

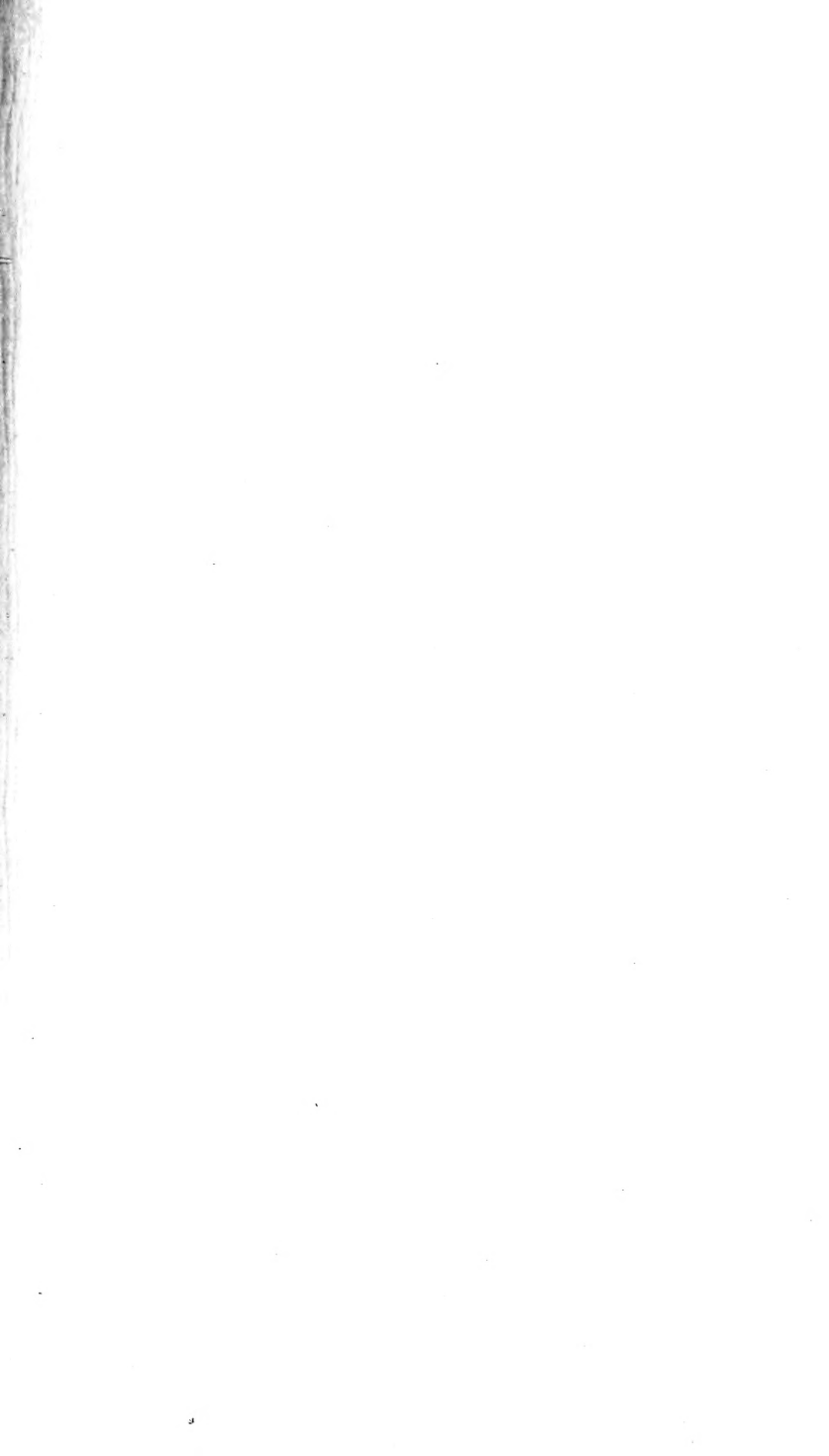
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# SCRIPTURE HISTORY:

WITH ADDITIONS FROM THE

BOOKS OF THE

MACCABEES AND JOSEPHUS,

ON A PLAN BY WHICH THE RECOLLECTION  
OF EVENTS IS FACILITATED, AND THAT  
OF DATES RENDERED EASY.

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BY T. HALLWORTH.

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“I will remember the works of the Lord; surely I will remember thy works of old. I will meditate also of all thy work, and talk of thy doings.”—PSALM lxxvii. 11, 12.

THIRD EDITION:

ENLARGED AND MUCH IMPROVED.

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BOSTON:

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1830.

