncertain life to forsake your true friends (Prov. 27:10)? Who will stick closer to you -- a blood brother or a heart-friend (I Sam. 18:1-4; Prov. 17:17; 18:24)?
13. What plea does the writer make to his son in Prov. 27:11?
14. What is sure to happen if you go "surety for a stranger" or pick up the tabs for an immoral woman (Prov. 27:13; 20:16; Gal. 6:7, 8)?
15. Because we know not what a day may bring forth should we faithfully rebuke our brother if he needs it (Prov. 27:5)? What is the meaning of "secret love"?
16. Did Paul illustrate that "Faithful are the wounds of a friend" (Prov. 27:6) when he "withstood" Peter to the face (Gal. 2:11ff)?
17. If "hunger is the best cook" (Prov. 27:7) when physical food is thought of, is soul-hunger sure to be satisfied if you daily study God's Word (Matt. 5:6; II Tim. 2:15; Acts 17:11; Rev. 1:3)?
18. What does God think of a man who "wanders" from his place of duty (Prov. 27:8; II Tim. 4:10; John 20:19-29)? Does God place a premium on steadfastness (Acts 2:42; Rev. 2:10c)?
19. If a prudent man sees evil and keeps himself out of trouble in whom alone can we find refuge for time and eternity (Mark 16:15, 16; II Pet. 3:9; Acts 4:12; I Cor.3:11)?
20. Will diligence in every relationship of life usually be rewarded, and how (Prov. 27:18, 23-27; Matt. 25:20, 21, 40)?

**YEAR 3 - LESSON 16 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 16

Page 1

Proverbs 28

Memory Verse: Proverbs 28:9

---

Memory Verse:

"He that turneth away his ear from hearing the law, even his prayer shall be abomination"  
(Proverbs 28:9)

**WARNINGS AND ENCOURAGEMENTS**

The Bible is full of warnings and encouragements for the sincere seeker of truth. Warn: "To put on guard; to give notice of approaching danger of evil; to caution."

Warning is defined as "The act of one that warns; notice in advance; also, the fact of state of being warned."

Encourage: "To inspire with courage, spirit, or hope; to animate; hearten; cheer on or up."

Encouragement: "Act of encouraging, or state of being encouraged."

A judge was much provoked that a certain man did not appear in court at his summons. Finally, the man's son came into court. The judge thundered at him, "What's the reason your father isn't here, young man? He should have been here two weeks ago."

"There are seventeen reasons, your honor, why my father is not here."

"What are they?" roared the judge.

"The first is, my father died a little over two weeks ago," said the youth.

"Well," said the judge after a moments hesitation, "that reason alone is sufficient. We don't need the other sixteen."

I could give seventeen reasons why we should study and heed the warnings and encouragements of the Bible. The fact that we are weak and need God's guidance is sufficient reason for our examining the Word of God daily (II Pet. 3:18; Psa. 119:11, 105; II Tim. 3:15-17).

**I. Warnings to Be Heeded**

1. To oppress the poor brings destruction (Prov. 28:3, 6, 29).

"A poor man that oppresseth the poor . . ." (Prov. 28:3): For a poor man to oppress the poor is a strange situation. A better translation would be: "A wicked, or rich, man who oppresses the poor. Obscure men elevated to high office are likely to be harder on those of their own former class than one born in a different station of life. Having no compassion, they are like a sweeping rain, which instead of helping the crop mature, washes away all the seed, and leaves no food.

Poor officials or upstarts, such as the Roman proconsuls and procurators, enriched themselves by impoverishing their provinces.

Zaccheus was an exception to the publican of our Lord's day (Luke 19:1-10). The average publican was a legal robber of the people.

"Better is the poor that walketh in his uprightness . . ." (Prov. 28:6): "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Prov. 19:1). Unreserved devotion to God gives a man of integrity,, who may be poor, a higher worth and nobility than riches connected with falsehood.

## YEAR 3 - LESSON 16 - PAGE 2

"He that giveth to the poor shall not lack . . ." (Prov. 28:27): Read Prov. 11:24-26. He who has pity upon the needy is never the loser thereby. He who REFUSES TO SEE THEIR SAD ESTATE and WHO HOARDS ALL FOR HIMSELF WILL COME TO DESTRUCTION. God makes Himself responsible to repay with interest all that is given to the poor. By this standard is ours a "PURE RELIGION" (James 1:27; 2:14-17; Luke 18:18-27), or "PUNK RELIGION"? If we do not open our hearts, our homes and this church to care for the needy we "shall have many a curse" (verse 27b).

2. A man's refusal to obey God's word makes "his prayer . . . an abomination" (Prov. 28:7, 9).

"Whoso keepeth the law is a wise son . . ." (Prov. 28:7): Such a son obeys the law of God and of his country. God and government will honor him. The father of a wild, reckless son who spends his time with riotous men is not to shame by his son's evil behavior.

"He that turneth away his ear . . . prayer . . . abomination (Prov. 28:9): God has never promised to hear prayer if the heart is not upright before him. "IF I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). It is vain to look for answers to prayer WHEN WE REFUSE TO OBEY THE WORD OF GOD (John 14:15; 15:14; Ezek. 20:1-3). When the Bible is refused or despised, DON'T PRAY. YOUR "PRAYER SHALL BE AN ABOMINATION" to our Heavenly Father! START REPENTING OF YOUR KNOWN EVIL AGAINST GOD and START TO DO HIS KNOWN WILL BEFORE YOU START PRAYING (Isa. 1:16-20).

3. The evil plotter "shall fall into his own pit" (Prov. 28:10).

"Whoso causeth the righteous to go astray . . ." (Prov. 28:10): To deliberately turn the steps of the righteous from the path of righteousness and purity is to bring the displeasure of God upon such wicked persons (Matt. 18:6). How could anyone plot to keep another from obeying God? Balaam was guilty of this. His doom was swift and sure (Rev. 2:14; Num. 25:1-9). "Balaam also the son of Beor they slew with the sword" (Num. 31:8).

4. Genuine repentance obtains mercy from God (Prov 28:13, 14, 17).

"He that covereth his sins shall not prosper . . ." (Prov. 28:13): It is a great mistake for a guilty soul to try to hide his sins (Psa. 32:3-5). Men have tried to cover their shame and thereby avoid the consequences of their sins ever since Adam and Eve sought to HIDE THEIR NAKEDNESS WITH FIG-LEAF APRONS (Gen. 2:25; 3:7-13, 21-24). "But whoso confesseth and forsaketh them shall have mercy" (verse 13b).

Confession of God brings rest to the conscience when in obedience we are "baptized into His death" (Rom. 6:3, 4). When we sin as Christians. "IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS" (I John 1:9).

True confession of our sins involves sincere repentance, a "ceasing to do evil; a learning to do well" (Isa. 1:16, 17). Mercy from God comes to him who "forsaketh" his sins! Repent, brother! God commands it (II Pet. 3:9; I Pet. 3:18-22).

"Happy is the man" (Prov. 28:14): He who is forgiven rejoices in his salvation. He now walks in the fear of God. He who grows careless and prayerless, who neglects the Word of God, or hardens his heart against discipline "shall fall into mischief" (verse 14b). To fear God rightly will keep one from sin, as it kept Joseph from the sin of immorality with an evil woman (Gen. 39:9).

"A man that doeth violence . . . pit" (Prov. 28:17): To destroy life willfully is to bear on the conscience such a fearful load as leads a man to suicide. The unhappy traitor Judas illustrates the proverb (Matt. 27:3-

## YEAR 3 - LESSON 16 - PAGE 3

19). No one should give to the murderer any assistance, any refuge; to rescue the willful murderer from the arm of justice is to invade the public administration of justice. Prov. 24:11f has uttered its exhortation to save

a human life whenever it is possible to do so. Grace cannot come into the place of justice till justice has been fully recognized.

5. "To have respect of persons is not good" (Prov. 28:21).

"To have respect of persons is not good . . ." (Prov. 28:21): Read Prov. 18:15. A dishonest, unprincipled person has respect of persons in judgment for a bribe, or for his advantage. This is evil. Verse 21a refers to the administration of justice. Verse 21b refers to the social life generally. For "piece of bread" the false prophetesses of the scattered Israelites were showing respect of persons in their messages (Ezek. 13:17-19). "For the Lord your God . . . regardeth not persons, nor taketh reward" (Deut. 10:17; Matt. 5:43-47; Acts 10:34, 35; Rom. 2:11; 13:7).

He is a wise son who HEEDS THESE WARNINGS.

### II. Encouragements to Help Us

1. "The righteous are bold as a lion" (Prov. 28:1).

"The wicked flee . . . the righteous are bold as a lion" (Prov. 28:1): None are so cowardly as those who carry about a guilty conscience. They are terrified by their own thoughts and take fright at a shadow. Sin keeps men in dread. To know, however, that ONE IS DOING THE WILL OF GOD MAKES A MAN BRAVE AS A LION. Naturally weak and timid men and women faced (and face) death for Christ's sake. Contrast the army of the Syrians with Elisha the prophet (II Kings 7:6, 7; 6:8-17). The apostles were brave men AFTER PENTECOST (Matt. 26:56; Acts 4:13).

Robert Morrison was a brave Christian. While in route to China the ship owner was amused at his missionary aims. "And, so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" The answer was, "NO, SIR, BUT I EXPECT GOD WILL." He gave twenty-seven years for Christ in China and died August 1, 1834.

2. Obedience to the powers that brings blessings (Prov. 28:2, 4, 5, 17, 16,

"For the transgressions of a land many are the princes . . ." (Prov. 28:2): When men break through the limits fixed by God, as in apostasy, chaos results. Israel shows that when a land falls away from God's REVEALED WILL that in the resulting revolution rulers come and go. Society is disrupted. The people are unhappy. Israel in the time of the Judges pictures this (Judges 17:6; 21:25). When a man of understanding filled with the Spirit of God, is at the helm of the state "the state thereof shall be prolonged" (verse 2b). God through a single man who unites in himself sound understanding and divine knowledge for a long time holds the state together.

"They that forsake the law . . ." (Prov. 28:4): The lawbreaker praises the lawbreaker. Those who walk uprightly are able to convict those who are lawbreakers.

"They that seek the Lord understand all things" (Prov. 28:5): This pertains to the way of righteousness and justice and the last judgment. "But ye have an unction from the Holy One" and ye KNOW ALL THINGS" (I John 2:20,27). Mark Twain said: "It's not the Scripture I don't understand that bothers me but the Scripture I DO UNDERSTAND THAT BOTHERS ME."

"Wicked ruler . . ." (Prov. 28:15, 16): Such a ruler oppresses people "as a roaring lion, and a ranging bear." He is a tyrant who rules to gratify himself, not serve his people, as Jezebel took Naboth's vineyard for Ahab (I Kings 21:1-26). A prince who plunders his people shortens his life as a man, and his position as a

## YEAR 3 - LESSON 16 - PAGE 4

ruler (verse 16; Jer. 22:13-19) as Jehoiakim illustrates. One who hates defrauding the people attains old age and honor with it (verse 16b). The righteous rejoice when the wicked rulers perishes (Prov. 28:28).

3. God prefers the honest poor above the dishonest rich (Prov. 28:6, 8, 11, 22).

"Better is the poor . . . than . . . perverse . . . rich" (Prov. 28:6): Think of the end of the unjust rich, those who use any means to attain riches (verses 8, 11, 22). Read Luke 16:19-31· James 5:1-5; Jer. 17:11). Men must not trust in uncertain riches, but in the living God (Matt. 19:23-24). God can use the poor man who is RICH IN FAITH AND GOOD WORKS (I Cor. 1:26-28).

4. A faithful man "shall have plenty of bread" (Prov. 28:19).

"He that tilleth his land . . . plenty of bread" (Prov. 28:19): Faithful tilling of the ground produces an abundant harvest. Faithful study of God's Word produces a powerful servant of God. Faithfulness wins here and hereafter (Matt. 25:21).

5. Honest rebuke shall find favor in the end (Prov. 28:23).

### QUESTIONS

1. Does the Bible contain many warnings and encouragements for the sincere seeker of truth?
2. Give a definition of warn? of warning?
3. Give a definition of encourage? of encouragement?
4. Why should we study the warnings and encouragements of the Bible (II Pet. 3:15-18; Psa. 119:11, 105)?
5. What is the meaning of "a poor man that oppreseth the poor" (Prov. 28:3)?
6. Was Zacchaeus an exception to the publicans of our Lord's day, and why (Luke 19:1-10)?
7. Does God place a poor man of integrity above a rich man who is false "in his ways" Prov. 28:6)?
8. What great promise is given to the one who remembers the poor (Prov. 28:27b; 11:24-26)?
9. If we hide our eyes from the poor, refuse to see and help poverty, what is the result (Prov. 28:27b)?
10. If a man refuses to hear and "keep the law" (verse 8) of God, what does God think of his prayer (Prov. 28:9, 7; Psa. 66:19; John 14:15; 15:14; Ezek. 20:1-3; Isa. 1:16-20)?
11. If a man is an evil plotter, what is his sure end (Prov. 28:10)? What Old Testament man illustrates this (Rev. 2:14; Num. 25:1-9; 31-8)?
12. What is the only way for the guilty soul to escape his sins (Prov. 28:13, 14; Psa. 32:3-5)? If you are a non-Christian, how can you obtain forgiveness of sins (Rom. 6:3, 4; Acts 22:16)? If you are an erring Christian, what must you do (I John 1:9; Acts 8:22-24)?
13. Are we warned against having "respect of persons" (Prov. 28:21, 18:5; Deut. 10:17; Acts 10:34, 35)?
14. To what are the righteous compared, and how do the wicked conduct themselves (Prov. 28:1; II Kings 7:6,7; 6:3-13; Matt. 26:56; Acts 4:13)?
15. What reply did Robert Morrison make to the ship owner who quipped: "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?"
16. Can you show how the period of the Judges illustrates Prov. 28:2 (Judges 17:6; 21:25)?
17. If a prudent man is at the helm of the state, or is an adviser to the head of the state, what tends to be true (Prov. 28:2b)?
18. What encouraging promise is given to those who "seek the Lord" (Prov. 28:5; I John 2:20,27)?
19. What does God think of the honest, upright poor and the dishonest rich man (Prov. 28:6, 8, 11, 22; Luke 16:19-31; James 5:1-5; Jer. 17:11; Matt. 19:23, 24)?
20. Is it generally true that a faithful, hardworking man will "have plenty of bread" (Prov. 28:19; Psa. 37:25) here, and the "well done" of his Creator hereafter (Matt. 25:21; Rev. 2:10c)?

**YEAR 3 - LESSON 17 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 17  
Proverbs 30

Page 1  
Memory Verse: Proverbs 30:5,6

---

Memory Verse:

"Every word of God is pure: He is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee; and thou be found a liar" (Proverbs 30:5, 6).

**THE WORDS OF AGUR**

This and the following chapter constitute an appendix to the Book of Proverbs.

If you had ONLY ONE MESSAGE to give to the world, WHAT WOULD YOU SAY?

The writer of Proverbs 30 appears ONCE in the Bible and delivers a SINGLE MESSAGE, one of the most interesting chapters in the Word of God.

**I. The Penman (Proverbs 30:1-31)**

1. The prophecy (Prov. 30:1).

"The words . . . the prophecy" (Prov. 30:1): The title may belong to the whole chapter, or simply to verses 1-14. Literally, "the burden" (as Isa. 13:1) or prophecy, is used for any divine instruction. It is not necessarily a prediction.

2. The prophet (Prov. 30:1).

"The words of Agur . . ." (Prov. 30:1): Agur means either "hireling," "collector," or "gathered." He is an inspired man who spoke for God to man. We have no record of him elsewhere in Scripture. He was probably a friend of Solomon. He is described as "the son of Jakeh." Beyond this we know nothing of the man, or of the time in which he lived.

"Jakeh. . ." : Means "Carefully religious;" the father of Agur.

"Ithiel. . ." : Means "God is with me."

"Ucal . . ." : Means "I am strong" or "Able," or possibly, "consumed." The two latter were companions of Agur whom he instructed.

3. Profound humility (Prov. 30:2, 3).

"I am more brutish . . ." (Prov. 30:2): Agur appears to himself as not a man at all; but as an irrational beast, and he misses in himself the understanding which a man properly might have and ought to have. Brutish or stupid is a strong term to denote his lowly humility. Agur was a plain, simple man of little natural ability, but God revealed great things through him (see II Pet. 1:21). God had all there was of him. He has been compared to Amos (7:14).

"I neither learned wisdom . . ." (Prov. 30:3): Agur went to no school of wisdom, and for that reason in his wrestling after knowledge could attain to nothing, because the necessary conditions to this were wanting to him.

## YEAR 3 - LESSON 17 - PAGE 2

### II. The Five Posers (Proverbs 30:4)

"Who hath ascended up into heaven, or descended?" (Prov. 30:4). How vast is the ignorance of the most learned when confronted with questions like these? They remind us of Job 38, 39. No man can do all these things. ONLY God can do them (Job 38:4ff).

The challenge finds its answer in the New Testament revelation of the Father and the Son, Jesus Christ our Lord (John 3:13; Eph. 4:9, 10, 8; Heb. 2:14, 15; Rom. 10:6-10). How much there is for the believer in the truth connected with the Lord's descent and ascension! He came, He died, He arose, and He reigns! This is the proof positive that our sins are gone! Peace is ours through Him (Rom. 8:34-39; Heb. 7:24, 25).

### III. The Word: Perfect, All-Sufficient (Proverbs 30:5, 6)

"Every word of God is pure. . . ." (Prov. 30:5): This verse emphasizes the perfection of the words or sayings of God. The Scriptures as a whole are called the Word of God. See II Tim. 3:15-17; II Pet. 1:21). The more limited a man is in his knowledge of God, so much the more thankful must he be that God has revealed Himself in history! "Pure" refers to the refining of metals. God's word is like pure, massive gold. God is a shield for those who make Him, as revealed in His word, their refuge.

"Add thou not unto his words. . . ." (Prov. 30:6): To try to add unto what God has written is to deny that His Book is sufficient to meet and provide for every circumstance of life. It is dangerous to add to what God has written (Rev. 22:18, 19; Deut. 4:2; 12:32; Col. 1:25; Psa. 2:6; 119). Without apology, I "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). In every age, visionaries and enthusiasts, as well as frauds and charlatans, have sought to "add. . . unto His words," claiming for their wretched productions divine authority. The Bible ALONE IS THE TRUTH. All imitations are but lies that deceive and beguile him who credits and follows them.

The apocryphal books to both Testaments, the wild legends of Tobit and Judith, the false gospels of the Infancy, and the Jewish Talmud "teach for doctrines the commandments of men" (Matt. 15:9). Judged by this text (verse 6), I declare such adding to be the work of Satan! The wild hallucinations of Emanuel Swedenborg, the Book of Mormon and kindred works of Joseph Smith; the prophecies and visions of Ellen White, regarded by the Seventh Day Adventists as of equal authority with the Bible; the unChristian and unscientific theories of Mary Baker Smith Glover Patterson Eddy as set forth in "Science and Health " which professes to be a key to the Scriptures-all these "add unto" the Bible and are therefore to be rejected. "The Law of Moses. . . the prophets. . . the Psalms" (Luke 24:44) and the New Testament contain the Word of God. Accept these; reject all others!

William Lyon Phelps, noted educator of Yale, said: "Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come MORE FROM THE BIBLE than from all other books put together . . . I thoroughly believe in a university education for both men and women; but I BELIEVE A KNOWLEDGE OF THE BIBLE WITHOUT A COLLEGE COURSE IS MORE VALUABLE THAN A COLLEGE COURSE WITHOUT THE BIBLE" (HUMAN NATURE IN THE BIBLE, New York: Charles Scribner's Sons, 1923, p. ix).

