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TRAINING SUNDAY SCHOOL TEACHERS  
IN THE USE OF THE BIBLE  
An Instructor's Guide

By

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A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF MASTER OF SACRED THEOLOGY  
in  
The Biblical Seminary in New York

New York, N.Y.

April 1946

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**PREFACE**

## PREFACE

A conviction, not merely my own but of ministers and Sunday School teachers themselves, that many of our Sunday School teachers are not only unfamiliar with the Bible but also lack understanding of how properly to read and study the Scriptures prompted me to choose this subject for my thesis.

Our Concordia Teacher Training Series (Lutheran Church, Missouri Synod) has a number of helpful courses, e.g., "Fundamental Christian Beliefs," by W. Arndt, "Directing the Learner," by Theo. Kuehnert, etc., but no course on the Bible itself and methods of Bible Study. It is hoped that the lessons of this thesis will in part at least fill this gap and in some small measure meet the needs of our church.

For the purpose of this thesis, the second part of the course will not be presented.

I am indebted to the courses and instructors of the Biblical Seminary in New York for much of the help by way of method of approach in the study and teaching of the Bible herein presented. For the strong points of this course I am grateful to others, the weaknesses are my own.

I wish to take this opportunity to than<sup>?</sup> especially Dr. Dean G. McKee, my faculty adviser, for his helpful suggestions, for his guidance and counsel, his patience and encouragement. His assistance has been invaluable to me.

Gift of the Author

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IN THE USE OF THE BIBLE

An Instructor's Guide

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TRAINING SUNDAY SCHOOL TEACHERS  
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CHAPTER I  
INTRODUCTION

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CHAPTER I  
INTRODUCTION

A. NECESSITY OF COURSE

A recent issue of the BIBLE SOCIETY RECORD<sup>1</sup> gives a glowing account of a Bible crusade which was conducted in St. Paul, Minn. The crusade was under the joint auspices of the local Ministers Association and the American Bible Society. Between October 21 and November 4, 1945, nineteen secretaries of the American Bible Society spoke 229 times. Forty-five thousand copies of the Gospel of John were distributed. It was reported that fifty thousand people read John's Gospel and were encouraged to memorize one verse of each chapter. There were eleven broadcasts in the course of which the Gospel of John was read over the air by prominent citizens of the city.

The results of the crusade were very gratifying. A woman at an information desk in a downtown store stopped

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1. "Bible Society Record," January 1946, Vol. 91, No. 1, p. 9, "St. Paul and the Bible". Cf. Appendix A for complete account.

one of the men and said, "I know you are with the Crusade. I just want to thank you for starting me on a program of Bible reading."

### 1. Renewed Interest in Bible

Reference is made to this article, because the interest in the Bible demonstrated by the citizens of St. Paul is perhaps indicative of a renewed interest generally in this famous volume. During this year, 1946, the American Bible Society expects to distribute more Bibles, New Testaments and portions of the Scriptures than in any other year in the Society's 130-year history.<sup>1</sup>

Let us ever fervently pray God that He will cause the Word to be distributed to every nation and kindred and people and tongue and that all men will learn to "SEARCH THE SCRIPTURES",<sup>2</sup> and with that searching to be blessed with an increased measure of faith and love.

### 2. The Importance of Bible Study for the Sunday School Teacher

In spite of this apparent renewed interest in the Bible, it is still true that the Bible remains an unknown book to far too many of our Sunday School teachers.

. . . . .

1. "The Word is 'Forward'", from the "Bible Society Record", February 1946, Volume 91, No. 2, pp. 28-29
2. John 5:39



There are indeed a few teachers<sup>1</sup> who love the Bible dearly, who use the Bible diligently, and who are familiar with the Bible. It is also true that many perhaps read the Bible for their devotions, occasionally they refer to the Bible in preparing their Sunday School lessons; some use the Bible regularly in their Sunday School classes. The average teacher knows that the book of Genesis tells the story of Creation, that the Twenty-third Psalm is one of the 150 Psalms, that "For God so loved the World" is written in John 3:16. But how many of our teachers have any idea of the total impact of a book like Deuteronomy, of the circumstances of the Children of Israel at the time of Jeremiah and the nature of the warnings of that great prophet for our time as well as for his, of Haggai or Malachi, Matthew or John, of Paul's letter to the Galatians or to the Philip-  
pians, or of the meaning of that puzzling and so often abused book of Revelation?

It is unnecessary to make a survey in order to convince ourselves that a course of instruction based on the Bible is an absolute necessity. If our teachers are properly to perform the task which lies before them, namely, that of implanting the truths of God's Word into

. . . . .

1. Whenever the word "teacher" is used, the reference is to Sunday School teachers, or those who are to take this course. Whenever the word "instructor" is used, the reference is to the one who is to instruct or teach the teachers.

the hearts of those intrusted to them, then the Bible must be to them a living vital factor in their own lives. The sacred volume must be a ready tool in their own hands. The teacher should not only know the names of the books of the Bible and be able to turn to the various books without the slightest hesitation; he should be able to turn to the story of Creation, he should know where the Abraham stories, the Joseph stories, the Moses stories, etc., are found; he should be familiar with some of the great chapters and verses of the Bible, for example, Isaiah 53, Matthew 5 to 7, the "Lost Chapter" (Luke 15), the "Love Chapter" (1 Cor. 13), the "Resurrection Chapter" (1 Cor. 15), etc., appreciating them not only as chapters in themselves but as they stand in the larger context of the books in which they are found.

#### B. PURPOSE OF COURSE

The purpose of this Course is not to furnish our Sunday School teachers with a manual which will be just another book about the Bible. This is to be a guide to the instructor of Sunday School teachers which suggests a method of procedure in presenting the Bible to the teachers in order to stimulate interest in the study of the Bible by getting the teachers to come to terms with the Bible itself. The Sunday School teachers themselves need no textbook or manual. Their textbook is the Bible.

The instructor's job is to "sell" the Bible to them, that is, quicken their interest in the "Book of their Religion" and then show them how they can use it. This is a course on method of study and method of teaching.

Some teachers may be afraid of the Bible because of the difficult passages and sections which it contains. To be sure, there are obscure and difficult passages in the Bible, but the teacher need not be too greatly concerned with that which he cannot understand and comprehend. He will do well to be patient with himself as well as with his students. The keener his powers of observation become, the more he meshes the gears of his thoughts with the thoughts of the author, the more he will find that many seemingly obscure passages unfold before his very eyes. And what is more conducive to this process than to use a translation that speaks the language which we speak and understand. Unfortunately we shall have to wait three or four more years for the Revised Standard Version of the Old Testament. But the New Testament has been completed and is recommended for all parts of this work having to do with that part of our Bible. The American Standard Version is recommended for the Old Testament.

The fact that our own Missouri Synod has appointed a commission to make suggestions for a new translation of the Bible should make us realize the importance of a modern translation of the Bible. While it is true that because of the fact that we have been "raised" in the King James

Version and therefore that version is our "first love," it is also true that it is the language of the seventeenth century. Let us make use of the modern translations which are available.

### C. HOW PURPOSE IS TO BE ACCOMPLISHED

But how can this best be accomplished? How can this love for God's Word be instilled into the hearts of our teachers? Shall we give them a book to study about the Bible? Shall we give them an introduction to the various books of the Bible? While it is true that much information contained in an introduction may prove helpful to the teachers, and it may be well that our teachers become acquainted with much of the material contained in a formal introduction, it is also true that our love for the Bible is gained chiefly through the right use of the Bible itself. It is to be understood that the use of commentaries, or introductions, or helps in Bible reading, is not to be condemned altogether. Yet the fact must be emphasized that our love and appreciation for something precious is increased, not by hearing or reading about that thing, but by coming in contact with the object itself. Jesus says: "Search the Scriptures,"<sup>1</sup> not, "Read what some one else says about the Bible!" The Psalmist exclaims: "Thy Word

. . . . .

1. John 5:39

is a lamp unto my feet and Light unto my path,"<sup>1</sup> he does not say that what some one else thinks about that Word of God benefits him.

It is interesting to note that those who conducted the Bible Crusade in the city of St. Paul aroused interest in Bible reading by urging people to read the Bible itself. They did not distribute booklets about the Bible, but they placed God's Word itself into the hands of the people.

#### 1. Proper Approach to Scriptures

"But," some one may answer, "the Bible is so much clearer to me when I read it with notes, or when I read some one else's explanation of the Scriptures." If a person does not receive sufficient benefit from his own reading of the Bible, then there is perhaps something wrong with the method in which he approaches the Scriptures. Perhaps he has been reading the Bible piecemeal. A person will never understand the message of the author of a particular book of the Bible, if he reads a verse here, and a verse there. How many of our Sunday School teachers ever read an entire book of the Bible at one sitting to gain an overall picture of a book? Dr. Howard Tillman Kuist says of piecemeal reading:

. . . . .

1. Psalm 119:105

"What little knowledge many people have of the Bible consists solely of isolated texts, sometimes mislearned or at least misquoted; or, which is just as bad, utterly divorced from their context. This piecemeal, unrelated reading of a verse here, or the fleeting recollection of an expression there, yields only scattered impressions, with no satisfying appreciation of ordered unity."<sup>1</sup>

## 2. Let Word Speak to Us

The Bible is God's revelation to us. God speaks to us through the Scriptures. We are not expected to do more to the Scriptures than to read and expose ourselves to them. They in turn will do something to us, if we only permit them to. In order to clarify this point, reference is again made to Dr. Kuist:

"Books are like windows. We see through them to life. Books are never mere ends in themselves. They serve as a medium to bring life to us in some one or more of its varied forms. We go to a window and lift the curtain. We see what is occurring outside. We do not influence what is without, but what transpires without may influence us. Just so with a book. A good book lets light into the mind, it ventilates the spirit. It is not what we do to a book that matters, but what the book does to us.

"This is true also in our appreciation of music. We listen to a symphony, not to improve on it but to have it improve us. We enjoy music just to the extent to which we respond to it. Great music is designed to gratify our craving for inward harmony. Its design is realized only as we learn how to put ourselves at the disposal of its charm. Or this attitude may also be illustrated by the enjoyment of art. We sit in the presence of great paintings, not for what we may do to them but for what they will do

. . . . .

1. Kuist, Howard Tillman, "How to Enjoy the Bible," p.3

to us. The artistry of the old masters consists in their ability to satisfy our inner hunger for beauty. To enjoy their art, however, we must be teachable. So it is with the enjoyment of the Bible. 'The holy scriptures...are able,' says the Apostle Paul. They exert a power all their own. They are designed to gratify man's hunger for a true knowledge of God and an understanding of his destiny. They perform their function only when they do something in us. 'We must read the Scriptures,' declares Duncan Black MacDonald, 'not primarily for content, nor for criticism, but purely for the effect of each passage on ourselves.'<sup>1</sup>

These quotations from Dr. Kuist's monograph are used to emphasize the fact that the proper use of the Bible itself will enhance our appreciation of that sacred volume. Again we hear Jesus saying: "Search the Scriptures."<sup>2</sup> We must diligently investigate the various books of the Bible in order to ascertain and comprehend the author's message. The oftener and more attentatively we listen to Beethoven's Fifth Symphony, the more beauty will we find therein. The oftener and the more diligently we read St. Paul's letter to the Philippians, the more beauty, the more truth, will we find therein, and the dearer that treasure will become to us. The same is true of our study of all the books of the Bible.

### 3. Search with Eyes Open

Our searching of the Scriptures must be done with our eyes open. We, as well as our Sunday School teachers, have

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1. Ibid., pp. 4-5. See appendix for selections on method; also bibliography appended herein for further references on method of study.
2. John 5:39

received much of our theology and religious information in the "predigested" form. "The Bible has suffered from assumptions, repeated till they were taken for granted, and has thence been compelled to bear fault-finding and misunderstanding--built on breath. The Bible has suffered peculiarly from inaccurate observation or inattention to just what it says and just how and in what relation anything is expressed."<sup>1</sup>

We must learn to observe and study for ourselves what the various authors are trying to say to us. The Bible is literature no less than other books. The Bible is written in languages as other books are. The various books of the Bible contain words and sentences. Words are pictures. They carry a message. A combination of words which are intelligent and which make sense is a sentence. A sentence too carries a message. In our reading of the Bible we must observe how these words and sentences are put together in order to determine the message of the author. But if we are to do that, we must open our eyes to what is before us. In our study of the Scriptures we must learn to sharpen our powers of observation. If we look closely, we will be pleasantly surprised at the treasures God's Word contains. The following is told of Daniel Webster:

"Daniel Webster as a youth used to walk along the main street of his town and stop before a shop window all dressed up with various articles. He would take a

. . . . .

1. Adapted from "Browning Study Programs," "Some Elemental Slogans of the '541' Method," the Biblical Seminary in New York, 235 East 49th Street, New York, N. Y.



good square look at the window and then, walking on, would seek to enumerate mentally just as many articles or separate objects as he had seen on display. When he started this practice, he could remember only a few things. He kept it up until he could remember a dozen or more. After more practice, with a single glance, a careful, comprehensive glance, at the window of a shop, he could enumerate every single article in it. He had cultivated the ability to comprehend a number of details in their total setting at a glance."<sup>1</sup>

#### 4. Mark, Note, Underscore

The instructor of Sunday School teachers will have had enough experience in Bible study to know that at times it will help us to understand the message of the author, if we underscore certain words which occur often, or if we make a listing of these words on paper. For example, it will help us to understand and appreciate Psalm 119, if we underscore or list the references to God's Word in this Psalm (testimonies, statutes, precepts, etc.), and also the various verbs the author uses when speaking of God's Word. A study of this nature will give us the picture of a man seated at his desk with the open Bible before him meditating upon its sacred truths day and night.

At times it will prove beneficial if we note the names of persons mentioned in a certain section, or it will be helpful to list the places mentioned, or to note the element of time. Let us turn, for example, to the book of Job. By noting the characters mentioned in this book, it becomes

. . . . .

1. Op. cit., p. 6

evident that the book is written in dialogue form--Job speaks and his friends reply.

Again we do well to note the author's use of language, whether he wishes to be understood literally or figuratively. At times the message of the author may be clarified by noting his sentence structure, or, for example, his use of questions.

### 5. Use Charts and Diagrams

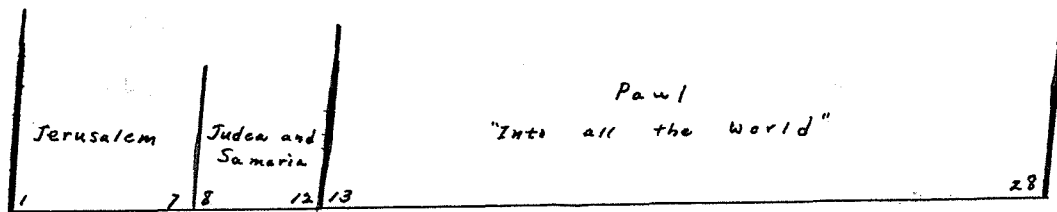
It is always helpful for us to summarize a chapter into a sentence or two. This will help us to comprehend what the author is trying to say in a given chapter or section. It will also help us to observe the main divisions of the book. It is well to make a chart of the various books of the Bible, or the various sections of a book, in order to get a comprehensive view of the entire book, or of a section of that book. In the American Standard Version of the Bible and the Revised Standard Version of the New Testament each unit of thought is gathered into a single paragraph. This is a great help to the Bible student. He knows at once that the translators regarded the verses contained in a given paragraph as a thought-unit. If for no other reason, the fact that these versions are arranged in paragraphs make them important as study Bibles.

Let us turn for a moment to the Book of Acts in the Revised Standard Version of the New Testament. From a quick

glance at the headings on top of the pages we see that this book deals with "The Founding and Extension of the Early Church." Another cursory glance at this book will reveal that Chapters 1-7 give us the history of the activities and growth of the church in Jerusalem; Chapters 8-12 relate the story of the bringing of the Gospel to Judea and Samaria; and Chapters 13-28 present the account of the activities of the great Apostle Paul. These divisions of the Book of Acts may be graphically represented in chart form as follows (remember that the "eye-gate" is one of the most efficient means of learning):

THE ACTS

*The Founding and Extension of the Early Church*



Each one of these three main sections of the book may be subdivided. To illustrate, let us glance at the last main section which deals with the life of God's great messenger to the Gentiles, Paul. What are the chief events in the life of Paul and how are these events recorded in this section? A glance at this section will show that it contains the following subdivisions: Ch. 13 and 14, Paul's First Missionary Journey; Ch. 15, the Apostolic

Council; Ch. 15:36 to 18:21, the Second Missionary Journey; Ch. 18:22 to 21:15, the Third Missionary Journey; Ch. 21:16 to 28, Paul's Imprisonment, His Defenses, and Journey to Rome. This may be set down in chart form as follows:

Paul  
"Into All the World"

<u>Paul the Missionary</u>				<u>Paul the Prisoner</u>	
1 <sup>st</sup> Journey	Apostolic Council	2 <sup>nd</sup> Journey	3 <sup>rd</sup> Journey	Imprisonment Defenses Journey to Rome	
13	14 15	15:36 18:21	18:22 21:15	21:16	28

Each one of these subdivisions of this third main section contains a number of paragraphs. By naming, or labeling, each paragraph, an overall picture of each subdivision is gained. In choosing titles, or names, for paragraphs, or divisions, it is well always to choose titles or names, that are short and to the point. In making a chart, it is not necessary that the titles of the members of the class agree with the titles of the chart of the instructor. The members of the class should be encouraged to be individualistic. They should choose and use those titles or names which will be easiest for them to remember and which will best serve their purpose.

With these few points in mind, let us choose titles for the paragraphs of the section covering Paul's First Missionary Journey:

First Journey

13 Journey Begun	14 Journey Ended
1. Barnabas and Paul Commissioned 2. Cyprus 3. At Antioch 4. Paul's Sermon at Antioch 5. Paul Encouraged 6. Jews Reject Message 7. Driven out	1. At Iconium 2. At Lystra (Zeus + Hermes) 3. Paul Stoned - Derbe 4. Return Trip

D. PURPOSE OF INSTRUCTOR'S GUIDE

It is quite apparent that in a course of this nature the purpose is not to treat exhaustively every book of the Bible. It is the intention of this course to present a series of lesson plans which make suggestions to the instructor of Sunday School teachers on how the teachers may improve their Bible reading, how to increase their love for the Scriptures, how they may be challenged with the crucial importance of their being able rightly to use the Bible, to challenge them as to the thrill and satisfaction of studying and teaching the Bible out of reverent but intelligent first-hand contact, and to show the need

of studying entire books of the Bible as a whole to gain the full import of their message, instead of snatching a passage here and there, or grabbing a story from a certain book without seeing its relation to the entire scheme of the book.