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**DISTRICT OF MASSACHUSETTS—to wit :**

*District Clerk's Office.*

**BE IT REMEMBERED**, That on the twenty first day of May, A. D. 1830, in the fifty-fourth year of the independence of the United States of America, **STRONG & CRITTENDEN**, of the said district, have deposited in this office, the title of a book, the right whereof they claim as Proprietors, in the words following, *to wit* :

“ Scripture History : with additions from the books of the Maccabees and Josephus. on a plan by which the Recollection of Events is Facilliated, and that of Dates rendered Easy. By T. Hallworh.

“ I will remember the works of the Lord ; surely I will remember thy works of old. I will meditate also of all thy works, and talk of thy doings.”—Psalm lxxvii. 11, 12. Third Edition. Enlarged and much improved.

In conformity to the Act of the Congress of the U. States entitled, “ An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned ;” and also to an Act entitled “ An Act supplementary to an Act entitled, an Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JNO. W. DAVIS,

*Clerk of the District of Massachusetts.*

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## PREFACE.

Scripture History is Scripture itself teaching the knowledge of its own Divine precepts, and urging the practice of them by interesting examples. It therefore forms the best introduction to Scripture morality and religion, especially for children and youth; and, without doubt, this is one of the purposes for which it was given. Saint Paul, after adverting to various events recorded in the sacred book, says—"Now all these things happened unto them for examples; and they are written for our admonition, on whom the ends of the world are come"—1 Cor. x. 11. This passage alone, if rightly considered, will shew the use of Scripture History, establish its importance, and secure its place in education. Read, also, the 77th, 78th, 105th, 106th, and 170th Psalms. A person, unacquainted with history, particularly Scripture history, must necessarily have very defective views of human nature, of religion, and of the object of religious adoration. History in general is of great importance, but that of the people in whom "all the nations of the earth shall be blessed," merits particular attention.

History should always be accompanied by Chronology. They are naturally so nearly allied, so closely connected, that without the latter the former is very incomplete. The knowledge of events, however extensive, if not associated with that of their dates, amounts to little more than a jumble of historical materials—ideas in a chaotic state. Chro-

nology imparts order and perspicuity. It gives light to the understanding of the student, precision to his knowledge, and satisfaction to his mind. It is justly considered as one of the eyes of history, and Geography as the other.

But notwithstanding the utility of Chronology, it is much neglected. On account of the extreme difficulty of fixing dates in the memory, many readers of history are totally unacquainted with them. The knowledge obtained by occasionally referring to Chronological Tables, or books on History, for dates, is commonly as transient as the occasion, and the practice is as unscientific as it would be for an arithmetician to have recourse to a printed multiplication table for assistance to multiply. The only excuse for the practice is the difficulty above mentioned. As long as that difficulty is unavoidable this excuse is sufficient to justify the practice. But there is no necessity for the continuance of the difficulty.

The memory and the understanding are indebted to each other. There is mutual assistance, action and re-action constantly going on between them, without which, the operations of both would be very limited and useless, if not destroyed. Attempts, therefore, to cultivate the understanding, or to increase knowledge, without a careful and skilful attention to the memory, are injudicious. We know only what we remember: instruction, therefore, ought to be as favorably adapted to the memory as possible. This has been carefully attended to in forming and executing the plan of the present history, of which the following is an outline.

The work commences with an account of creation, condensed from the first and second chapters of Genesis, and proceeds, in chronological order, with the Old Testament History to its conclusion. Recourse is then had to the Books of the Maccabees, Josephus, and the New Testa-

ment, by which means the present history is continued till the dissolution of the Jewish nation.

The history, or time occupied by it, is divided into fourteen periods. Each period is terminated by an important event, and has a distinctive character of which its name is indicative: hence these names alone, if progressively fixed in the memory, assist that faculty very considerably. They are the following.

1. ANTEDELUVIAN PERIOD, which commences with Creation, and terminates with the Deluge—1656 years.

2. DISPERSING PERIOD. From the Deluge till the call of Abram—427 years.

3. PATRIARCHAL PERIOD. From the Call of Abram till Israel's emigration into Egypt—115 years.

4. EGYPTIAN PERIOD. From Israel's emigration into Egypt till Israel's departure from Egypt—215 years.

5. WILDERNESS PERIOD. From Israel's departure from Egypt till their entrance into Canaan—40 years.

6. EXTERMINATING PERIOD. From Israel's invasion of Canaan till the appointment of the first Judge—23 years.

7. JUDGES' PERIOD. From the appointment of Israel's first Judge till the accession of the first king—333 years.

8. SPLENDID REGAL PERIOD. From the accession of Israel's first king till the division of the kingdom—120 years.

9. JEWISH REGAL PERIOD. From the division of the kingdom till the commencement of the Babylonian captivity of the Jews—369 years.