## YEAR 3 - LESSON 17 - PAGE 3

### IV. The Petitions (Proverbs 30:7-9)

"Two things have I required of thee . . ." (Prov. 30:7): This memorable prayer reveals his fear of Jehovah, and his desire for that balanced life which is one of safety. It appeals to the saints of all ages. Like the touching prayer of Jabez (I Chron. 4:10), it is a suitable one for any child of God (Phil. 4:11, 12). He wants to be kept from iniquity (verse 8a).

We can understand a man praying against poverty (verse 8b). It is unusual to find one who dreads wealth! He knew that with great riches come many snares (Deut. 32:15; Matt. 13:22; 6:19-34). He saw clearly the dangers of wealth and poverty (verse 9).

### V. Two Profaners (Proverbs 30:10-14, 17)

1. Those who basely accuse a servant (Prov. 30:10).

"Accuse not a servant . . ." (Prov. 30:10): Slander not (Psa. 10:7). Unjust slander behaves like a boomerang. Let the master take care of his servant. As Christians let us not judge each other unjustly (Rom. 14:4, 13). Simple gossip or tongue wagging is to be avoided as the plague.

2. Proud children who shun their duty (Prov. 30:11-14, 17).

"There is a generation . . ." (Prov. 30:11): The word generation means a class of men having certain characteristics in common. To suppose that a period of thirty or forty years is meant, is to twist the meaning of the passage (See Matt 12:39). There is a generation that curseth their own father . . . are pure in their own eyes. . . O how lofty are their eyes. . . whose teeth are as swords. . .to devour the poor" (verses 11, 12, 13, 14). Agur sketches for us the generation of the children of pride. They have been existent in every age. Their end is horrible (verse 17).

### VI. Five Pertinent Pointers (Proverbs 30:15-31)

1. "Things that are never satisfied" (Prov. 30:15, 16).

"Three . . . yea, four" (Prov. 30:15): This is the so-called numerical proverb style of utterance (See Prov. 6:16).

"Things . . . never satisfied" (Prov. 30:15): These four things are perpetually dissatisfied: The grave, the barren womb, the earth that is not filled with water, and the fire that rages unchecked. The things mentioned are but pictures of the restless yearnings of man since the expulsion from the Garden. "Thou hast made us for Thyself, and our hearts will never be at rest until they rest in Thee" (Augustine of Hippo).

2. "Things . . . too wonderful for me" (Prov. 30:18-20).

"Things . . . too wonderful for me . . ." (Prov. 30:18): Four wonderful things. The flight of a great bird in the sky; the way of a serpent upon a rock; the way of a ship in the midst of the sea or the high seas; and the way of a man with a maid. Who can explain how a man completely controls the mind and will of a maid, a marriageable young girl, probably referring to a virgin (See Gen. 24:43; Ex. 2:8; Psa. 68:25; Isa. 7:14).

"Such is the way of an adulterous woman . . ." (Prov. 30:20): It is linked to verse 19 by the word "way." The last line of verse 19 might also have suggested it, although, no immoral act is implied there. "Wipes her mouth": shows her indifference to the immoral act. She is an old adulteress. These things have this in common-they leave no trace of their pathway behind them. Unchastity can mask itself. Only the ALL-SEEING-EYE perceives what is done!

## YEAR 3 - LESSON 17 - PAGE 4

3. Things which disquiet the earth (Prov. 30:21-23).

"The earth . . . cannot bear" (Prov. 30:21): The earth trembles when one of the four persons named comes and gains free space for acting. The arrangements of society are shattered. Four unbearable types of persons, two from each sex, are described here.

"Odious woman . . ." (Prov. 30:23): Or unloved woman. Literally, "a hated woman."

"An handmaid that is heir to her mistress": The handmaid comes into possession of her mistress' inheritance when the husband divorces the wife and marries her maid.

4. Little but wise things (Prov. 30:24-28).

"Things . . . little . . . exceeding wise" (Prov. 30:24): The wisdom of the ant is shown in making due preparation for the future. In material things, man shows the same wisdom as this creature. Why are we so indifferent to prepare for that unending eternity to which every moment draws us nearer (II Cor. 6:2; Heb. 3:7, 8, 13, 15; 9:27, 28)?

"Conies . . . rocks" (Prov. 30:26): Or, badgers that live in the rocks. We can hide in the cleft of our ROCK (I Cor. 10:4; Col. 3:3).

"Spider . . ." (Prov. 30:28): Better, lizard.

5. "Things which go well . . ." (Prov. 30:29-31).

"Things which go well . . ." (Prov. 30:29): Four stately things (verses 30, 31). The Christian is to "go well" for Christ (Phil. 3:13, 14; Heb. 12:1, 2; I John 5:4; Rom. 8:37).

### VII. Agur's Parting Word (Proverbs 30:32, 33)

"If thou hast done foolishly . . ." (Prov. 30:32): This last proverb of Agur's exhorts to thoughtful, discreet demeanor, of self-judgment. If the thoughts are not pure, speech is dangerous. It is easy to provoke strife, but the saint is to be meek and "not strive" (II Tim. 2:24).

Thus, Agur's ministry for us ends. How much we should have lost if God's Spirit had not included his message in this blessed book of God!

## YEAR 3 - LESSON 17 - PAGE 5

### QUESTIONS

1. What do chapters 30 and 31 constitute to the book of Proverbs?
2. Into how many sections may the chapter be divided (Prov. 30:1-33)?
3. What is the meaning of Agur (Prov. 30:1)? What do we know of him?
4. Did Agur have an attitude of pride (Prov. 30:2,3)? Explain.
5. Name the five questions enumerated in Prov. 30:4, and who alone can do the things enumerated (Job 38:4ff).
6. To what is the word of God likened (Prov. 30:5)?
7. Are we to add to the Word of God (Prov. 30:6; Deut. 4:2; 12:32; Col. 1:25; Rev. 22:18,19)?
8. What two petitions did Agur make, and is it a suitable prayer for us (Prov. 30:7-9)? Did he dread wealth (verses 8, 9; Deut. 32:15; Matt. 13:22; 6:19-34)?
9. Does Prov. 30:10 approve of slander?
10. What are the characteristics of the children of pride (Prov. 30:11, 12, 13, 14) and what is their horrible end (Prov. 30:17)?
11. What are the four "things that are never satisfied" (Prov. 30:15, 16)?
12. Can you name the "things too wonderful for me" (Prov. 30:18, 19)?
13. What is the meaning of "wipes her mouth" (Prov. 30:20)?
14. What four things cannot the earth bear (Prov. 30:21)?
15. What is the meaning of "Odious woman" (Prov. 30:23)?
16. Can you list the four little things that are exceeding wise Prov. 30:24-28).
17. What spiritual lessons may we learn from the four little wise things (Prov. 30:24-28; Amos 4:12, 13; I Cor. 10:4; 1:10-13; Eph. 4:11-16)?
18. What four things "go well" (Prov. 30:29-31)?
19. With what does Agur close this chapter? What is the meaning of his proverb?
20. To you what is the greatest lesson of the chapter?

**YEAR 3 - LESSON 18 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 18  
Proverbs 31

Page 1  
Memory Verse: Proverbs 31:10

Memory Verse:

"Who can find a virtuous woman? for her price is far above rubies" (Proverbs 31:10).

**THE WORDS OF LEMUEL**

This is the second section of the appendix.

Proverbs 31 is occupied with what is described as "The words of King Lemuel . . ." (Prov. 31:1): No King Lemuel was among those who sat on the throne of either Judah or Israel. Nor do we have any record of one of that name among the surrounding nations. Lemuel was doubtless Bathsheba's name for Solomon. The word means "Unto God." or "With God." After the loss of her first-born son taken away in the Lord's discipline, Solomon or Jedidiah, "Beloved of the Lord" (II Sam. 12:24, 25) was all the dearer to his mother. He was brought up to be much in her company. He learned to value greatly her instruction. The godliness of his early reign is the fruit of her teaching (I King 3:5-15). The influence of a God-fearing mother is beyond telling.

"What, my son?" (Prov. 31:2): The thrice repeated "What?" has the force of "What shall I say?" She wanted only God's will on instructing her son aright. It denotes earnestness.

"The son of my vows": As God gave her him, so to God she commits her son. She dedicates him to God (See I Sam. 1:11, 17, 24-28). Christian parents should bring their children to God in prayer, seeking wisdom to bring them up in the right way (Eph. 6:4).

**I. Advice of a Wise Mother (Proverbs 31:3-9)**

1. Avoid lustful ways (Prov. 31:3).

"Give not thy strength unto women . . ." (Prov. 31:3): Solomon's early life was marked by obedience to God's command and his mother's warning (Deut. 17:17). This mother warns her son against giving his bodily and mental strength to women-- that is, expending it on them. In later years Solomon turned to lust and "his wives turned away his heart" (I Kings 11:1-8) from perfectly or fully serving God. The Christian today is to "Flee fornication" (I Cor. 6:8, 9, 10).

Whoever will place himself amid the revelry of lust is wont to intoxicate himself with ardent spirits. If he is thus intoxicated, he is in danger of giving reign to the beast within him.

2. Abstain from strong drink (Prov. 31:4-9).

"It is not for kings to drink wine . . ." (Prov. 31:4): The drinking of wine ought not to characterize kings. He, who would rule over a nation, must first be master of himself. Drink is to be avoided. It clouds the mind, benumbs the faculties and will cause him to "forget the law, and prevent the judgment of any of the afflicted" (verse 5).

"Give strong drink . . . ready to perish" (Prov. 31:6): This is irony. Truly, if you want to destroy a man, give him drink! Alcohol is a narcotic, habit-forming poison. Its use will damn your body and soul (Prov. 23:29-33; 21:1; I Cor. 6:10). Let those who are ready to perish, give themselves to drink (verse 7, 8).

## II. A Virtuous Woman (Proverbs 31:10-31)

### 1. Her worth (Prov. 31:10-12).

"Who can find a virtuous woman . . ." (Prov. 31:10a): A "virtuous woman" is a good woman; one of strength and moral courage. In Proverbs woman is portrayed in a bad light as well as in a good one. A contentious woman is an undesirable companion (Prov. 19:13; 21:9; 25:24; 27:15). The wicked woman who lures young men to the sins of the flesh is mentioned frequently throughout the book (Prov. 3:16-19; 7:24-35; 22:14; 23:27; 27:13; 29:3).

In Proverbs, we find the most complimentary picture of woman in the Old Testament. As wife (Prov. 31:10-31; 12:4; 18:22; 19:14) and as mother who helps with the training of the children and thereby demands their respect and obedience (Prov. 1:8-9; 10:1; 17:25; 23:25; 28:24) she holds an important place with the father in the household. Although the law allowed polygamy, it is not even hinted at in Proverbs. The ideal of the wise man was monogamy, which is definitely encouraged in Prov. 5:15-19.

This eulogy of the good wife is written in the form of an acrostic poem in which the first letter of each verse follows the order of the Hebrew alphabet.

#### 1) Her price is above rubies (Prov. 31:10b).

"Her price is far above rubies" (Prov. 31:10b): A virtuous wife is a more precious possession than all earthly things that are precious. One who finds such a wife has a rare fortune. This exquisite picture of a lovely wife is drawn in accordance with the customs of eastern nations, but its moral teachings suit all climes and ages.

#### 2) She can be trusted (Prov. 31:11).

"Her husband doth safely trust her . . ." (Prov. 31:11): This refers to his confidence in her ability to manage things so that she will not squander the money he has earned.

#### 3) She does good (Prov. 31:12).

"She will do him good and not evil . . ." (Prov. 31:12): Her influence is for good and not evil all the days of her life. She is to him a perpetual spring of nothing but good. Since her love is not dependent on freaks, it rests on deep moral grounds from which she derives her power and purity which are life-long!

### 2. Her work.

#### 1) She works willingly with her hands (Prov. 31:13, 14, 19, 24).

"She seeketh wool . . . worketh willingly" (Prov. 31:13): Finding her deepest joy in loving service, the virtuous wife takes delight in weaving with her own hands the wool and flax which clothe her household. It is a lovely picture for both East and West. She brings from a distance what is necessary for the supply of her house (verse 14). She is a skillful weaver and her articles are sought after (verses 19, 24: II Sam. 18:11). She is not content with slipshod service, but constantly brings forth "things old and new," as the ships of merchants bring to our doors the treasures of distant lands.

#### 2) She rises early and works until late (Prov. 31:15, 18).

"She riseth also while it is yet night . . ." (Prov. 31:15): Ere the morning dawns such a housewife rises up, because she places care for her house above her own comfort. This care is to her a joy and satisfaction. She works late at night, too (verse 18).

#### 3) She buys and plants a vineyard (Prov. 31:16).

"She considereth a field, and buyeth it" (Prov. 31:16): She has means through her industry to purchase property, and plants a vineyard to increase the wealth of her family.

### YEAR 3 - LESSON 18 - PAGE 3

3. Her strength (Prov. 31:17, 25).

"She girdeth her loins with strength . . ." (Prov. 31:17): Moral beauty makes even a homely woman winsome (I Pet. 3:1-5; Prov. 22:1). Godliness and joyfulness are inseparable. There can be no true happiness apart from righteousness (verse 25). Her raiment is just pride, true dignity with which she confidently looks to the future, and is armed against all sorrow and care.

4. Her generosity (Prov. 31:20).

"She stretcheth out her hand to the poor . . ." (Prov. 31:20): Her love begins at home. It does not end there. By diligence and economy she is able to help the poor (Prov. 21:13; 14:31; Gal. 2:10).

5. Her home (Prov. 31:21, 22, 23, 27).

"Her household are clothed . . ." (Prov. 31:21): Her industry provides warm clothing for her family. "Scarlet" or purple. To this day, the mountain Nestorians and other eastern tribes clothe their households in scarlet.

"Her clothing is silk . . ." (Prov. 31:22): Or, linen (Ex. 26:1; 27:9; Rev. 19:8, 14). Purple and fine linen are the attire of the well clothed (Luke 16:19).

"Her husband is known . . ." (Prov. 31:23): Honored and esteemed, her husband occupies a seat at the city gate as a judge. His wife's thrift and good judgment reflects credit upon him. Such a spouse is "a help meet for him." Sec Gen. 2:18, 23, 24; I Cor. 11:3; Eph. 5:22-33.

"Her household . . ." (Prov. 31:27): Woman's first and most important ministry is in the home. Without nagging and ill temper she yet exercises a firm but loving discipline over each child in the home. By example she teaches her children aright (I Tim. 5:14; Tit. 2:4, 5; I Cor. 11:5; 14:34; Acts 21:9; I Tim. 2:12; I Cor. 12:12-24). Woman is unique, a queen in her own God-given right, IN THE HOME.

6. Her wisdom (Prov. 31:26).

"She openeth her mouth with wisdom . . ." (Prov. 31:26): Her attainments extend also into the intellectual realm. When she speaks, it is wisdom pressing itself outward from her heart by means of which she breaks the silence of her mouth. Like Priscilla instructing Apollos her conversation is wise and gentle. What a contrast to the shrewish and contentious woman of Prov. 21:19; 27:15, 16. Instead of petty complaints and wretched slander, her lips pour forth words of loving-kindness. All who hear her are edified and refreshed (verse 26b).

7. Her reward (Prov. 31:28-31).

"Her children . . . her husband" (Prov. 31:28): Those who know her best honor her. Her children rise up and bless her. Her husband rises up and sings her praise.

"Thou excellest them all" (Prov. 31:29): Such a spouse is excellent and incomparable.

"A woman that feareth the Lord . . . praised" (Prov. 31:30): True piety alone commands permanent respect and affection (I Pet. 3:3). Charm is often treacherous, and mere physical beauty is transitory. The true value of a wife is measured only by that which endures when the beauty of body form has faded away.

"Let her own works praise her. . ." (Prov. 31:31): The result of her labors is her best eulogy.

The Mississippi legislature in 1912 recorded itself as follows:

"Whereas, we have read with great pleasure the remark of the devoted mother of our esteemed governor, the Honorable Earl Brewer, who, when asked if the day that her son was inaugurated governor of the State of Mississippi was the happiest day of her life, she replied: "I was just as happy when my boy joined the church"; therefore, be it resolved, that the above expression be inscribed on our journal as an example to the mothers of our state, and to show our appreciation of this splendid sentiment."

## YEAR 3 - LESSON 18 - PAGE 4

### QUESTIONS

1. Which of Israel's kings is probably referred to as King Lemuel (Prov. 31:1)?
2. Under the Jewish economy, in what sense could Lemuel be the son of his mother's vows (Prov. 31:2; I Sam. 1:11, 24-28)?
3. What is the force of the thrice-repeated "What, my son?" (Prov. 31:2)?
4. Against what two evils was Lemuel warned by his mother (Prov.31:3, 4; Deut. 17:17; I Kings 11:1-8)?
5. Is this good advice for modern mothers, too (I Cor. 6:18, 9, 10)?
6. What responsibility rests upon kings which should prevent their use of strong drink (Prov. 31:5, 9)?
7. If you want to destroy a man, body and soul, what should you give him (Prov. 31:6, 7)?
8. Will you make a list of the things accomplished by the devoted wife and mother (Prov. 31:10-31)?
9. Who is a "virtuous woman" (Prov. 31:10)?
10. What is her worth (Prov. 31:10b)?
11. Where is woman's first and most important ministry-in political life, social life, and domestic life (Prov. 31:27; I Tim. 5:14; Titus 2:4, 5; I Cor. 11:5; 14:34; Acts 21:9; I Tim. 2:12; I Cor. 12:12-24)?
12. Can the husband trust such a wife (Prov. 31:11)?
13. What relationship does the wife sustain to her husband (Gen. 2:18, 23, 24; I Cor. 11:3; Eph. 5:22-23)?
14. What three things are said of her work (Prov. 31:13, 14, 19, 24, 15, 18, 16)?
15. What is the true strength of this wife-physical, or moral (Prov. 31:17, 25; I Pet. 3:1-5; Prov. 22:1)?
16. Does her love end in her home (Prov. 31:20; 21:13; 14:31; Gal. 2:10)?
17. Did this ideal mother (Prov. 31:10-31) observe the proper unselfish order in providing first for her household (Prov. 31:21-23, 27), second for herself (Prov. 31:22), and third for commerce (Prov. 31:24)?
18. What kind of speech did her character guarantee (Prov. 31:26)?
19. How was this virtuous wife/mother rewarded for her devotion (Prov. 31:11, 21, 23, 25, 26, 28, 30, 31)?
20. Is this ideal life attainable by any wife and mother today?

**YEAR 3 - LESSON 19 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 19  
Ecclesiastes

Page 1  
Memory Verse: Ecclesiastes 12:13, 14

Memory Verse:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

**ECCLESIASTES: VANITY OF VANITIES**

This is the book of man "under the sun" (Eccl. 1:3, 9, 14; 2:11, 17, 18, 19, 20, 22; 3:16; 4:1, 3, 7, 15; 5:13, 18; 6:1, 5, 12; 7:11; 8:9, 13, 15, 17; 9:3, 6, 9, 11, 13; 10:5; 11:7; 12:2), REASONING ABOUT LIFE.

Ecclesiastes is the **ROCK OF THE NATURAL, MAN**. It is the **MIRROR OF MAN UNDER THE SUN** held up by the wisest of men. Its last and best conclusion is still that of the natural man, with the knowledge that there is a holy God and that God will bring everything into judgment.

**The Author**

The first verse of the book introduces us to the author of the book. Taken in conjunction with Eccl. 1:12 it leaves no room for doubt that he is Solomon (Eccl. 1:1, 12; I Kings 2:12). The book gives the sentiments of his old age as he looked at life from this standpoint.

Definite texts in the book have reference to Solomon's wisdom (Eccl. 1:16), his pleasures (Eccl. 2:3), his building exploits (Eccl. 2:4-6), his servants (Eccl. 2:71), and his wealth (Eccl. 2:8).