Some of the material contained in this instructor's guide will be presented again in some of the lessons, but it is presented in the introduction in order to introduce the instructor to this method of Bible study. This guide is not to take away the initiative of the instructor, but it is, as the name implies, only to guide him in conducting his class. It has been prepared for the instructor who lacks the time to work out the lessons for himself. The plans presented here are samples only and not the full program. Instructors should feel free to make any changes that they think will help the teachers to understand and master the essentials of the material presented. The lessons should not be given as lectures. The instructor must constantly ask himself: What are the teachers now thinking and saying and doing? Are some of the teachers not thinking and saying and doing because they have not been interested or because they have not understood or because they have not been given a chance to think and say and do? Above all, the instructor must take great pains to present the Bible as a living book--a book with a vital message for our twentieth century.

## 1. Use of Suggestions for Study

Since the only textbook the teachers will have for this course is the Bible, it is advised that the instructor use the Suggestions for Study as a basis for his lessons. Even better, if he has the time, he can work out his own suggestions to meet more fully the needs of his own group. The answers which the class gives to such questions will indicate whether individuals understand both the method and the material. As the need for further explanation and clarification becomes evident and as time allows, he may add to, or elaborate upon, the answers given by individuals supplementing and strengthening weak points and correcting any mistakes that may have been made.

In each suggestion discussed, the instructor should consider the point made in the question as it relates to the teacher. Does he need information on this point for his teaching or for training his pupils? Do teachers of certain departments need it especially? Is the matter too advanced for certain departments? Is it too elementary for others?

Consider each suggestion that is discussed as it relates to the personal religious life of the teacher and his pupil. Are there points in the question or phases of the question that concern the life of either teacher or pupil directly?

## 2. Use of Tests

For the convenience of the busy instructor, tests for the entire course have been worked out. There is a larger test, requiring approximately thirty to thirty-five minutes to complete. This test will be given at the beginning and again at the end of the course. Besides this, smaller sections of this larger test will be given also as a review of individual lessons. Hence, the same questions are used three times (pretest, test on individual lessons, and final test).

Perhaps a word about the purpose of the preliminary test is in place here. The purpose is not that of an examination, but

1. The Sunday School teacher should find out just about how much he knows with reference to the subject matter offered in the course.
2. The teacher has an opportunity to find out the nature of the subject matter treated in the course.
3. The teacher will be interested in watching during the course of the lessons for a clearer understanding of the points missed in the test. He will thereby better prepare himself for the final test. Though he will not be able to remember the individual questions, he will very likely have his attention drawn to the questions not understood when the material is discussed in class.
4. The instructor can find out what needs to be emphasized in the class. For this purpose the test questions after each lesson are so arranged that he can tabulate the times each question has been missed on the preliminary test. The second column is added so that the instructor may record the number of times questions are missed on the lesson tests. This will indicate to him the



additional instruction necessary.<sup>1</sup>

### 3. Divisions of Course

This course on the Bible is arranged in two main sections, each section containing a series of ten lesson plans. The first part covers the entire Bible and seeks to acquaint the teachers with the major sections of the Bible: the Pentateuch, the historical books of the Old Testament, the poetical books of the Old Testament, the Prophets, the historical books of the New Testament, the Pauline Epistles, the General Epistles and Revelation. The second part of this course is to demonstrate this method of Bible study by concentrating upon an intensive study of one of the books of the Bible, namely, the Gospel according to Matthew.

. . . . .

1. Much of the material contained in this section on the "Purpose of Instructor's Guide" and the material on the preliminary test in Lesson I has been taken verbatim from the instructor's guide of the course, "The Life of Paul," by Dr. W. Arndt. This is a course for Sunday School teachers in the Concordia Teacher Training Series of the Lutheran Church, Missouri Synod. Each course in this series contains an instructor's guide with similar material.

LESSON I

PRELIMINARY MEETING

LESSON I  
PRELIMINARY MEETING

1. Aim

a. By the use of a testing procedure to reveal the gaps in the knowledge and skill of our Sunday School teachers as it pertains to the use of the Bible;

b. to challenge them as to the thrill and satisfaction of studying and teaching the Bible out of reverent but intelligent first-hand contact.

2. Approach<sup>1</sup>

a. Need for Teacher Training

When parents send their children to school to learn "reading, writing, and 'rithmetic", they have a right to assume that those who take upon themselves this obligation be equipped to teach these subjects. Parents would soon voice vigorous protests if they were told that teachers

. . . . .

1. It is understood that each class session be opened with prayer asking for divine guidance and blessing. An ex corde prayer is much to be preferred to a "formal" or "set" prayer read from a book. In an ex corde prayer the needs of the hour may more clearly be expressed.

were attempting to teach these subjects to their children who have had little or no instruction in the art of teaching and not the proper background to teach these subjects. Yet we know that parents will send their children to Sunday Schools where the teachers are neither able to teach nor have the proper background in religion.

#### b. Obligations of Teachers

That fact, however, does not lessen the obligations of the Sunday School teacher. If he is faithful, he will endeavor to improve his teaching methods, he will see that he has a good religious foundation. Our teacher-training courses are designed to give you aids in teaching and to assist you in every way possible. Since all our teaching is based on the Bible, how essential that we be thoroughly familiar with that Book! How essential that we know how to use that Book! And so this course on the Bible is designed not only to acquaint us with the Bible itself and with the various books of the Bible as a whole, but also how to study the Bible so that we may gain first-hand information from the Book of Life itself.

### 3. The Lesson<sup>1</sup>

#### a. Preliminary Test<sup>2</sup>

After these introductory remarks, the instructor will announce to the class that he should like to have the members of the class fill out a questionnaire on the entire course. The instructor may overcome their antipathy to tests to a certain extent by stating that the military branches of the government used all sorts of tests to determine the strong points and weak points, the skills and abilities of their men. There must be some advantages to tests, because the military branches of the government have used them to great advantage. This questionnaire, however, is not to be considered an examination. It has been prepared with a view of showing you the kind of information you may expect to get from this course. You will, further, also be able to trace the improvement you made during the course by comparing your first score with that on the final test. Finally, your instructor will know what to emphasize in future class meetings by checking the questions most frequently missed.

If the instructor feels that any further instructions are necessary, he may give them before handing out the preliminary test.

. . . . .

1. It is suggested that each class session last about an hour.
2. For copy of pretest see Appendix B

b. Assignment for Lesson II

After the members of the class have finished the test, the instructor will collect them. No more than fifteen minutes of the class session will yet remain. These remaining minutes should be used to prepare the class for the assignment for the next meeting. This assignment consists in obtaining an overall view of the Bible and in observing how some of the various books of the Bible are related to each other and how some of the major sections of the Bible are related to each other.

c. Purpose of Assignment

The instructor as well as the teacher must realize that the purpose of the assignment is not merely to show that the book of Deuteronomy follows Numbers, that Jeremiah is one of the major prophets and follows Isaiah, that Revelation is the last book of the Bible. These results will be obtained, or will follow, almost automatically. The purpose is to note, for example, the major divisions of the Bible and their relation to one another, to show how the Pentateuch is related to the "Four Books of Kings", how the books of the prophets fit into the history of the Children of Israel, how Paul's letters dovetail into the book of Acts, etc.

#### d. Approach in Presentation of Assignment

Before the instructor gives the assignment and states its purpose, he may introduce it in the following manner:<sup>1</sup>

Let us imagine for a moment that we are on the top observation tower of the Empire State Building 102 stories above the hustle and bustle of 34th Street and Fifth Avenue in New York City. Our purpose is to get a panoramic view of the city and vicinity. Let's remember we're not marching up Fifth Avenue looking at the pretty dress shops, etc., we merely want to get an overall view of the city and a quick glance at the skyline.

. . . . .

1. The material, the aims, the approaches, etc., presented here and throughout the course are not intended to be followed to the letter. These are merely suggestions. In fact, all the material and suggestions are not suited for every group. What may apply to one set of teachers may not apply to another. One approach may be used by an instructor in New York City with splendid results, while an instructor in Hales Corners, Wis., may find the same approach ridiculous. The instructor will have to adapt the material to his particular situation, to the needs of his group of teachers, and to the needs of the children whom those teachers instruct.

The manner of approach here presented may be used with good results almost anywhere, because most people have at least seen a picture of New York's skyline. However, the instructor may take his class on an imaginary airplane view of their own community and thus give them a panoramic view of a territory which is more familiar to them. Another approach may be to take the group on an imaginary trip to some mountain peak and from there paint a panoramic picture of their own community.

(1) Note Landmarks--The first observation we make is that there are certain striking landmarks in the city and vicinity. As we stand there looking Uptown, to the left we have the West Side Drive, the Hudson River, New Jersey, etc. Ahead is the Chrysler Building with its pointed spire towering into the sky, to the left is Rockefeller Center, etc. To the right we see the East Side Drive, the East River, Brooklyn and Queens, etc. Behind us we see the Statue of Liberty which greeted so many of our boys on their return to the good old U. S. A., Staten Island where we have our Lutheran Children's Home, etc.

(2) Observe pattern--We next are impressed by the fact that this city has a definite pattern. There are five boroughs: Manhattan, Kings, Queens, the Bronx, and Richmond.

(3) Parts are related--We also note that these boroughs are connected by a system of bridges, the Brooklyn Bridge, the Manhattan Bridge, the Williamsburg Bridge, connecting Manhattan and Kings; the 59th Street Bridge connecting Manhattan and Queens; the Triborough Bridge connecting Manhattan and Queens; the George Washington Bridge connecting New York and New Jersey.

That is what we want to do with the Bible for our assignment for the next class session. We want to get a panoramic, an overall, view of the Scriptures. Let's take our Bible for next time and pick out the landmarks,



we are going to see that the Bible has a definite pattern, and that these parts are related to one another.

To give you some indication of what is expected of you, we'll put down one or two starting points on the blackboard.<sup>1</sup> We'll draw a horizontal line representing the entire Bible.

Question: "What are the two chief divisions of the Bible?"

Answer: "Old and New Testament."

The instructor will indicate this by a vertical line. See the diagram.

Question: "Who was the first great leader of God's chosen people?"

Answer: "Moses."

Question: "In which book of the Old Testament does he become prominent?"

Answer: "Exodus."

Question: "What is the plight of the children of Israel when Moses appears on the scene?"

Answer: "They are in bondage in Egypt."

Instructor: "Let's represent that with a yoke."

Instructor: "After the children of Israel settled in the Holy Land, three of the great crises in their history were the division of the kingdom, the fall of the Northern Kingdom, and the Babylonian Captivity. These three events we'll represent in this manner on

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1. It will be observed that throughout these lessons the most important piece of classroom equipment is a good blackboard. It should be not less than six feet in length and preferably much larger. It should be placed so all can see and should always have been washed clean before every session.

our diagram. This will give you a start. For next time, see if you can fit the various books of the Old Testament into this pattern. Follow a similar procedure for the New Testament. Some of the books you will want to group under headings. Remember that the books as they are listed in the Bible are not always listed in chronological order. Don't spend time trying to make your diagram artistic, and don't worry too much if you can't fit some of the books into the picture."

#### 4. Conclusion

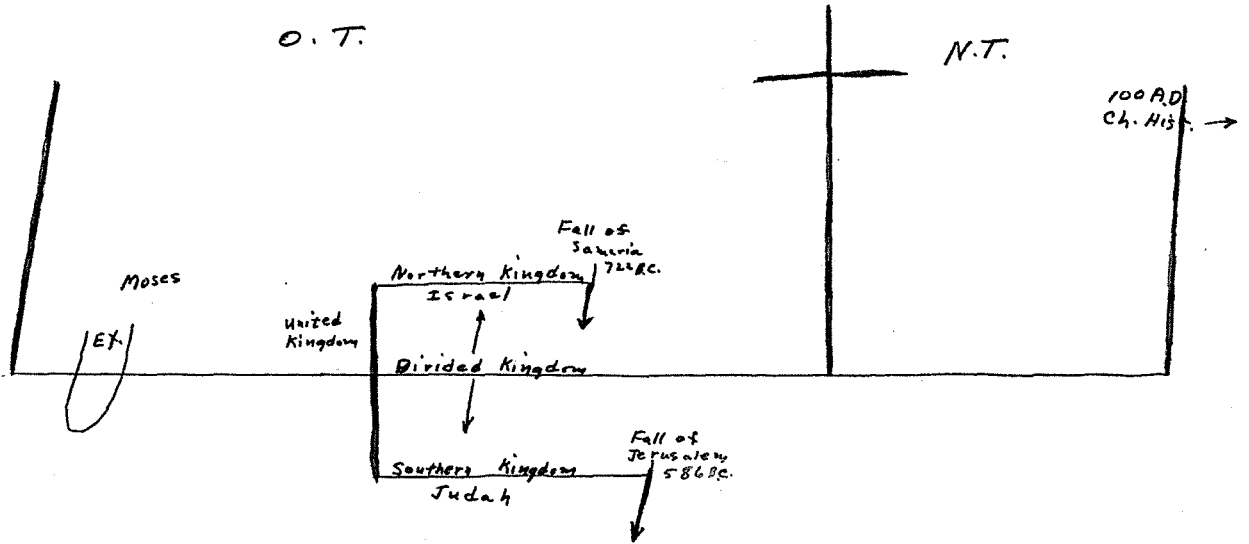
##### a. Encouragement to Teachers

"By all means, don't become discouraged. Do your best and see what happens. You may be in for some thrills and surprises. By merely thumbing through your Bibles and reading some of the headings and noting your findings on the diagram, you may be amazed at the overall picture of the Bible you gain. At our next class session we'll share our findings."

##### b. Closing Prayer

It is suggested that each class session also be closed with an ex corde prayer in which thanksgiving is offered for the blessings and inspiration received from the hour's study and asking for guidance in the use of the Scriptures at all times, especially that the present study be fruitful.

Bible



NOTE: The instructor is urged to make much use of abbreviations and simple symbols (e.g., using a cross to express the life of Christ, a yoke for the Egyptian bondage) in recording on the blackboard the class's contributions. This not only saves time, but is often more graphic, allowing important things to stand out. On the diagrams and charts presented in this course a minimum of abbreviations and symbols is used for the sake of clarity.

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**LESSON II**

**OVERALL VIEW OF THE SCRIPTURES**

## LESSON II

### OVERALL VIEW OF THE SCRIPTURES

#### 1. Aim

- a. To present an overall view of the Bible;
- b. to show the relation of the various divisions of the Bible to each other.

#### 2. Approach

Some one has remarked, "Things hook and eye together."<sup>1</sup> Perhaps in your preparation for this session you sensed to a certain degree how the various books of the Bible "hook and eye together". No doubt, you became aware of the fact that the Bible is not merely a collection of books, but that these 66 books are definitely related to each other. As we now share our findings and experiences, these relationships will be crystallized.

#### 3. The Lesson

##### a. Making of Diagram

We'll begin again by drawing a horizontal line to represent the Bible. We'll draw a cross to represent

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1. Professor Hasbrook, quoted in "Some Elemental Slogans of the '541' Method," op. cit.

the division of the Old and New Testament. The Egyptian bondage we'll indicate as before, as well as the division and destruction of the two kingdoms. Let us now return to the book of Exodus.

AS THE INFORMATION IS GIVEN BY THE CLASS THE INSTRUCTOR SHOULD FILL IN THE DIAGRAM ON THE BLACKBOARD.

Question: "Who is the leader of the children of Israel at this time?"

Answer: "Moses."

Question: "In how many books of the Old Testament is Moses a prominent figure?"

Answer: "In Exodus, Leviticus, Numbers, and Deuteronomy."

Question: "Why is Exodus thus named?"

Answer: "It tells of the 'going out' of the Israelites out of the land of Egypt."

Question: "Did you note what important event is recorded in Ex. 20?"

Answer: "The giving of the Law on Mt. Sinai."

Instructor: "The life of Moses, then, is at least one factor which lends unity to these books."

Question: "Which one of these four books contains the least history concerning Moses and the children of Israel?"

Answer: "Leviticus."

Question: "How would you state the purpose of this book?"

Answer: "It gives rules for religious observances of God's people, their rites and ceremonies, etc."

Question: "What is happening to the children of Israel in Numbers?"

Answer: "They are wandering to and fro in the desert, often complaining, being trained by God."<sup>1</sup>

Question: "What is the purpose of Deuteronomy?"

Answer: "Moses knows that his end is near, he has been the leader of a stubborn, rebellious people for 40 years, yet he desires to spare them further grief by again instructing them in the Law. This book contains his farewell speeches."

Instructor: "Another unifying factor in these books, as you perhaps have observed, is the history of the children of Israel."

Question: "Where does this history begin?"

Answer: "In Egypt."

Question: "Does it? How then did God's people first get to Egypt?"

Answer: "Joseph was sold by his brothers and was taken to Egypt," etc.

Question: "In which book of the Bible are these stories found?"

Answer: "In Genesis."

Instructor: "So Genesis tells us the story of the beginning of God's chosen race."

Question: "What is the meaning of the word 'Genesis'?"

Answer: "The beginning."

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1. If the information is not offered promptly by members of the class, it will be necessary for the instructor to draw them out and to furnish some of the information himself. By giving them clues the class will usually respond. He may at times also elaborate on various answers.

Question: "Why should Genesis be called the book of 'beginnings'?"

Answer: "Genesis not only tells us the story of the beginning of God's people, but also of the beginning of the world, the beginning of the human race, the beginning of sin, the beginning of the promises of the Savior (Gen. 3:15)."

Instructor: "Here are two more factors which run through not only these five books, but through the entire Bible, namely, sin and the promise of the Savior, or sin and grace. We will say more about these two factors as we look more closely at the various books of the Bible."

Question: "We have here, then, a unit of five books. What is this unit called?"

Answer: "The Pentateuch."<sup>1</sup>

It is suggested that this question-answer method be carried out through the completion of the diagram. By studying the diagram herewith presented, the instructor will experience no trouble formulating his own questions and thus gaining the desired information from the members of the class. Care should be taken not to go too far into detail on any one point. The purpose of this diagram is merely to give the teachers an overview of the Bible and to note relations.

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1. The instructor may here explain the meaning of the word "Pentateuch". This may give him occasion to say a few words concerning the manner of writing books in those days, how these books were kept, etc. Reference may be made to Is. 8:1; Jer. 36:2; etc.