10. BABYLONIAN PERIOD. From the commencement of the Babylonian captivity of the Jews till their return—70 years.

11. PERSIAN PERIOD. From the return of the Jews till Alexander the Macedonian's arrival at Jerusalem—204 years.

**12. MACEDONIAN OR SYRIAN PERIOD.** From Alexander's arrival at Jerusalem till Antiochus Epiphanes decrees conformity to the Grecian religion or death—165 years.

**13. MACCABEAN PERIOD.** From the decree of Antiochus Epiphanes till the birth of Christ—163 years.

**14. DISSOLVING PERIOD.** From the birth of Christ till the dissolution of the Jewish nation—74 years.

The division of the periods into lessons, renders the work more systematic than it would otherwise be, and will be found subservient to the convenience of both teachers and pupils. The lessons consist of distinct paragraphs, progressively numbered, accompanied with references to scripture, and followed by questions, answers to which are in the paragraphs themselves. Each paragraph mentions an event, also its topics of detail, and terminates with the date, which is expressed by the consonants of significant words, printed in small capitals, and preceded by a dash.

These words may be easily converted into dates by calling the consonants which they contain by the names of figures as directed in the following Table or Key, which should be committed to memory and rendered very familiar.

**NOTATION TABLE, OR KEY FOR THE DATES:** shewing the numerical name of each consonant.

When either B, or C occurs in a date, it is to be called	1
D, or F . . . . .	2
G, H, or GH . . . . .	3
K, or L . . . . .	4
M, or N . . . . .	5
P, or R . . . . .	6
S, or SH . . . . .	7
T, or CH . . . . .	8
J, V, or W, . . . . .	9
Q, X, Y, Z, TH, PH, WH, NG, or &c.	0

N. B. W and Y are sometimes vowels, in which case they, like other vowels, are to be expunged. Y is a *consonant* when it begins either a word or a syllable, and w, when it either begins a word or syllable, or immediately follows D, S, T, or TH; as in dwarf, swan, twine, thwart, &c.

Prepositions, articles, and conjunctions, when any occur with the date, or words following the dash at the conclusion of the paragraph, are, like vowels, to be expunged. The remaining consonants, if called as directed in the above Key, give the date.

Double letters, as double l, (ll) double s, (ss) double f, (ff) &c. are to be considered the same as if single; that is ll, like l, is 4; ff, like f, is 2, &c.

The history of the kingdom of the Ten Tribes also is given on the same plan.

The reader, if even slightly conversant with mental operation, will readily discover that this method of presenting facts, and expressing dates, will surprisingly assist the memory of the student with regard to both. With regard to dates, the great obstacle in the study of history, it will assist on the principles of construction, condensation, and association of ideas. The last mentioned may be termed the mainspring of the memory, the power of which is much increased by the other two. The words which are given for the dates always read in connexion with those which precede, and, in addition to the date, express other ideas relative to the event; consequently they associate with their respective paragraphs in the mind of the learner, and may be easily recollected. After a little careful attention to the paragraphs, the recollection of an event, or of any circumstance mentioned in a paragraph, will usually suggest the numerical or chronological words at the

end of it, and thus enable the student instantly to recover the date.

In this way the recollection of dates is rendered as easy as that of events. By this simple method the student may acquire the knowledge of dates *permanently* associated with the knowledge of events, as easily, expeditiously and extensively as he can acquire the latter alone. In short, on this plan, if the student is expert in the use of the key, it is as easy for him to acquire the knowledge of dates as it is to neglect them.

The trouble (I cannot call it difficulty) of learning the Key is so slight, especially when compared with its utility, that I conceive no one is willing so completely to expose his own indolence, as to make that an objection. If it is one, it lies with a hundred times more weight against even the easiest of the tables of arithmetic. If learning the Key is a difficulty, amounting to an objection which justifies the rejection of the plan, what is to justify the practice of pestering children of three or four years old with the alphabet, and expecting and insisting on their learning it? Or, to come still nearer to the point, what is to justify the practice of giving pupils tasks from chronological tables to commit to memory; tasks which, on account of the abstract nature of dates, require more patience and perseverance to learn than it is reasonable to expect children to possess? And what is the result of all the mental toil and drudgery of learning tasks of this kind? The amount of it is, the pupil recites his task while his memory is at full stretch to retain it long enough for that purpose, and then, forgets it, probably in less time than he has spent in learning it. To remember it is out of the question: neither he nor his teacher can do so.

