

man as a brother. The poor will have provision made for them, and the rights of enemies and strangers are safeguarded.

The messages of the prophets are full of social teachings. Judges who take bribes, princes and rulers who oppress and domineer, are denounced. They are faithless shepherds. Faith in God is the principle and obligation for faithful service to fellowmen. Isaiah, Hosea, Amos and Micah are especially eloquent and insistent in their call for honesty, righteousness and equity. Robbery and oppression are high-handed sins against God, whose children the poor and weak are. Mankind is a family; therefore wrangling is a sin against the members of one household.

#### THE MESSIANIC MESSAGE

5. This is constant and unmistakable. The light which envelopes and makes clear to us the beauty of the Old Testament is the shining presence of the Son of God. Throughout its books the Messianic hope appears as the scepter, star, sun, prophet, priest, king, atoning Servant of Jehovah. The teacher can point out the general and somewhat indefinite references in the early books; the fine use made of the kingdom and its king to show the clearer and more definite Messianic conception; and the strong faith of some of the psalms, such as the second and seventy-second, in the Messianic deliverance.

The book of Isaiah is often quoted by the New Testament as prophetic of the Christ. The passages of Immanuel and of the Servant of Jehovah should be studied in detail, in their relation to each other, and in their development toward the conception of a personal Messiah. The last chapters of the prophets Zechariah and Malachi are full of personal prophecies. Mark begins the Gospel of Christ where Malachi left off.