### b. Notebook

After the diagram is completed, the instructor will suggest that perhaps the members of the class will want to keep their diagrams in a notebook for future reference. He will also state that the members of the class have a separate page on which they keep a list of suggestions on methods and hints on Bible study. The intention of this course is not merely to gain knowledge of the Bible, but to suggest ways to the teachers to improve their Bible reading in order to gain the maximum help and satisfaction from such reading.

### c. Suggestions for Bible Study

The instructor may ask if any one can name a suggestion or two gained thus far. No doubt, some one will answer: "Note relationships." The instructor may say: "Let us put down as one suggestion for Bible reading: 'Read to note relationships. See how things "hook and eye together".' Perhaps we may list as another suggestion, which will also aid us in our preparation for our next assignment. 'On occasion read rapidly, perhaps merely scan the material, to gain an overall view of an entire book, or longer section of a book.'

d. Assignment for Lesson III

"And that brings us to our assignment for the next class session. Tonight we have taken a quick look at the Bible as a whole. Next time we shall devote the entire class session to the first five books of the Bible. We are going to become better acquainted with the Pentateuch. In order to assist you in your study, you will be given a sheet containing suggestions for your study.<sup>1</sup> Your study of these suggestions will enable you to take part in our discussion next time. Perhaps you will like to keep a record of your findings in your notebook.

"However, before I give you the assignment sheet for next time, I want to give you another sheet which will assist both you and me in determining to what extent you have mastered the material covered this evening."

The instructor will then distribute to the class the test sheets on this lesson.

After the members of the class have finished the test, the sheets should be collected, and the assignment sheet for the next class session be distributed. It is well to read over the Suggestions for Study in order to clarify any questions which may be raised.

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1. It is assumed that the Suggestions for Study and test sheets will be available in printed or mimeographed form.

#### 4. Conclusion

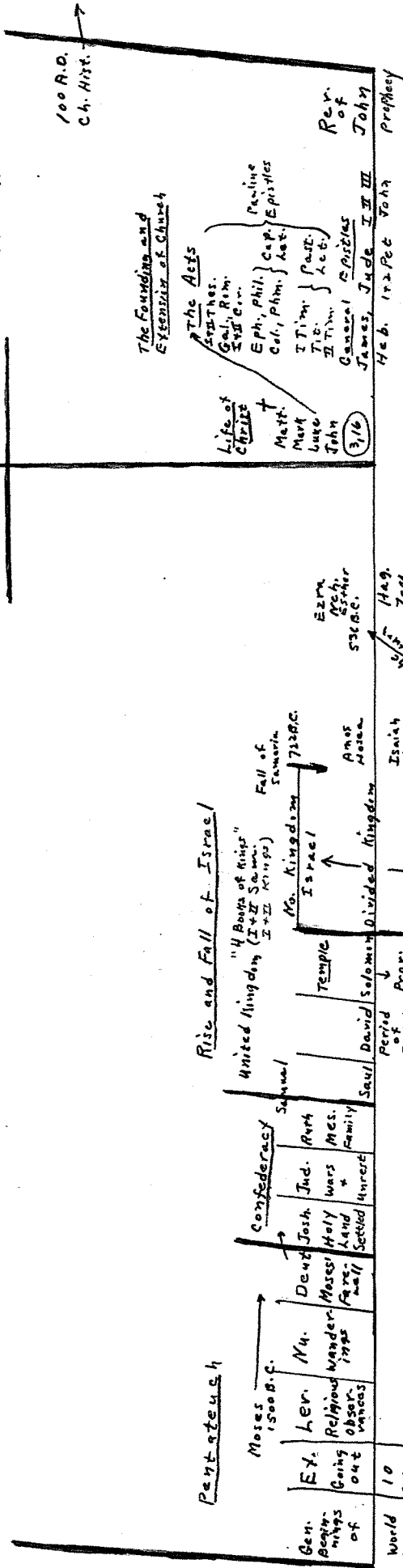
If time permits, the instructor may spend a few minutes on the making and use of charts. This information may be found in the Introduction, pp. 12 to 15.

Bible - 66 books

B.C.

O.T.  
39 books

A.D.  
N.T.  
27 books



Note: It is not necessary to list every book of the Bible on the chart. However, reference may be made to them as time permits.

REVIEW TEST

Lesson Two

Name \_\_\_\_\_ Score \_\_\_\_\_

		Errors on Pretest	Errors on Chap. Test	Errors on Final Test <sup>1</sup>
(T)	1. Although the Bible is a collection of 66 different books, it is a complete unit with the various books related to one another.			
(F)	2. All the historical books of the Old Testament are known as the Pentateuch.			
(T)	3. In Exodus Moses is made leader of the Israelites, in Deuteronomy he bids them farewell.			
(F)	4. The book of Ezra relates some of the early history of the United Kingdom.			
(F)	5. The books of Esther, Job, and Psalms are usually considered poetry.			
(T)	6. The book of Psalms is perhaps the best known of the poetic books.			
(F)	7. The only function of the prophets was to foretell future events.			
(T)	8. The books of the prophets fit into the historical books of the Old Testament.			
	. . . . .			

1. This is the form in which the Review Test in the Instructor's Guide should appear. (However, in this thesis only this first test will be presented in this form in order to save space.)

- (F) 9. The major prophets are so called, because their messages were more important than those of the minor prophets.
- (F) 10. There is no marked relationship between the book of Jeremiah and the Babylonian Captivity.
- (F) 11. Isaiah and Nehemiah lived about the same time.
- (F) 12. There is no value in rapidly paging through a book of the Bible, because by such a method of Bible reading, no knowledge of the doctrines of that book is gained.
- (T) 13. The promise of the Messiah is the strongest unifying factor between the Old and New Testament.
- (F) 14. Matthew, Mark, Luke, and John who wrote the Gospels, were numbered among the twelve Apostles.
- (T) 15. The book of Acts is a continuation of Luke's Gospel.
- (T) 16. Paul wrote more books of the Bible than any other individual.
- (F) 17. The relationship between the books of Acts and Paul's letters is not very pronounced.
- (F) 18. Philemon is one of the longer letters of Paul.
- (T) 19. The author of Hebrews is unknown.
- (F) 20. The Apostle John wrote the last four books listed in the Bible.

SUGGESTIONS FOR STUDY

LESSON III

Finding Our Way into the Pentateuch

1. Make a chart in which you show by books the main landmarks of the Pentateuch.
2. Locate on a map the scene of the earliest events in the world's history (Gen. 1 to 11).
3. By scanning Gen. 1 to 11 make a list of the stories in this section which would be appropriate for your age group. Be sure to note how these stories are related to one another and to the book as a whole.
4. With what event does Ex. 35 to 40 deal? How is this event related to the book of Leviticus?
5. What is the importance of the book of Leviticus?
6. Locate the following places on the map and be able to relate one incident that occurred at each place: Red Sea, Marah, Rephidim, Mt. Sinai, Kadesh, Mt. Hor.
7. Read Numbers 21:4-9. In the light of John 3:14-16, what applications could you make in teaching this story to your age group?
8. Where did Moses' leadership of the Israelites end (locate on map)? What was his last service to the Israelites?

LESSON III

FINDING OUR WAY INTO THE PENTATEUCH



## LESSON III

### FINDING OUR WAY INTO THE PENTATEUCH

#### 1. Aim

a. To become acquainted with the various books of the Pentateuch;

b. to become acquainted with the early history of God's chosen people and the part Moses played in that history.

#### 2. Approach

When we read a newspaper, we do not start on the front page, read every word of every article on that page, then turn to the next page and repeat the process until we have read the entire paper--word for word. Do we not rather scan<sup>1</sup> the headlines and thus determine what news is important and which articles are worth reading? It is true that here and there we find an article which deserves to be read verbatim.

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1. It might be in order at this point to say a word about scanning. Perhaps there are some who will be too conscientious to scan the Bible. They feel that they must read every word to gain the full import of the message. Hence, it will be necessary for the instructor to point out the importance of scanning in order to gain an overall view of a book or a section of that book. As stated, we are not advocating scanning as the only, or even as the best, means of reading the Scriptures. The point is that some people never employ that method of reading the Bible, although it does serve a definite purpose, especially in obtaining a grasp of a book as a whole.

That is the procedure which will be followed in general in this present study of the Bible. Our intention is not to start with the book of Genesis and read every word of every chapter until we have read through the entire Bible. Surely, such a reading of the Bible when done in the proper spirit would be rewarding. There are times when that method of Bible study is strongly advocated. However, for the present, we are going to look at the headlines and here and there pick out an article to read verbatim. No doubt, you gained that impression from your preparation for this lesson. In the second part of this course (the next series of ten lessons) we are going to do intensive study on one book, Matthew.

### 3. The Lesson

In the Introduction it was advised that the instructor use the Suggestions for Study as a basis for his lessons, since the only textbook the teachers have is the Bible.<sup>1</sup> The fact that this procedure will be followed may be announced to the class and then begin with the first suggestions.<sup>2</sup>

. . . . .

1. Introduction, pp. 17-18
2. An attempt will be made to prevent the answers here given to these questions from becoming too long and involved. Only the chief points will be given. Experience shows that a "wordy" instructor's guide is difficult to use.

Question 1

Make a chart<sup>1</sup> in which you show by books the main landmarks of the Pentateuch.<sup>2</sup>

See chart next page.

Question 2

Locate on a map the scene of the earliest events in the world's history (Gen. 1-11).

Reference will be made to the probable location of the Garden of Eden, the Tigris and Euphrates Rivers.

Question 3

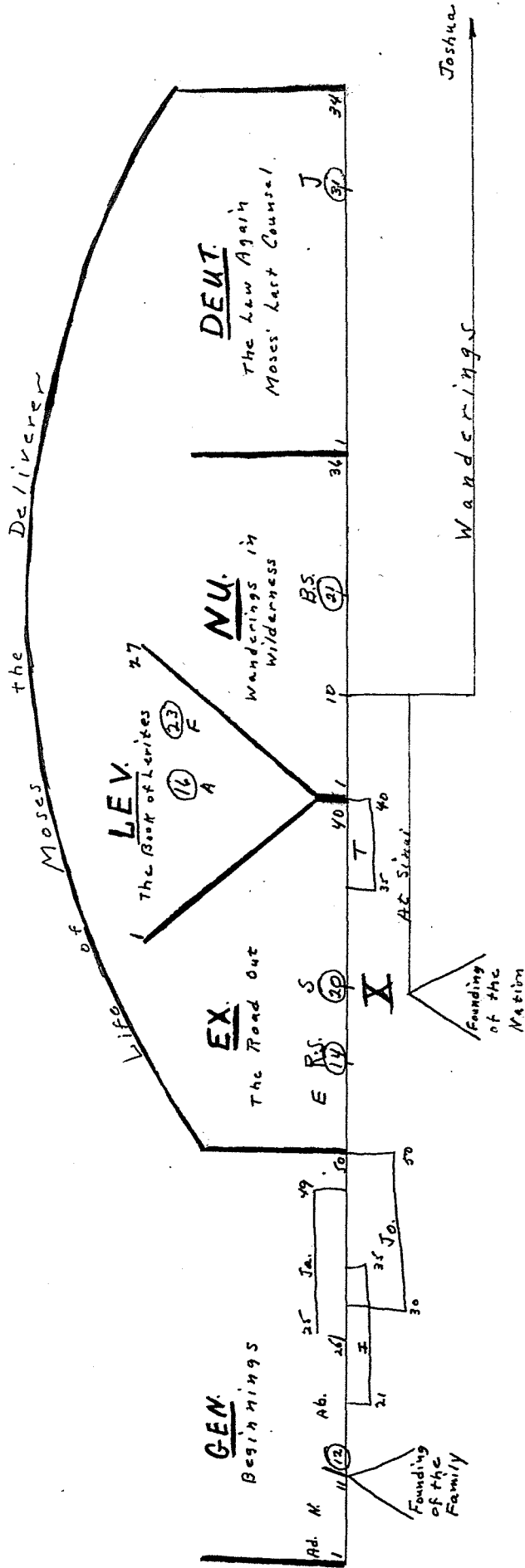
By scanning chapters 1 to 11 of Genesis make a list of the stories in this section which would be appropriate for your age group. Be sure to note how these stories are related to one another and to the book as a whole.

- a. Story of creation, Ch. 1-2. God's almighty power and His goodness as seen in creation should have induced people then, and now, to love and trust in Him.
- b. The Fall and first promise of Savior, Ch. 3. Note man's disobedience to God, God's punishment but also His goodness. That procedure may be noted throughout the history of the children of Israel; that is the picture of men and of nations today.
- c. Cain and Abel, Ch. 4. The result of sin, refusal to listen to warning voice of God. Again this may be noted through the history of Genesis, the Israelites, today.

. . . . .

1. It is suggested the instructor use the question-answer method in gaining the information from the members of the class as he jots down the information on the blackboard.
2. The questions and answers are listed in this form on the page in order to give the instructor available space to make his own notations and comments. (However, in this thesis only the first few questions will be presented in this form in order to save space.)

# THE PENTATEUCH



O - chapter numbers thus encircled are pivotal chapters, turning points in the story.

Ad. - Adam	I - Isaac	E - Egypt	X - Decalogue	F - Feasts Chapter	J - Joshua Called
N. - Noah	Ja. - Jacob	RS. - Red Sea	T - Tabernacle	B.S. - Brazen Serpent	
Ab. - Abraham	Jo. - Joseph	S - Sinai	A - Atonement chapter		

d. Noah and the Flood, Gen. 6-7. Again note man's disobedience, God's punishment but also His goodness.

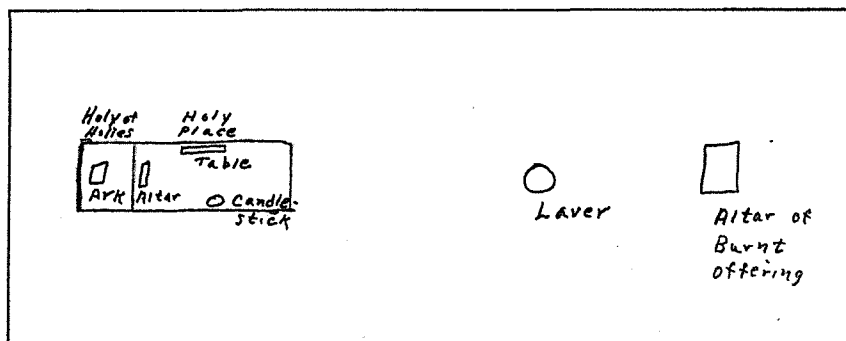
e. Confusion of tongues at Babel, Ch. 11. Man doesn't learn from God's past judgments, as the future events in Genesis also show.

#### Question 4

With what event does Ex. 35 to 40 deal? How is this event related to the book of Leviticus?

These chapters tell of the building of the Tabernacle. God gave the people detailed instructions as to how the Tabernacle was to be built. In the book of Leviticus God gives the people detailed instructions as to how He is to be worshiped in this Tabernacle. (It is suggested that the instructor show the class a picture of the Tabernacle and perhaps also draw a rough sketch as below.)<sup>1</sup>

#### Tabernacle



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1. Sketch taken from "Pocket Bible Handbook", by Henry Hampton Halley, p. 160.

Question 5: What is the importance of the book of Leviticus?

This book contains the laws and ordinances which were to govern the children of Israel in their worship of God. Their sacrifices, festivals, and holy days are described in detail in this book. Their worship was to establish the correct relationship between them and their God. Throughout the history of the children of Israel note that as long as their worship of the true God was in accordance to these rites and ordinances, they prospered.

Question 6: Locate the following places on the map and be able to relate one incident that occurred at each place.

- a. Red Sea--the children of Israel crossed Red Sea on dry ground; the Egyptians were drowned. Ex. 14:22.
- b. Marah--the bitter water sweetened. Ex. 15:23-25. (The instructor may call attention to hymn 422 in the Lutheran Hymnal, "Savior, I follow on", the third stanza:  
"Often to Marah's brink  
Have I been brought;  
Shrinking the cup to drink,  
Help I have sought;  
And with the prayer's ascent  
Jesus the branch hath rent,  
Quickly relief hath sent,  
Sweet'ning the draught.")
- c. Rephidim--Israel fought with Amalek. Ex. 17:8.
- d. Mt. Sinai--Moses received the Law from God. Ex. 19-20.
- e. Kadesh--the Israelites were at Kadesh on several occasions. Here the spies reported to Moses, Nu. 13:23-25. Water from the smitten rock, Nu. 20:10-11.
- f. Mt. Hor--Death of Aaron, Numbers 20:27-28.

It is suggested that as these places and events are mentioned the murmurings of the Israelites be brought out and the manner in which God deals with them. A climax is reached in Question 7, where God severely punishes the people and then grants them wonderful deliverance.

Question 7: Read Numbers 21:4-9. In the light of John 3:14-16, what applications could you make in teaching this story to your age group?

Because the children of Israel were disobedient and rebelled against God, He punished them. Application will have to be adapted to the individual age groups. However, in general it may be stated that as God provided help for the children of Israel through the brazen serpent, so also God has provided help for us through the Cross of His Son.

Question 8: Where did Moses' leadership of the Israelites end (locate on map)? What was his last service to the Israelites?

Moses was permitted to view the Promised Land from Mt. Nebo,<sup>1</sup> Deut. 34:1-6, but died there. He was not given the privilege of entering the Promised Land, because, as the Lord told him, "ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel," Deut. 32:51.

Before Moses was to take final leave of the obstinate and rebellious people he shepherded for forty years, he shows his love for them by again relating to them the great principles of God's Law. He entreats them to accept this Word, to adapt it to the changed conditions of their new life with its new temptations, and to hand it down from generation to generation as their most precious heritage. This is the purpose and import of the book of Deuteronomy.<sup>2</sup> It is the Law which Moses received from the Lord at Sinai repeated in other words according to the feelings and emotions of God's first representative to His people.

. . . . .

1. Here reference may be made to the third stanza of the hymn, "Sweet Hour of Prayer!" where we find these words:  
"Sweet Hour of Prayer! Sweet hour of prayer!  
May I thy consolation share,  
Till, from Mount Pisgah's lofty height  
I view my home and take my flight."  
This hymn may be found in the Sunday School hymnal by the Revs. C. F. Drewes and L. Buchheimer, Rudolph Volkening, Publisher, St. Louis, Mo., Twenty-fifth Edition, 1942, No. 153.
2. The book of Deuteronomy is thus named from the fact that it is a "second lawgiving".

#### 4. Conclusion

##### a. Unity of Pentateuch

By way of recapitulation the instructor may point to the unity of the Pentateuch. In the German Bible these books are known as the "Five Books of Moses", not only because of their unity, but because Moses is believed to be the author.<sup>1</sup>

The three main factors which make the Pentateuch a unit are the life of Moses, the early history of God's people, and the Messianic hope of God's people.