**The Title**

The superscription designates the book as "The words of the Preacher, the son of David, King in Jerusalem." "The Preacher," Hebrew Koheleth, the writer applies to himself (Eccl. 1:12), and apparently describes one who holds or addresses an assembly.

Ecclesiastes was a roll that was read at the Feast of the Tabernacles.

The theme of the book is the vanity of mere earthly things contrasted to the knowledge and service of God.

**Inspiration of the Book**

The book is inspired in that God had the record made. This is the book of man "under the sun," which word occurs thirty-four (34) times in the text, as the author reasons about life. Inspiration sets down what man thinks, **BUT THE CONCLUSIONS AND REASONINGS ARE MAN'S**.

Key phrases: "I perceived," "I said in my heart," "vanity" is used in thirty verses in the book.

The conclusion is legal (Eccl. 12:13), the best that man apart from redemption can do. **IT DOES NOT ANTICIPATE THE GOSPEL**. Solomon tried everything earthly life has to offer and called it "Vanity." His heart was overwhelmed with the emptiness of it all. It left him unsatisfied and with a longing for **SOMETHING BEYOND WHAT HE KNEW OF LIFE**.

## YEAR 3 - LESSON 19 - PAGE 2

The book is a perfect illustration of the desolate mournfulness of the human heart without the knowledge of Jesus Christ as Lord and Saviour and his revelation of the future!

IS LIFE WORTH LIVING? In this book, all things are tried which promise to make life worth living. Much which appears in the first part of the book is discounted later, or shown to be half-truth, to be discarded in the revelation of that which does not produce lasting joy and success.

"Preaching from Ecclesiastes," by G. Avery Lee, a minister to college communities, has given us fifteen sermons which deal with contemporary themes mirrored in Ecclesiastes, such as sin, ambition responsibility, and the tongue. Three of the stimulating titles are: "Watch Your Language!" "Are You a Blunt Axe?" and "Let's Keep It in the Bottle!"

### The Book Outlined

#### I. The Subject Discussed: Vanity of Everything (Eccl. 1:1-3).

#### II. The Subject Proved (Eccl. 1:4-3:22)

- A. By the temporary nature of things (Eccl. 1:4-11).
- B. By the existence of evil (Eccl. 1:12-18).
- C. By the emptiness of pleasure, riches, and work (Eccl. 2:1-26).
- D. By the certainty of death (Eccl. 3:1-22).

#### III. The Subject Developed (Eccl. 4:1-12:8).

- A. In consideration of life's injustices (Eccl. 4:1-16).
- B. In consideration of riches (Eccl. 5:1-20).
- C. In consideration of man's end (Eccl. 6:1-12).
- D. In consideration of man's sinfulness (Eccl. 7:1-29).
- E. In consideration of inscrutable Divine Providence (Eccl. 8:1-9:18).
- F. In consideration of life's disorders (Eccl. 10:1-20).
- G. In consideration of the vanity of youth and age (Eccl. 11:1-12:8).

#### IV. The Conclusion (Eccl. 12:9-14)

- A. Reverence God and observe His commandments (Eccl. 12:9-14).

Church fathers such as Jerome, Gregory the Great and medieval scholastics such as Thomas Aquinas, DEFEND THE UNITY OF THE BOOK.

#### I. Experiences in Living

- A. He sought wisdom (Eccl. 1:13).

"I gave my heart to seek . . . wisdom" (Eccl. 1:13): He would not be satisfied with a scanty store of information. What was the result? In dismay he said, "There is no new thing under the sun" (Eccl. 1:9). What appears to be new is only the return of phenomena already old. The nature of inventions and progress differs from generation to generation, but certain BASIC REACTIONS REMAIN THE SAME.

### YEAR 3 - LESSON 19 - PAGE 3

The Raleigh Register (N. C.) in 1850 expressed grave fear for its generation lest the "lightning telegraph" push progress so rapidly it was frightful to think where the world would land. "Men eat faster, drink faster, and talk faster than they did in our younger days, and, in order to be consistent on all points, they die faster."

The oldest document ever deciphered is said to bemoan the fact that children were lacking in the good qualities of their ancestors!

"That which is crooked cannot be made straight . . ." (Eccl. 1:15): Mere human wisdom cannot set straight evil men, or their affairs. The root of these judgments and of their pessimism is the view that all things are ordained and cannot be otherwise than they are. Hence "All is vanity" (Eccl. 1:2, 3). Only the grace of God (Rom. 1:16) can make the crooked straight!

"For in much wisdom is much grief . . . sorrow" (Eccl. 1:18): Knowledge not illuminated BY SPIRITUAL CONSCIOUSNESS IS UTTERLY UNSATISFACTORY. Christ is "THE TRUTH" (John 14:6) that comforts our hearts. "Being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all treasures of wisdom and knowledge" (Col. 2:2 3).

B. He sampled pleasure (Eccl. 2:1-3, 10, 24).

"I will prove thee with mirth . . . enjoy pleasure (Eccl. 2:1): Solomon turned from the pursuit of knowledge to the pathway of pleasure. He gave himself up to wine, women, and song. "I sought in mine heart to give myself unto wine" (verse 3), that false stimulant which promises so much and gives only despair and dashed hopes. Mere mirth is madness (verse 2) and "vanity." This comes from a man who says, "Whatsoever mine eyes desired I kept not from them" (verse 10). Because of the emptiness of pleasure, work and riches he concluded: "I HATED LIFE" (Eccl. 2:17).

"But pleasures are like poppies spread,  
You seize the flower, its bloom is shed"  
--Robt. Burns, "Tam O' Shanter"

C. He made "great works" (Eccl. 2:4; 3:22; 4:4).

"I made me great works . . ." (Eccl. 2:4): The love of wisdom, a sense of the beautiful in nature and art, a striving after splendor and dignity, are fundamental traits in Solomon's character. His reign was a period of undisturbed and assured peace. Solomon was the "man of rest" (I Chron. 22:9). His buildings include the temple, the pillared hall or porch, the hall of judgment, the palace (I Kings 7:1-12) intended for himself and the daughter of Pharaoh. I Kings 9:15-22 and II Chron. 8:3-6 give an account of Solomon's separate buildings and the cities which he built. He was fond of gardening (verse 4a).

Solomon's Pools (Eccl. 2:6), are three large reservoirs, situated about two miles southwest of Bethlehem. The uppermost of the three is at the extreme head of a narrow valley called Wady Urtas. It is 380 feet long from west to east, 229 feet wide at the western end, and 236 at the eastern end. It was dry when we saw it this summer. McGarvey in "Lands of the Bible," pages 222-231, describes Solomon's Pools and Aqueduct.

"A man should rejoice in his own works . . ." (Eccl. 3:22): The best which human existence has to offer man is the enjoyment to be found in HIS OWN WORKS, that is, in the wide and general sense of activities. Toil on the mere human level is worth nothing, as it produces striving (Eccl. 4:4). Even Solomon's "great works" did not bring abiding joy and satisfaction!

## YEAR 3 - LESSON 19 - PAGE 4

D. He heaped up money (Eccl. 2:8; 6:7; I Kings 9:28; 10:10, 14, 21).

"I gathered . . . silver and gold . . ." (Eccl. 2:8): Solomon next turned to gathering great stores of gold and silver. "The peculiar treasure of Kings conveys the idea of possession (property), preciousness, and gold from Ophir-420 talents (I Kings 9:28). The Queen of Sheba gave him 120 talents of gold (I Kings 10:10). His total income was staggering (I Kings 10:14, 21ff).

The man who makes money just to see it accumulate, shall not "be satisfied with riches" (Eccl. 4:8; 5:10-20). Silas Marners do not enjoy their money after they get it (I Tim. 6:6-10; I John 2:16; Luke 16:19-31). "Miser" and "misery" are from the same root word.

E. He tried "the golden mean" (Eccl. 7:16-20).

"Be not righteous over much . . ." (Eccl. 7:16): Indifference toward the facts of life will not bring satisfaction (verses 1-12). Take things as they come, he says. In prosperity be joyful; in adversity be thoughtful (verses 13-15). Morality, he says, is to be a thing of calculation. Men are urged to walk in the middle way. Overmuch righteousness may end in destruction. Overmuch wickedness cuts short the days (verses 16, 17). This is the calm, calculating, self-centered morality of the materialist! Of course, it is dead wrong from the Christian view.

## II. The Real Solution of the Problem

A. Wisely enjoy the present (Eccl. 3:22; 9:7-9).

"A man should rejoice in his own works . . ." (Eccl. 3:22): It is best to enjoy the present, since we connect together (Eccl. 2:24) labor and enjoyment mediated thereby. "Eat thy bread with joy . . ." (Eccl. 9:7) reminds us that man cannot LIVE WITHOUT BREAD, nor can man LIVE BY BREAD ALONE (Matt. 4:4; I Tim. 4:3)!

"Live joyfully with the wife whom thou lovest . . ." (Eccl. 9:9): Bring into experience what life, what happiness is with the wife whom thou lovest through all the days of thy vanity. He now forgets his pessimistic criticism of the female sex (Eccl. 7:26-28). Rightly considered Christian marriage is the highest, the holiest and the happiest of all our human relationships (Eph. 5:21-33).

B. Be generous with the poor (Eccl. 11:1-8).

C. Remember thy Creator in the days of thy youth (Eccl. 11:9-12:7).

"Rejoice, O young man . . ." (Eccl. 11:9): "Rejoice" like the first word of the Manifesto of the King in later days, indicates the true thought and desire of God for man. A man is to enter life, his own life, and his present life, with avidity. He is constantly to do so in the sight of God, remembering his relationship to God. "Judgment" here does not mean punishment but verdict. Everything is to be tested first by the supremacy of God. To attempt to find Him through the medium of our self-pleasing use of life is UTTERLY TO FAIL. TO ENTHRONE GOD FIRST, and THEN ATTEMPT TO FIND LIFE THROUGH HIM, IS TO CANCEL, FOREVER THE WORD "VANITY" (verses 9, 10).

"Remember . . . Creator . . . youth" (Eccl. 12:1): Any age lived apart from God is VANITY. The young ought to learn to know and love God. Boys and girls who fail to do this before they finish the teens rarely ever turn to God. How sad and miserable is old age without God. Read II Tim. 3:15: 1:3-5.

## YEAR 3 - LESSON 19 - PAGE 5

"Give of your best to the Master;  
Give of the strength of your youth;  
Throw your soul's fresh, glowing ardor  
Into the battle for truth."

D. The great conclusion of man "under the sun" (Eccl. 12:8-14).

"Vanity of vanities . ." (Eccl. 12:8): In the epilogue of the sermon, Solomon repeats the theme as announced at the beginning, and tells how the preacher, through study and diligence, still attempted to teach the people knowledge (verse 9).

"Fear God . . ." (Eccl. 12:13): "This is the whole duty of man." The word "duty" has no real place in the sentence. What is the whole of man? "TO FEAR GOD AND TO KEEP HIS COMMANDMENTS." To do this is to FIND LIFE NOT MERELY UNDER THE SUN, BUT OVER IT AS WELL, TO PASS FROM THE IMPERFECT HEMISPHERE INTO THE WHOLE SPHERE. TO DO THIS IS TO HAVE LIGHT ON THE FACTS AND PROBLEMS OF LIFE WHICH OTHERWISE ARE DARK AND DISMAL!

Let God have control of your life today. There is no invitation offered for tomorrow (Heb. 3:15; II Cor. 6:2). Love and obey Christ as Saviour today (I John 3:22-24; Rev. 22:14; John 14:5; 1:5; 15:14). In Christ the believer is "justified by faith" (Rom. 5:1) and life and judgment hold no terrors for us (John 5:25; Matt. 25:34-46; Rev. 22:12, 20, 21)!

## YEAR 3 - LESSON 19 - PAGE 6

### QUESTIONS

1. Who was the preacher who wrote Ecclesiastes (Eccl. 1:1; I Kings 2:12)? Name some things that refer to Solomon in this book.
2. Is the material in this book God's revelation of truth, or God's ACCURATE RECORD of WHAT MAN "under the sun" THINKS is the truth (Eccl. 1:12-18)?
3. Was Solomon qualified by human experience to discuss his problem (Eccl. 1:3; 2:22; 3:9; 1:12, 2:12; I Kings 4:22, 23; Eccl. 9:10)? What was his conclusion (Eccl. 1:2)? Is it safe to accept human conclusions about such matters (Isa. 55:9)?
4. How may the book be outlined?
5. Of what melancholy fact is man reminded in Eccl. 1:4; 11:8 (contrast with the Christian's hope in I Cor. 15:20-23; I Thess. 4:13, 14)?
6. Will seeking wisdom, power and knowledge bring abiding joy (Eccl. 1:13-18)? Why or why not? (John 14:6; Col. 2:2, 3)?
7. Did Solomon's samplings of pleasure bring him lasting satisfaction (Eccl. 2:1-3, 17)?
8. Since Solomon was a "man of rest" (I Chron. 22:9), did his "great works" (Eccl. 2:4) bring him the lasting joy he sought (I Kings 7:1-12; 9:15-22; II Chron. 8:3-6)?
9. Can you describe Solomon's Pools and Aqueduct (Eccl. 2:6)?
10. What event happens to everyone (Eccl. 2:14) as viewed by mere man APART FROM SUPERNATURAL REVELATION (compare II Cor. 5:1-8; II Thess. 1:8, 9; Eccl. 8:8)?
11. How did the God's fixed time for everything (Eccl. 3:1-8) affect the man "under the sun" (Eccl. 3:9-11)? Why was Solomon unable to answer his question of Eccl. 3:21 (Deut. 29:29; compare Eccl. 1:13 with I Cor. 2:9-12)?
12. What was his conclusion regarding the gathering of gold (Eccl. 2:8; 4:8; 5:12; I Tim. 6:7-12; I Kings 9:28; 10:14, 21ff)?
13. What three-fold argument does he make for companionship (Eccl. 4:7-12)?
14. Can you answer from Scripture the two interrogative wails of Eccl. 6:12 (Col. 3:17, 23, 24; John 5:28, 29; 11:25, 26; Luke 6:43-45; Phil. 1:23; II Tim. 1:10; Rev. 1:18; 14:13)?
15. What are the seven better things mentioned in Eccl. 7:1-8, and can the Christian accept "the golden mean" for which he argued (Eccl. 7:16, 17)?
16. Why was this natural man unable to explain "all the work of God" (Eccl. 8:17; Deut. 29:29; Rom. 11:11; I Cor. 2:9)?
17. Is it true that "the dead know not anything" (Eccl. 9:5; Luke 16:22-30)? Believing as he did that death ends all, what did the man "under the sun" recommend (Eccl. 9:7-10; I Tim. 5:6)?
18. What virtue is recommended in Eccl. 11:1-6 (See II Cor. 8:1-15)?
19. What inevitable experience should teach the young to remember their Creator (Eccl. 12:1-7)?
20. What was Solomon's grand "conclusion of the whole matter" (Eccl. 12:13)?

**YEAR 3 - LESSON 20 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 20  
Song of Solomon

Page 1  
Memory Verses: Song of Solomon 8:6, 7

Memory Verses:

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned" (Song of Solomon 8:6,7).

**THE SONG OF SOLOMON**

No book has been provocative of more controversy than this. This book is also called "The Song of Songs," and adds, "which is Solomon's." The inscription denotes the superlative beauty and excellence of the poem. Another title, having the same significance, is CANTICLES.

"The Song of Songs" (1:1) indicates that Solomon considered it the choicest of the 1005 songs which he wrote (I Kings 4:32). It is a Love-Song, abounding in metaphors, "and set in the profusion of oriental imagery of blossoming springtime, exhibiting Solomon's fondness for nature, gardens, meadows, flocks, vineyards and orchards (I Kings 4:33, 34).

**AS A POEM**

As a poem, scholars who are familiar with the structure of Hebrew Poetry consider it a superb composition. Its sudden transition from speaker to speaker, and from place to place, with no explanation of its shifting scenes and actors, makes it difficult to understand. In Hebrew, the change of speakers is indicated by gender: in some Bibles, by extra space.

The poem, as is true of other books in the Old Testament, is not directly cited by the New Testament. As in the case of Esther, The Song of Songs does not contain the name of God, only as in the American Revised Version which reads "The flashes thereof are flashes of fire, a very flame of Jehovah" (Song of Songs 8:6).

**Is It Canonical?**

The canonical authority of this book is sustained by the fact that it is found in all copies of the Hebrew Bible and in the Septuagint. The present Latin Vulgate contains Jerome's translation of this book from the Hebrew.

**How to Look at the Book**

1. It glorifies wedded love.

Wedded life in Israel was at the highest when in the nations surrounding Israel, woman was looked upon as a mere chattel --a slave. Love and tenderness reigned in the Jewish home. This little book had much to do with lifting it to that height.

## YEAR 3 - LESSON 20 - PAGE 2

Edward J. Young in INTRODUCTION TO THE OLD TESTAMENT (1949), page 327, views the poem as didactic and moral, and holds that it celebrates the dignity and purity of human love. It was read at the initial and greatest feast of the year, the Passover.

2. From a dispensational standpoint, we see the RELATIONSHIP BETWEEN JEHOVAH AND ISRAEL (Isa. 54:5-7; 62:4; Jer. 2:2).

3. Redemptively, we find the WONDERFUL RELATIONSHIP BETWEEN CHRIST AND HIS CHURCH (Eph. 5:21-33).

4. From a MORAL AND SPIRITUAL STANDPOINT, we see it as the BOOK OF COMMUNION BETWEEN THE INDIVIDUAL SOUL AND THE RISEN, GLORIFIED LORD JESUS (II Cor. 11:2). How many a devoted saint has gladly owned: "I am my Beloved's, and His desire is toward me" (Canticles 7:10).

### I. A Basic Background (The Son of Solomon 1, 2)

A. The bride's delight in the bridegroom (Canticles 1:1-4).

"Let him kiss me . . ." (Canticles 1:2): Up in the north country in the mountain district of Ephraim, King Solomon had a vineyard at Baal-hamon whose exact location is unknown (Canticles 8:11). He rented it out to an Ephraimite family. The husband was very likely dead. There was a mother, at least two sons (Canticles 1:6), and two sisters (Canticles 8:8). The oldest daughter, the Shulamite (native of Shunman) was the "ugly duckling" or "Cinderella" of the family. Her brothers (half-brothers?) made her care for the flocks and vineyard (Canticles 1:6). One day a handsome shepherd came: friendship developed into love, and the heart of the shepherdess was won. Before he went away, he said: "Some day I am coming for you, and I am going to make you my bride." She believed him. Her family did not believe him. After a long time, a royal cavalcade came. The king was the shepherd who had won her heart!

Heaven's SHEPHERD "from heaven came." He lived, died, rose again, and before he ascended said, "I WILL COME AGAIN" (John 14:3). I believe Him!

The "kiss" is the token of peace (Eph. 2:14; Col. 1:21). For the king to kiss the mouth was the greatest honor he could bestow (Psa. 85:10). Oh, the blessedness of union with Him (Luke 10:39-42; John 12:13).

"Draw me, we will run after thee . . ." (Canticles 1:4): There needs only an indication of his wish, a direction given, to make those who here speak, eager followers of him whom they celebrate. "No man can come to me," said Jesus, "except the Father which hath sent me

"DRAW HIM" (John 6:44; 12:32, 33; Jer. 31:3). "We will run." No believer desires to go to heaven alone (John 1:41, 45).

"I am Thine, O Lord, I have heard Thy voice, And it told Thy love to me;  
But I long to rise in the arms of faith, And be closer drawn to Thee."

"More than wine . . .": Communion with Christ is our all-absorbing passion. His love transcends all

## YEAR 3 - LESSON 20 - PAGE 3

earthly joy, of which wine is the symbol in Scripture. Wine speaks of anything on earth that cheers, stimulates, or exhilarates. Let us "BE FILLED WITH HIS SPIRIT" (Eph. 1:5-11).