The writer of this book recommends the following method of using it, which, if rightly managed, will be found suc-



nessful and interesting to both teachers and pupils in either families or schools, especially in the former, to whom it is particularly recommended.

In the first place, the pupil is to commit the **Key** to memory, and to make himself quite familiar with it.

Familiarity with the key qualifies the pupil for the historical lessons. Let him prepare **Lesson First**, by carefully reading it a few times to himself.

When the pupil is called to recite, the teacher is to read those parts of each paragraph in the lesson which are printed in the common character, and to pause when he arrives at the italicised words, with which his pauses are to be supplied by the pupil from memory. Let us take the first paragraph in the first lesson for an example.

The teacher reads—In the beginning God created—pupil\*—*the heaven and the earth.* (T.) Light, the firmament, plants, the sun and moon, fishes and fowls, beasts and creeping things appear at (P.) *his word,* (T.) in the course of (P.) *the first six days:* (T.) also man whom he creates last and in (P.) *his own image,* (T.) places in (P.) *Eden,* (T.) and commands (P.) *not to eat of the fruit of a certain tree.* (T.) He also appoints (P.) *the food of all animals,* (T.) makes the first; (P.) *woman,* (T.) institutes (P.) *marriage,* (T.) and ordains (P.) *the sabbath;* (T.) all which, except (P.) *innocence and Eden,* (T.) remain and demonstrate (P.) *the power, the wisdom, and the goodness of God, the Creator;* and shew that he rules and is—(P) **KING** of the **WHOLE.** K, NG, WH, L, 4004.

When all the paragraphs in the lesson have been recited in this way, the pupil is ready for the questions with which the recitation or lesson concludes; or the questions may be attended to with each paragraph before reading the next.

\* If a class, the first pupil; next, the second; then, the third, and so on.

They should, however, be deferred till the pupil is expert in this way of reciting.

By this simple, easy, and pleasant process, the pupil, whether single or in a class, will gain more *knowledge* than he would by the drudgery of committing all the words in the lesson to memory, and with far greater probability of retaining it.

Any person who can read, may, with this book easily practise this method, and also teach the contents of the book to others without previously himself learning even the Key, or knowing any thing of either history or chronology. This will become obvious by inspecting the lessons. See the note belonging to paragraph 1.

N. B. The dates are reckoned from the birth of Christ, before and after.

# SCRIPTURE HISTORY.



## PERIOD I.

### ANTEDELUVIAN PERIOD.

*Commencing with the Creation, and ending with the Deluge—1656 years.*

#### LESSON I.

1. “In the beginning God created *the heaven and the earth.*” Light, the firmament, plants, the sun and moon, fishes and fowls, beasts and creeping things appear at his word, in the course of *the first six days* : also man, whom he creates last, in *his own image*, places in *Eden*, and commands *not to eat of the fruit of a certain tree*. He also appoints the food of *all animals*, makes the first woman, institutes *marriage*, and ordains *the sabbath* ; all which, except *innocence and Eden*, remain, and demonstrate *the power, the wis-*

*dom, and the goodness of God, the creator,* and shew that he rules, and is—KING of the WHOLE.\* K, NG, WH, L, 4004. GEN. i. ii. v. 1—2.

When the heaven and the earth began to exist, who created them? In how many days did he create the sun, moon, and earth, and all that is in them? How were they produced? What did he create last? In what did the creation of man differ from that of other animals? Where did he place him? What did he command him not to do? What did he appoint? What did he make to complete the human species? What did he institute? What did he ordain? Which of the things you have mentioned have disappeared? What do the rest demonstrate? What do they shew? How many years was the first year of the world before that in which Christ was born? †

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\* KING of the WHOLE.—In these words we have the date of the creation. *Of* is a preposition, and *the* is an article. They, therefore, are, like the vowels, to be expunged, as directed in the preface. The words KING—WHOLE will of course remain. Spell these two words without vowels:—K, NG, WH, L. Here we have the date. K, by the Table, is 4; NG is 0; WH 0; L 4, or, 4004.

† The pupil should be required to give the date by the words, the consonants, and the figures, as in the paragraph; also to shew, by giving to each consonant its numerical name, how he obtains the date from the words. This should be practised in every lesson he recites till he is expert in the use of the Notation Table or Key, and, occasionally, afterwards.