##### b. Suggestions for Bible Reading

After this portion of the lesson has been completed, the instructor will suggest that they take their notebooks and add a few more suggestions for Bible reading. The following suggestions may be added to the list begun last class session:

Read to catch the writer's dominant thought; state it in a few, distinctive words.

Read diagrammatically--that is, present your findings in chart form.

Read pedagogically, to discover possible uses to make of a book, or various sections, in teaching your age group.

. . . . .

1. It is suggested that the instructor does not spend too much time trying to prove the Mosaic authorship of the Pentateuch, or the authorship of any of the books of the Bible. The importance of such information is in most cases secondary.



Read with pen or pencil in hand, and all senses alert. Writing what one sees aids his "eye-sight".

As time permits, the instructor will clarify and demonstrate these points.

c. Assignment and Test

The Suggestions for Study for the next class session may be given at this time, followed by the test on the material just discussed in class.

REVIEW TEST

Lesson Three

- (T) 1. Moses is generally considered to be the author of the Pentateuch.
- (T) 2. The relationship of the books of the Pentateuch is so marked, that the Pentateuch could well be considered one book.
- (F) 3. The story of Noah and the Flood is recorded in the latter part of Genesis.
- (F) 4. The story of Cain and Abel should not be taught to Juniors in Sunday School, because there are no applications that can be made from this story to apply to that age group.
- (T) 5. Abraham originally came from Ur of the Chaldees.
- (T) 6. Joseph's being taken to Egypt had a direct bearing on the fact that God's chosen people settled in that land.
- (T) 7. The history of Abraham, Isaac, and Jacob is related in the second main division of Genesis.
- (F) 8. The book of Exodus receives its name from the fact that the story of the Exodus is related in the first chapter.
- (T) 9. The Ten Commandments are found in Ex. 20.
- (F) 10. The children of Israel were permitted to choose their own day of worship.
- (T) 11. The Tabernacle was portable and could be carried from place to place.
- (F) 12. The book of Leviticus relates the story of the Israelites from Mt. Sinai to Kadesh.
- (F) 13. Aaron died at Rephidim.
- (T) 14. In His conversation with Nicodemus, Jesus draws a parallel between the brazen serpent and Calvary.
- (F) 15. The giving of the Law to Moses on Mt. Sinai has little relationship to the book of Deuteronomy.

- (F) 16. Moses often sided with the children of Israel when they murmured against God.
- (T) 17. Although Moses did not have the privilege of entering the Holy Land, he was permitted to view it from Mt. Nebo.
- (T) 18. Deuteronomy means "second lawgiving".
- (T) 19. The children of Israel often experienced the goodness of God, even though God at times also punished them.
- (T) 20. From the stories of the Pentateuch, we see that sin interrupts the correct relation between man and God.

SUGGESTIONS FOR STUDY

LESSON IV

The Rise and Fall of Israel (Joshua to Esther)

1. Show the relation between the book of Joshua and Deuteronomy.
2. By scanning the book of Judges, list the names of the judges you find named. Which were made outstanding--for good or for ill?
3. What is the significance of the book of Ruth?
4. What motive led the Israelites to demand a king? Read I Sam. 8:1-9.
5. Who are the chief characters of I Sam.? How are these in contrast? Who is the chief character of II Sam.? How did Saul begin on his downward course?
6. In the light of its context, what is the significance of II Sam. 7:16?
7. How much of I Kings tells the story of Solomon? What was the chief failing of Solomon? What was its result? What present day implications?
8. Find the account of the destruction of the Northern Kingdom. Describe the circumstances.
9. Where is the account of the Fall of Jerusalem to be found? Describe the chief features.
10. State in a few sentences the contents of the two books of Chronicles.
11. What was the chief cause of the downfall of both kingdoms? Can you make an application to World War II?
12. From a hasty glance at the books which bear their names, who were Ezra and Nehemiah? Where does the book of Esther fit into the historical picture of the Israelites?

LESSON IV

THE RISE AND FALL OF ISRAEL (JOSHUA TO ESTHER)

## LESSON IV

### THE RISE AND FALL OF ISRAEL (JOSHUA TO ESTHER)

#### 1. Aim

a. To show how Israel rose to power and then declined and was finally overpowered and conquered because the people from "prince to pauper" turned from the worship of the true God;

b. to show that this is still true in our own age.

#### 2. Approach

Daniel Webster is reported to have made the following statement:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."<sup>1</sup>

These words almost sound as if they were spoken about three thousand years ago. The children of Israel forgot the principles of God's Word, catastrophe overwhelmed them and buried all their glory in profound obscurity. However, the Israelites also experienced that as long as they worshiped the true God, their country prospered.

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1. Quoted by Henry Hampton Halley, "Pocket Bible Handbook", p. 14.

### 3. The Lesson

Israel found that to be true already in the Wilderness. However, as nations today do not learn from their past experiences, neither did Israel. Last time we left the children of Israel at the entrance to the Holy Land.

Question 1: Show the relation between the book of Joshua and Deuteronomy.

The book of Joshua is really a continuation of Deuteronomy. After Moses died, Joshua assumed the leadership of God's people. The book of Joshua tells how the children of Israel crossed the Jordan River and conquered and settled the Holy Land.<sup>1</sup>

Question 2: By scanning the book of Judges, list the judges you find named. Which were more outstanding--for good or for ill?

Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibsan, Elon, Abdon, Samson. Of these, the following were outstanding:

- a. Deborah and Barak, cf. Ch. 4-5.
- b. Gideon, cf. Ch. 6:1-8:28.
- c. Jephthah, cf. Ch. 10:6-11:40.
- d. Samson, cf. Ch. 13-16.

The fact should be mentioned that Samuel is usually considered the last of the judges.

Question 3: What is the significance of the book of Ruth?

The story of the book of Ruth takes us back to the time of the judges. It shows that even though

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1. If the matter of the moral issues of the wars of the children of Israel is mentioned, the instructor is referred to the discussion of the matter in "Bible Difficulties", by W. Arndt, pp. 36-37, and "Does the Bible Contradict Itself?" by the same author, pp. 96-99.

at times most of Israel was godless there was always a faithful remnant. The book relates how a Moabitess became the ancestress of the Messiah. Cf. Ruth 4:21-22.

Question 4: What motive led the Israelites to demand a king? Read I Sam. 8:1-9.

The Israelites themselves stated two reasons: the wickedness of Samuel's sons, Joel and Abijah, who were to succeed him; and the example of the heathen nations about them.

Question 5: Who are the chief characters of I Sam.? How are these in contrast? Who is the chief character of II Sam.? How did Saul begin on his downward course?

The story of Samuel is found in I Sam. 1-12, although in this section Eli also plays a rather prominent role. In I Sam. 13-31 we find the story of Saul, although David is introduced in this section.

It is interesting to note that in each of the two main sections of this book we have a wicked character and a pious character presented.

The story of David begins in I Sam. 16 and continues through II Sam. to I Kings 2.

Saul began on his downward course when he disobeyed the command of God to destroy the Amalekites and all their possessions. He permitted the king, Agag, to live, he spared the best of the sheep, oxen, and cattle, and all that was good, and then tried to place the blame upon the people. What was it--disobedience, greed, softness, or what? Read I Sam. 15.

Question 6: In the light of its context, what is the significance of II Sam. 7:16?

Have the members of the class turn to the passage in their Bible and read it before discussing it.

The prophet Nathan has been sent to King David to assure him that even though he would not be per-



mitted to build the temple, He would bless his reign, He would prosper his son after him and that son would be permitted to build the temple. However, we believe that in this particular passage (7:16) the reference is also to the Kingdom of the Messiah which would be established for ever. This is apparent from the message of the angel to Mary:

"You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."

Question 7: How much of I Kings tells the story of Solomon? What was the chief failing of Solomon? What was its result? What present day implications?

The reign of Solomon is told in I Kings 1 to 11. He had a very peaceful and glorious reign, until the latter part of his life when he permitted some of his heathen wives to turn his heart away from the true God to their pagan idols. He built altars to these gods and thus showed his unfaithfulness to Jehovah. The Lord Himself tells Solomon what the result of his wickedness would be when he says in I Kings 11:11-12:

"Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

Again we see that God punishes sin. If man does not keep his part of the covenant, he must suffer the consequences. Sin never pays.

Question 8: Find the account of the destruction of the Northern Kingdom. Describe the chief circumstances.

The account of the destruction of the Northern Kingdom is given in II Kings 17. The Northern Kingdom (generally known as the Kingdom of Israel while the Southern Kingdom was called Judah) existed from 931 to 722 B.C. Its capital was at Samaria. Israel was ruled by 19 kings, all of them ungodly. Because of the wickedness of the people, God permitted them to be destroyed by the Assyrians in 722 B.C. never to be restored.

Question 9: Where is the account of the fall of Jerusalem? Describe the chief features.

The account of the destruction of the Kingdom of Judah is given in II Kings 24-25. The Southern Kingdom existed from 931 to 586 B.C. before the Babylonian Captivity. However, this kingdom was restored again in 536 B.C. Judah had a total of 20 rulers to the time of the Captivity, many of them wicked, some of them very pious, such as Asa, Jehoshaphat, Hezekiah, Josiah. The carrying away of the children of Judah to Babylon began in 606 B.C. and continued until 586 B.C. Nebuchadnezzar was the Babylonian king.

Question 10: State in a few sentences the contents of the two books of Chronicles.

These two books contain genealogical tables, the history of the reigns of David and Solomon, the story of the Kingdom of Judah to the Babylonian Captivity. These two books emphasize more the religious life of the people.

Question 11: What was the chief cause of the downfall of both Kingdoms? Can you make an application to World War II?

The chief cause of the downfall of both kingdoms was the godlessness of the leaders which was reflected in the lives of the people. The people in general broke away from the worship of the true God. The words of Solomon are certainly true (Prov. 14:34): "Righteousness exalteth a nation; but sin is a reproach to any people."

These words of Solomon are a commentary on world affairs today. The downfall of the German people was their disobedience, their lust for power, their greed, their reliance upon guns, and tanks, and bombs, instead of trust and reliance upon the true God. Theirs was the "super" race; however, they failed to count God in on their plans. Cannot the same be said of France, Japan, Italy? What about the United States?

Question 12: From a hasty glance at the books which bear their names, who were Ezra and Nehemiah? Where does the book of Esther fit into the historical picture of the Israelites?

Ezra was one of the religious leaders of the Post-Exilic period who led a contingent of the captives back to Palestine during the middle of the fifth century (Ezra 7-10).

Nehemiah lived about the same period. His task bordered more on the political and social side. He was to return to Jerusalem to supervise the rebuilding of the walls. (Neh. 1-7). For a time he worked with Ezra (Neh. 8-10).

The book of Esther relates a story which occurred between the time when Zerubbabel returned to Jerusalem and the return of Ezra and Nehemiah. Not all the Jews returned to Palestine. Some continued to live in the land of the captivity. This book of Esther describes conditions among those Jews under the reign of Ahasuerus (Xerxes), who married Esther, a Jewish maid.

#### 4. Conclusion

##### a. Reference to Previous Quotation

In conclusion, reference may again be made to the quotation by Daniel Webster with which the hour was begun.

### b. Suggestions for Bible Reading

After this portion of the lesson has been completed, the instructor will again suggest that the members of the class take their notebooks and add a few more suggestions for Bible study. The following suggestions may be given:

Read to see references to persons, places, events, social conditions, etc.

Read to paraphrase; search out meanings of words and, with the use of synonyms, summarize contents of the book, or section, being studied.

Read for autobiographical references.

Read theologically, to see the teachings about God, man, sin, etc., contained in the book being studied.

### c. Assignment and Test

After the assignment for Lesson V has been given, the instructor will give the review test on Lesson IV.

REVIEW TEST

Lesson Four

- (T) 1. It will help us to understand the message of the author of a book, if we state the main thoughts of that book in a few, distinctive words.
- (T) 2. The books of the Bible came out of the life experiences of the writers and are intended to come alive again in us.
- (F) 3. There is little pedagogical material in the Bible.
- (F) 4. We should never mark or underscore our Bibles, because they are too sacred.
- (T) 5. The book of Joshua continues the story of Deuteronomy.
- (T) 6. Samson was one of the Judges.
- (T) 7. Ruth, a Moabitess, became the ancestress of the Messiah.
- (F) 8. Samuel and David are the two chief characters in I Samuel.
- (F) 9. Saul remained faithful to God until the end of his life, when, because of fear of defeat, he committed suicide.
- (F) 10. David built the temple for the Israelites.
- (T) 11. Solomon built altars to pagan idols for his wives.
- (T) 12. God told Solomon that the kingdom would be taken from his son because of his (Solomon's) sin.
- (F) 13. The Southern Kingdom is generally known as Israel; the Northern Kingdom as Judah.
- (F) 14. The Northern Kingdom was carried away into Babylonian Captivity.
- (F) 15. The Southern Kingdom was destroyed and never restored.
- (T) 16. The account of the fall of Jerusalem is recorded in II Kings.

- (T) 17. The kings of the Northern Kingdom were all ungodly.
- (T) 18. Hezekiah was one of the most pious kings of Judah.
- (F) 19. Ezra and Nehemiah were active in Babylon during the Captivity.
- (T) 20. The downfall of both kingdoms was due to their neglect and disobedience of the true God.

SUGGESTIONS FOR STUDY

LESSON V

God's Spokesmen to His People

1. With I and II Kings as a background, make a chart of the period in which most of the prophets lived.
2. From your own observation, why is there a distinction between the major and minor prophets? Which are the major prophets? Which are the minor prophets?
3. By scanning Is. 1 to 39, tell when and where Isaiah was active, and which kings of Judah reigned during his lifetime.
4. Why is Is. 53 referred to as the "Gospel of the Old Testament"?
5. Where and when was Jeremiah active? What event in Judah's history did he foretell?
6. Where and when was Ezekiel active? What hope does Ezekiel give the captive Jews in Ez. 34:23-24?
7. Where and when was Daniel active? Which two stories of this book may well be used as Sunday School lessons for your age group?
8. Read, re-read, and study the book of Haggai for autobiographic references, for references to time, places, events, etc. Summarize his message in a few sentences. Apply to our times.

LESSON V

GOD'S SPOKESMEN TO HIS PEOPLE



## LESSON V

### GOD'S SPOKESMEN TO HIS PEOPLE

#### 1. Aim

a. To see how the life of the prophets is related to the historic background of I and II Kings;

b. to note the messages of several of the prophets and their significance.

#### 2. Approach

Some time ago (cf. Approach, Lesson II) we introduced you to the statement of Professor Hasbrook, "Things hook and eye together." Some one else has remarked, "Since 'things hook and eye together', everything to be remembered and recalled at will should be introduced into the mind in a recognized relation to something else."<sup>1</sup> This evening we are going to see how this works out in our study of "God's Spokesmen to His People," the prophets. We perhaps know the names of most of the prophets, but if we see how these prophets fit into the historic background of I and II Kings, this relationship will help us to keep them fixed in our minds. Hence, our first suggestion for study.

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1. "Some Elemental Slogans of the '541' Method," op. cit.

### 3. The Lesson

Question 1: With I and II Kings as a background, make a chart of the period in which most of the prophets lived.

Question 2: From your own observation, why is there a distinction between the major and minor prophets? Which are the major prophets? Which are the minor prophets?

The distinction is made between the major and minor prophets because on the whole the messages of the major prophets are longer than the books of the minor prophets.

The major prophets are: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

The minor prophets are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

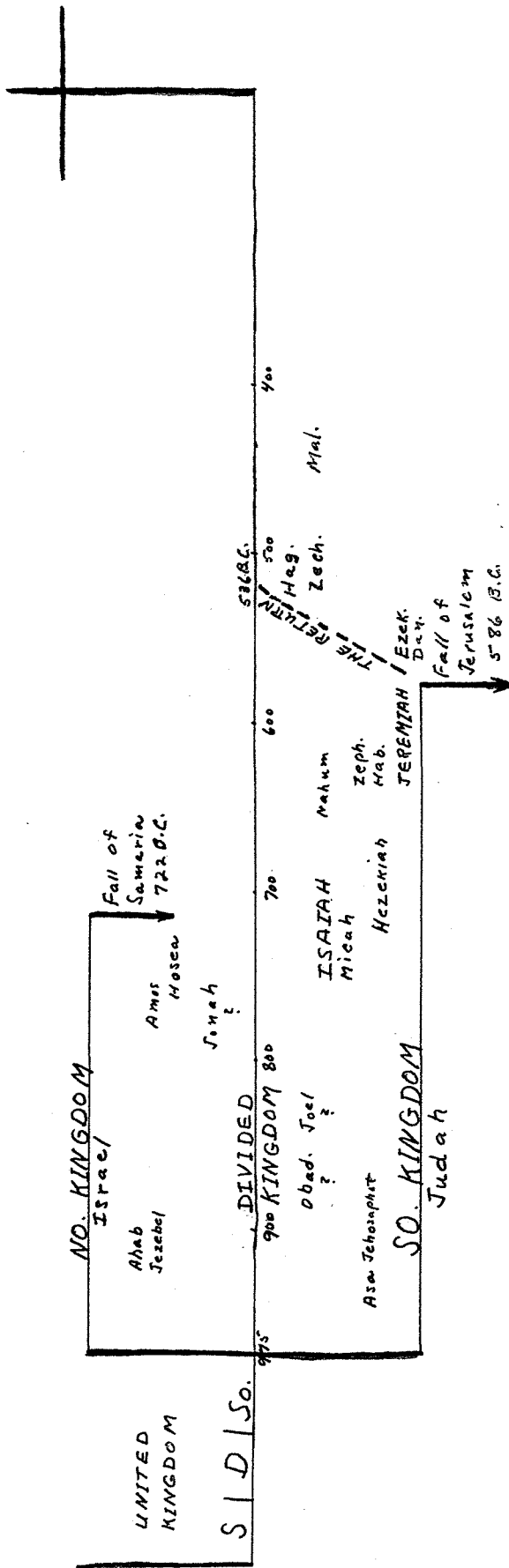
Question 3: By scanning Is. 1 to 39, tell when and where Isaiah was active, and which kings of Judah reigned during his lifetime.

Isaiah prophesied against Judah and Jerusalem. However, it must be stated that he also prophesied against Israel, Babylon, Moab, Egypt, Philistia, Syria, Edom, and Tyre. The burden of his message, however, was the warning to the inhabitants of Judah-Jerusalem against the destruction of their land and city.