B. The first meeting and question (Canticles 1:5-11).

"Tell me . . . where thou feedest . . ." (Canticles 1:7): The verse expresses the longing of one for her beloved. Take the path where Christ is (John 14:6); you'll soon find where he dwells.

C. Communion with the King (Canticles 1:12-17).

"My beloved is unto me . . ." (Canticles 1:14): She has longed for the king, and has sought to draw him towards her. He is continually on her mind. There can be no real worship today except the heart BE OCCUPIED WITH HIM (John 14:23, 24; I Pet. 1:8).

D. The bride and bridegroom converse (Canticles 2:1-7).

"I am the rose of Sharon . . ." (Canticles 2:1): Really the narcissus, a blood-red flower. We cannot find any figure, which is good, that cannot be applied to Christ, our heavenly Bridegroom.

The marriage relationship is divinely given. It is sacred. It is used to set forth our union and communion with the Eternal Lover of our Souls (II Cor. 11:2; Eph. 5:21-33; Isa. 62:5).

"My beloved . . ." (Canticles 2:3): The apple-tree unites delicious fruit along with a grateful shade; and just such a noble tree is the object of her love.

When you first fell in love, did you find it hard to spend a half-hour with her? Or did you make excuses to stay away from her? The more we know of Christ and His Word, the more we want to be with Him and with His people (Matt. 6:24; Psa. 37:4-7).

"Sick of love . . ." (Canticles 2:5): This expresses the intense longing of one separated from her beloved. She calls for him to hasten to me with that which will revive and refresh me, for I am sick with love. Love-sickness may also be experienced in the spiritual realm.

The highest degree of sensible enjoyment can be obtained here (II Cor. 12:7; John 4:34).

E. Love's expectation (Canticles 2:8-13).

"The voice of my beloved!" (Canticles 2:8): The Shepherd is absent, but he will return (John 14:3). He may return soon (Matt. 24:44). "Are YOU READY . . .?" It is sobering to remember that our Bridegroom may be standing just outside the door -- ALMOST READY TO ENTER FOR US!

F. Love at work (Canticles 2:14-17).

"Little foxes . . . spoil the vines" (Canticles 2:15): Some "little foxes" that spoil the vines of our relationship with Christ the Vine (John 15:1) are vanity, pride, envy, evil speaking, neglect of the Bible, prayer, the Lord's table, honesty in stewardship, and refusal to obey His "Go ye . . ." (Matt. 28:18-20; Mark 16:15,16).

## II. The Blessed Bride (The Song of Solomon 3-8)

A. The bride seeks and finds the bridegroom, and pleads with the court women not to "awake my love" (Canticles 3:1-11).

B. Christ beholds great beauty in His bride (Canticles 4:1-16).

1. The figures employed are rural and oriental (Canticles 4:1-6).

## YEAR 3 - LESSON 20 - PAGE 4

2. His affection is such as sees no faults (Canticles 4:7).

3. The fellowship of love is the Lord's desire (Canticles 4:8-16).

"Come with me . . ." (Canticles 4:8): Jesus "chose twelve" (Luke 6:13). He desired fellowship. He invites us to "Come . . ." (Matt. 11:28-30).

C. Her indifference is heart breaking (Canticles 5:1-6:4).

1. She sleeps while He knocks and waits (Canticles 5:1-6).

"I sleep . . ." (Canticles 5:2): What a picture of too many in this church! Are you "sleeping" on the job? Read Luke 9:28-32; I Thess. 5:4-8; Isa. 26:19; 52:1-3.

2. She responds when it is too late (Canticles 5:6-16).

"I opened to my beloved . . . withdrawn himself" (Canticles 5:6): The voice of the beloved struck her heart. She could not openly meet him and offer empty excuses. She had not replied to the deep impression of his loving words. She saw him disappear. She calls him, but he answers her not.

The antediluvians were awakened-too late (Gen. 7:16). The day when it is too late for the unbelievers will be a terrible day (Rev. 6:16).

3. The church, his bride, defends Him against all competitors (Canticles 6:1-4).

"My beloved is gone . . ." (Canticles 6:2): What wife ever appreciates her husband until he is taken away? How true that all of us do not appreciate some things until they are taken away.

D. Her neglect is forgiven and forgotten (Canticles 6:4-13).

1. Her beauty ravishes His heart (Canticles 6:4-10).

2. Her absence is His anguish (Canticles 6:11-13).

E. Her possession is His pleasure (Canticles 7:1-8:14).

"Love is strong . . ." (Canticles 8:6): Shall we not say that LOVE IS STRONGER THAN DEATH. Christ who is LOVE INCARNATE triumphed on the cross. "Love is a violent and vigorous passion" (Matthew Henry).

Elizabeth Barrett Browning in SONNETS FROM THE PORTUGUESE, XLIII, would confirm the words of the Shulammitte:

"I love thee with the breath,  
Smiles, tears, of all life! -and, if God choose,  
I shall but love thee better after death."

How proud is the young husband to introduce "MY WIFE." He stresses the possessive pronoun. Rightly so. Read Psa. 23:1; Gal. 2:20; John 15:10; Rom. 8:35-39.

## YEAR 3 - LESSON 20 - PAGE 5

### QUESTIONS

1. What names are given to this book? Who was the human writer? (The Song of Solomon 1:1)?
2. In what four ways may we look at the book?
3. What blessed human relationship is described in this book (Gen. 2:23,24)?
4. What indisputable evidence do we have that God regards the marital relationship divinely sacred (Eph. 5:21-33)?
5. Is this book directly quoted in the New Testament?
6. Does the name of God occur in this book in the King James Version? Is this true of any other book in the Bible? of which one?
7. Why is the carnal mind prone to make evil indecencies of this sacred union between Christ and His church, the bride (Gen. 6:5; Matt. 12:35; Mark 7:21-23; Rom. 8:7)?
8. By what characteristic endearing term did each of these lovers address the other (Canticles 2:10)?
9. Will you read the book through as a dialogue, dividing it according to these terms of address?
10. Does the bride or Bridegroom reveal any desire to court the favor of other lovers (Canticles 4:7; 5:10)?
11. What is the characteristic chorus of this song (Canticles 2:7; 3:5; 8:4)?
12. May this story prefigure the present relationship between Christ and His Church (II Cor. 11:2; Eph. 5:21-23)?
13. How did the coming of the Bridegroom affect creation (Canticles 2:8-13)?
14. What future event is foreshadowed by this change (Matt. 24:30-32; Isa. 35)?
15. How does the bride describe herself (Canticles 1:5, 6)?
16. How does this compare with the Bridegroom's description of her (Canticles 4:7; Eph. 5:27)?
17. What is the attitude of the bride when the Bridegroom is absent (Canticles 3:1-4; 5:6, 7)?
18. How does the Bridegroom describe the strength of love (Canticles 8:6, 7)?
19. Can you answer with Scripture the critics who say that this book is not profitable (II Tim. 3:16, 17)?
20. How do the two books, Ecclesiastes and Canticles, illustrate the truth set forth in John 4:13, 14?

**YEAR 3 - LESSON 21 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 21  
Isaiah 1-6

Page 1  
Memory Verses: Isaiah 6:8

Memory Verse:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isaiah 6:8).

**ISAIAH'S CALL AND COMMISSION**

Isaiah means "Jehovah saves." A prophet of the Southern Kingdom, Judah Isaiah lived in the reigns of Uzziah (787-735 B. C.), Jotham (749-734 B. C., co-regent with Uzziah), Ahaz (741-726 B. C., very wicked), and Hezekiah (726-697 B. C.). His actual ministry extended fifty two (52) years (745-695 B. C.).

Rabbinical tradition has it that Isaiah's father, Amoz (not Amos the prophet), was a brother of King Amaziah. That would make him a cousin to King Uzziah, grandson of King Joash, and thus of royal blood.

Isaiah wrote other books which have not been preserved (II Chron. 26:22; 32:32). He was a historian, as well as a prophet. He is QUOTED in the New Testament MORE THAN ANY OTHER PROPHET (Matt. 13:14, 15; 15:7, 8; Luke 4:16-21).

**His Martyrdom**

A tradition in the Talmud (the body of Jewish civil and canonical law. consisting of the MISHNA or text, and the GEMARA or commentary) states that Isaiah resisted Manasseh's idolatrous decrees (697-642 B. C. -- very wicked, see II Chron. 33). He was seized fastened between two planks and "SAWED ASUNDER"-- a painful, horrible death. This is thought to be referred to in Hebrews 11:37.

**The Message of Isaiah**

He is called the Messianic Prophet because his book stresses that his nation was to be a Messianic Nation to the world; a nation THROUGH WHICH ONE DAY GOD'S GREAT and WONDERFUL BLESSINGS WOULD COME TO ALL NATIONS.

The New Testament says that Isaiah "SAW THE GLORY OF CHRIST, AND SPOKE OF HIM" (John 12:41). The message of Isaiah in one sentence: GOD HAS A REMNANT, and FOR IT A GLORIOUS FUTURE. For the UNITY OF THE BOOK, see Unger's Bible Dictionary, pages 534-537.

**I. The Appalling Wickedness of Judah (Isaiah 1:1-31)**

A. Superscription (Isa. 1:1).

"The vision of Isaiah the son of Amoz . . ." (Isa. 1:1): Isaiah's ministry was exercised wholly within Judah, the Southern Kingdom, with a view to her correction and comfort. This terrific indictment of Judah and Jerusalem seems to belong to the middle period of Hezekiah's reign after the Fall of the Northern Kingdom (Samaria fell in 721 B. C.), when Sargon and the Assyrians had invaded Judah and had carried away many of the people. Jerusalem alone had been spared (Isa. 1:7-9).

The prophet was the son of Amoz and is not to be confused with Amos the prophet.

## YEAR 3 - LESSON 21 - PAGE 2

The four kings through whose reign he ministered are dated in the introduction.

### B. Prophecies of judgment (Isa. 1:2-31).

#### 1. Israel's ingratitude (Isa. 1:2-31).

"The ox knoweth... Israel doth not know" (Isa. 1:2): This first message is of the nature of a great impeachment of the nation, in which the cause of controversy between Jehovah and His peoples declared, the necessity for judgment affirmed. The heavens and earth are summoned to hear the complaint of the Lord (verse 2). "They have rebelled against me." "The ox knoweth his owner and the ass his master's crib: BUT ISRAEL DOTHT NOT KNOW, my people DOTHT NOT CONSIDER" (verse 3). Even dumb brutes know their owner and Bayer and SUBMIT TO THEM. Israel's ingratitude is WORSE THAN THAT OF THE BRUTES. See Ex. 4:22; Deut.21:18-20; Isa.63:10.

#### 2. Judah's dire straits (Isa. 1:4-9).

"Ah sinful nation . . . forsaken the Lord" (Isa. 1:4): God had led Israel out of Egypt. He had given them judges, and because of the hardness of their hearts gave them kings. God prospered them. The people repaid God (verse 3) by turning to idol or calf-worship, the religion of Egypt, and to Baal-worship. God sent prophets to warn them (Acts 7:52; 26:22, 23). Prophets who get in the way of sin-filled, hell-bent people have a way of getting killed! The immoral condition of the people was unspeakable (verse 4-6). There was APOSTASY IN heart, "they have forsaken the Lord." There was apostasy in word, "they have provoked (blasphemed) the Holy One of Israel unto anger." There was apostasy in action: "They are gone away backward."

"Your country is desolate . . ." (Isa. 1:7): The political condition of the country was chaotic. Only Jerusalem had escaped destruction, "the daughter of Zion" (verse 8). Read Lev. 26; Deut. 28, 29; Mic. 6:13-16; Jer. 5:15ff.

#### 3. God's primary concern (Isa. 1:10-17).

"Hear . . . ye ruler of Sodom" (Isa. 1:10): Jerusalem was becoming so wicked that it is called Sodom!

"I will not hear. . . ." (Isa. 1:15): These wicked people felt (verses 11-15) that if they KEPT UP EXTERNAL ACTS OF WORSHIP that God such a blessing (Isa. 11:6-9). "In the last days" does not occur elsewhere in Isaiah. It is used in an eschatological sense. It begins with the New Testament Gospel Age and ends at its close. The prophet saw the NEW JERUSALEM in the last days on his side, and the NEW JERUSALEM of the NEW EARTH on the other (Rev. 21:10). He did not distinguish one from the other. Jerusalem would become the center of unity FOR ALL NATIONS!

"Out of Zion shall go forth the law . . ." (Isa. 2:3): The commission of our risen Lord to evangelize the world will bring the vision to fulfillment if men accept the gospel (Luke 24:46, 47). "Salvation is of the Jews" (John 4:22). The gospel, rising from Jerusalem "as from a fountain," is flowing through the world. O that "every creature" (Mark 16:15, 16) would BELIEVE IT, OBEY IT, and BE BLESSED BY IT (verse 5; Gen. 12:3; Eph. 5:8; Luke 12:47, 48).

### B. The day of the Lord (Isa. 2:6-22).

1. Coming doom upon idolatry (Isa. 2:6-11, 18-22)." Their land . . . full of idols" (Isa. 2:8): The land was crammed full of objects of luxury (verses 6-7), or self-confidence, of idols before which "the mean . . . and the great" bowed down (verse 9). The nation was RIPE FOR JUDGMENT (verse 11) which was sure to come with the devastation of idols and their worshippers (verses 10, 18-22).

### YEAR 3 - LESSON 21 - PAGE 3

#### 2. Humbling of human pride (Isa. 2:12-17).

"The lofty looks of man shall be humbled . . ." (Isa. 2:12): In the day of Jehovah's judgment man's lofty pride will "sink down." The nation and all that ministered to its national pride and love of show would be overthrown (verses 13-17).

#### C. The doom of rulers (Isa. 3:1-15).

1. Social anarchy (Isa. 3:1-7).

2. A ruined people (Isa. 3:8-12).

3. Rapacious (greedy) rulers (Isa. 3:13-15).

#### D. The haughty women of Jerusalem (Isa. 3:16-4:1).

"Daughters of Zion are haughty . . ." (Isa. 3:16): The fashionable and heartless ladies of Jerusalem shall have a foul fate. Their inward pride shows itself outwardly. They bent the neck back to appear taller than they were; they blackened the eyelids with powder of antimony and cast voluptuous and amatory glances with affected innocence.

The Talmud says God did not create woman out of Adam's ear, that she might be an eavesdropper; not out of Adam's eye, that she might be a winker.

They took short steps because of the chains that bound the foot-rings together. Ornamented with bells, they made ankle tinkling as they tripped along with a child's step. Although well versed in sin and old in years, the women of Jerusalem tried to maintain a youthful, childlike appearance (verses 17-23). Instead of their "sweet smell there shall be stink" (verse 24) in the Day of Judgment. Their "men shall fall by the sword" (verse 25) and the mighty in the war.

In all human history, there has been a close connection between corrupt rulers and frivolous, polluted womanhood. Physical affliction and the loss of luxury shall mark their captivity.

"Seven women shall take hold of one man . . ." (Isa. 4:1): Because the men will have been killed in war. They would endure this unnatural self-humiliation if one man would let the seven be called his wives-"only let us be called by thy name, to take away our reproach."

#### E. Jerusalem purged by judgment (Isa. 4:2-6).

"In that day shall the branch . . . be beautiful" (Isa. 4:2): This is Isaiah's first mention of the FUTURE MESSIAH. The Branch was his name, that is, the SPROUT REVIVING OUT OF THE STUMP OF DAVID'S FALLEN FAMILY TREE (Isa. 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). He would purge away the . . . "FILTH . . . of Zion . . . by the SPIRIT OF JUDGMENT, and by the spirit of burning" (verse 4). These days shall be characterized by material prosperity issuing from moral purity, and by the mighty protection of Jehovah (verses 5, 6).

#### F. The song of the Lord's vineyard (Isa. 5:1-7).

"A song . . . touching his vineyard" (Isa. 5:1): This is a simple and familiar illustration of the RIGHTS OF THE PROPRIETOR IN HIS VINEYARD. The prophet appeals to the listening people. The nature of the parable is such as to compel their assent to the righteousness of the judgment indicated (verses 2-6). He bluntly applies the song; "the vineyard of the Lord of hosts IS THE HOUSE OF ISRAEL, and the men of Judah his pleasant plant . . ." (verse 7).

#### G. These who neither fear God nor regard man (Isa. 5:8-30).

## YEAR 3 - LESSON 21 - PAGE 4

1. "Woe . . . join house to house . . ." (Isa. 5:8-10): This woe is against MONOPOLY and consequent oppression of the poor (verses 9, 10). "Bath ": 9 gallons; "homer," 11 bushels. "Ephah" is 1 bushel. The harvest shall be much smaller than the planting.

2. "Woe . . . strong drink" (Isa. 5:11-17): This is against the life of dissipation which the rulers were living.

3. "Woe . . . draw iniquity with cords of vanity . . ." (Isa. 5:18, 19): This is against that unbelief which persists in iniquity and scoffs at the idea of divine intervention. They call down the judgment of God by presumptuous sin and wicked words (verse 19).

4. "Woe . . . call evil good, and good evil" (Isa. 5:20): Woe to that moral confusion which is unable to distinguish between good and evil.

5. "Woe . . . wise in their own eyes" (Isa. 5:21): Woe to the false wisdom which acts without reference to God. They rejected Divine wisdom (Prov. 3:5-7).

6. "Woe . . . mighty to drink wine" (Isa. 5:22): We see from verse 23 that the drinkers in verse 22 are UNJUST JUDGES. They are heroes, not in avenging wrong, but in drinking wine; they are heroic wine-mixers (Isa. 5:23-24).

"Therefore is the anger of the Lord kindled against his people . . ." (Isa. 5:25-30): A drunken nation of rulers and people may scoff at judgment, but God will have a nation from afar invade Judah! The Assyrians came in Isaiah's own time. The Babylonians, destroyed Jerusalem (606-586 B. C.). Titus and the Romans struck the deathblow to Jewish national existence A. D. 70. "Israel" was proclaimed a Jewish state in Tel Aviv, May 14, 1948. Israel is blossoming as the rose, but she has many desperate problems today.

### III. Isaiah's Call and Commission (Isaiah 6:1-13)

#### A. The vision (Isa. 6:1-4).

"In the year that Uzziah died I SAW ALSO THE LORD . . ." (Isa. 6:1): Isaiah is outside the temple, near the altar in front of the temple. The temple doors were open, the veil of the Holy of Holies was withdrawn, and he saw the glory of the Lord. Good King Uzziah died in 735 B. C. after a long and successful reign of fifty-two years. The national glory of Israel died when Uzziah died. The vision came to Isaiah when he was AWAKE; he SAW the Lord FULL OF GRACE AND GLORY. The majesty of the MOST HIGH was manifest in the uplifted and occupied throne.

"Seraphim . . ." (Isa. 6:2): Seraph is "burning fiery," implying the burning zeal and brightness. An order of celestial beings, with three pairs of wings, they are represented as having a face, a voice feet, and hands (verses 2; 6; H Kings 2:11; 6:17). Their continuous and unbroken antiphonal song was the HOLINESS OF GOD (verses 3,4).

#### B. The effect of the vision (Isa. 6:5).

"Woe is me... I am undone" (Isa. 6:5): Isaiah regarded himself as lost (Ex. 33: 14, 20ff).

C. The cleansing fire and the Call (Isa.6:6-8). "Seraphim...live coal" (Isa. 6:6): One of the seraphim received a red-hot coal from the altar and touched Isaiah's lips and said: "Thine iniquity is taken away, and thy sin is purged" (verse 7).

"Whom shall I send..." (Isa. 6:8): God sought the right man for a divine task. Isaiah was anxious to serve the Lord; no longer did his sinfulness suppress his desire. "Here am I; SEND ME."