It will readily be seen, that the consonants are to be taken in regular progression, as they occur in the words; that is, the first consonant in the word answers for the first figure in the number or date, the second for the second &c. This being the case, and the dates being given in both words and figures, it is plain that any person who can read, may begin to teach on this plan, by this book, without

2. Eve, the first woman, is deluded by *the serpent*, eats of *the forbidden fruit*, and gives to *Adam, her husband*, who also eats. God judges them, remembers mercy, promises a redeemer, and clothes them with skins; but drives them from *Eden* to toil in—LONG EXILE.\* L, NG, X, L, 4004. GEN. iii.

Who was Eve? By what was she deluded? Of what did she eat? What else did she do? Did he eat? Who judged them for this? In judgment what did God remember? What did he promise? What did he do for them? Did he also punish them for their disobedience? How? In what year before the birth of Christ did these things happen?

### 3. Cain, the first born of man, and

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learning the Table or Key; and as the answers to the questions are in the preceding paragraph, it is also plain that he may begin to teach history with chronology by this book, without knowing any thing of either. He will find, too, that while teaching others he is unavoidably acquiring the knowledge of *all* these with surprising facility.

Having to extract the date from the words forms no rational objection to the system. It is only to change the characters by which the nine digits and the cypher are usually expressed; which characters themselves are just as arbitrary as those for which they are to be changed:—or, it is only to call *consonants* by the names of *figures*, which is just as easy as to call figures themselves by those names. A little experience, with the Table or Key well fixed in the memory, will demonstrate that the system, or plan, now presented, is simple and philosophical in theory, easy and pleasant in practice, and that its adaptation to the memory is astonishing.

\* LONG EXILE. Spell these words without vowels:—L, NG, X, L. L, by the Table, is 4; NG 0; X 0; L 4; or, 4004, the date.

Abel, the second, are born ; but as sin has brought death into the world, they, their parents, and posterity must at—  
**LENGTH DIE.** L, NG, TH, D,\* 4002. GEN. iv. 1—2.

Who was Cain? Who was the second? What had sin done when they were born? What was the consequence? In what year were Cain and Abel born?

4. Cain, a *tiller of the ground*, and Abel, a *keeper of sheep*, bring offerings to the Lord. Abel brings of the *firstlings of his flock*, and is *accepted*, but Cain brings of the *fruit of the ground*, and is *rejected*. On this account Cain is *wroth*, and slays his *brother*; for which God calls Cain to an account, and *punishes him*. Hence learn to avoid anger, and to—**HATE SIN.** H, T, S, N, 3875. GEN. iv. 3—15.

What was Cain? What was Abel? What did they bring to the Lord? What did Abel bring for an offering? Was it accepted or rejected? What did Cain bring? Was it accepted or rejected? How was Cain affected by this rejection? What did he do in his wrath? Was he punished for this? By whom? What should we learn from this dreadful event? In what year did it happen?

5. Seth is born, and given instead of *Abel*, whom Cain, in *wrathful*—**HEAT**

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\*L 4. NG 0, TH 0, D 2,—4002, the date.

SLEW.\* H, T, s, L, 3874. GEN. iv. 25-26.

What other son had Adam? Instead of whom was Seth given? In what year?

6. In process of time, mankind becomes *numerous and wicked*. Wickedness becomes so excessive that God determines to *destroy the whole earth by a Deluge*, unless men *repent*. This he communicates to *Noah*, and instructs him to build an ark for *his own preservation*, that of *his family*, and two of *all kinds of animals*. He also allows one hundred and twenty years for *reformation*, by which to prevent this †—  
AWFUL EPOCH. F, L, P, CH, 2468. GEN. vi.

In process of time, what did mankind become? In consequence of the wickedness of mankind what did God determine to do? Was this determination absolute or conditional? What was the condition? To whom did he communicate this? What did he, at the same time, give to Noah? What time did he allow for repentance and reformation? In what year before the birth of Christ, did these things take place?

7. Noah, his family, and two living creatures of every kind enter *the ark*, the "fountains of the great deep are *broken up*, the windows of heaven are *opened*,"

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\* The w in SLEW is a vowel.

† The w in AWFUL is a vowel.

the DELUGE takes place, the earth is overwhelmed with water, and men—DIE GUILTY.\* D, G, L, T, 2348. GEN. vii. viii. 1—12.

Did mankind repent and reform, or did the threatened deluge take place? Were all mankind, and all animals drowned? Who and what were saved? By what means? When they were in the ark, what were broken up? What were opened? What took place? With what was the earth overwhelmed? In what state or condition did men die? When did this awful event take place?