During the life of Isaiah, five kings ruled over Judah: Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh. Of these five Ahaz and Manasseh were very wicked. Tradition has it that the latter killed Isaiah. In the Northern Kingdom four kings reigned: Menahem, Pekahia, Peka, and Hosea. During the reign of Hosea, Israel was captured by Shalmaneser IV and Sargon II of Assyria. Isaiah was active from approximately 745 B.C. to 698 B.C.

# THE PROPHETS

(I + II Kings)



Question 4: Why is Is. 53 referred to as the "Gospel of the Old Testament"?

This chapter has been called the "Gospel of the Old Testament" because of the clear picture of the Messiah it presents. The Messiah is here pictured by Isaiah as the suffering servant of Jehovah. It is suggested that the members of the class take their Bibles and note some of the outstanding features of this chapter.

Question 5: Where and when was Jeremiah active? What event in Judah's history did he foretell?

Jeremiah lived about a hundred years after the prophet Isaiah during the reigns of the following kings: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

Isaiah lived to see the destruction of the Northern Kingdom and was successful in averting the destruction of the Southern Kingdom at the hand of the Assyrians. Jeremiah, on the other hand, through his preaching and warnings strove to prevent the downfall of the Southern Kingdom at the hands of the Babylonian Empire, but failed. He saw the first captives of Judah carried to Babylon in 606 B.C., he saw the city of Jerusalem destroyed in 586 B.C. In fact, the book of Lamentations was written by Jeremiah in which he bewails (or laments) the fall of Jerusalem.

Question 6: Where and when was Ezekiel active? What hope does Ezekiel give the captive Jews in Ez. 34:23-24?

Ezekiel lived and prophesied during the captivity of the Jews. He himself was carried to Babylonia in 597 B.C. As the message of Jeremiah, so the message of Ezekiel was not heeded when he warned against the coming destruction. Ezekiel, as all the other prophets, pointed out that God, although He is good, nevertheless punishes sin. Ezekiel remained with the captive Jews to comfort them.

He does give them strong hope and comfort. One of the outstanding passages of his book is Ez. 34:23-24:

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it."

Compare this passage with John 10:10-16, the Standard Gospel for the Second Sunday after Easter, Misericordias Domini. Let the members of the class turn to this passage and read it.

Question 7: Where and when was Daniel active? Which two stories of this book may well be used as Sunday School lessons for your age group?

Daniel was among the first captives to be taken by Nebuchadnezzar of Babylon in 606 B.C., at whose palace he later was stationed.

The two stories of this book often used as Sunday School lessons are "the Three Men Cast into the Fiery Furnace," ch. 3, and "Daniel Cast into the Lions' Den," ch. 6.

Question 8: Read, re-read, and study the book of Haggai for autobiographic references, for references to time, places, events, etc. Summarize his message in a few sentences. Apply to our times.

From his book, all we know of Haggai is that he was a prophet who lived in the post-exilic period and was active during the reign of Zerubbabel, the governor of Judah, and Joshua, the high priest. Haggai prophesied in the second year of Darius, king of the Medo-Persian empire which had defeated the Babylonians (538 B.C.), ch. 1:1.

Haggai was active in Jerusalem after the Return of the Captivity. The Jews had begun to rebuild the Temple, but became discouraged (cf. Ezra 3-5) because of the opposition of the Samaritans. However, the real cause was indifference.

In ch. 2:3, a reference is made to the former temple, built by Solomon, and destroyed by the Babylonians.

The event referred to in ch. 2:7 is usually taken as a reference to coming of the Messiah to the temple and filling it with His glory. Cf. Heb. 12:26-28.

Haggai's message may be summarized in a few sentences in this manner: Because of your indifference in not rebuilding the temple although you built houses for yourselves, the Lord has not prospered you. Build the temple and the blessing of the Lord will be upon you. This temple will be greater than the first (it will be filled with glory), and there is a special blessing for Zerubbabel. (Note the four messages of Haggai: 1. ch. 1:1-15; 2. ch. 2:1-9; 3. ch. 2:10-19; 4. ch. 2:20-23.)

The application of the message of Haggai to our day is obvious. If we are to prosper, we must be about the work of building the Kingdom. Reference may be made to Christ's Sermon on the Mount, Matt. 6:25-33, especially v. 33: "But seek first his kingdom and his righteousness, and all these things shall be yours as well."

#### 4. Conclusion

##### a. Timeliness of Message of Prophets

Just as the message of Haggai may be applied to our day, so also the message of each of the prophets. In fact, that is true of every book of the Bible. The books of the Bible came out of the life experiences of the writers and are intended to come alive again in us. Let us note a few definite examples.

(1) Jonah was called by God to preach repentance to a foreign nation. Woe came upon Jonah, because he did not want to go. The Word of God knows no national or racial bounds: it is not the private possession of any one nation or race. In spite of the fact that the children of Israel were God's chosen people, He did not want others denied the privilege of hearing His Word. Are we, who have the Word, endeavoring to spread that Word to people of other nations and races?

How encouraging to know that the American Bible Society is preparing to send thousands of copies of the Scriptures (as funds are provided) to the two great aggressor nations of World War II, Japan and Germany.<sup>1</sup> Woe be to the American people if they do not provide the funds!

(2) Hosea was sent to the Northern Kingdom to warn the inhabitants of their doom, unless they repented. The people continued in their immorality and disobedience, their drunken escapades and revelries, and the result was the destruction of their kingdom by the Assyrians in 722 B.C. Do we face a similar danger? Are our American people listening to the voice of God? It is estimated that there are seventy million people in our own country who have no church affiliation. How long will the long-suffering of God endure before He sends destruction upon our nation?

(3) The message of Jeremiah may be applied in a similar manner. God had blessed the Kingdom of Judah as he had no other nation. He gave them many pious leaders, he sent many prophets to them, but again and again they fell away from God. The message of Jeremiah went unheeded. So today in America. We call ourselves a Christian nation, but how do we show that we are? In 1944 we spent

	\$10,000,000,000	for luxuries and gambling
	7,100,000,000	for liquor
	5,500,000,000	for recreation
	2,700,000,000	for tobacco
	2,200,000,000	for beauty culture
and gave	1,600,000,000	for churches and all charities at home and abroad.

Are we a Christian nation?

b. Suggestions for Bible Reading

Perhaps this is a suggestion we should add to our list of suggestions for Bible study.

Read practically--that is, to apply everything you study to your own life and times. The books of the Bible came out of the life experiences of the writers and are intended to come alive again in us.

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1. See Appendix C for information on this subject from the American Bible Society Record.

Here are a few more suggestions which you had better note and keep in mind for your preparation of the assignment for next time:

Read to feel. Be ready to respond to the emotions the writer has sought to stimulate.

Read devotionally, for expression in prayer, praise, petition, confession, resolution, etc.

c. Assignment and Test

The Suggestions for Study for the next class session may be given at this time, followed by the test on the material just discussed in class.



REVIEW TEST

Lesson Five

- (F) 1. Most of the prophets lived during the golden era of the United Kingdom.
- (T) 2. Isaiah and Micah were contemporaries.
- (T) 3. Amos and Hosea were active in the Northern Kingdom.
- (F) 4. Isaiah's message concerned only the Kingdom of Judah.
- (T) 5. It is rather difficult to determine when Obediah was active.
- (F) 6. Isaiah lived about 100 years before Hezekiah, the pious king of Judah.
- (T) 7. Isaiah was able to avert the destruction of the Southern Kingdom shortly after the fall of Samaria.
- (T) 8. In Is. 53 we have one of the clearest Messianic pictures of the Old Testament.
- (F) 9. On the whole, Jeremiah's message was well received by the people.
- (F) 10. Jeremiah lamented the destruction of Samaria in the book of Lamentations.
- (T) 11. Habakkuk and Zephaniah were contemporaries.
- (T) 12. Jeremiah, Ezekiel, and Daniel lived about the same time.
- (F) 13. The story of the "Three Men in the Fiery Furnace" is found in the book of Ezekiel.
- (F) 14. Daniel is the first of the minor prophets listed in the Bible.
- (T) 15. Ezekiel refers to the Messiah as the shepherd of the flock.
- (T) 16. Haggai is one of the post-exilic prophets.
- (T) 17. Haggai's message was designed to encourage the returned Jews to rebuild the temple.
- (F) 18. The people remained indifferent to the message of Haggai.

- (F) 19. The message of Haggai does not apply to us, because our circumstances are altogether different from these of the people to whom he preached.
- (T) 20. Malachi was the last of the prophets.

SUGGESTIONS FOR STUDY

LESSON VI

Hebrew Poetry

1. In the book of Job there are three cycles of speeches in ch. 3 to 31. Chart this section of the book by listing the speakers.
2. Scan the book of Ecclesiastes in order to find the dominant note of the book.
3. Take any five sayings of the book of Proverbs and tell how they apply to present day conditions.
4. What is the nature of the Song of Solomon?
5. Scan Psalms 1, 15, 24, 101, 112 as a group. What is characteristic of these Psalms?
6. List some of the historical events found in the following Psalms: 44, 78, 81, 105, 106, 136.
7. What is the chief characteristic of the following Psalms: 6, 32, 38, 51, 102, 130, 143?
8. By consulting the order of service on page 15 of the Lutheran Hymnal, state some of the uses of the Psalms in our Communion liturgy.
9. In Psalm 119, underscore (or list) the references to God's Word and the verbs used in each case. What picture do you get?
10. List three of your favorite Psalms (not including Ps. 23) and be prepared to state your reasons.

LESSON VI

HEBREW POETRY

LESSON VI  
HEBREW POETRY

1. Aim

- a. To take a brief look at the various books of Hebrew poetry in the Old Testament;
- b. to classify some of the Psalms and note their use.

2. Approach

The lesson should open with a brief discussion on the meaning of Hebrew poetry. For notes on Hebrew poetry see Appendix D.

3. The Lesson

Question 1: In the book of Job there are three cycles of speeches in chs. 3 to 31. The first cycle extends from chs. 3 to 14. Chart this section of the book by listing the speakers. By reading chs. 1 and 2, can you determine the purpose of the book of Job?

1<sup>st</sup> CYCLE

J	E	J	B	J	Z	J
3	4	5 6	7 8	9	10 11	12 13 14

The problem which is treated in this book is the question: "Why do the righteous suffer?"

Question 2: Scan the book of Ecclesiastes in order to find the dominant note of the book.

A brief glance at the book will reveal that its dominant note is "Vanity of vanities, all is vanity," (ch. 1:2). Some believe that Solomon wrote this book during his declining years. As he looks back upon his eventful life, he concludes that true, abiding happiness cannot be gained through the pursuit of pleasure, power, honor, and riches. These things are vanity. This morning (May 8, 1946)<sup>1</sup> our local newspapers carried accounts of the arrest of four young bandits, ranging in age from 16 to 20. They confessed that since Christmas their loot totaled at least \$15,000 and might run to \$50,000. Their money went for girls and good times, they told police. Apparently, these youngsters wanted money so that they could have "good times". That is the sort of thing against which Solomon here warns. His concluding advice is (ch. 12:13): "Fear God, and keep his commandments; for this is the whole duty of man."

Question 3: Take any five sayings of the book of Proverbs and tell how they apply to present day conditions.

The instructor will ask various members of the class for a few of the sayings they have selected and the applications they have made.

Question 4: What is the nature of the Song of Solomon?

It will be quite apparent to the Sunday School teachers that this book is written in the form of a love song. But how is it to be interpreted? There are three suggested interpretations:

(a) The lyrical interpretation, which means that it is to be taken literally and regarded merely as a love song.

(b) The dramatic interpretation, which holds "that king Solomon fell in love with a maiden from the North country who already had

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1. This is merely an illustration. The instructor is advised to select a current news item which will be familiar to the members of the class.

a lover. She is taken to the royal palace at Jerusalem; but she can never forget her true love and is never happy until a reunion finally is brought about."<sup>1</sup>

(c) The allegorical interpretation.<sup>2</sup>

"It has been assumed by both Jews and Christians that this (Solomon's) song has an allegorical significance. To the Jews it represented the love of God for Israel; to the Christians it represents the love of Christ for His bride, the church. It certainly is a song of the meaning of true love, and true love is best represented by God's love for His people. In that love of God people have found their strength whether they lived in Old Testament times or in New Testament times. Such love can be real only when based on faith in the God who lives and who has revealed Himself."<sup>3</sup>

Question 5: Scan Psalms 1, 15, 24, 101, 112 as a group. What is characteristic of these Psalms?

These Psalms belong to a group which may be called "The Blessedness of the Righteous", because they picture man in his relation to God and his neighbor. They are ethical Psalms.

Question 6: List some of the historical events found in the following Psalms: 44, 78, 81, 105, 106, 136.

This list includes some of the Psalms which are grouped under the heading, "The Historical Psalms."

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1. Huggenvik, Theodore, "Your Key to the Bible," pp. 49-50.
2. "An allegory is a narrative describing real or supposed facts only for the purpose of representing certain higher truths or principles than the narrative, in its literal aspect, could possibly have taught; it is 'a figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The real subject is thus kept out of view, and we are left to collect the intentions of the speaker or writer by the resemblance of the secondary to the primary subject,'" Christopher F. Drewes, "Introduction to the Books of the Bible." pp. 79-80.
3. Huggenvik, Theodore, op. cit., p. 50.

The purpose of this question is not to make a complete list of historical events to which reference is made in the Psalms, but to make the teachers realize that there is much historical material in the Psalms and that the writers of these Psalms refer to these events for a purpose, namely, that the children of Israel might learn from their past mistakes and see in their past history the leading and guiding hand of a loving God.

Question 7: What is the chief characteristic of the following Psalms: 6, 32, 38, 51, 102, 130, 143?

These are the seven "Penitential Psalms". Here note the element of confession of sins on the part of the writers and the element of forgiveness on the part of God.

Question 8: By consulting the order of service on page 15 of the Lutheran Hymnal, state some of the uses of the Psalms in our Communion liturgy.

The first versicle in the Preparation is found in Ps. 124:8: "Our help is in the name of the Lord, Who made heaven and earth." The second versicle is found in Ps. 32:5: "I said, I will confess my transgressions unto the Lord; And thou forgavest the iniquity of my sin."

Most of the Introits and Graduals contain verses from the Psalms.

The Offertory is taken from Ps. 51:10-12: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit."

The Sanctus is composed of two sentences, the first of which is taken from Is. 6:2-3; the second from Ps. 118:26: "Blessed be he that cometh in the name of the Lord."

The versicle after the Nunc Dimittis is taken from Ps. 106:1: "O give thanks unto the Lord, for He is good; for his mercy endureth for ever." Cf. also Ps. 107, 118, and 136.



Before the Benediction, the minister speaks the words: "Bless we the Lord." The expression, "Bless the Lord" is found as a doxology at the close of each book in the Psalter. This will give the instructor opportunity to point out the fact that the Psalter is divided into five sections, each ending with a doxology. See Psalms 41:13; 72:18-19; 89:52; 106:48; 150:6.

Question 9: In Psalm 119:1-24, underscore (or list) the references to God's Word and some of the verbs that are used. What picture does this part of the Psalm present?

This Psalm has been called "the Bible Student's Psalm", because of the many references to the Word of God. It presents the picture of a person who is continually studying the Word of God and meditating, "that I might not sin against thee," v. 11.<sup>1</sup>

Question 10: List three of your favorite Psalms (not including Ps. 23) and be prepared to state your reasons.

The instructor will ask various members of the class to read their favorite Psalm and state why it is a favorite.

#### 4. Conclusion

##### a. Universal Use of Psalms

For centuries the Psalms have been loved and used by

. . . . .

1. The 119th Psalm is the longest chapter in the Bible. Has 176 verses. It is about the Word of God. Every verse except three mentions God's Word, under one or another of these names: Law, Testimonies, Judgments, Statutes, Commandments, Precepts, Word, Ordinances, Ways. It is an alphabetic acrostic. Each stanza begins with a letter of the Hebrew alphabet, has 8 lines, each line beginning with same letter. Henry Hampton Halley, op. cit., p. 232.

people of every nation and creed. Some one has said:

"'Primitive Christians in their covert places of worship, or in the costly churches of a later day, and the scattered and feeble Christian flocks in the darkness and error of the Middle Ages, fed their faith and warmed their love with these consoling songs. And now, thruout the world, in untold forms of version, by Papists and Protestants, Prelatists and Presbyterians, Independents, Baptists, Methodists, men of all lands and all creeds, in public and in private worship, God is still adored in the language of these venerable Psalms.'"<sup>1</sup>

W. E. Gladstone said of the Psalms: "All the wonders of the Greek civilization heaped together are less wonderful than is the simple book of Psalms."<sup>2</sup>

#### b. Suggestions for Bible Reading

The instructor will ask the members of the class to add a few more suggestions to their list of helps for Bible reading. The following may be given at this time:

Read to discover the dominant features and general characteristics of the book being studied.

Read to see the use of references and quotations of other books of the Bible in the book being studied.

#### c. Assignment and Test

The Suggestions for Study for the next class session may be given at this time, followed by the test on the material just discussed in class.

. . . . .

1. Quoted by Henry Hampton Halley, op. cit., p. 233.
2. Ibid., l.c.

REVIEW TEST

Lesson Six

- (T) 1. Hebrew poetry has no rhyme or meter.
- (T) 2. One feature of Hebrew poetry is parallelism.
- (F) 3. The book of Job contains a number of short sayings similar to the book of Proverbs.
- (F) 4. The leading thought of the book of Job is, "All is vanity".
- (F) 5. Most of the sayings of the book of Proverbs no longer apply to our age.
- (T) 6. The Song of Solomon is regarded by many Bible scholars to represent the love of Christ for His bride, the church.
- (T) 7. Some of the Psalms picture man in his relation to God.
- (T) 8. The major events of the early history of the Israelites are related in the Psalms.
- (F) 9. About fifty of the Psalms are known as "Penitential Psalms".
- (T) 10. Ps. 51 is one of the familiar "Penitential Psalms".
- (T) 11. Portions of the Psalms are used in the Introits and Graduals.
- (T) 12. The Offertory, "Create in me a clean heart, O God," etc., is taken from Ps. 51.
- (F) 13. The Benediction, "The Lord bless you and keep you," etc., is taken from Ps. 95.
- (T) 14. The Psalter is divided into five sections, each ending with a doxology.
- (F) 15. Ps. 1 is the shortest of the Psalms.
- (T) 16. Ps. 119 is the longest of the Psalms.
- (T) 17. There are a number of expressions used for the Word of God in Ps. 119.
- (F) 18. Ps. 119 is one of the "Penitential Psalms".
- (F) 19. David wrote all but twenty of the Psalms.
- (T) 20. Some of the Psalms are of unknown authorship.