## YEAR 3 - LESSON 21 - PAGE 5

D. Isaiah's commission (Isa. 6:9-13).

"Go, and tell this people" (Isa. 6:9): Few would be willing to bear the self-denial of delivering such an unwelcome message to the Jews. See Matt. 22:14. And with the Good News today the "laborers are few" (Matt. 9:37). God has healing for the nation (verse 10), and the nations today through the Gospel.

"How long?" (Isa. 6:11): How long shall the hardening of the hearts of the people continue? Until the nation is destroyed (verse 12), with only a Remnant left. This was spoken in 735 B. C. Within a year North ISRAEL was carried away by the Assyrians. Israel fell in 721 B. C. Judah was roughly a "tenth" of the twelve tribes. Judah was destroyed 606-586 B. C. Men scoffed at God's Word, but it was fulfilled! The "tenth" did go to Babylon; "it shall return" (verse 13).

### QUESTIONS

1. To which of the three divisions of the Old Testament Scriptures does the book of Isaiah introduce us (Luke 24:44)?
2. What is the meaning of Isaiah? Whose son was he? How long did his ministry extend, and name the kings of that period (Isa. 1:1)?
3. What kind of prophet is Isaiah sometimes called, and why? Did he write other books which have not been preserved (II Chron. 26:22; 32:32)?
4. What is "The Isaiah Scroll," and do you agree with W. F. Albright who calls it "The greatest manuscript discovery of modern times" (H. H. Halley, BIBLE HANDBOOK)?
5. According to the Talmud, how did Isaiah die (See Heb. 11:37)?
6. Who is the center and object of all prophecy (Luke 24:25-27; John 12:41; Acts 7:22; 26:22,23)?
7. Although the prophets did not understand many of their predictions, why should we study prophecy (I Pet. 1:10-12; II Pet. 1:19-21)?
8. Did Isaiah prophesy to the ten tribes (Israel), or to the two tribes (Judah) (Compare Isa. 1:1 with Isa. 2:1; 3:1,8)?
9. Can you describe the moral, religious and political condition from Isaiah's indictments (Isa. 1:2-31)? Do conditions in America in these realms encourage you?
10. What name was applied to Jerusalem and what was God's primary concern (Isa. 1:10-17)?
11. What alternative did God give Judah (Isa. 1:18-20)? What lament was made over the city (Isa. 1:21-23)?
12. When was the pre-Christian vision of Isaiah 2:1-5 fulfilled (Luke 24:46, 47, 48; Mark 16:15, 16; Acts 1:8)?
13. What shall happen to idols, idolaters, and the "lofty looks of man" (Isa. 2:6-22)?
14. Can you name the judgment to come upon the rulers (Isa. 3:1-15), and what about the haughty women of Jerusalem (Isa. 3:16; 4:1)?
15. How is Jerusalem to be purged (Isa. 4:2-6)?
16. To whom was the parable of the vineyard applied (Isa. 5:1-7)?
17. Can you name the six definite sins upon which Isaiah pronounced a woe (Isa. 5:8-23), and what was God's attitude toward these sins (Isa. 5:25-30)?
18. During the reign of what king did Isaiah have his vision (Isa. 6:1, 4), and whom did he see?
19. What was the effect of the vision upon Isaiah (Isa. 6:5), how was he cleansed (Isa. 6:6, 7), and what call did he receive (Isa. 6:8)?
20. What was Isaiah's commission (Isa. 6:9-13)? Was it a popular mission? How long was it to be preached?

**YEAR 3 - LESSON 22 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 22  
Isaiah 7-12

Page 1  
Memory Verses: Isaiah 9:6, 7

Memory Verses:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9:6, 7).

**THE COMING OF CHRIST**

Isaiah has been called "the GOSPEL PROPHET," because he had a message of hope for the remnant of God. Remember he was the prophet of Judah, the Southern Kingdom (Isa. 1:1; 2:1).

Immediately after the new call of the prophet (Isa. 6:9-13) we have the account of his encounter with Ahaz, king of Judah from 741-726 B. C., a very-wicked king (II Chron. 28). The times were critical; the future was black indeed.

**I. Immanuel's Prophecy: The Coming of Christ (Isaiah 7:1-25)**

A. The sign of Shear-jashub (Isa. 7:1-9).

"In the days of Ahaz. . . Rezin. . . Pekah" (Isa. 7:1): The occasion of this prophecy was the invasion of Judah by the kings of Syria, Rezin, and Samaria, Pekah. They attacked Jerusalem separately (II Chron. 28:5, 6). and then together (II Kings 16:5).

That you may see the contemporaries of Isaiah, study the following lists:

**Contemporary Kings of Judah**

Uzziah, 787-735 B. C. A good king. Long and successful reign.  
Jotham, 749-734 B. C. Good. Mostly co-regent with Uzziah.  
Ahaz, 741-726 B. C. Very wicked. See under II Chron. 28.  
Hezekiah, 726-697 B. C. A good king. See under II Chron. 29.  
Manasseh, 697-642 B. C. Very wicked. See under II Chron 33.

**Contemporary Kings of Israel**

Jeroboam II, 790-749 B. C. A long, prosperous, idolatrous reign.  
Zechariah, 748. Assassinated, Shallum, 748.  
Menahem, 748-738 B. C. Extremely brutal.  
Pekahiah 738-736 B. C. Assassinated by Pekah.  
Pekah, 748-730 B. C. Captivity of North Israel 734 B. C.  
Hoshea, 730-721 B. C. Samaria fell, 721 B. C. End No. Kingdom.

## YEAR 3 - LESSON 22 - PAGE 2

### Contemporary Kings of Assyria

Tiglath-pileser (Pul), 747-727 B. C. Subdued all the lands of North of Palestine, 743 B. C. Again invaded these lands, 739 B. C.; took North Israel captive, 734 B. C., and destroyed Damascus.

Shalmaneser IV, 727-722 B. C. Died in the siege of Samaria.

Sargon, 722-705 B. C. Destroyed Samaria, 721 B. C. Invaded Judah and Philistia, 720 B. C. His armies (UNDER SENNACHERIB), 713 B. C., pillaged Philistia, Edom, Moab, and all Judah except Jerusalem.

Sennacherib, 705-681 B. C. Invaded Sidon, Ashdod, Ammon, Moab, Edom, and Judah in 701 B. C. HE WAS DEFEATED BY AN ANGEL OF GOD in the siege of Jerusalem (Isaiah 37:35-38).

"Syria is confederate with Ephraim . . ." (Isa. 7:2): In the prophetic books "Ephraim" and "Israel" are the collective names of the TEN TRIBES who, under Jeroboam, established the northern kingdom, subsequently called Samaria (I Kings 16:24), and were in 721 B. C., sent into an exile which continues (II Kings 17:1-6). This combined military force "went up toward Jerusalem." Elath had fallen to Rezin (II Kings 16:5, 6). From a human point of view, the future of Jerusalem was hopeless. King and people alike trembled like leaves in the wind.

"Go forth not to meet Ahaz. . . and Shear-jashub" (Isa. 7:3): Shear-jashub, Isaiah's son, means "A remnant shall return." Father and son met Ahaz at the upper Gihon pool. Together they were a personified blessing and curse, presenting themselves to the king for him to make his own selection.

"Be quiet; fear not . . ." (Isa. 7:4): Isaiah assured Ahaz that this Syro-Israelite attack on Jerusalem would FAIL, that Syria and Israel would be destroyed. They had intended to replace with another king (verse 6). Ahaz appealed to the king of Assyria for help ((II Kings 16:7). The king of Assyria responded with an invasion of Syria and North Israel, and carried their people away into captivity (II Kings 15:29; 16:9). This was the Galilee Captivity of 734 B. C. Damascus was destroyed, even as Isaiah prophesied. The 65 years (verse 8) is thought to cover the period from the first deportation of Israel (734 B. C.) to the settlement of foreigners in the land by Esarhaddon about 670 B. C. (II Kings 17:24; Ezra 4:2).

B. The sign of Immanuel (Isa. 7:10-17).

"Ask thee a sign of the Lord . . ." (Isa. 7:10): God offers Ahaz a "sign" to give assurance to skeptical Ahaz of speedy deliverance. A "sign" is a miracle, wrought for evidential purposes. The two allies of Syria and

Israel would fail in their attempt to capture Jerusalem.

"I will not ask . . . tempt the Lord" (Isa. 7:12): Ahaz was a pious hypocrite and hid himself under the mask of Deut. 6:16 TO AVOID BEING DISTURBED IN HIS ASSYRIAN POLICY. He brought upon himself and Judah the fate of Isa. 6:9-13. In a few years the Assyrians would stand in the same fuller's field in which he and Isaiah and Shear-jashub now stood (Isa. 36:2) and DEMAND THE SURRENDER OF JERUSALEM. In the very hour, that Ahaz and Isaiah stood together the fate of Jerusalem was decided for more than 2000 years! Isaiah rebukes him (13).

"Therefore the Lord himself shall give you a sign . . ." (Isa. 7:14): Ahaz refused the "sign" of God to himself. "You" is plural. God will give a "sign" whether Ahaz wants it or not! "Behold" calls the nation to attention.

"A virgin shall conceive . . . bear a son . . . Immanuel" (Isa. 7:14): The "virgin" is not named, but the reference is to something very unusual, and not further explained, that was to happen in David's family -- in Ahaz' own household. This is a case of BLENDING PICTURES in the NEAR AND FAR HORIZONS, a frequent practice of the prophets.

## YEAR 3 - LESSON 22 - PAGE 3

The KINGLY character of the child is indicated in Isa. 8:8. The context identifies him with the WONDERFUL CHILD of Isa. 9:6, 7 WHO CAN BE NO OTHER THAN THE FUTURE MESSIAH. It is so QUOTED IN MATTHEW 1:23. "Immanuel" means "God with us."

As Isaiah was talking to Ahaz of SIGNS in his own family, the house of David, God PROJECTS BEFORE HIS MIND AN IMAGE OF ONE OF THE GRANDER SIGNS YET TO OCCUR IN DAVID'S FAMILY -- the VIRGIN BIRTH OF THE GREATER SON OF DAVID HIMSELF!

"The Lord shall bring . . . the king of Assyria" (Isa. 7:17): Isaiah ends his Messianic message to Ahaz by declaring that judgment will fall on Judah. The appeal of Ahaz to the King of Assyria laid the foundation for the overthrow of Judah, quite as much as for that of the kingdom of Israel! Ahaz became vassal to Assyria in consequence of it (II Kings 15:29; 16:9ff).

C. The coming invasion (Isa. 7:18-25).

"The Lord shall shave with a razor . . ." (Isa. 7:20): The nation of Judah is regarded as a man stripped naked and shaved all over. The sharp knife that Judah hired to deliver the nation, WAS HIRED BY THE LORD, to shave Judah thoroughly. Thus shaved, Judah would be depopulated and desolate, "the land shall become briars and thorns" (verse 24).

### II. Prophecy of the Assyrian Invasion (Isaiah 8:1-22)

A. The sign of Maher-shalal-hash-baz (Isa. 8:1-4).

"Called his name Maher-shalal-hash-baz. . ." (Isa. 8:3): In connection with the Syro-Israel invasion of Judah three children are mentioned: ONE in the family of David --"Immanuel," (Isa. 7:13, 14); two in Isaiah's own family, "Shear-jashub" (Isa. 7:3) --"A remnant shall return," and "Maher-shalal-hash-baz" (Isa. 8:1-4).

"Shear-jashub" means: "A remnant shall return." Isaiah assumed many years before it came to pass, the BABYLONIAN CAPTIVITY and sees a RESCUED REMNANT, and names his son for the idea. THAT REMNANT, AND ITS GLORIOUS FUTURE, IS THE MAIN THEME OF ISAIAH'S BOOK.

"Maher-shalal-hash-baz" means: "The spoil speeds, the prey hastens." That is, Syria and Israel shall speedily be despoiled. In naming this child FOR THE IDEA OF SWIFT DELIVERANCE, Isaiah EMPHASIZED WHAT HE HAD ALREADY PREDICTED IN Isaiah 7:4, 7, 16. It came to pass promptly (verse 4).

B. The two rivers and faith declares defiance (Isa. 8:5-10).

"King of Assyria . . . pass through Judah (Isa. 8:7, 8): The victorious Assyrians swept into Judah, where God finally stopped them by a direct intervention (Isa. 37:35-38)! "God is with us" (verse 10).

C. The fear of man and the fear of God (Isa. 8:11-15).

D. Isaiah withdraws himself (Isa. 8:16-22).

### III. Messianic Prediction: The Wonderful Child (Isaiah 9:1-10:4)

A. The Messianic Hope (Isa. 9:1-7).

"The people that walked in darkness have seen a great light . . ." (Isa. 9:2): The northern tribes were the first to be affected by almost incessant war between Israel and Syria and the Assyrians. Her citizens were

## YEAR 3 - LESSON 22 - PAGE 4

carried away by victorious armies. If people turned their eyes upwards it was to "curse their king AND THEIR GOD" (Isa. 8:21). They were a people for whom NO MORNING DAWNS!

The setting for this SUBLIME VISION was the fall of Israel in 721 B. C. that Isaiah had just predicted in Isa. 7, 8. Zebulun and Naphtali, the Galilee region, was the FIRST SECTION TO FALL BEFORE THE ASSYRIANS (II Kings 15:29). THIS SAME REGION WOULD ONE DAY HAVE THE PROUD HONOR OF GIVING TO THE WORLD THE REDEEMER OF MANKIND, THE KING OF THE AGES!

"Multiplied the nation, and not increased the joy" (Isa. 9:8): Omit "not." Isaiah says that despite the wickedness of the Northern Kingdom her afflictions are light, her prosperity great.

"For unto us a child is born . . . son is given" (Isa. 9:6): The name Jesus is the combination of all the Old Testament titles used to designate the COMING ONE. The names used Isa. 7:14 and 9:6 are not thereby suppressed; they have continued from the time of Mary forward. Only here do we find the five names together, showing Isaiah to be the greatest of the Old Testament Evangelists. "A son is born," spoken as if already accomplished. In Isa. 2:2-4, the prophet cast a glance at Zion's FUTURE UNIVERSAL REIGN; in Isa. 4:2-6 he shows us the KING HIMSELF (John 12:41); in Isa. 7:14 the VIRGIN BIRTH is predicted; and in Isa. 9:6-7 in majestic words His Deity and the ETERNITY of His Throne thrill us.

"Wonderful": He Himself is throughout a wonder, hence WONDERFUL in BIRTH, LIFE, TEACHING, DEATH, and INFLUENCE! "Jesus my Lord is WONDERFUL"!

"Counselor": He can always discern and give counsel for the good of His nation. He has no need to surround Himself with counselors.

"The Mighty God": He is called EL GIBBOR -- the Mighty God.

"The everlasting Father": The fourth name springs out of the third. The eternal Father is the possessor of eternity, but the tender, faithful, wise trainer, guardian and provider for his people even in eternity (Isa. 22:21).

"The Prince of Peace": As Prince He removes all peace-disturbing powers and secures peace among the nations (Zech. 9:10; Micah 5:4). He will exalt the government of David into an eternal rule of peace with the spiritual weapons of peace (verse 7).

B. Jehovah's outstretched hand (Isa. 9:8-10:4).

"The pride . . . of heart" (Isa. 9:9): A four-fold judgment follows the prophecy, each ending with "For all this his anger is not turned away, but his hand is stretched out still" (verses 12, 17, 21; 10:4). The first denounces their pride. In the second, he announces and denounces their stubbornness of heart (verse 13-17). The third describes the prevalence and fierceness of their wickedness and announces the judgment of civil corruption of the judges and rulers of the people. It declares that they shall be overwhelmed and destroyed by the people (Isa. 10:1-4). If we defy God, we too shall be destroyed (II Thess. 1:7-10).

### IV. Assyrian Punishment (Isaiah 10:5-34)

A. Boasting of the Assyrians (Isa. 10:5-16).

B. The forest fire (Isa. 10:17-19).

C. The escaped remnant and the destroyed remnant (Isa. 10:20-23).

D. The encouragement of Zion (Isa. 10:24-27c).

## YEAR 3 - LESSON 22 - PAGE 5

E. The approach of the invader (Isa. 10:27d-32).

F. Humbling of the forest (Isa. 10:33, 34).

This was written after the FALL OF SAMARIA in 721 B. C. (verse 11), flinging defiance to the boastful Assyrians as they marched on into Judah and up to the gates of Jerusalem. The cities named in verses 28-32 were just north of Jerusalem. God had used the Assyrians to PUNISH ISRAEL, but here cautions them against over-estimating their power (verse 15), and promises them a humiliating defeat (verse 26), like that of the Midianites by Gideon (Judges 7:19-25), and that of the Egyptians in the Red Sea (Exodus 14).

Sargon, one year after he had destroyed Samaria, turned southward, invaded Judah (720 B. C.), took certain Philistine cities, and defeated the Egyptian army. Again in 713 B. C. Sargon's army invaded Judah, Philistia, Edom, and Moab. Lastly in 701 B. C. a vast Assyrian army came into the land and God made good His promise and dealt the Assyrians a sudden and violent blow. They came no more against Jerusalem (Isa. 37:35-38).

### IV. The Conquering Christ and His Kingdom (Isaiah 11, 12)

A. The King's ancestry (Isa. 11:1; Matt. 1:1ff).

"And there shall come forth a rod . . . A BRANCH" (Isa. 11:1): The prophet's eyes are lifted toward the light of a FAR-OFF DAY. This section is an expansion of Isa. 2:2-4; 4:2-6; 7:14; 9:1-7. From predicting the overthrow of Assyria, Isaiah looks to the future and shows us a Warless World under the reign of a righteous and benevolent King of David descent formed of the redeemed of all nations together with the restored remnant of Judah. Whether this will be in our world of flesh and blood, or in an era beyond the veil of this flesh we do not know. It is as SURE to COME AT THE MORNING!

B. The King's power (Isa. 11:2; Rev. 1:4).

C. The character of His reign (Isa. 11:3-5).

D. The quality of His kingdom (Isa. 11:6-8).

E. The extent of His kingdom (Isa. 11:9).

F. How He will set the kingdom up (Isa. 11:10-16).

G. The worship of the kingdom (Isa. 12:1-6).

## YEAR 3 - LESSON 22 - PAGE 6

### QUESTIONS

1. What judgment did Isaiah predict upon Israel (Isa. 7:1-9), and upon Judah (Isa. 7:17-25; II Chron. 28:1-27)?
2. Who was king of Judah at this time? What kind of king was he (Isa. 7:1)?
3. What two kings united against Judah (Isa. 7:2)? Who is called "Ephraim" and later "Samaria" (I Kings 16:24)? When did Samaria fall (II Kings 17:1-6)?
4. Who went with Isaiah to meet Ahaz, and what is the meaning of his name (Isa. 7:3)?
5. What did the Lord invite Ahaz to do, what was the king's response (Isa. 7:10-12), and what rebuke did Isaiah give the king (Isa. 7:13)?
6. What "sign" did the Lord give to the nation, and what is the implication of it (Isa. 7:14; 8:8; 9:6, 7; Matt. 1:23)?
7. What is the meaning of Isaiah 7:20?
8. Can you give the meaning of Maher-shalal-hash-baz, and what assurance did it give Judah (Isa. 8:1-4)?
9. How did Isaiah describe the written Word of God (Isa. 8:19, 20)?
10. Can you give the meaning of Isaiah 9:1-2?
11. What characteristics of the Christ are given in Isaiah 9:6, 7?
12. What four-fold judgment follows the prophecy of the coming Christ (Isa. 9:9, 13, 18; 10:1)? Today if we defy God, what will happen (II Thess. 1:7-10)?
13. Can you make a present day application of the three questions asked of the unjust judges and rulers (Isa. 10:3; Job 31:14)?
14. How had Assyria previously influenced Judah for evil (H Kings 16:5-18)?
15. Who sent Assyria against Judah, and Israel (Isa. 10:5-16)? What did God call the Assyrians (Isa. 10:5)?
16. Upon whom would the remnant depend 'in that day' (Isa. 10:20, 23) and what encouragement of Zion is given (Isa. 10:24-27)?
17. How did God humble the "forest," the Assyrians (Isa. 10:33, 34; 37:35-38)?
18. To what far-off day does Isaiah look in Isaiah 11:1ff? What is the source of the King's power (Isa. 11:2; Rev. 1:4)?
19. What is the character of his reign (Isa. 11:3-5), its quality (Isa. 11:6-8), its extent (Isa. 11:9), and who and how shall it be set up (Isa. 11:10-16)?
20. What is the time, theme, and cause of Isaiah's song of praise (Isa. 12:1-6; Psa. 46, 47; Ezek. 48:35)?