## PERIOD II.

### DISPERSING PERIOD.

*From the Deluge till the Call of Abraham—427 years.*

#### LESSON II.

8. The waters are *assuaged*; the ground is *dry*; and Noah, his family, and the ani-

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\* The Y in GUILTY is a vowel. (See preface.) The historical paragraphs may be used as texts on which intelligent Teachers may comment to their pupils, and thus inculcate the *philosophy* of history, its morality, or practical use. They may easily enlarge on the answers, to the questions annexed to the paragraphs, when given, and by this means inculcate the principles of religion and piety: also they may easily add to the historical information by giving to their pupils the whole account of the event mentioned in any of the paragraphs, which account, if not already possessed by the teacher, may be readily acquired by reading the part or parts of scripture referred to at the end of the paragraph.



mals leave *the ark*. Noah builds *an altar*, offers *sacrifice to the Lord*, and is *blessed*. God makes *a covenant*, and gives to Noah or—FOHI \* LAWS. F, H, L, S, 2347. Gen. viii. 13—22 ; ix. 1—19.

Did Noah, his family, and the animals remain safely in the ark, whilst the earth was overwhelmed with water? In what state was the earth when they left the ark? What was the first thing which Noah did after leaving the ark? What did he offer? To whom? Of what was this offering an expression? What followed? What did God make? What did he give to Noah? What is the date?

9. Men journey from the east, and find *a plain* in the land of *Shinar*. Here they begin to build "*a city, and a tower whose top may reach unto heaven.*" Some think that idolatry their intention—DEFILES. D, F, L, S, 2247. GEN. xi. 1—4.

In what direction did men journey after the deluge? What did they find? Where? What did they begin to do on the plain? What do some learned men think the tower was intended for? In what year was the city and tower begun?

10. God confounds *language* at the tower, hence denominated *Babel*. He also disperses *mankind*, and thus a memorial

\* FOHI LAWS. Fohi is the name of an ancient Chinese philosopher, much celebrated, and supposed by many of the learned to be Noah. W in LAWS is a vowel.

to their folly—AFFIXES.\* F, F, X, S, 2207.  
GEN. xi. 5—9.

What did God do when the tower was progressing? What is the tower, on that account, called? What else did God do at the same time? What is the date?

11. Abram is born, in *Ur of the Chaldees*, who lives to—BE of † JOY AWARE § B, J, W, R, 1996. GEN. xi. 26.

Where was Abram born? When?

12. The LORD CALLS ABRAM to be *the Father of the faithful*, and directs him to leave *Haran*. Abram accordingly takes his household, including *Lot*, his brother's son, and his substance, and goes into *Canaan*. The Lord appears to Abram there, promises to give *the land to his descendants*, assures him that in his seed "*all the nations of the earth shall be blessed,*" and that hence there shall eventually—BE JOY without ‡ DECAY. § B, J, D, C, 1921. GEN. xii. 1—9.

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\* AFFIXES. The two f's in this word are separated in spelling and pronunciation; consequently they do not form double f. They are too single ones, and each expresses its own number, 2.

† *Of* is a preposition.

‡ *Without* is a preposition.

§ It is hoped that the unavoidable restrictions under which the writer has had to labor on account of the dates, will sufficiently apologize for the uncouthness of this and a few other paragraphic terminations; and that the chronological advantages, which are the cause, will be accept-

Whom did the Lord call? To be what? What did he direct him to do? Did Abram do so? Whither did he go? Did he go alone? Whom and what did he take with him? What celebrated person did his household include? Who appeared to Abram when he arrived in Canaan? What did the Lord promise? Of what did he assure Abram? In what year was Abram called?



### PERIOD III.

#### PATRIARCHAL PERIOD.

*From the Call of Abram till the Emigration of Israel into Egypt—115 years.*

#### LESSON THIRD.

13. A famine in Canaan drives Abram to *Egypt*, where he directs Sarai, his wife, to say that *she is his sister*. Pharaoh takes her from him, and, thus, punishment is the consequence of *his falsehood*. The Lord in mercy causes Pharaoh to *restore her*, evil to—BE AVOIDING. B, V, D, NG, 1920. GEN. xii. 10—20.

What public calamity induced Abram to leave Canaan? Whither did he go? What did he direct Sarai to say? What was she? What did Pharaoh do? This

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ed as a compensation. To reject either the plan or this book, on their account, would perhaps be a proof of *squeamishness*, but certainly not of wisdom. It would be like rejecting ninety-nine peculiar advantages, because they are one short of a hundred.

was, no doubt, a great trouble to Abram, but did he not bring it upon himself? How? Did Pharaoh restore Sarai? Who caused him to do so? What is the date?