SUGGESTIONS FOR STUDY

LESSON VII

Christ and His Church

The Gospels and the Acts

1. Matthew, Mark, and Luke are called the "synoptic gospels". The word "synoptic" means "viewing things alike", because in all three of these gospels we have a number of prominent events given in similar form. Show this similarity by making a rough chart of each of these three books with the following events indicated on the chart: the mission of John the Baptist, the baptism of Jesus, the beginning of the Galilean ministry, beginning of the last Journey to Jerusalem (Jesus foretells His death and resurrection), the triumphal entry, the crucifixion, and the resurrection.
2. Where in John's Gospel are the following incidents recorded: the baptism of Jesus, the triumphal entry, the crucifixion, and the resurrection?
3. What does each of the Gospel writers say about Christ's ascension?
4. Make a chart of the book of Acts on which you indicate the following events: Pentecost, Paul's conversion, the Three Missionary Journeys, Paul taken to Caesarea, his voyage to Rome, his imprisonment.
5. Why is the book of Acts well placed between the Gospels and the Epistles?

LESSON VII

CHRIST AND HIS CHURCH

The Gospels and the Acts

## LESSON VII

### CHRIST AND HIS CHURCH

#### The Gospels and the Acts

##### 1. Aim

- a. To present an overall picture of the Gospels;
- b. to note the chief events of the book of Acts and to see the relation of this book to the Gospels.

##### 2. Approach

During recent days the newspapers have carried pathetic accounts of the attempted escape by a number of convicts from the prison on Alcatraz. The real tragedy that newspapers do not print, and that is that these men did not know the Savior. If they had heard about the Savior, they had not realized what He could mean to them and what He had done for them.<sup>1</sup>

The life and activities of the Savior are presented to us in the Gospels; the spreading of the "good news" is pictured in the book of Acts. In a brief survey such as we are going to make this evening, we shall not attempt to gain complete knowledge of the life of Christ and its meaning and purpose. The intention of this brief study

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1. By the time this lesson is used, this news item will no longer prove interesting. It is suggested that the instructor use any current news item of a tragic nature and make a similar application.

is to gain an overall picture of the life of Christ and the activities of the apostles, so that further study in these books will be more enlightening.

### 3. The Lesson

Question 1: Matthew, Mark, and Luke are called "the synoptic gospels". The word "synoptic" means "viewing things alike", because in all three of these gospels we have a number of prominent events given in similar form. Show this similarity by making a rough chart of each of these three books with the following events indicated on the chart: the mission of John the Baptist, the baptism of Jesus, the beginning of the Galilean ministry, the beginning of the last journey to Jerusalem (Jesus foretells His death and resurrection), the triumphal entry, the crucifixion, and the resurrection.

In discussing this question during the class session, it is suggested that all four Gospels be studied together, and that the instructor combine the charts into one, similar to the chart here presented.

### THE GOSPELS

	Preparation B T	Ministry	(P)	Passion E T R Last week
Matt.	3 4		16	21 27 28
Mark	----- 1		8	11 15 16
Luke	3 4		9 ↑	19 23 24

	Prologue	Ministry	E	Passion	T R
John	1:1-18	1:19	11:12		19 20 21

Note references to feasts in Jerusalem
Note lengthy discourses of Jesus

B-Baptism  
T-Temptation

(P)-Caesarea Philippi  
E-Triumphal Entry

T-Crucifixion  
R-Resurrection

Question 2: Where in John's Gospel are the following incidents recorded: the baptism of Jesus, the triumphal entry, the crucifixion, and the resurrection?

See chart on previous page.

Question 3: What does each of the Gospel writers say about Christ's ascension?

Matthew doesn't mention the ascension specifically, however, see ch. 28:16-20.

Mark also does not specifically mention the ascension, however, see ch. 16:14-20.

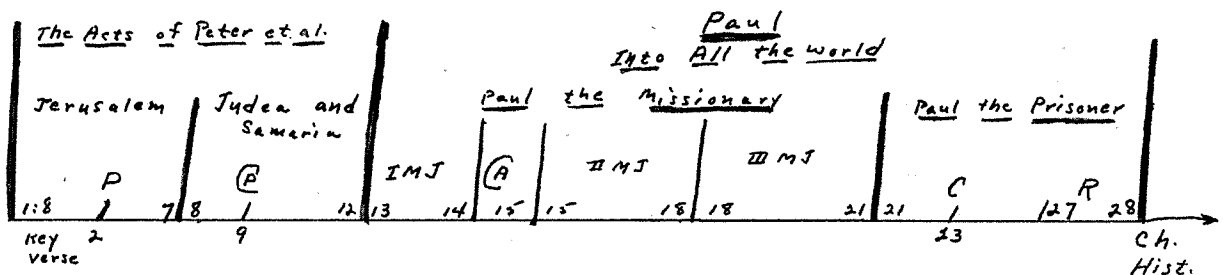
Luke mentions the ascension in ch. 24:50-53.

John does not allude to the ascension.

Question 4: Make a chart of the book of Acts on which you indicate the following events: Pentecost, Paul's conversion, the Three Missionary Journeys, Paul taken to Caesarea, his voyage to Rome, his imprisonment.

### THE ACTS OF THE APOSTLES

*The Founding of the Church*



- P - Pentecost
- (P) - Paul's Conversion
- (A) - Apostolic Council
- I MJ - 1<sup>st</sup> Missionary Journey
- II MJ - 2<sup>nd</sup> " "
- III MJ - 3<sup>rd</sup> " "
- C - Caesarea
- R - Rome



Question 5: Why is the book of Acts well placed between the Gospels and the Epistles?

The book of Acts serves as a bridge between the Gospels and the Epistles. The Gospels present the life of Christ and his teachings. The apostles were to be witnesses to Jesus. The book of Acts shows how the apostles carried out this command. The book of Acts gives us the historic background for the Epistles.

#### 4. Conclusion

##### a. "How to Read a Love Letter"

The instructor will state that with the book of Acts as a background, the next assignment will deal with the letters of Paul. These letters are letters and should be read and studied as such. In order to assist the members of the class in this study, the instructor will read to the class and will discuss with them, "How to Read a Love Letter," found in Appendix E.

##### b. Assignment and Test

After the discussion on "How to Read a Love Letter" is finished, the Suggestions for Study for the next class session may be given, followed by the test on the material just discussed in class.

REVIEW TEST

Lesson Seven

- (F) 1. Matthew, Mark, Luke, and John are called the "synoptic gospels".
- (T) 2. The "synoptic gospels" are so called, because they present the life of Christ with much material in common.
- (F) 3. Matthew, Mark, and Luke begin their gospels with the account of Christ's birth.
- (F) 4. John presents the most detailed account of the birth of Christ.
- (F) 5. The accounts of the early life of Jesus (from His birth to His baptism) occupy the greater portion of Mark's gospel.
- (T) 6. Mark is the shortest of the Gospel narratives.
- (F) 7. The account of the baptism of Jesus is mentioned only by Luke.
- (T) 8. Both Matthew and Luke mention the temptation of Jesus in the fourth chapter of their books.
- (T) 9. The beginning of the Galilean Ministry was one of the major turning points in the life of Christ.
- (F) 10. The Galilean Ministry is not mentioned by Luke.
- (T) 11. Caesarea Philippi was another major turning point in the life of Christ.
- (F) 12. The so-called "Central Section" is found in Mark's gospel.
- (F) 13. John does not mention the Triumphal entry.
- (T) 14. John devotes more space to the activities of Jesus during His last week than any of the other gospel writers.
- (F) 15. Each of the evangelists gives an account of the ascension in the last chapter of his gospel.
- (F) 16. The apostle Paul was one of the twelve apostles.

- (T) 17. The Apostolic Council was held between the I and II Missionary Journeys.
- (T) 18. After the III Missionary Journey, Paul was arrested in Jerusalem.
- (T) 19. After Paul's arrest, he was sent to Caesarea, then to Rome as a prisoner.
- (F) 20. The book of Acts ends with an account of the death of Paul.

SUGGESTIONS FOR STUDY

LESSON VIII

The Letters of a Great Missionary (Pauline Epistles)

1. How does each one of Paul's thirteen letters begin? Of what importance is this?
2. By quickly scanning Ephesians, Philippians, Colossians, and Philemon, determine why these epistles should be classified together.
3. Why should I and II Timothy and Titus be grouped together?
4. By underlining or noting the words "sin" or (its synonyms) and "faith" in Romans 3, what does Paul teach on these subjects in this chapter?
5. What general subject is treated in the following chapters of I Cor. 7, 11 (the latter half), 13, and 15? Summarize the main point of each chapter in a sentence or two.
6. What is the theme of Philippians? What are some of the key words in this epistle?
7. In I Tim. 3:1-7, Paul states some qualifications of a pastor. Which of these qualifications are applicable to Sunday School teachers?
8. Read II Timothy 4 for autobiographic references.
9. Outline the book of Philemon. What applications to present day situations can you make from the letter?

LESSON VIII

THE LETTERS OF A GREAT MISSIONARY (PAULINE EPISTLES)

## LESSON VIII

### THE LETTERS OF A GREAT MISSIONARY (PAULINE EPISTLES)

#### 1. Aim

- a. To present an overall view of the letters of Paul in their relation to the book of Acts;
- b. to stimulate interest in the further study of the Pauline Epistles.

#### 2. Approach<sup>1</sup>

If we had time to study together each one of Paul's letters as was suggested by our reading of "How to Read a Love Letter", we would see that in these letters Paul strikes directly at the heart of all our modern problems and evils. His attack on these problems and his solution are so accurate, that we get the feeling that Paul is living and writing in the middle of the twentieth century. It is hoped that through our brief survey of these letters this evening, you will be stimulated and challenged to more intensive study of these "Epistles of a Great Missionary".

. . . . .

1. According to the plan of this course, "How to Read a Love Letter" (cf. Appendix E) is to be read or presented by the instructor at the close of the previous class session in preparation for this lesson.

### 3. The Lesson

It will considerably aid the members of the class, if the instructor will draw a chart of the book of Acts on the blackboard. This will give the setting for the epistles. As the letters are mentioned, they should be given their proper place on the chart.

The following brief suggestions are made with regard to the time and place of the writing of Paul's letters, although it must be remembered that little of this material can be given with any degree of certainty.

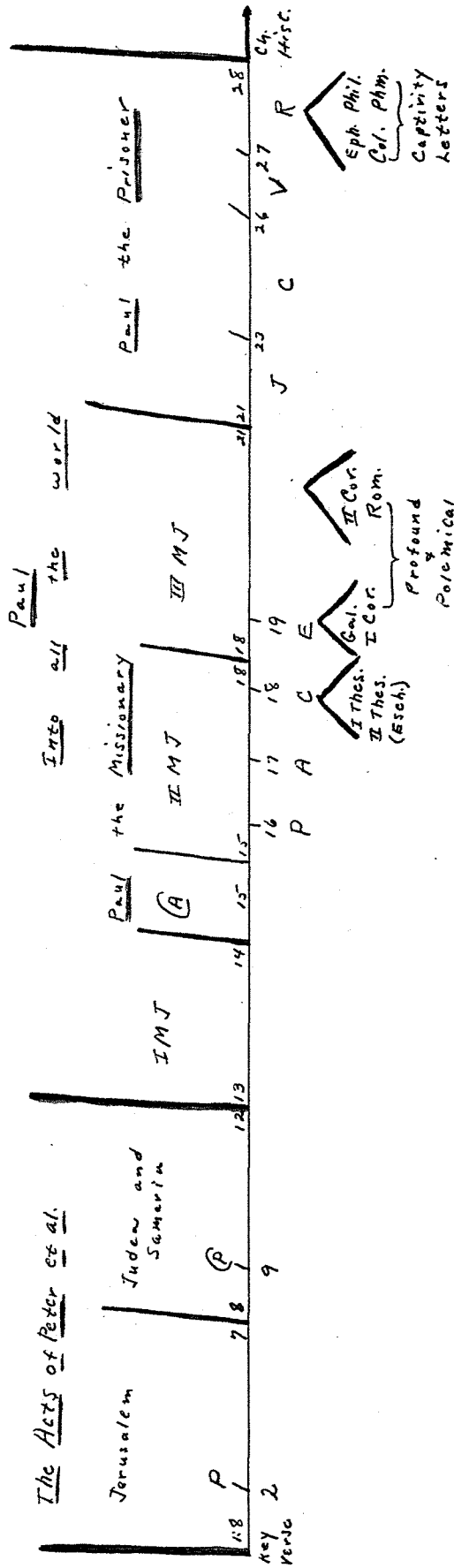
1. Paul's first letter was probably I Thes. written from Corinth on the Second Journey. Hence ca. 51.
2. II Thes. soon followed from the same city.
3. Gal. is hard to place. Probably from Ephesus on the Third Journey. Probably 55.
4. I Cor. is usually considered to have been written from Ephesus near the end of Paul's stay in Ephesus on the Third Journey. Hence also ca. 55.
5. II Cor. soon followed probably from some city in Macedonia, about 55 or 56.
6. Romans was probably written from Corinth on the Third Journey, about 55 or 56.
- 7, 8, 9, 10. Eph., Phil., Col., and Phm. are the Captivity letters probably written from Rome about 61. Eph., Col, and Phm. were carried to their destinations by Tychicus.
11. I Tim. was probably written from Macedonia after Paul's liberation from his First Roman Imprisonment. Hence, ca. 63.
12. Titus was written probably shortly after I Tim. in Asia Minor, ca. 63.
13. II Tim. is believed to be Paul's last epistle, written from Rome shortly before his death in 64.

Question 1: How does each one of Paul's thirteen letters begin? Of what importance is this?

Each one of Paul's letters begins with a greeting or salutation with the first word in that greeting being "Paul". This is one indication that Paul is the author of all thirteen of these letters.

# THE ACTS OF THE APOSTLES

The Founding of the Church



Partners/ Letters  
I Tim, Titus, II Tim

- P - Pentecost
- (P) - Paul's Conversion
- (A) - Apostolic Council
- IMJ - 1st Missionary Journey
- II MJ - 2nd
- III MJ - 3rd
- P - Philippi
- A - Athens
- C - Corinth
- E - Ephesus
- J - Jerusalem
- C - Caesarea
- V - Voyage
- R - Rome



Question 2: By quickly scanning Ephesians, Philippians, Colossians, and Philemon, determine why these epistles should be classified together.

These are the Captivity letters, probably written at Rome during Paul's First Roman imprisonment. However, there are those who believe they were written at Ephesus during Paul's long stay there on his Third Missionary Journey. Others believe that they were written at Caesarea before Paul was sent to Rome for his First Imprisonment. For references to the fact that he was a prisoner at the time of writing see Eph. 3:1; Phil. 1:7; Col. 4:10 and 18; Phm. 1 and 23.

Question 3: Why should I and II Timothy and Titus be grouped together?

These are the Pastoral letters, so called because they contain pastoral advice to Paul's young coworkers.

Question 4: By underlining or noting the words "sin" or (its synonyms) and "faith" in Romans 3, what does Paul teach on these subjects in this chapter?

#### Sin

V. 3 "unfaithful" refers to sin. St. Paul says that their faithlessness or sin does not nullify the faithfulness of God.

V. 5 "wickedness"--"But if our wickedness serves to show the justice of God, what shall we say?"

V. 7 "falsehood"--"But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner?"

V. 8 "evil"--"And why not do evil that good may come? as some people slanderously charge us with saying. Their condemnation is just."

V. 9 "sin"--"I have already charged that all men, both Jews and Greeks, are under the power of sin, as it is written:

'None is righteous, no, not one;  
no one understands, no one seeks for God.  
All have turned aside, together they have  
gone wrong;  
no one does good, not even one.'

V. 19--"The whole world may be held accountable to God"--Why? Because of sin.

V. 20 "sin"--"For no human being will be justified in his sight by works of the law since through the law comes knowledge of sin."

V. 23 "sinned"--"All have sinned and fall short of the glory of God."

V. 25 "sins"--"This was to show God's righteousness, because in his divine forbearance he had passed over former sins."

In summary we may say that Paul emphasizes the fact that even though our sin does serve to show the justice of God, that is no reason why we should sin. All men are by nature sinful and are under the wrath of God.

### Faith

V. 22 "faith"--"But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe."

V. 25 "faith"--"They are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith."

V. 26 "faith"--"He justified him who has faith in Jesus."

V. 27 "faith"--"Boasting is excluded "on the principle of faith".

V. 28 "faith"--"For we hold that a man is justified by faith apart from works of law."

V. 30 "faith"--"He will justify the circumcised on the ground of their faith and the uncircumcised because of their faith."

V. 31 "faith"--"Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law."

God declares us just because of our faith in Jesus Christ. However, we cannot even boast because of this faith, for it is a gift of God.

Question 5: What general subject is treated in the following chapters of I Cor. 7, 11 (the latter half), 13, and 15? Summarize the main point of each chapter in a sentence or two.

I Cor. 7: The apostle speaks of marriage. He enjoins faithfulness upon all in this holy estate. He gives his reasons for remaining single.

I Cor. 11 (latter half): This section treats of Holy Communion. The apostle here gives instructions on the proper use of the Sacrament.

I Cor. 13: This is one of the most familiar passages of Scriptures. The theme of the chapter is love. Paul states the essential features of that virtue and describes its worth.

I Cor. 15: This entire chapter speaks of the resurrection. Since Christ has been raised from the dead, our faith is not futile. Hence, we should live for Him.

Question 6: What is the theme of Philipians? What are some of the key words in this epistle?

The theme of this letter may be stated in the words of Phil. 4:4: "Rejoice in the Lord always." Some of the key words are rejoice, joy, growth, fullness, unity, in Christ.

Question 7: In I Tim. 3:1-7, Paul states some qualifications of a pastor. Which of these qualifications are applicable to Sunday School teachers?

In v. 1 we may say that if a person desire to be a Sunday School teacher, he desires a noble task.

In v. 2-3 we might mention these qualifications: he must be above reproach, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money.

V. 4-5: If married, he should be able to manage well his own household, keeping his children submissive and respectful in every way; for if he can't manage his own household, how will he be able to manage his Sunday School class?

V. 7: He should be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

Question 8: Read II Timothy 4 for autobiographic references.

v. 6--Paul knows that his end is near.

v. 7--He knows that he has been conscientious.

v. 8--He knows that the Lord will reward him for his labors.

v. 9--He wants Timothy to come to him.

v. 10--Demas has deserted him and gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia.

v. 11--Only Luke is with Paul. Timothy should bring Mark along, because he has been very helpful to Paul.

v. 12--Tychicus has been sent to Ephesus by Paul.  
 v. 13--Paul tells Timothy to bring to him the cloak he left with Carpus at Troas, also the books and the parchments.

v. 14--Paul states that Alexander the copper-smith harmed him greatly.

v. 16--At Paul's first defense, no one was with him, yet the Lord gave him the courage and strength to preach the word. At this defense he was apparently acquitted, for he was saved from the lion's mouth.