**YEAR 3 - LESSON 23 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 23  
Isaiah 53

Page 1  
Memory Verses: Isaiah 53:6

Memory Verse:

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

**THE CROSS OF CHRIST**

This is one of the best-loved chapters in the entire Bible. The picture is that of the SUFFERING SAVIOUR. It begins with Isaiah 52:13. The details are so vivid that you almost think of the prophet as standing at the foot of the cross. So clear is the cross in his mind that he speaks of it in the past tense, as though it had already come to pass. The PICTURE CANNOT FIT ANY OTHER PERSON IN HISTORY SAVE THE SON OF GOD, or whom the ultimate issue has not been won. Remember this scripture was 700 YEARS BEFORE CALVARY!

**Divisions of Isaiah**

- I. Prophetic writings from the death of Uzziah to the closing years of King Hezekiah (Isaiah 1-35).
- II. A historical appendix to this collection (Isaiah 36-39).
- III. A systematic collection of prophecies referring centrally to the deliverance of the Jews from Babylonian captivity (Isaiah 40-66).

**Two Isaiahs?**

Nowhere in the book itself, or in the Bible, or in Jewish or Christian tradition, is there a mention or even hint of two or more authors. A "Second Isaiah" is a FIGMENT OF THE MODERN CRITICAL SCHOOL. The book of Isaiah, in our Bible, and in Jesus' day, WAS ONE BOOK -- NOT TWO. It is not a patchwork, but from beginning to end it is CHARACTERIZED BY A UNITY OF THOUGHT SET FORTH IN THE MOST SUBLIME OF LANGUAGE, THAT MAKE IT ONE OF THE GRANDEST THINGS EVER WRITTEN. I do not believe there was a "Deutero Isaiah."

**Importance of This Study**

This section, Isaiah 52:13-53:12 settles the controversy with the Jews, IF MESSIAH BE THE PERSON MEANT. Infidels must remain silent, if the book was written by Isaiah, or at any time before Christ was born. The DETAILS, FULFILLED IN CHRIST, COULD NOT HAVE RESULTED FROM ACCIDENT OR FRAUD. Here is PREDICTIVE PROPHECY AT ITS HIGHEST.

1. The quotations of it in the New Testament show it was, before the time of Jesus, a recognized part of the Old Testament.

2. It refers to the Messiah (Matt. 8:17; Mark 15:28; Luke 22:37; John 12:38; Acts 8:28-35; Rom. 10:16; I Pet. 2:21-25). Indirect allusions to it still more clearly prove the Messianic interpretation, simply referring to it in connection with the atoning virtue of His death without actually quoting the verse (Mark 9:12; Rom. 4:25; I Cor. 15:3; II Cor. 5:21; I Pet. 1:19; 2:21-25; I John 3:5).

## YEAR 3 - LESSON 23 - PAGE 2

The Jews WOULD NOT HAVE FORGED IT, since it opposes their notion of Messiah, as a triumphant temporal prince.

The Christians could not have forged it, for the Jews are "our librarians," "because that unto them were committed the oracles of God" (Rom. 3:1, 2).

### I. The Servant's Surprising Elevation (Isaiah 52:13-15)

"Behold, my servant . . ." (Isa. 52:13): The exaltation of the Servant of Jehovah is the theme of the prophecy which follows. The servant of Jehovah, rising from stage to stage, reaches an immeasurable height that towers above everything.

"His visage was so marred . . ." (Isa. 52:14): The word, "so distorted was his face, more than that of a man," form a parenthesis, containing the reason for the astonishment excited by the servant of Jehovah. His appearance and his form were altogether distortion, a distortion that destroys all likeness to a man. Literally, "So marred from the form of man was His aspect that His appearance was not that of a son of man," that is, NOT HUMAN -- the effect of the brutalities described in Matt. 26:67, 68, 27:27-30.

The exaltation is put into contrast with the day of humiliation. Just as his degradation was the deepest degradation possible, so His glorification would be the loftiest kind.

"Sprinkle many nations . . ." (Isa. 52:15): Jehovah, in the Old Testament, used the finger to sprinkle blood upon the altar of incense on the day of atonement, water of purification sprinkled upon a leper WITH a bunch of hyssop (Lev. 14:7), and the ashes of the red heifer upon those defiled through touching a corpse (Num. 19:18); cf. also Lev. 4:6; 8:11; 14:7, 27, 51; Num. 8:7; etc.), for the purpose of expiation and sanctification. This method of purification ended when Christ nailed the law to the cross (Col. 2:14-17).

The servant of Jehovah, whose inhuman sufferings excite such astonishment, is exalted on high. So that from amazement the nations tremble, and their kings are struck dumb.

### II. The Sin of Unbelief (Isaiah 53:1)

"Who hath believed our report?" (Isa. 53:1a): This is an abrupt exclamation of the prophet regarding his report as to the Messiah. His ministry is rejected. The Messenger is despised, and his report is not believed. Instead of being a stumbling block to the Jews (I Cor. 1:18-25), the humiliation of Jesus on the cross should have won them. His death was foreseen and foretold. The substance of the preaching, which had not been believed, was the EXALTATION OF THE SERVANT OF GOD FROM A STATE OF DEEP DEGRADATION (Rom. 10:16, 17).

This work was performed by the "arm of the Lord" (verses 1b; 52:10; 51:5; 40:10). This was shown in power in the Messiah, Jesus the Christ, while on earth.

Do YOU believe on Him (Heb. 11:6; Rom. 10:17; John 20:30, 31; Heb. 3:15)?

### III. The Sinner's Substitute (Isaiah 53:2-9)

"For he shall grow up . . . as a tender plant" (Isa. 53:2): He sprang up like a layer-shoot before Him, and like a root-sprout out of dry ground." Jehovah fixed his eye upon him with watchfulness and protecting care, so that he grew like the suckling or tended twig that sucks up its nourishment from the root and stem. After the proud cedar of the Davidic monarchy from which it had sprung had been felled, it is compared to a shoot which springs from the root left in the ground after the tree is gone (See Ezek. 7:22; Isa. 11:1).

### YEAR 3 - LESSON 23 - PAGE 3

Jesus grew up silently, as a sucker from an ancient stock, seemingly dead, in Nazareth (John 1:46; Luke 2:30, 40, 51, 52). "Dry ground" brings out the miserable character of the external circumstances in the midst of which the servant was born and grew up.

"No form . . . no beauty that we should desire him" (Isa. 53:2b): "We saw him, and there was nothing in His appearance to make us desire him, or feel attracted by him." Sorrow had marred his once beautiful form. "There is" should be "There WAS." The New Testament is silent as to His form, stature, and color of His eyes and hair. This is to prevent our dwelling on His bodily, rather than on His moral beauty, holiness, and love.

"He is despised and rejected of men . . ." (Isa. 53:3a): Repulsive and revolting in appearance, our Saviour was "despised and rejected of men." The chief men of His nation, who towered above the multitude, withdrew their hands from him. He had NO MEN OF DISTINCTION ON or AT HIS SIDE. See I Cor. 1:26-31. "My kinsfolk have failed, and my familiar friends have forgotten me," or "ceased" (Job 19:14). Few thought Him dear and worthy, but rather "esteemed him not."

"A man of sorrows": A man of sorrow of heart in all its forms that is, a man whose chief distinction was that His LIFE WAS ONE OF CONSTANT PAINFUL ENDURANCE. The wrath instigated by SIN, and the ZEAL OF SELF-SACRIFICE (Psa. 69:10) BURNED LIKE THE FIRE OF A FEVER IN HIS SOUL and BODY, so that even if He had not died a violent death (on the Cross), HE WOULD HAVE SUCCUMBED TO THE FORCE OF THE POWERS OF DESTRUCTION INNATE IN HUMANITY IN CONSEQUENCE OF SIN, AND OF HIS OWN SELF-CONSUMING CONFLICT WITH THEM!

"We hid . . . our faces from him": Men hid their faces from the sufferer in loathing and disgust, or in superstitious dread. "We"-- the prophet identifies himself with the Jews.

"Surely He hath borne our griefs . . ." (Isa. 53:4): The Servant of God entered into the fellowship of our sufferings in that He TOOK UPON HIMSELF THE SUFFERINGS WE HAD TO BEAR AND DESERVED TO BEAR, and not only took them away (as Matt. 8:17 might make it appear) but bore them IN HIS OWN PERSON, that He MIGHT DELIVER US FROM THEM! This is called SUBSTITUTION or representation. He TOOK MY SINS IN MY STEAD. This may be UNINTELLIGIBLE to the rationalist, but IT IS TRUE, THANK GOD! Study Luke 23:34; Acts 3:17; I Cor. 2:8; Psa. 22:16; Rom. 4:25; II Cor. 5:21; Heb. 9:28; I Pet. 2:24; 3:18.

"We did esteem him stricken, smitten of God, and afflicted": Or, afflicted with sufferings.

A Hasidic saying runs: "There are three ways in which a man expresses his deep sorrow: the man on the LOWEST LEVEL CRIES; the man on the second level IS SILENT; the man on the HIGHEST LEVEL KNOWS HOW TO TURN HIS SORROW INTO SONG."

"He was wounded for our transgressions . . ." (Isa. 53:5): He was pierced and bruised for MY SINS, not for His sins -- for He was "without sin" (verses 6, 8, 12; Isa. 63:9; Heb. 4:15). This CRUSHING INWARD AND OUTWARD SUFFERING WAS FOR ME (Rom. 5:1; Eph. 2:14, 15, 17; Heb. 2:14; Matt. 27:26).

"All we like sheep. . . astray" (Isa. 53:6): "Jehovah caused the iniquity of all to strike or break upon Him." This is a penitent confession of believers (Psa. 119:176; I Pet. 2:25).

"He was oppressed . . ." (Isa. 53:7): The verb means to have payment of debt in full. He was ill treated while He bowed Himself, suffered voluntarily, yet He opened not His mouth (Matt. 26:63; 27:1, 14; I Pet. 2:23). He was "like a lamb that is dumb before His shearers." How patient He was in suffering. See John 1:29.

"Who shall declare His generation?" (Isa. 53:8): Who can set forth the wickedness of those who crucified Him? He was imprisoned, subjected to an unjust trial, and condemned to death. Cut off from the

## YEAR 3 - LESSON 23 - PAGE 4

land of the living, he was stricken to death for the transgressions of others! To the very last He was persecuted and rejected (John 1:11).

"And he made his grave with the wicked . . ." (Isa. 53:9): The Jewish rulers would have given Jesus the same dishonorable burial as they gave to the thieves, but Joseph of Arimathea, a "rich man" (Matt. 27:57)

placed our Lord's body in the sepulcher in his own garden (John 19:38-42) The words of the prophets are fulfilled in the Gospel.

A clairvoyant once said of the Lord: "Died like a criminal; buried like a prince of the earth!"

### III. The Savior's Exaltation (Isaiah 53:10-12)

"Yet it pleased the Lord . . ." (Isa. 53:10): The self-sacrifice of the Servant of Jehovah is the complete antitype, the truth, the object, and **END OF ALL THE SACRIFICES OF THE OLD TESTAMENT**. He did the will of God (John 6:38; Heb. 10: 7, 9). "Bruise him": A word when connected with sin means to bear it (Ezek. 18:29; Matt. 20:28; Rom. 3:25; I John 2:2; 4:10).

"His seed": This is the new "seed of Israel," the people redeemed by Him, the church of the redeemed out of Israel and **ALL NATIONS** (Matt. 28:18:20). How many millions believe on Him only heaven knows!

He is "ALIVE FOREVERMORE (Rev. 1:18).

"My righteous servant shall justify many . . ." (Isa. 53:11): The dead yet living ONE, because of His self-sacrifice, **IS AN ETERNAL PRIEST, WHO NOW LIVES TO DISTRIBUTE THE BLESSINGS HE HAS ACQUIRED**. The Servant of God is seen **PASSING THROUGH PAIN TO PROSPERITY, through TRIAL TO TRIUMPH, through HUMBLING TO EXALTATION**. "This whole description is absolutely without fulfillment save in the person of the Son of God, for whom the ultimate triumph has not yet been won," says G. Campbell Morgan.

"A portion with the great . . . intercession" (Isa. 53:12): The Servant is Prophet of the new law or gospel of grace (Deut. 18:15), the Priest who offered Himself as the perfect Lamb of God for sin, and the King to receive homage of all.

He goes from shame to glory, through death to life He conquers when He falls. He rules after being enslaved. He lives after He has died. He completes His work after He himself has been apparently cut off (See Luke 23:34; Isa. 59:16; Heb. 9:24; I John 2:1; Rom. 8:34).

## YEAR 3 - LESSON 23 - PAGE 5

### QUESTIONS

1. What does Isaiah 53 picture for us, and where does the Suffering Servant study for today begin?
2. How many centuries was this picture given before Calvary?
3. Can you give the simple divisions or outline of the book?
4. Does the Bible itself, Jewish or Christian tradition, know anything about TWO ISAIHAHS? Where does the "Second Isaiah" theory come from?
5. What is the vital importance of Isaiah 53:13-53:12?
6. Why WOULD NOT the Jews FORGE Isa. 53, and why COULD NOT the Christians forge it (Rom. 3:1,2)?
7. What is the theme of Isaiah 52:13?
8. Can you give the meaning of "His visage was so marred . . ." (Isa. 53:14; Matt. 26:67, 68; 27:27-30)?
9. Was the ministry and message of the Messiah believed (Isa. 53:1; I Cor. 1:18-25; Rom. 10:16, 17)?
10. Where was the "dry ground" out of which our Lord "as a tender plant" grew up (Isa. 53:2a; John 1:45, 46; Luke 2:7, 30, 40, 51, 52.)?
11. Was there anything in the appearance of Jesus to make men desire Him, or be attracted to Him? Do we now anything about His form, the color of His eyes or hair? Is this important?
12. Why did men despise and reject Jesus (Isa. 53:3a; Matt. 27:29-31; Mark 14:34; John 11:35; Luke 13:34; I Cor. 1:23)?
13. Whose sins, griefs and sorrows did the Suffering Saviour bear (Isa. 53:4; Luke 23:34; Acts 3:17; I Cor. 2:8; Rom. 4:25; II Cor. 5:21; Heb. 9:28; I Pet. 2:24; 3:18)?
14. In what three ways may a man express his deep sorrow according to a Hasidic saying?
15. Who has gone astray (Isa. 53:7; Rom. 3:23,19; II Pet. 2:25; Psa. 119:176)?
16. How did Jesus react to those who oppressed Him (Isa. 53:7; Matt. 26:63; 27:1, 14; I Pet. 2:23; John 1:29)?
17. How would you "declare" or describe His generation (Isa. 53:8; John 1:11)?
18. Although crucified between two thieves, with whom was Jesus buried (Isa. 53:9; Matt. 27:57; John 19:38-42)?
19. Was God pleased with the bruising or sacrifice of the Suffering Son, our Saviour, and how did God exalt His Son (Isa. 53:10-12; John 6:38; Heb. 10:7, 9; Matt. 20:28; Rom. 3:25; I John 2:2; 4:10; Rev. 1:18)? What is our Prophet, Priest, King now doing in our behalf (Heb. 9:24; Rom. 8:34)?
20. Do you think Isaiah 53 can be applied to any person in history save the Son of God? Has His ultimate triumph yet been won?

**YEAR 3 - LESSON 24 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 24  
Isaiah 60-66

Page 1  
Memory Verse: Isaiah 55:1

Memory Verse:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

**THE REIGN OF CHRIST**

Jesus Christ our Lord is not now the King over all men. However, the day is coming when

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more."

--Isaac Watts

All who will may BELIEVE and OBEY Him and BE SAVED (Heb. 5:9; John 3:16, 17). Those who reject Him, must "confess that Jesus Christ is Lord" (Phil. 2:10, 11), and THEN BE BANISHED FOREVER from his presence (II Thess. 1:7-9; Mark 16:15, 16).

**Isaiah's Day**

God always desires to bless His people, BUT if the people INSIST on SINNING and PERSIST IN IT, God will NOT HEAR THEM. He cannot SAVE THEM AGAINST THEIR WILL (Isa. 59:1ff; James 4:3; I John 3:22, 23). They profaned the Sabbath, Israel's leaders were gluttonous, idolatry was prevalent with its vile practices. They were very punctual in fasting, yet practiced flagrant injustice. SUCH INSULTS AGAINST GOD and the way of holiness and righteousness MUST BE AVENGED!

**Reign and Rule**

In Isaiah 59:20-63:19 the prophet pictures Zion's Redeemer coming to

1. Reign in the hearts of men through the Gospel.
2. Rule over His Kingdom that He will set up.

While we do not know the details of His coming reign (I Cor. 13:12), we do know that Jesus wants to SAVE US THROUGH THE GOSPEL OF GRACE (I Cor. 15:1-4; Mark 16:15, 16; Rev. 22:17; II Pet. 3:9). WILL YOU OBEY THE LORD JESUS CHRIST NOW (Heb. 3:8, 15; II Cor. 6:2)?

**I. The Deliverer Shall Come to Zion (Isaiah 59:20-60:22)**

"And the Redeemer shall come to Zion . . ." (Isa. 59:20): This song of the Messianic age pictures an era of world evangelism, blending into the ETERNAL GLORY OF HEAVEN. Paul in Romans 11:26 says: "There shall COME OUT OF ZION THE DELIVERER, and shall turn away ungodliness from Jacob." The apostle applies this verse to the SAVING OF ISRAEL THROUGH THE GOSPEL, "And they (Israel, as well as the Gentiles) also, if they abide not still in unbelief, SHALL BE GRAFTED IN: for God is able to

## YEAR 3 - LESSON 24 - PAGE 2

graft them in AGAIN" (Rom. 11:23). The gospel had its BEGINNING IN JERUSALEM (Luke 24:47).

"Turn from transgression": God cannot save any man in .ANY DISPENSATION AGAINST HIS WILL (II Pet. 3:9). Our Redeemer was the Lord Jesus (Read Lev. 25:48; Gal. 4:5; Eph. 1:7, 11, 14; Heb. 2:14, 15). His BLOOD PAID THE JUST DEMAND IN FULL (I Pet. 1:18, 19). "Christ hath REDEEMED us from the curse of the law, being made a CURSE FOR US . . ." (Gal. 3:13).

The theme of the coming glory of the Lord (Isa. 60:1-22) is expressed in Isa. 40:5, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

"Arise, shine; for thy light is come . . . glory of the Lord" (Isa. 60:1): "Arise" is not a mere admonition. It is a word of POWER WHICH PUTS NEW LIFE INTO ZION'S LIMBS so she is able to rise from the ground on which shame has lain when smitten down by the judgment of God.

The new age is about to dawn. The world lies plunged in darkness. The LIGHT OF THE LORD'S GLORY "IS RISEN UPON THEE." Israel is appealed to arise from the dust in which she has been sitting as a mourning female captive (Isa. 52:1-3).

"Gentiles shall come . . ." (Isa. 60:3): Gentiles did come to the KNOWLEDGE OF THE GOSPEL a few years after Pentecost when Cornelius and his household obeyed the gospel (Acts 10:1-48). They were SAVED THE SAME WAY AS THE JEWS WERE AT PENTECOST (Acts 11:15; 2:1-4; 15:7-9). "Whosoever will" (Rev. 22:17) may come.