14. Abram and his household return from Egypt to *Canaan*. His and Lot's herdmen quarrel. Abram, for the sake of peace, proposes *separation to Lot*, and gives him *the choice of the land which lies before them*. Lot chooses the neighborhood of *Sodom*, and Abram pitches his tent in *the plain of Mamre, in Hebron*, and is reassured by the Lord, that he of his care is an—OBJECT. B, J, C, T, 1918.

GEN. xiii.

Whither did Abram and his household go when they left Egypt? What dissension occurred in his household? What did Abram, on that account, propose to Lot? Of what did he give him the choice? What land did Lot choose? Where did Abram pitch his tent? By whom was he encouraged and reassured in Hebron? In what year did these things occur?

15. In a battle of four kings against five, *Lot and his goods are taken*. Abram, informed of this, arms his "*trained servants*," pursues *the captors*, rescues *Lot*, and brings back *all the goods*. He is met by *the king of Sodom*, and congratulated by *Melchizedek, king of Salem*, and priest of *the most high God*. They offer thanks,

and blessings, from—ABOVE, BEG. B, V, B, G, 1913. Gen. xiv.

What battle is mentioned in this paragraph? What person celebrated in the Bible was involved in this battle? How was he involved? Did Abram hear of Lot's misfortune? What did he do? In returning, by whom was he met? By whom congratulated? Who was Melchizedek? Date?

16. The Lord renews to Abram his promise of *the land*, shews him the state of *his descendants* for four hundred years, promises him *a son*, and assures him that there shall—BE JOY of the \* BABE. B, J, B, B, 1914. Gen. xv.

What did the Lord renew to Abram? What did he shew to Abram? What new promise did he make? When?

17. Sarai gives her maid Hagar to Abram, and afterwards discards her from *the family*. An angel meets *Hagar*, and bids her to *go back* and submit herself to *her mistress*. Hagar accordingly returns; the command from—ABOVE, OBEYING. B, V, B, NG. Gen. xvi.

Who was Hagar? To whom did Sarai give her? What did she afterwards do with her? Who met Hagar? What did he bid her do? Did Hagar obey? Date?

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\* *Of* is a preposition—*the* an article. See preface.

The reader's attention to the preceding notes will preclude the necessity of any farther explanation relative to the chronological words, or any part of the plan of this work.

18. God renews his covenant with *Abram*, changes his name into *Abraham*, and that of his wife into *Sarah*, institutes *circumcision*, repeats his *promise of a son*, and exhorts Abraham to—ACT with the WISE. C, T, W, S, 1897. Gen. xvii.

What did God renew with Abram? What did he change? Into what? What other person's name did he change? Into what? What did he institute? What did he repeat? What did he exhort Abraham to do? What is the date?

19. Abraham entertains *three strangers* who prove to be *angels*. At the same time, the Lord renews *the promise of a son*, and informs Abraham that he is about to *destroy Sodom and the cities of the plain*, on account of *the wickedness of their inhabitants*. Abraham intercedes for *Sodom*, but cannot prevent—ACUTE WOES. C, T, W, S, 1897. Gen. xviii.

Whom did Abraham entertain? What did they prove to be? What did the Lord renew at that time? What did he inform Abraham? On what account? What did Abraham do? Did he prevail? Date?

20. Two angels appear in *Sodom*, and are received by *Lot*. The wickedness of this and of other cities of the plain, procures *their destruction by fire from heaven*. *Zoar* is spared as a *refuge for Lot and his*

*family*, who are urged to escape thither with all speed. His wife *lingers and perishes*; while he and his two daughters are prompt, and escape—ACUTE WOES. C, T, W, S, 1897. Gen. xix. 1—20.

Who appeared in Sodom? By whom were they received? What cities are spoken of as wicked cities? What did their wickedness procure? By what means? Which of the cities was spared? As what? What were Lot and his family urged to do? What did Lot's wife do, and what was the consequence? Did he and his children escape? What children had he? In what year before the birth of Christ did this punishment of the wicked take place?

#### LESSON FOURTH.

21. Abraham goes to *Gerar*, where, as in *Egypt*, he represents his wife as *his sister*. Abimelech, king of *Gerar*, takes her from him, but he is impelled to restore her to remove—ACUTE WOES. C, T, W, S, 1897. Gen. xx.

Whither did Abraham go? In what light did he represent his wife? Had he ever done so before? (see paragraph 13.) Where? Who, in *Gerar*, took his wife from him? Did he restore her? In what year did Abraham go into *Gerar*?