In closing he sends greetings and again urges Timothy to come to him before winter.

Question 9: Outline the book of Philemon. What applications to present day situations can you make from the letter?

PHILEMON

Source of True Brotherhood is Christ

Salutation	Thanksgiving	Receive Onesimus	How to Receive Him	Confidence in Phm.	Greetings	Benediction
1	3 4	7 8	14 15	20 21	22 23	24 25

Much is said today about "the brotherhood of man". St. Paul states the basis of true brotherhood, namely, in Christ. Cf. vv. 15-16.

Paul also very definitely states that in Christ there is no distinction of rank or race. In Christ we all become one. We are on the same level.

Ordinarily a run-away slave was punished upon his return. Paul asks that Philemon receive Onesimus as a Christian brother. However, note that Paul does not chide Philemon for having slaves.

4. Conclusion

a. The Timeliness of Paul's Letters

The instructor may again refer to a statement made in the approach of the lesson, namely, that in these letters Paul strikes directly at the heart of all our modern prob-

lems and evils. One of the great evils of our day is the rising divorce rate. It is estimated that in Los Angeles County, Cal., one out of every two marriages ends in the divorce court. If people would follow St. Paul's advice on marriage in I Cor. 7, this evil would not exist.

Another menace of our age is the so-called problem of "juvenile delinquency". A columnist of the New York SUN recently had something to say on the subject. He wrote in part:

"J. Edgar Hoover says that wartime juvenile delinquents are 'spearheading a crime wave that will exceed that of the roaring '20s.' Arrests of girls under 18 for crimes are up 198 per cent and the increase in the arrests of boys under 18 for drunkenness has jumped 101.--That ought to stir the country and Congress more than even the atomic bomb, Pearl Harbor, the Chinese problem or the auto strike.-- But J. Edgar fails to put the finger on the chief causes: The glorification of crime, loose conduct, and cheap standards of morality in the moving pictures; the effect on the American home of cocktail-lounge mothers, and the general treatment of the shabbiest and most trivial elements of our citizenry as if they were the pattern for the young."

Perhaps this columnist does put his finger on the chief causes, but he does not suggest a remedy. St. Paul does that when he says in Eph. 6:1-4:

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

The more we study the letters of this great missionary, the more we realize that they meet our needs and

problems, that they comfort and strengthen us in our perplexities today. As stated before, may our brief survey of these letters this evening stimulate and challenge us to more intensive study.

REVIEW TEST

Lesson Eight

- (F) 1. On the whole, Paul's letters are highly doctrinal, hence not very practical.
- (T) 2. Paul mentions his name in the first verse of each letter.
- (F) 3. Galatians, Ephesians, Philippians, and Colossians are known as the Captivity Letters.
- (T) 4. I and II Timothy and Titus are called the Pastoral Letters, because they contain pastoral advice to Paul's young coworkers.
- (F) 5. The Captivity Letters are thus called, because in each of these letters Paul states that at the time of writing he is a prisoner in Rome.
- (T) 6. The third chapter of Romans is highly doctrinal, because it speaks of justification by faith in Christ.
- (F) 7. In I Cor. 11, Paul gives the Corinthians instructions on marriage.
- (T) 8. I Cor. 15 is known as "the Resurrection Chapter".
- (F) 9. The tone of Philippians is very sad, because it was written while Paul was in prison.
- (T) 10. Most of the qualifications of a pastor mentioned in I Tim. 3, may also apply to Sunday School teachers.
- (T) 11. We may learn much about Paul's circumstances from his letters.
- (F) 12. Philemon was a slave who ran away from his master, Onesimus.
- (F) 13. Paul takes a definite stand against slavery in Philemon.
- (F) 14. Because of the fact that Philemon is such a short letter, it is of little value to us.
- (T) 15. Paul's letters were not written in the same order in which they are listed in the Bible.

- (T) 16. Paul was not in prison when he wrote I Timothy.
- (T) 17. II Timothy is believed to be Paul's last letter.
- (F) 18. Luke, Demas, and Titus were with Paul when he wrote II Timothy.
- (T) 19. In II Timothy Paul states that he knows his end is near.
- (T) 20. Paul's letters are better understood if they are first read as a whole, before studying them chapter by chapter.



SUGGESTIONS FOR STUDY

LESSON IX

The General Epistles and Revelation

1. What is the general theme of the book of Hebrews?
2. State the dominant thought of the eleventh chapter of Hebrews in a single word. Why is this word emphasized?
3. Briefly summarize James's teaching on prayer in James 5:13-18.
4. What experiences in the life of Peter may have been uppermost in his mind when he wrote the following words: I Pet. 4:16; 5:2; 5:8; II Pet. 1:14; 1:16-18?
5. Note the relation of II Pet. 2 to Jude. Mention some of the points of similarity.
6. What do you learn about the author of I John from the first chapter?
7. If I John were all we had of the Bible, how much about God could we know from this section?
8. To which seven churches does John address letters in the book of Revelation? Summarize his message to each church in a sentence. What are two or three great emphases of the book as a whole?

LESSON IX

THE GENERAL EPISTLES AND REVELATION

## LESSON IX

### THE GENERAL EPISTLES AND REVELATION

#### 1. Aim

- a. To take a brief look at some of the General Epistles;
- b. to become acquainted with some of the features of the book of Revelation.

#### 2. Approach

By way of introduction it may be stated that strictly speaking only James, I and II Peter, I, II, III John, and Jude are considered "General Epistles," although at times the book of Hebrews is also classified in this group, because the authorship of this epistle is unknown. There are those who assert rather definitely that Paul is the author, others believe that Barnabas, or Apollos, or Luke wrote this book. This question need not be settled in this course.

The General Epistles are also known as the "Catholic Epistles". The reference here is not the Roman or Greek Catholic, but is taken in its wider meaning, "general". These are called "Catholic", or "General", Epistles, because they were intended for more than one congregation, or group.

### 3. The Lesson

Question 1: What is the general theme of the book of Hebrews?

The author of this book shows the superiority of the sacrifice and atonement of Jesus. The rites, ceremonies, and sacrifices of the Old Testament were "only a shadow of what is to come" (Col. 2:17). "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4). However, "by a single offering he (Christ) has perfected for all time those who are consecrated" (Heb. 10:14).

Question 2: State the dominant thought of the eleventh chapter of Hebrews in a single word. Why is this word emphasized?

The outstanding word in this chapter is "faith". The word is used 24 times in this chapter. It was by faith that the believers of the Old Covenant accepted the promises of God; it is by faith that the believers of the New Covenant must accept the benefits of the sacrifice of Christ.

Question 3: Briefly summarize James's teaching on prayer in James 5:13-18.

It is suggested that the members of the class turn to this passage in their Bibles and mention the references to prayer in this section.

V. 13 James advises those who suffer to pray.

V. 14 states that the elders of the church are to pray for the sick when called to their aid.

V. 15 "the prayer of faith will save the sick man, and the Lord will raise him up."

V. 16 gives the advice to pray for one another, for "The prayer of a righteous man has great power in its effects."

V. 17 gives the example of the prayer of Elijah who prayed that it might not rain, and prayed again that it might rain, v. 18.

Question 4: What experiences in the life of Peter may have been uppermost in his mind when he wrote the following words:

- (a) I Pet. 4:16--his experience in the court yard at the trial of Jesus.
- (b) I Pet. 5:2--his experience at the Sea of Galilee, John 21:15-17.
- (c) I Pet. 5:8--perhaps the words of Jesus, Luke 22:31-32; or Matt. 26:40-41; or perhaps again his experience at the trial of Jesus.
- (d) II Pet. 1:14--the words of Jesus, John 21:18.
- (e) II Pet. 1:16-18--the Transfiguration, Matt. 17:1ff.

Question 5: Note the relation of II Pet. 2 to Jude. Mention some of the points of similarity.

In many respects II Pet. 2 and Jude are similar. Some of the points of similarity may be observed by comparing II Pet. 2:1 with Jude 4; 2:4 with v. 6; 2:6 with v. 7; 2:3 with v. 16; 2:17ff. with vv. 12-13. The members of the class should turn to these passages and note the similarities.

Question 6: What do you learn about the author of I John from the first chapter?

- V. 1--he was an eye-witness of the Savior.
- V. 2--he is a witness for the Savior.
- V. 3--he has fellowship with the Father and the Son, and desires Christian fellowship with others.
- V. 4--he is writing this letter "that our (your) joy may be complete."
- V. 5--he has received the message which he is about to write from the Savior.

Question 7: If I John 1 were all we had of the Bible, how much about God could we know from this section?

- V. 1--God is eternal, He was from the beginning.
- V. 2--God manifested Himself in the person of His Son Jesus Christ.
- V. 3--(also v.2) God is known as the Father. The Christians have fellowship with the Father and his Son Jesus Christ.
- V. 5--God is light and in him is no darkness at all. God is sinless.

V. 7--The blood of Jesus, God's Son, cleanses us from all sin.

V. 9--If we confess our sins, God will forgive us and cleanse us from all unrighteousness.

Question 8: To which seven churches does John address letters in the book of Revelation? Summarize his message to each church in a sentence. What are two or three great emphases of the book as a whole?

- (a) Ch. 2:1-7--to the church in Ephesus.
- (b) Ch. 2:8-11--to the church in Smyrna.
- (c) Ch. 2:12-17--to the church in Pergamum.
- (d) Ch. 2:18-29-- to the church in Thyatira.
- (e) Ch. 3:1-6--to the church in Sardis.
- (f) Ch. 3:7-13--to the church in Philadelphia.
- (g) Ch. 3:14-22--to the church in Laodicea.

It is suggested that the instructor have the members of the class read these letters in class and discuss them briefly.

In order to assist the members of the class in their further study of this book, the instructor may put this chart of the book on the blackboard. This will visualize the main points of the book. The members of the class may assist by following along in their Bibles and suggesting names for the chapters and sections.

### THE REVELATION OF JOHN

<u>Introduction</u>	<u>I. Victory of the Saints</u>						<u>II. Judgment of the Devil</u>					<u>Conclusion</u>	
Picture of Churches at End of 1st Century	Throne + Lamb	6 Seals opened	7 <sup>th</sup> Seal = 6 Trumpets + 7 <sup>th</sup> =	7 Mystic Figures	7 Plagues	Consummation of Judgment	New Heaven and Earth						
1	3 4	5 6	7 8	11 12	14 15	16 17	20 21	22					

#### 4. Conclusion

The instructor may state that this brings to a close our brief survey of the Bible. This has been merely a survey and was intended merely to lay the foundation for further study. "The foundation for an intelligent conception of the Bible is to know, first of all, what books make up the Bible, and in a general way what each is about."<sup>1</sup> That is what this course was to accomplish. At the next class session the members of the class will be given an opportunity to show whether or not they have benefited from the course.

The test on Lesson IX may be given before the closing prayer.

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1. Halley, Henry Hampton, op. cit., p. 428.

REVIEW TEST

Lesson Nine

- (T) 1. The General Epistles are also called the "Catholic Epistles."
- (T) 2. The General Epistles are so named, because they were intended for general use and circulation.
- (T) 3. The author of the book of Hebrews is unknown.
- (F) 4. The book of Hebrews emphasizes the importance of the Ceremonial Law for the New Testament Christian.
- (T) 5. Chapter 11 of Hebrews is known as the "faith" chapter.
- (F) 6. In emphasizing the power of prayer, James refers to the example of Moses at the Red Sea.
- (T) 7. Peter refers to the Transfiguration in II Peter.
- (F) 8. Peter seldom refers to the Old Testament in his first letter.
- (F) 9. II Peter 2 is very similar to James 2.
- (F) 10. There are no autobiographic references in I John.
- (T) 11. The writer of I John claims to have seen Jesus.
- (T) 12. John says, "God is light."
- (F) 13. Nothing is mentioned about God's forgiveness in I John 1.
- (T) 14. The first section of Revelation consists of seven letters to seven churches of Asia Minor.
- (T) 15. One of the letters is addressed to Ephesus, the city Paul visited on several occasions.
- (F) 16. All seven letters of Rev. 2-3 are severe in their condemnation.
- (F) 17. The book of Revelation is to be avoided, because it contains many difficult passages.
- (T) 18. The judgment of the devil is pictured in Revelation.



- (T) 19. Many scholars think John wrote the book of Revelation during the Domitian persecution in the last decade of the first century.
- (T) 20. The book of Revelation ends on a note of triumph and hope for the Christian.

LESSON X

REVIEW AND FINAL TEST

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REVIEW AND FINAL TEST

1. Aim

- a. To determine by a testing procedure the progress the members of the class have made during the course;
- b. to present an overall view of the Bible in chart form on the blackboard.

2. Approach

A test is not an absolutely accurate gauge in determining the degree of success of the individual in a course of this nature; nevertheless, it gives some indication of the progress that has been made.

3. The Lesson

a. The final Test<sup>1</sup>

The final test will be distributed to the members of the class. They should be instructed to answer the questions as rapidly as possible. When the members of the class have finished, they are to hand the papers to the instructor.

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- 1. The final test is identical to the preliminary test. See Appendix B.

## b. Overall View of Scriptures

During the remaining minutes of the hour, the instructor will again present in chart form an overall view of the Bible with as many of the main points noted as time will permit. However, the information should be gained from the members of the class. See chart and method of Lesson II.

## 4. Conclusion

We must "Search the Scriptures,"<sup>1</sup> as Jesus urges us. However, this must not be a searching merely for the sake of gaining information. Our study of the Scriptures must have meaning and purpose. We must realize that the Scriptures testify of Christ,<sup>2</sup> that they are able to instruct us for salvation.<sup>3</sup> St. Paul also states: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."<sup>4</sup>

If we are to be "approved workmen", we will have to be diligent in our study of the Scriptures.

"To read in the Bible a minute or five minutes, just to ease your conscience, is a great deal better

. . . . .

1. John 5:39
2. Ibid.
3. II Tim. 3:15
4. II Tim. 2:15

than not doing it; but after all you can scarcely get your mind on anything in five minutes. Take half an hour, or an hour, or sometimes even two or three hours, to thus lay your mind open to the influences of God's Word."<sup>1</sup>

The second half of this course will be devoted to an intensive study of the book of Matthew.<sup>2</sup>

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1. Halley, Henry Hampton, op. cit., p. 430.
2. For the purpose of this thesis, the second part of the course will not be presented.

APPENDIX

## APPENDIX A

### ST. PAUL AND THE BIBLE

"One wonders how many people in St. Paul, Minnesota (population 287,000) do not know for whom their city is named. However that may be, it is certain that hereafter more knowledge of the great Apostle will mark the city's life since the Bible Crusade closed there about two months ago.

"Possibly the most promising result of the Crusade was the pledge taken by two thousand of the city's young people to read the Bible daily. The St. Paul Council of Church Women also inaugurated a program of daily Bible reading.

"The St. Paul Crusade, conducted under the joint auspices of the local Ministers Association and the American Bible Society, was the latest of some thirty such crusades that have been held in various cities within the last few years.

"Between October 21 and November 4 it was difficult to ignore the Bible in St. Paul. Nineteen Secretaries of the American Bible Society spoke 229 times. All but ten of the city's Protestant churches participated. Fifty thousand people read the Gospel of John and were encouraged to memorize one verse of each chapter. There were eleven broadcasts in the course of which the Gospel of John was read over the air by prominent citizens of the city. The opening broadcast by Governor Thye's secretary included the Governor's request that all St. Paul people turn to a reading of their own sacred Scriptures.

"Twelve stores had elaborate window displays. St. Paul people brought in their old Bibles for the window in Shunnehan's Department Store; and from residents of this city, which is less than a hundred years old, there came Bibles dating back to 1552.

"The Gospel of John was selected by a vote of St. Paul people. Forty-five thousand copies of the Gospel were distributed. In many cases congregations called from door to door, leaving the Gospel, with a personal invitation to read it. Thirty thousand door-knob hangers and 25,000 bookmarks were distributed.

"Eight motion picture projectors were used by the Bible Society Secretaries in showing the film, 'The Book

for the World of Tomorrow'--seventy-five times, in churches, clubs, colleges and high schools.

"A business man in St. Paul said to one of the Secretaries, 'I thank you for coming to our city. I have started reading the Bible daily, and it is the first time since I was a child.' A woman at an information desk in a downtown store stopped one of the men and said, 'I know you are with the Crusade. I just want to thank you for starting me on a program of Bible reading.'"<sup>1</sup>

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1. From the Bible Society Record, Vol. 91, No. 1, January 1946, p. 9.



## APPENDIX B

### PRELIMINARY AND FINAL TEST

#### Lesson II

- (T) 1. Although the Bible is a collection of 66 different books, it is a complete unit with the various books related to one another.
- (F) 2. All the historical books of the Old Testament are known as the Pentateuch.
- (T) 3. In Exodus Moses is made leader of the Israelites, in Deuteronomy he bids them farewell.
- (F) 4. The book of Ezra relates some of the early history of the United Kingdom.
- (F) 5. The books of Esther, Job, and Psalms are usually considered poetry.
- (T) 6. The book of Psalms is perhaps the best known of the poetic books.
- (F) 7. The only function of the prophets was to foretell future events.
- (T) 8. The books of the prophets fit into the historical books of the Old Testament.
- (F) 9. The major prophets are so called, because their messages were more important than those of the minor prophets.
- (F) 10. There is no marked relationship between the book of Jeremiah and the Babylonian Captivity.
- (F) 11. Isaiah and Nehemiah lived about the same time.
- (F) 12. There is no value in rapidly paging through a book of the Bible, because by such a method of Bible reading, no knowledge of the doctrines of that book is gained.
- (T) 13. The promise of the Messiah is the strongest unifying factor between the Old and New Testament.

- (F) 14. Matthew, Mark, Luke, and John who wrote the Gospels, were numbered among the twelve Apostles.
- (T) 15. The book of Acts is a continuation of Luke's Gospel.
- (T) 16. Paul wrote more books of the Bible than any other individual.
- (F) 17. The relationship between the books of Acts and Paul's letters is not very pronounced.
- (F) 18. Philemon is one of the longer letters of Paul.
- (T) 19. The author of Hebrews is unknown.
- (F) 20. The Apostle John wrote the last four books listed in the Bible.