"Lift up thine eyes . . ." (Isa. 60:4): Jerusalem is addressed as a female with eyes cast down with grief. The blessed picture of world evangelism, portraying kings and nations gathering to Zion from all the world to pay homage to Zion's King is glorious (verses 5-22). Those who "will NOT SERVE THEE SHALL PERISH" (verse 12). Zion is the eternal city (verses 15, 16). Her prosperity and peace issue from the perfect government of the "Saviour, and thy Redeemer, the MIGHTY ONE OF JACOB" (verse 16).

"The Lord shall be . . . THY GLORY" (Isa. 60:19): The Lord is to be the glory of His people. The result is perfect gladness. The days of mourning are to be ended, and all weakness change into strength (verses 20-22).

### II. The Deliverer Is Coming In Grace (Isaiah 61:1-62:12)

"The Spirit of the Lord God is upon me . . ." (Isa. 60:1): Jesus quoted Isa. 63:1-3 as referring to himself in Luke 4:16-21. Notice that Jesus in applying the passage to his first coming omitted the DAY OF VENGEANCE OF OUR GOD" (Isa. 61:2b). His first coming was NOT "to CONDEMN THE WORLD; but that the world through him might be saved" (John 3:17). "The day of vengeance" is YET TO COME (Acts 17:30, 31; 24:25).

What a glorious privilege it is to "THROW OUT THE LIFE-LINE" to men today! Even our Lord came to seek and save that which was lost (Luke 19:10). Our theme is, "Wonderful Grace of Jesus," as we tell the Gospel story. Christians sing: "For HE'S A WONDERFUL SAVIOUR TO ME."

Christ meets every need of any man, anywhere, who comes to Him (Phil. 4:18).

### YEAR 3 - LESSON 24 - PAGE 3

An African woman who had heard for the first time from a missionary the story of Christ and the Cross, exclaimed: "I always knew that THERE MUST BE SUCH A MAN AS THAT!"

"Give . . . beauty for ashes" (Isa. 61:3): He gives an ornamental headdress, worn in times of joy, instead of a head-dress of "ashes" cast on the head when mourning (see II Sam. 13:19). This is one of the many pictures of what our Deliverer does for us when we accept Him. The gifts of God though represented in outward figures are really spiritual and take effect within; they are the sap and strength, the marrow and impulses of a NEW LIFE. The comfort brought to Zion by the Deliverer is pictured in verses 4-11. The people of God will be His priests (verses 6; Rev. 1:6). The blessed people of the everlasting covenant (verses 8-9) will sing a hymn of thanksgiving and praise (verses 10-11).

"Thou shalt be called by a NEW NAME . . ." (Isa. 62:2): It is related in Isa. 65:15 that God's servants would be called by "ANOTHER NAME." Unto the coming of Christ, God's people were known as "Jews "or "Hebrews." "The disciples were called CHRISTIANS FIRST at Antioch" (Acts 11:26). This was the NEW NAME GIVEN BY THE LORD HIMSELF.

"Were called" is from the verb that means, "to speak as an oracle, to be DIVINELY WARNED, to be called or named from a divine source." NINE times the verse is thus used in the New Testament (Matt. 2:12 22; Luke 2:25; Acts 10:22; Rom. 7:3; 11:4; Heb. 8:4, 5; 11:7; 12:25; and Acts 11:26). This glorious name exalts the Christ and HIM ALONE!

Charles Haddon Spurgeon said: "I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let CHRIST'S NAME LAST FOREVER" (Spurgeon Memorial Library, Vol. 1, page 168).

"Thou shalt be called Hephzi-bah . . . Beulah" (Isa. 62:4): The names that best describe Zion's past experience are FORSAKEN and DESOLATE. The rejected, forsaken wife will be restored to a NEW RELATIONSHIP and her husband will signalize the event by the name "Hephzi-bah," "MY DELIGHT IS IN HER," and "BEULAH," "MARRIED." God delights in any land or people which honor Him. Christians are now "PRESENTED AS A CHASTE VIRGIN TO CHRIST" (II Cor. 11:2).

"Watchmen upon thy walls. . ." (Isa. 62:6): They were looking for the approach of the messenger with GOOD NEWS (Isa. 52:7 8; Rom. 10:15-18). Are we bringing the message to Jew and Gentile alike? Verses 7-12 picture the people of God redeemed, "Sought out" (verse 12) "A city not forsaken." While the Church has been corrupted at the hands of men, YET GOD'S FAITHFUL BODY of saints will be HIS delight throughout eternity (verses 3-5).

### III. The Deliverer and the Day of Vengeance (Isaiah 61:2b; 63:1-19)

"The day of vengeance of our God" (Isa. 61:2b): This day of vengeance Jehovah has appointed. It is sure to come. When the day of Gospel grace is closed, the church will be "CAUGHT UP" (I Thess. 4:17), THEN THE DAY OF VENGEANCE WILL COME (II Thess. 1:7-10; Rev. 19:11-21; Isa. 63:1-6).

"Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He has loosed the fateful lightning of his terrible swift sword  
His truth is marching on!"

### YEAR 3 - LESSON 24 - PAGE 4

"Who is this that cometh . . ." (Isa. 63:1): The last section of Isaiah (63-66) sets forth the operation of the principle of discrimination.

The Edomites who were age-old enemies of Judah, had associated themselves with the Babylonians in destroying Jerusalem, and may be meant to symbolize ALL THE ENEMIES OF GOD'S PEOPLE. The day of God's wrath is indescribable (Rev 6:14-17). The bloodstained Warrior "treading down" Edom in his wrath, "mighty to save" Zion, is IDENTICAL WITH ZION'S REDEEMER of the three preceding chapters. The language seems to be the basis of the imagery of the Lord's COMING IN Rev. 19:11-16.

"I will mention the loving kindnesses . . ." (Isa. 63:7, 64:12): This is a prayer for God to liberate Israel. We, too pray for the liberation of ALL MEN WHO ARE BOUND BY THE CORDS OF SIN that they may be FREE IN CHRIST (John 8:32; Gal. 5:1).

If after the Gospel of Grace Age is passed, God desires to usher in the "NEW EARTH," I shall be happy as one of His REDEEMED to SHARE IT WITH HIM (Isa. 65, 66).

God has promised a NEW EARTH (II Pet. 3:10-14). The earth has been destroyed by water (Gen. 7:21). The NEXT TIME it will be destroyed by fire (II Pet. 3:5-7). This does not MEAN EXTINCTION but CHANGE. We have the old; we shall have the NEW (Isa. 65:17-19; Rev. 21:1-5; Rom. 8:8-39). Sin brought the curse upon the earth (Gen. 3:17-19). Christ has come to save us from our sins (Matt. 1:21). When this life is OVER, He will keep us in a place where sin does not dwell.

The Bible reaches its FINAL CLIMAX in a MAGNIFICENT VISION OF THE NEW Heavens and New Earth (Rev. 21, 22) which vision is an EXPANSION OF Isa. 66. No temple or sacrifice will be needed in the NEW ORDER (Isa. 66:1-4; Rev. 21:22).

May God hasten this day!

**YEAR 3 - LESSON 24 - PAGE 5**

**QUESTIONS**

1. Why did God refuse to hear Israel's prayer (Isa. 59:1,2; Psa. 66:18) or ours (James 4:3; I John 3:22,23)?
2. Since all who believe and obey the gospel are saved, what happens to those who willfully and persistently reject Jesus Christ (Phil. 2:10,11; I Thess. 1:7-9; Mark 16:15,16)?
3. What two things are pictured in Isaiah 59:20-63:19?
4. Following God's charge against the people (Isa. 59:3-9), how did Isaiah respond (Isa. 59:10-15)?
5. While we do not know all the details of His coming reign, can we be sure that Jesus wants ALL OF US TO BE SAVED THROUGH THE GOSPEL OF GRACE (I Cor. 15:1-4; Mark 16:15,16; Rev. 22:17; II Pet. 3:9)? Will you obey Him today (Heb. 3:8,15)?
6. Where shall the Redeemer come, and to whom (Isa. 59:20)?
7. What is His covenant, and how long shall it last (Isa. 59:21)?
8. How does Paul refer to Isaiah 59:20,21 (Rom. 11:26,23), and where did the gospel have its beginning (Luke 24:47)?
9. Who must appear before the kingdom can be set up (Isa. 60:1, 2; 66:15-22; Dan. 7:13, 14; Zechariah 6:12, 13; Rev. 19:11-16)?
10. Who will be permitted to come to this "light" (Isa. 60:3), and where is this fulfilled in the New Testament (Acts 10:1-48; Rev. 22:17)? Are Jews and Gentiles under the gospel saved the same way (Acts 11:15; 2:1-4, 37-42; 15:7-11)?
11. How does Isaiah describe the material prosperity of the kingdom (Isa. 60:6, 7; 61:4, 5; 65:21, 22)?
12. How does Isaiah describe the spiritual condition of the kingdom (Isa. 60:1,21; 61:3,6,11; 62:1; 66:2)?
13. What significant names will be used to designate Israel and Jerusalem during the kingdom (Isa. 60:14, 18; 61:6,9; 62:2,4, 12)?
14. Who applied Isaiah 61:1, 2 to Himself (Luke 4:16-21)?
15. In applying the passage to Himself, what did Jesus OMIT (Isa. 61:2b)? If his first coming is to save (John 3:17), is "The day of vengeance" yet in the future (Acts 17:30,31; 24:25)?
16. What does the Lord promise to do for his people (Isa. 62:2; 65:15), and where and when was this done (Acts 11:26)? Why do we know this was a divinely called name?
17. What did Charles Haddon Spurgeon say concerning the name "Baptist" and "Christian"?
18. What is probably meant by "Who is this that cometh from Edom. . ." (Isa. 63:1-7 as the day of God's wrath is described (Rev. 6:14-17; 19:11-16)?
19. For what did the prophet pray (Isa. 63:7, 64:12), and should we pray that men be freed from, the bondage of sin (John 8:32; Gal. 5:1)?
20. Since God has promised a new heaven and earth (Isa. 65, 66), where do we find a description of them (Rev. 21, 22; II Pet. 3:5-7, 10-14)?

**YEAR 3 - LESSON 25 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 25  
Jeremiah 1, 9, 29

Page 1  
Memory Verses: Jeremiah 1:6-8

Memory Verses:

"Then said I, Ah, Lord God! Behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jeremiah 1:6-8).

**THE PROPHET AND THE BOOK OF JEREMIAH**

The book of Jeremiah is a combination of history, biography, and prophecy. It marks the utter destruction of the Holy City, Jerusalem, and the Temple, and closes the period of the monarchy.

Jeremiah treats the death agony of a nation and THAT NATION WAS THE CHOSEN PEOPLE OF GOD. The mission of Jeremiah was a sad one, "his office was like that of the minister obliged to accompany a criminal to the scaffold." Judah had disobeyed God's law and turned a deaf ear to all invitations and warnings to RETURN TO GOD. The END was approaching. Jeremiah was of an emotional and sensitive nature and his work might have caused the stoutest heart to shrink from the task.

**The Man**

Jeremiah means "Jehovah will lift up, exalt" or "Will rise." He was the son of Hilkiah, a priest of Anathoth, in the land of Benjamin (Jer. 1:1; 11:21-23; 29:27), three miles north east of Jerusalem.

The prophet is preeminently "the man that hath seen afflictions" (Lam. 3:1). While he does not shrink from doing God's work whatever the cost, he reveals himself in his writings "as a soul of gentle nature, yielding, tenderhearted, affectionate, with almost a woman's thirst for love, with which certainly the iron, unbending firmness and immovable power of resistance belonging to him in his prophetic sphere are in strange contrast." His ministry extended over the last tragic forty years of the kingdom of Judah to the destruction of Jerusalem and the deportation of its inhabitants to Babylon.

**The Book Outlined**

- I. The Prophet's Call (Jeremiah 1)
- II. Judah's Sins Set Forth (Jeremiah 2-6)
- III. Call to Repentance (Jeremiah 7-10)
- IV. The Appeal to the Covenant (Jeremiah 11-13)
- V. Rejection and Captivity Foretold (Jeremiah 14-22)
- VI. Restoration of the Remnant (Jeremiah 23-29)
- VII. Book of Consolation (Jeremiah 30-33)
- VIII. Destruction of Jerusalem (Jeremiah 34-45)
- IX. Prophecies about Foreign Nations (Jeremiah 46-51)
- X. Historical Conclusion (Jeremiah 52)

## YEAR 3 - LESSON 25 - PAGE 2

### Contemporary Kings of Judah

Manasseh, 697-642 B. C. 55 years. Very wicked, see under II Chron. 33. In his reign Jeremiah was born.  
Amon, 641-640 B. C. 2 years. The long and wicked reign of his father Manasseh had sealed the doom of Judah.

Josiah, 639-608 B. C. 31 years. A good king. A great reformation. Jeremiah began his ministry in Josiah's 13th year. The reformation was only outward. At heart the people were still idolaters.

Jehoahaz, 608 B. C. 3 months. Was carried to Egypt.

Jehoiakim, 608-597 B. C. 11 years. Openly for idols, boldly defiant of God, a bitter enemy of Jeremiah.

Jehoiachin, 597 B. C. 3 months. Was carried to Babylon.

Zedekiah, 597-586 B. C. 11 years. Rather friendly to Jeremiah, but a weak king, a tool in the hands of the wicked princes.

### Chronology of Jeremiah's Times

627 B. C. Josiah began his reforms. See under II Chron. 34.

626 B. C. Jeremiah's Call.

626 B. C. Scythian Invasion. See under Jeremiah 4.

621 B. C. Book found. Josiah's Great Reformation. II Kings 22, 23.

608 B. C. Josiah slain at Megiddo, by Pharaoh.

607 B. C. Nineveh destroyed by Babylon. (Or 612 B. C.?)

606 B. C. Judah subdued by Babylon. First Captivity.

605 B. C. Battle of Carchemish: Babylon crushed Egypt.

597 B. C. Jehoiachin's Captivity.

593 B. C. Zedekiah's Visit to Babylon.

586 B. C. Jerusalem Burned. Temporary End of David's Kingdom.

### Jeremiah's Message

Twenty years before Jerusalem fell, Jeremiah warned that Babylon would be the victor over Egypt and Assyria. For 300 years Assyria with Nineveh as its capital had ruled the world. Babylon in the South Euphrates valley was becoming powerful. Egypt in the Nile valley had been a world power 1000 years before, had declined, and was becoming ambitious again. Babylon won the three-cornered contest for world supremacy about the middle of Jeremiah's ministry.

Babylon broke the power of Assyria in 607 B. C.

Egypt was crushed by Babylon at the battle of Carchemish in 605 B. C.

For 70 years Babylon ruled the world, the same 70 years as the Jews' captivity.

Bitterly complaining over Judah's wickedness, Jeremiah incessantly states:

1. Judah will be destroyed by victorious Babylon.
2. If Judah repents, God will save her from Babylon.
3. Later, when all Judah's hope of repentance was gone, Jeremiah told Judah to submit to Babylon and be soared.
4. Judah shall be destroyed, SHALL RECOVER, and yet rule the world.
5. Babylon, destroyer of Jerusalem, shall fall and never rise again.

**I. The Backward, But Brave Prophet (Jeremiah 1:1-19)**

A. The superscription (Jer. 1:1-3).

"The words of Jeremiah . . ." (Jer. 1:1): The first three verses constitute a title page naming the author and giving the dates of the period during which he exercised his ministry. "The words" can also mean "acts" or "history."

"The son of Hilkiyah": some identify Jeremiah's father as the high priest in the time of Josiah who found the "book of the law" in the temple in 621 B. C. (II Kings 22).

"Anathoth": This was a priestly city of Benjamin, three (3) miles north east of Jerusalem.

"In the days of Josiah . . .": This good king of Judah reigned from 639-608 B. C. In his thirteenth year would be 626 B. C. that "The word of the Lord came" to Jeremiah.

"In the days of Jehoiakim. . ." (Jer. 1:3): Reigned from 608-597 B. C. He was a very bad King.

"The eleventh year of Zedekiah": 597-586 B. C.: In "the fifth month," or August, Jerusalem fell, the temple was destroyed, king Zedekiah was taken captive (II Kings 25:6, 7).

B. The call of Jeremiah (Jer. 1:4-10).

"The word of the Lord came unto me . . ." (Jer. 1:4): The first unit of the book of Jeremiah is in the form of a dialogue. The Lord speaks, Jeremiah replies, and the Lord responds to his reply.

"Before I formed thee . . . I know thee . . . sanctified . . . ordained thee" (Jer. 1:5): The divine call is clear. God chose him, and installed him as a prophet.

"I cannot speak for I am a child" (Jer. 1:6): The divine call throws Jeremiah into terror. It was a hard and thankless task. Like Moses (Ex. 3:11; 4:10), Jeremiah was reluctant to accept the responsibility. "Child" may, mean he was 20-25; the same word is translated "young man" (II Sam. 18:5).

"Thou shalt go . . ." (Jer. 1:7): God had called Jeremiah. God will accept NO EXCUSES. God has made him a prophet to the nations to whom he would make known God's will and counsel.

"Be not afraid . . . I am with thee to deliver thee" (Jer. 1:8): God never gives a man a job, but that He likewise gives him the strength to do the job! The Lord will be with him; he need have no fear for any man. When Jeremiah delivered God's message that those to whom God sent him would be punished (verse 7), they were angry and persecuted him (verse 19). God promises to deliver him from every distress and danger that his duties will bring upon him.

"The Lord . . . hand . . . touched my mouth" (Jer. 1:9): The hand is the instrument of doing and making. The touching of Jeremiah's mouth BY the hand of God is an emblematic token that God FRAMES IN HIS MOUTH WHAT HE IS TO SPEAK! What Jeremiah spoke is as CERTAIN AS IF IT WERE DONE-"I have put MY WORDS INTO THY MOUTH," said God. God's power will show itself to the nations (verse 10).

C. Two signs given to Jeremiah (Jer. 1:11-19).

1. The almond rod (Jer. 1:11-12).

"What seest thou? . . . I see a rod . . ." (Jer. 1:11): The almond tree blossoms very early in the spring. It brings life in the midst of death, or spring following winter. In a day when the word of the Lord seemed to be forgotten entirely, God declared "I will hasten my word to perform it."

2. The seething pot (Jer. 1:13-16).

"I see a seething pot . . ." (Jer. 1:13): The "seething pot" meant the Babylonian army. The army would enter the land from the north. It was the sign of coming destruction. From the north, trouble "shall break forth upon all the inhabitants of the land" (verse 14). God calls "all the families of the kingdoms

## YEAR 3 - LESSON 25 - PAGE 4

of the north" to bring judgment upon Judah and Jerusalem (verse 15). God's judgment is about to fall upon the idolaters who have rejected God (verse 16).

3. Jeremiah encouraged (Jer. 1:17-19).

"Speak unto them ALL that I command thee . . ." (Jer. 1:17): God's call is imperative. The command is given; the dialogue is ended. To obey the call will fling Jeremiah into "the storm center of conflict between God and the world, between faith and despair." God will make him strong. When an unfaithful people attack him, Jeremiah is bold to speak God's word of impending judgment against kings, princes, priests, and people (verse 18). Naturally "they shall fight against" God's man. "But they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee" (verse 19).

"Prophesy not . . . die not by our hand" (Jer. 11:21): The false men of Anathoth threatened to kill Jeremiah if he prophesied "in the name of the Lord." They did not like his MESSAGE ON THE BROKEN COVENANT (Jer. 11:1; 12:17). God took care of these false leaders who opposed His man (Jer. 11:22, 23). It is dangerous to oppose God's man in any age.

"My word . . . fire . . . hammer" (Jer. 23:28): Fire will consume "chaff;" the hammer will crush the false (Matt. 3:12; Heb. 4:12; Matt. 21:44; II Cor. 2:16). The faithless shepherds were giving out man's word for God's. God's word that Jeremiah proclaims will destroy completely man's word and the lying prophets' work!

"His word . . . I could not stay" (Jer. 20:9): The word of God dwells in Jeremiah's heart. From there outwards it acts upon his whole being like a fire burning in the hollow of his bones, burning the marrow of them. He cannot keep silence! "I could not stay!" When God commands, we must obey (Job 32:18, 19; Psa. 39:3; Acts 18:5; I Cor. 9:16).

### II. The Brokenhearted Prophet (Jeremiah 9:1ff)

"Oh . . . that I might weep" (Jer. 9:1): Jeremiah is often called the "weeping prophet" (Jer. 13:17; 14:7; Lam. 1:16). When you see people you love determined to DO EVIL continually and END UP IN AN ETERNAL HELL, it is enough to make a true prophet weep. Jesus wept over the nation and city which REJECTED HIM (Luke 19:41-44), even as he pronounced judgment on both. Did you ever weep over the sins of your city, your church, your own home, and your own sins?

Jeremiah wept because of:

A. The sins of his people. God's people forsook Him (Jer. 2:13, 32). They worshipped idols (Jer. 2:27-28) even putting the idols in the temple that God likened to adultery (Jer. 3:6-14). Scarcely one man sought the truth (Jer. 5:1). They were immoral (Jer. 5:8) "after his neighbor's wife. They were thieves, murderers and liars (Jer. 7:9-11). They scoffed at the prophet's warning (Jer. 5:12). They were satisfied with the rottenness of the government (Jer. 5:30, 31). Jeremiah denounced false prophets (Jer. 23). God had no choice but to punish the people.

B. The misery to come upon Judah (Jer. 13:24-27). Jeremiah saw the desolation of Jerusalem. He used OBJECT LESSONS in his preaching. "The Sign of the Linen Girdle" (Jer. 13:1-27) is an announcement of the certain coming judgment, and ITS CAUSE, the declaration of the hopelessness of the case, and a final pronouncement of doom.

## YEAR 3 - LESSON 25 - PAGE 5

C. God's Command: "PRAY NOT THOU FOR THIS PEOPLE" (Jer. 11:14; 14:11). It is a sad day when an individual or a nation sins away the day of grace (Gen. 6:3). It is too late to pray then! It is too late to get fire insurance when the building is on fire.

D. His treacherous brethren (Jer. 11:21; 12:6; 15:10, 15-21; 26:8-19). His enemies "SMOTE HIM WITH THE TONGUE" (Jer. 18:18). Enemies of the truth are still at the job, too, in every New Testament church and community.

E. "Thou shalt not take thee a wife" (Jer. 16:2ff). Why marry and rear children who would perish in the terrible slaughter of Jerusalem (verses 3-13).

For his faithfulness in preaching God's Word, Jeremiah was "put in the stocks" (Jer. 20:2), an instrument of torture. Like Paul, Jeremiah as a jailbird (Jer. 32:2; 27:16; 38:6-14).

### III. The Blessed Assurance to the Captives (Jeremiah 29:1-32)

"Words . . . unto the residue . . . captives" (Jer. 29:1): King Jehoiachin and the best of the people had been carried to Babylon in 597 B. C. They were advised to be peaceful "build ye houses and dwell in them. . . take ye wives (Jer. 29:4-7). This was to counteract the false prophets. God promised they would RETURN TO JERUSALEM AFTER SEVENTY YEARS (Jer. 29:10-14). A remnant did.

### QUESTIONS

1. Who wrote the book of Jeremiah (Jer. 1:1; 30:1, 2; 36:17, 18; 51:60)?
2. Will you read the book of Jeremiah and underscore YOUR FAVORITE verses?
3. What is the meaning of Jeremiah?
4. Can you outline the book of Jeremiah?
5. Did Jeremiah prophesy before, during, or after the Babylon captivity (Jer. 1:3; 52:1-15; 24:1-10)?
6. Can you name the kings under whose reign Jeremiah prophesied (Compare Jer. 1:2, 3 with II Chron. 34:1; 36:1-10)?
7. Can you summarize the message of Jeremiah?
8. How was Jeremiah called, fitted and encouraged for his prophetic ministry (Jer. 1:4-19; Eccl. 4:10-12; Gal. 1:11-17)?
9. To what awful marital sin is idolatry compared (Jer. 3:6-14)?
10. What was Israel's spiritual condition (Jer. 5:1, 31; 6:13)?
11. In the midst of these dark pictures, HOW did God show his undying love for Judah (Jer. 3:14, 22; 4:1, 14; 6:16; 7:3; 8:5; 11:6-8; 18:8; compare Isa. 49:1,5, 16 with Jer. 32:2)?
12. Why is Jeremiah called the "weeping prophet" (Jer. 9:1; 13:17; 14:7; Lam. 1:16)?
13. What three groups shared in Israel's sins (Jer. 5:31)?
14. Against what three evils did the prophet warn the people in Jer. 9:23 (See I Cor. 1:19, 27; Prov. 8:18; 11:4)?
15. How did Jeremiah suffer for his preaching (Jer. 20:2; 11:21; 12:6; 20:7; 26:8-11; 27:1, 2; 37:14-21; 38:4-6; Lam. 3:1-22)?
16. Why was it impossible for Jeremiah to keep silent concerning the message of God (Jer. 20:7-9)?-
17. What judgments did Jeremiah predict upon Judah's two kings (Jer.22:18-30), Jehoiakim and Coniah (Jeconiah)?
18. In what sense is the Word of God like wheat, fire and a hammer (Jer. 23:28, 29; I Pet. 2:2, 3; I Cor. 3:13; Acts 24:25)?
19. Was Jeremiah's prophecy or the Babylonian captivity literally fulfilled (II Chron. 36:15-23; Jer. 52:1-30)?
20. What blessed assurance did Jeremiah give the captives in Babylon (Jer. 29:1-32)?

**YEAR 3 - LESSON 26 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year III**

**Second Quarter**

Lesson 26  
Jeremiah 36

Page 1  
Memory Verses: Jeremiah 36:1,2

Memory Verses:

"And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, even unto this day" (Jeremiah 36:1 ,2).

**THE INSPIRATION OF THE BIBLE**

"This word came unto Jeremiah FROM THE LORD . . ." (Jer. 36:1). The Bible is divinely inspired. God GAVE THE MESSAGE to man.

"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 Tim. 3:16, 17). "Holy men of GOD SPAKE AS THEY WERE MOVED by the Holy Ghost," affirms Peter (H Pet. 1:21b).

Jesus my Lord affirmed the inspiration of the Bible. "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). The prophets, of course, INCLUDED JEREMIAH.

"For verily I say unto you, Till HEAVEN AND EARTH PASS, ONE JOT or one TITTLE shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Jesus said: "The SCRIPTURE CANNOT BE BROKEN" (John 10:35).

**Voltaire's Vaporings**

Voltaire, the French skeptic (1694-1778), said: "In less than a hundred years the Bible will be discarded and Christianity swept from the earth." He was WRONG. His writings have a modest circulation. His old printing PRESS has been USED TO PRINT BIBLES, and his HOUSE has been USED AS A DEPOT by an international Bible society.

"Be not deceived; God is NOT MOCKED" (Gal. 6:7). Men try to BREAK GOD'S WORD. The Word of God BREAKS THEM.

Jeremiah 36 is the story of how God caused the book to be written, the way King Jehoiakim tried to destroy it, and the sad end of the would-be Bible-destroyer. The chapter constitutes an interpolation in the chronological order of Jeremiah's prophesying.

**I. The Method of Bible Making (Jeremiah 36:1-18)**

A. The Origin of the Word (Jer. 36:1).

"In the fourth year of Jehoiakim . . ." (Jer. 36:1): Jehoiakim (608-597 B. C.) was the son of good king Josiah. He reigned eleven (11) years. He "did that which WAS EVIL in the sight of the Lord" (II Kings 23:37. He was openly for idols, boldly defiant of God, and a bitter enemy of Jeremiah, This was in 604 B. C.

"This word came unto Jeremiah from the Lord . . .": Jeremiah at this time had been prophesying twenty-three years from the thirteenth year of Josiah (639-608 B. C.) to the fourth year of Jehoiakim.

## YEAR 3 - LESSON 26 - PAGE 2

Note that the word came from the Lord. This expression frequently occurs in this book. Leviticus, for example, has 27 chapters with "The Lord spake unto Moses, "or its equivalent 56 times-- MORE THAN TWICE PER CHAPTER IT IS AFFIRMED THAT THE MESSAGE IS FROM GOD. Thus saith the Lord," or some sentence expressing the same idea is used more than 2,000 times in the Old Testament. Read Luke 24:44, 45 to get what Jesus thought about the Old Testament.

"The doctrine of inspiration is, in our day, FUNDAMENTAL TO EVERY DOCTRINE" (Charles E. Jefferson).

B. The Word takes permanent form (Jer. 36:2-4, 17-18).

"Take thee a roll of a book, and write . . ." (Jer. 36:2): The Lord bade Jeremiah commit to writing ALL THE ADDRESSES HE HAD PREVIOUSLY DELIVERED. God commanded that this be done so the people could hear the prophesies. In false religions, oral tradition takes first place. God gave Moses "tables of stone, written with the FINGER OF GOD" (Ex. 32:18).

"It may be . . . Judah will hear . . . return every man from his evil way" (Jer. 36:3): This was the purpose of having Jeremiah write down the essential contents of all his oral discourses. If the people repented and turned from their evil ways, God would "forgive their inquiry and their sin."

"Baruch wrote . . . all the words of the Lord . . . roll of a book" (Jer. 36:4): The expression "All the words" is not to be understood in its most rigid sense, as follows from the very fact that, when Jeremiah anew wrote down his prophecies (verse 32), he further added "many like words" to what had been contained in the first book-roll which had been burned by Jehoiakim.

God spoke the words to Jeremiah. The prophet listened to them, and as he received them, dictated them to Baruch, which means "Blessed." Baruch was a devoted friend of Jeremiah (Jer. 32:12) and his secretary (Jer. 36:4, 18, 32). The book-roll was made of prepared skins made into a roll. It was a slow, tedious job. "I wrote them with ink" (Jer. 36:18). Jeremiah did not originate the thought any more than Baruch who wrote as Jeremiah dictated to him (verses 19, 18).

Peter spoke of David's writings as "THIS SCRIPTURE . . . which the Holy Spirit by the mouth of David SPAKE" (Acts 1:16). Paul said, "Wherefore (as the Holy Spirit saith). Today if ye will hear his voice, 'Harden not your hearts'" (Heb. 3:7, in quoting Psalm 95:7). While "All flesh is as grass . . . The grass withereth, the flower fadeth: BUT THE WORD OF OUR GOD SHALL STAND FOREVER" (Isa. 40:6-8).

C. The Word is proclaimed (Jer. 36:5-16).

"I am shut up . . ." (Jer. 36:5): In what way we do not know. Verses 19 and 26 do not favor the idea of imprisonment. Something hindered him from speaking in the temple, "the house of the Lord."

"Go thou . . . read" (Jer. 36:6): It took a year or so to write the book (verses 1, 9). Baruch is sent to read all that has been written to the multitudes. He executes his commission.

"Upon the fasting day": An extraordinary fast in the ninth month (December) of Jehoiakim's fifth year (verses 7-9) FOR THE PURPOSE OF TURNING THE PEOPLE IN REPENTANCE TO GOD (II Pet. 3:9). Baruch read the book to the people before the "new gate" (east gate). If man is repentant begs God for grace, God grants him power to DO GOD'S WILL.

"Michaiah . . heard . . . all the words of the Lord" (Jer. 36:11): Michaiah, son of Gemariah, listened to the reading of Baruch. At a consultation with Elishama, the scribal secretary of state (verse 12), Michaiah brought the news of that which he had heard.

"Read it in our ears . . ." (Jer. 36:15): Baruch read the book the SECOND TIME that day. SO YOU CAN READ AND STUDY THE ENTIRE BOOK IF YOU WANT TO in one week! This reading was before the leaders of the people who had been holding a council of state at the time of the first reading.

## YEAR 3 - LESSON 26 - PAGE 3

"They were afraid . . . " (Jer. 36:16): This showed on their part some FEAR OF GOD, but NOT ENOUGH TO MAKE THEM SACRIFICE THE FAVOR OF THE WICKED KING (Prov. 29:25). They decided to "tell the king of all these words."

### II. The Mutilated Book (Jeremiah 36:19-26)

"Go, hide thee . . . and Jeremiah" (Jer. 36:19): They feared what the king would do to God's true prophets. They had a real basis for their fears regarding the reaction of the wicked young king (he began to reign at age 25 and ruled eleven years you remember).

"And they went into the king . . . " (Jer. 36:20): They first gave an oral account of what they had heard to the thirty-year-old hothead king. He "sent Jehudi to fetch the roll" which they had laid up in the chamber of Elishama the scribe. "Jehudi read it in the ears of the king . . . princes" (verse 21).

"The king sat in the winter-house . . . ninth month . . . fire . . . burning" (Jer. 36:22): The ninth month of the religious year would be our late November or December. They were in that portion of the palace that was erected for a winter residence. A not of coals was burning before the king. The rooms of eastern houses have no stoves, but in the middle of the room there is a depression, in which is placed a sort of basis with burning coals for heating the apartment.

"He cut it with the penknife . . . cast it into the fire" (Jer. 36:23). The "leaves" of consecutive spaces on the long roll were cut bit by bit by the king, and thrown into the fire one after the other "until all the roll was consumed in the fire that was on the hearth."

Only three of those present "made intercession to the king that he would not burn the roll: but he would not hear them" (verse 25).

"The king commanded . . . to take Baruch. . . Jeremiah" (Jer. 36:26): Not content with his angry mutilating and burning of the Word of God, King Jehoiakim issued an order to arrest God's men. "The Lord hid them." Jehoiakim is the FIRST MAN ON RECORD WHO MUTILATED THE WORD OF GOD, but he has not been the last?

Men today try to cut unwelcome truth out of the Bible. They would destroy the VIRGIN BIRTH (Luke 2:5-7; Matt. 1:18-25; John 1:1, 14), the RESURRECTION of the body of Jesus Christ from the dead (John 11:25, 26; Rev. 1:18; Rom. 1:4), the SECOND COMING (John 14:1-3; Acts 1:11).

Some of our church members CUT GOD'S CONCEPTION OF STEWARDSHIP OUT OF HIS HOLY WORD (I Cor. 10:26; Gen. 14:20; Heb. 6:20, 7:8; Matt. 23:23; Mal. 3:8-10; II Cor. 8:8 9, 24, 1-5: 9:6-9).

Wallace Bassett a Baptist minister in Texas had a brother preaching in the Christian Church. "If it cost Christians and Baptists as much to IMMERSE," said Wallace, as it DOES TO TITHE, we would have men trying to PROVE BY THE NEW TESTAMENT THAT BAPTISM WAS NOT IMMERSION?"

Jehoiakim did not want to hear God's Word, so he denied that it came from God, and BURNED IT (I Pet. 1:10-12; II Pet. 1:21; Rev. 22:19; I Cor. 2:13).

**III. The Miserable End of Jehoiakim (Jeremiah 36:27-32)**

A. He put himself in peril (Jer. 36:27-31).

"Take . . . another roll, and write in it all the former words . . ." (Jer. 36:28): After the burning of the roll by king Jehoiakim, Jeremiah received from the Lord the command to get all that had been on the former roll WRITTEN ON ANOTHER, and to make a startling revelation to Jehoiakim. Note that MORE REVELATION WAS ADDED TO WHAT THE KING HAD BURNED.

"He shall have none to sit upon the throne . . ." (Jer. 36:30): God will punish the king and his seed, or descendants. He shall not have a son to occupy the throne of David after him. This does not contradict the fact that, after his death, his son, Jehoiachin ascended the throne. For this ascension could not be called a sitting on the throne, inasmuch as he was immediately besieged in Jerusalem by Nebuchadnezzar, and compelled to surrender after THREE MONTHS, then go into exile to Babylon.

"His dead body shall be cast out . . ." (Jer. 36:30b): Read Jeremiah 22:18, 19, 30; II Kings 24:8. Jehoiakim's dead body was left, like a beast's body, to DECAY WITHOUT A DECENT BURIAL. "And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and UPON THE INHABITANTS OF JERUSALEM, and UPON THE MEN OF JUDAH, ALL THE EVIL THAT I HAVE PRONOUNCED AGAINST THEM; BUT THEY HEARKENED NOT" (verse 31). To refuse to read the roll and to destroy it in the fire did not annul it. REFUSE GOD'S WORD and YOU ARE RUINED-FOREVER!

B. God's Word survives all opposition (Jer. 36:32).

"Baruch . . . write . . . added . . . many like words" (Jer. 36:32): Again Jeremiah dictated the messages to Baruch adding many words to them, so that the writing was perpetuated, but Jehoiakim was DOOMED. Note that "MANY OTHER WORDS LIKE THEM" were added to the book-roll.

"Last eve I passed beside a blacksmith's door  
And heard the anvil ring the vesper chime;  
When looking in, I saw upon the floor,  
Old hammers worn with beating of time.

`How many anvils have you had, said I,  
`To wear and batter all these hammers so?'  
`Just one,' said he; then said with twinkling eye,  
`The anvil wears the hammers out, you know.'

And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil unharmed-the HAMMERS GONE!"

**YEAR 3 - LESSON 26 - PAGE 5**

**QUESTIONS**

1. In this lesson when did this word from the Lord come to Jeremiah (Jer. 36:1)?
2. Was this message given by man, or by the Lord, and what do the Scriptures plainly teach regarding the inspiration of the Bible (II Tim. 3: 16, 17; II Pet. 1:21b)?
3. Did Jesus affirm the inspiration of the Bible, and to whom do the law, the prophets and psalms point (Luke 24:44)?
4. What did Voltaire say concerning the Bible, and was he right (Gal. 6:7)?
5. What three things make up Jeremiah 36?
6. How long had Jeremiah been prophesying when this word came from the Lord (Jer. 36:1)?
7. How many times is "Thus saith the Lord," or its equivalent, found in Leviticus, and in the Old Testament?
8. What did Charles E. Jefferson say regarding "The doctrine of inspiration"?
9. What command did God give to Jeremiah regarding "all the words that I have spoken unto thee" (Jer. 36:2)?
10. For what purpose did God have Jeremiah write down the essential contents of his messages (Jer. 36:3)?
11. What do we know of Baruch who "wrote . . . all the words of the Lord. . . roll of a book" (Jer. 36:4; 32:12; 36:18, 32)? How was the book made, and with what did Baruch write the words (Jer. 37:18)?
12. What assurance do we have regarding the Word of our God (Isa. 40:6-8; Acts 1:16; Heb. 3:7 in quoting Psa. 95:7)?
13. Through what four men did God's Word reach Jehoiakim (Jer. 36:1, 4, 11, 21)?
14. When was the Word of God read (Jer. 36:5-9), and where (verse 10)?
15. Who requested that the book be reread that day (Jer. 36:11-15)?
16. What resulted when these men heard the Word of God read (Jer. 36:16; Prov. 29:25)? What question did they ask of Baruch (verses 17, 18)?
17. What did the princes suggest that Baruch and Jeremiah do (Jer. 36:19, 26)?
18. Where and when did Jehoiakim hear the Word of God, and how did he show his contempt for it (Jer. 36:22-26)? How old was Jehoiakim?
19. Can God's Word be destroyed by man (Jer. 36:27, 28, 32; Psa. 119:89; Matt. 24:35; I Pet. 1:25)? Do modernists and church members cut away God's Word today? How?
20. What was the awful doom pronounced upon Jehoiakim (Jer. 36: 30-31; II Kings 24:8)?