Lesson III

- (T) 1. Moses is generally considered to be the author of the Pentateuch.
- (T) 2. The relationship of the books of the Pentateuch is so marked, that the Pentateuch could well be considered one book.
- (F) 3. The story of Noah and the Flood is recorded in the latter part of Genesis.
- (F) 4. The story of Cain and Abel should not be taught to Juniors in Sunday School, because there are no applications that can be made from this story to apply to that age group.
- (T) 5. Abraham originally came from Ur of the Chaldees.
- (T) 6. Joseph's being taken to Egypt had a direct bearing on the fact that God's chosen people settled in that land.
- (T) 7. The history of Abraham, Isaac, and Jacob is related in the second main division of Genesis.
- (F) 8. The book of Exodus receives its name from the fact that the story of the Exodus is related in the first chapter.
- (T) 9. The Ten Commandments are found in Ex. 20.
- (F) 10. The children of Israel were permitted to choose their own day of worship.
- (T) 11. The Tabernacle was portable and could be carried from place to place.
- (F) 12. The book of Leviticus relates the story of the Israelites from Mt. Sinai to Kadesh.
- (F) 13. Aaron died at Rephidim.
- (T) 14. In His conversation with Nicodemus, Jesus draws a parallel between the brazen serpent and Calvary.
- (F) 15. The giving of the Law to Moses on Mt. Sinai has little relationship to the book of Deuteronomy.
- (F) 16. Moses often sided with the children of Israel when they murmured against God.

- (T) 17. Although Moses did not have the privilege of entering the Holy Land, he was permitted to view it from Mt. Nebo.
- (T) 18. Deuteronomy means "second lawgiving".
- (T) 19. The children of Israel often experienced the goodness of God, even though God at times also punished them.
- (T) 20. From the stories of the Pentateuch, we see that sin interrupts the correct relation between man and God.

Lesson IV

- (T) 1. It will help us to understand the message of the author of a book, if we state the main thoughts of that book in a few, distinctive words.
- (T) 2. The books of the Bible came out of the life experiences of the writers and are intended to come alive again in us.
- (F) 3. There is little pedagogical material in the Bible.
- (F) 4. We should never mark or underscore our Bibles, because they are too sacred.
- (T) 5. The book of Joshua continues the story of Deuteronomy.
- (T) 6. Samson was one of the Judges.
- (T) 7. Ruth, a Moabitess, became the ancestress of the Messiah.
- (F) 8. Samuel and David are the two chief characters in I Samuel.
- (F) 9. Saul remained faithful to God until the end of his life, when, because of fear of defeat, he committed suicide.
- (F) 10. David built the temple for the Israelites.
- (T) 11. Solomon built altars to pagan idols for his wives.
- (T) 12. God told Solomon that the kingdom would be taken from his son because of his (Solomon's) sin.
- (F) 13. The Southern Kingdom is generally known as Israel; the Northern Kingdom as Judah.
- (F) 14. The Northern Kingdom was carried away to Babylonian Captivity.
- (F) 15. The Southern Kingdom was destroyed and never restored.
- (T) 16. The account of the fall of Jerusalem is recorded in II Kings.
- (T) 17. The kings of the Northern Kingdom were all ungodly.

- (T) 18. Hezekiah was one of the most pious kings of Judah.
- (F) 19. Ezra and Nehemiah were active in Babylon during the Captivity.
- (T) 20. The downfall of both kingdoms was due to their neglect and disobedience of the true God.

Lesson V

- (F) 1. Most of the prophets lived during the golden era of the United Kingdom.
- (T) 2. Isaiah and Micah were contemporaries.
- (T) 3. Amos and Hosea were active in the Northern Kingdom.
- (F) 4. Isaiah's message concerned only the Kingdom of Judah.
- (T) 5. It is rather difficult to determine when Obediah was active.
- (F) 6. Isaiah lived about 100 years before Hezekiah, the pious king of Judah.
- (T) 7. Isaiah was able to avert the destruction of the Southern Kingdom shortly after the fall of Samaria.
- (T) 8. In Is. 53 we have one of the clearest Messianic pictures of the Old Testament.
- (F) 9. On the whole, Jeremiah's message was well received by the people.
- (F) 10. Jeremiah lamented the destruction of Samaria in the book of Lamentations.
- (T) 11. Habakkuk and Zephaniah were contemporaries.
- (T) 12. Jeremiah, Ezekiel, and Daniel lived about the same time.
- (F) 13. The story of the "Three Men in the Fiery Furnace" is found in the book of Ezekiel.
- (F) 14. Daniel is the first of the minor prophets listed in the Bible.
- (T) 15. Ezekiel refers to the Messiah as the shepherd of the flock.
- (T) 16. Haggai is one of the post-exilic prophets.
- (T) 17. Haggai's message was designed to encourage the returned Jews to rebuild the temple.
- (F) 18. The people remained indifferent to the message of Haggai.

- (F) 19. The message of Haggai does not apply to us, because our circumstances are altogether different from those of the people to whom he preached.
- (T) 20. Malachi was the last of the prophets.





Lesson VI

- (T) 1. Hebrew poetry has no rhyme or meter.
- (T) 2. One feature of Hebrew poetry is parallelism.
- (F) 3. The book of Job contains a number of short sayings similar to the book of Proverbs.
- (F) 4. The leading thought of the book of Job is, "All is vanity".
- (F) 5. Most of the sayings of the book of Proverbs no longer apply to our age.
- (T) 6. The Song of Solomon is regarded by many Bible scholars to represent the love of Christ for His bride, the church.
- (T) 7. Some of the Psalms picture man in his relation to God.
- (T) 8. The major events of the early history of the Israelites are related in the Psalms.
- (F) 9. About fifty of the Psalms are known as "Penitential Psalms".
- (T) 10. Ps. 51 is one of the familiar "Penitential Psalms".
- (T) 11. Portions of the Psalms are used in the Introits and Graduals.
- (T) 12. The Offertory, "Create in me a clean heart, O God," etc., is taken from Ps. 51.
- (F) 13. The Benediction, "The Lord bless you and keep you," etc., is taken from Ps. 95.
- (T) 14. The Psalter is divided into five sections, each ending with a doxology.
- (F) 15. Ps. 1 is the shortest of the Psalms.
- (T) 16. Ps. 119 is the longest of the Psalms.
- (T) 17. There are a number of expressions used for the Word of God in Ps. 119.

- (F) 18. Ps. 119 is one of the "Penitential Psalms".
- (F) 19. David wrote all but twenty of the Psalms.
- (T) 20. Some of the Psalms are of unknown authorship.

Lesson VII

- (F) 1. Matthew, Mark, Luke, and John are called the "synoptic gospels".
- (T) 2. The "synoptic gospels" are so called, because they present the life of Christ with much material in common.
- (F) 3. Matthew, Mark, and Luke begin their gospels with the account of Christ's birth.
- (F) 4. John presents the most detailed account of the birth of Christ.
- (F) 5. The accounts of the early life of Jesus (from His birth to His baptism) occupy the greater portion of Mark's gospel.
- (T) 6. Mark is the shortest of the Gospel narratives.
- (F) 7. The account of the baptism of Jesus is mentioned only by Luke.
- (T) 8. Both Matthew and Luke mention the temptation of Jesus in the fourth chapter of their books.
- (T) 9. The beginning of the Galilean Ministry was one of the major turning points in the life of Christ.
- (F) 10. The Galilean Ministry is not mentioned by Luke.
- (T) 11. Caesarea Philippi was another major turning point in the life of Christ.
- (F) 12. The so-called "Central Section" is found in Mark's gospel.
- (F) 13. John does not mention the Triumphal entry.
- (T) 14. John devotes more space to the activities of Jesus during His last week than any of the other gospel writers.
- (F) 15. Each of the evangelists gives an account of the ascension in the last chapter of his gospel.
- (F) 16. The apostle Paul was one of the twelve apostles.
- (T) 17. The Apostolic Council was held between the I and II Missionary Journeys.

- (T) 18. After the III Missionary Journey, Paul was arrested in Jerusalem.
- (T) 19. After Paul's arrest, he was sent to Caesarea, then to Rome as a prisoner.
- (F) 20. The book of Acts ends with an account of the death of Paul.

Lesson VIII

- (F) 1. On the whole, Paul's letters are highly doctrinal, hence not very practical.
- (T) 2. Paul mentions his name in the first verse of each letter.
- (F) 3. Galatians, Ephesians, Philippians, and Colossians are known as the Captivity letters.
- (T) 4. I and II Timothy and Titus are called the Pastoral Letters, because they contain pastoral advice to Paul's young coworkers.
- (F) 5. The Captivity Letters are thus called, because in each of these letters Paul states that at the time of writing he is a prisoner in Rome.
- (T) 6. The third chapter of Romans is highly doctrinal, because it speaks of justification by faith in Christ.
- (F) 7. In I Cor. 11, Paul gives the Corinthians instructions on marriage.
- (T) 8. I Cor. 15 is known as "the Resurrection Chapter".
- (F) 9. The tone of Philippians is very sad, because it was written while Paul was in prison.
- (T) 10. Most of the qualifications of a pastor mentioned in I Tim. 3, may also apply to Sunday School teachers.
- (T) 11. We may learn much about Paul's circumstances from his letters.
- (F) 12. Philemon was a slave who ran away from his master, Onesimus.
- (F) 13. Paul takes a definite stand against slavery in Philemon.
- (F) 14. Because of the fact that Philemon is such a short letter, it is of little value to us.
- (T) 15. Paul's letters were not written in the same order in which they are listed in the Bible.
- (T) 16. Paul was not in prison when he wrote I Timothy.

- (T) 17. II Timothy is believed to be Paul's last letter.
- (F) 18. Luke, Demas, and Titus were with Paul when he wrote II Timothy.
- (T) 19. In II Timothy Paul states that he knows his end is near.
- (T) 20. Paul's letters are better understood if they are first read as a whole, before studying them chapter by chapter.

Lesson IX

- (T) 1. The General Epistles are also called the "Catholic Epistles."
- (T) 2. The General Epistles are so named, because they were intended for general use and circulation.
- (T) 3. The author of the book of Hebrews is unknown.
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- (F) 17. The book of Revelation is to be avoided, because it contains many difficult passages.
- (T) 18. The judgment of the devil is pictured in Revelation.

- (T) 19. Many scholars think John wrote the book of Revelation during the Domitian persecution in the last decade of the first century.
- (T) 20. The book of Revelation ends on a note of triumph and hope for the Christian.



## APPENDIX C:

### CHRISTIANITY, OR--?

"Having now spent our billions to secure military victory and a fresh chance to build a new order in which wars will be impossible, we will do well to spend some millions in spreading the Book containing the messages which alone will form the basis of that new order if it is to endure.

"For the circulating of the Bible in the languages of the people has been and will always remain the spear-head of the Christian movement.

"Now, to bring this down to a sharp focus, there comes an opportunity such as Christianity has never had before and, if it misses it now, may never have again. That opportunity concerns the two great aggressor nations of World War II.

"In Japan the Emperor Hirohito has renounced his claim to divinity. That means simply that church and state are now effectively divorced. No longer need there be conflict between a Japanese's feeling or patriotism and his religion. The way is clearly open for the Japanese people to receive Christianity as their religion without doing violence to their sense of loyalty to their country.

"The repercussions of this event were felt immediately in Japan, as evidenced by a letter received shortly after by the American Bible Society. It came from Col. Ivan Bennett, Chief U. S. Army Chaplain in Japan, and reported a conference with Kagawa and other Japanese Christian leaders. They cite the immediate need for sending from this country (as the only possible source of supply) 100,000 Japanese Bibles and 2,500,000 Japanese New Testaments.

"Such a request, if it is to be met, will involve an expenditure of at least \$600,000. The American Bible Society, as the one agency in this country geared to such a task, has already placed orders for 1,000,000 New Testaments and is prepared to undertake the balance; but funds must be provided. Here is a challenge America cannot afford to ignore.

"Much the same story can be told of Germany. Reports from chaplains received by the Society indicate a great receptivity on the part of the people, and an eagerness on the part of German pastors to get the books into the hands of the people as an essential part of their spiritual rehabilitation. The American Bible Society has already shipped 48,000 Bibles, 923,000 Testaments and 1,741,000 Gospels, and has on the press or scheduled for immediate printing an additional 390,000 Bibles, 600,000 Testaments, 500,000 Gospels, and estimates the need of supplying an additional 450,000 Bibles, 1,250,000 Testaments and 500,000 Gospels before printing processes can be reestablished.

"These two urgent situations take into no account the valiant efforts which the Society is making to meet the needs of other war-ravaged areas in Europe and the Far East.

"It is within the power of Americans of good will to fill the world's moral vacuum with the healing message of the Christian gospel. To fail to do so now may well mean disaster even within our own generation."<sup>1</sup>

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1. Excerpt from Bible Society Record, Vol. 91, No. 4, April 1946, pp. 51-52.

## APPENDIX D

### HEBREW POETRY

"Hebrew poetry is not like English poetry. It lacks rhyme and meter. There is, however, much of rhythm in this poetry. The clauses are balanced; the rhythmic and logically balanced relationship between the clauses is called parallelism. There are three leading types of parallelisms in Hebrew poetry:

"(1) Synonymous parallelism: the second line repeats the thoughts of the first line if it is a two-line stanza (distich). There can be two or more lines. A good example of a synonymous parallelism in couplet form is Psalm 114:1--

"When Israel went out of Egypt,  
The house of Jacob from a people of strange  
language.

The second line merely repeats the content of the first line: Israel becomes the 'house of Jacob'; Egypt becomes the 'people of a strange language.'

"Psalm 93:3 gives a good example of a synonymous parallelism with three lines (tristich).

"The floods have lifted up, O Lord,  
The floods have lifted up their voice,  
The floods lift up their waves.

"(2) Antithetic parallelism: the second line states the opposite of the first line.

"Hatred stirreth up strifes:  
But love covereth all sins (Proverbs 10:12).

"(3) Synthetic parallelism: the relation between the two lines is that of cause and effect. It may also be a logical, constructional relation or merely one of form:

"Kiss the Son, lest he be angry,  
And ye perish in the way,  
When his wrath is kindled but a little.  
Blessed are all they that put their trust in him.  
(Psalm 2:12)

"There are many other classifications, one of which is called acrostic Psalms. Each verse begins with a letter of Hebrew alphabet in their order. Such a Psalm is Psalm 119.

"The poetical books of the Old Testament are the following: Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song. There are poetical sections in some of the other books, for example Exodus 15, Judges 5. The Book of Lamentations is poetry, but is classed among the prophetic books in the English Bible."<sup>1</sup>

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"The psalms are poems. Their poetry is not simply one of substance, but also a poetry of form. Rhyme, our familiar device, is of course absent, but there is rhythm, although it is not measured in the same strict way as in most of our poetry. The most striking and characteristic mark of Hebrew poetic form is the parallel structure: two companion lines serve together to complete a single thought, as the second either repeats, supplements, emphasizes, illustrates, or contrasts with the first.

"Poetry is also a term to which the book of Proverbs and most of the other productions of 'Wisdom' are entitled. While they are chiefly didactic (that is, intended for instruction) instead of lyric (emotional self-expression), nevertheless the Wisdom books are almost entirely written in rhythmic parallelism and contain much matter unsuited to ordinary prose expression. In the Revised Version the manner of printing shows to the English reader at a glance what parts are prose and what are poetry (compare, for example, Job, ch. 2 with Job, ch. 3), though it must be admitted that a hard and fast line cannot be drawn between them. Compare Eccl., ch. 7 with Proverbs.

"The wise,' as a class of public teachers in the nation (see Jer. 18:18), associated their beginnings with King Solomon (Prov. 24:23; 25:1), whose wisdom is testified to in the book of Kings, as well as his speaking of 'proverbs', that is, pithy sayings easy to remember and teach, mostly of moral import. I Kings 4:29-34. But the profoundest theme of wisdom was the moral government of God as seen in his works and ways. The mysteries with

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1. Taken from "Your Key to the Bible," by Theodore Huggenvik, op. cit., pp. 44-45.

which all men, today as well as in ancient times, must grapple when they seek to harmonize their faith in a just and good God with such undeniable facts as prosperous sinners and suffering saints, led to the writing of such books as Job (the meaning of a good man's adversities) and Ecclesiastes (the vanity of all that mere experience and observation of life afford). In the case of these Wisdom books, as in that of the Psalms, the oldest name--that of the royal founder--is not to be taken as the exclusive author. Solomon, like David, made the beginnings; others collected, edited, developed, and completed."<sup>1</sup>

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1. Taken from "Teaching the Teacher," by James Oscar Boyd, etc., op. cit., pp. 29-30.

## APPENDIX E

### HOW TO READ A LOVE LETTER

"This young man has just received his first love letter. He may have read it three or four times, but he is just beginning. To read it as accurately as he would like, would require several dictionaries and a good deal of close work with a few experts on etymology and philology.

"However, he will do all right without them.

"He will ponder over the exact shade of meaning of every word, every comma. She has headed the letter 'Dear John'. What, he asks himself, is the exact significance of those words? Did she refrain from saying 'Dearest' because she was bashful? Would 'My Dear' have sounded too formal?

"Jeepers, maybe she would have said 'Dear So-and-So' to anybody!

"A worried frown will now appear on his face. But it disappears as soon as he really gets to thinking about the first sentence. She certainly wouldn't have written that to anybody!

"And so he works his way through the letter, one moment perched blissfully on a cloud, the next moment huddles miserably behind an eight-ball. It has started a hundred questions in his mind. He could quote it by heart. In fact, he will -- to himself -- for weeks to come.

"If people read books with anything like the same concentration, we'd be a race of mental giants. But we don't -- and we aren't. And it's unlikely that even the greatest book can be read with the same intensity and devotion to detail the young man above has employed in reading his first love letter.

"Yet most of us could read books a lot better than we do. In fact, very few people really know how.

"Which is nothing to be ashamed of -- we were simply not taught how in schools. We were taught only how to read words, and reading books is an altogether different thing.

"Since the words 'so what?' are probably trembling on your lips, a book has just been published which actually does show how--Mortimer J. Adler's How to Read a Book. You have probably heard of it. And possibly you've thought that there isn't anything you can be shown on the subject -- that anyone who is over eight and not cutting out paper dolls can read a book.

"If so, you'll be interested in what Clifton Fadiman, 'The New Yorker's' book critic and M.C. of 'Information Please!' has to say about it in his 'New Yorker' column: 'I wish to recommend this book to all literates who would like to learn to read. From How to Read a Book I have actually learned how to read a book.'"

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1. This advertisement of Mortimer J. Adler's book, How to Read a Book appeared in the New York Times, April 10, 1940, under a picture of a puzzled adolescent reading his first love letter.

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