22. Abraham's son *Isaac* is born, agreeably to *the promise of God*, which can nev-

er—ABATE, OR VARY. B, T, V, R, 1896.  
Gen. xxi. 1—8.

What name did Abraham give to his promised son ?  
In what year was Isaac born ?

23. Sarah sees Hagar's son Ishmael mocking. Of this she complains to *Abraham*, and requires their dismissal from the family. Abraham is grieved, but directed by the Lord, *complies* ; and Hagar, with Ishmael, is severed from the family of Abraham, by this—ACT, for EVER. C, T, V, R, 1896. Gen. xxi. 9—21.

What did Sarah see Ishmael doing ? Who was Ishmael's mother ? Of what did Sarah complain ? To whom ? What did she require ? What effect had this on Abraham ? Did he comply ? In what year ?

24. Abraham and Abimelech enter into *covenant*, but at the same time Abraham reproves *Abimelech*, who engages to act—BETTER. B, T, T, R, 1886. Gen. xxi. 22—34.

Into what did Abraham and Abimelech enter ? Which reproved the other ? With what effect ? Date ?

25. God commands Abraham to take *his son Isaac* into the land of *Moriah*, and there offer him for a *burnt offering*. Abraham is obedient. He arrives at *the place*, builds an *altar*, prepares *the wood*, binds



*his son, lays him on the altar, with the wood, and takes the knife to slay him!* The angel of the Lord calls to Abraham, and turns the only remaining—ACT ASIDE. C, T, S, D, 1872. Gen. xxii. 1—19.

Whither was Abraham to take his son Isaac? For what purpose? Who commanded him to do so? Was Abraham obedient? Did he actually make a burnt offering of Isaac? What prevented? When did this transaction take place?

26. Abraham purchases *the cave of Machpelah* for a burial place, from the sons of Heth. Here he leaves Sarah his wife, from whom death has taken all—ACTION AWAY. C, T, N, W, 1859. Gen. xxiii.

What did Abraham purchase from the sons of Heth? For what purpose? Who belonging to him was dead? In what year did Sarah die?

27. Abraham exacts an oath from *his eldest servant*, and sends him to *his kindred in Messopotamia*, for a wife for Isaac. The servant meets *Rebekah at a well*; is entertained by *her father Bethuel*; makes them acquainted with *his errand*; and is of *Rebekah the*—OBTAINER. B, T, N, R, 1856. Gen. xxiv.

What did Abraham exact from his eldest servant? Whither did he send him? What for? Whom did the servant meet? Where? By whom was he entertained? Whom did he obtain for Isaac? Date?

28. Isaac's sons, Esau and Jacob, are born to—ACT HERE. C, T, H, R, 1836. Gen. xxv. 19—28.

What sons had Isaac? In what year were they born?

#### LESSON FIFTH.

29. Abraham gives the principal part of his wealth to *Isaac*, and gifts to *his other children*, by his second wife, Keturah, and dies: his thread of life is—CUT by DECAY. C, T, D, C, 1821. Gen. xxv. 5—11.

To whom did Abraham leave the principal part of his wealth when he died? What did he do for his other children? Who was their mother? When did he die?

30. Esau returns from the field fainting with *hunger*, of which Jacob takes *advantage*, and his brother's birthright is—EXACTING NOW. X, C, T, NG, N, 1805. Gen. xxv. 29—34.

Who returned from the field? In what state? Who took advantage of this? what did Jacob exact from Esau as the condition of relief? In what year?

31. Isaac, because there is a famine in the land, goes into *Gerar*. Here he is directed by *the Lord*; has difficulties with *king Abimelech* and *his herdmen*; removes first

to *Rehoboth*, then to *Beersheba*; is followed by *Abimelech* and others, and all—ACT with ZEAL. C, T, Z, L, 1804. Gen. xxvi. 1—33.

Why did Isaac remove into another country? Into what country did he go? When he arrived in Gerar, from whom did he receive directions? With whom had he difficulties? Whither did Isaac remove? By whom was he followed to Beersheba? In what year did he go into Gerar?

32. Isaac, now old, and his eyes dim, directs his son Esau to *prepare some venison*, that he may eat and *bless him before he dies*. Esau obeys. In the interim Jacob, assisted by *his mother*, personates Esau and obtains *the blessing*, which for a time—CAUSES WOE. C, S, S, W, 1779. Gen. xxvii.

When Isaac was old, and his eyes were dim, what did he direct Esau to do? Why? Did Esau obey? What did Jacob do, while Esau was engaged with the venison? By whom was he assisted? Did this conduct of Jacob and his mother produce any unpleasant effects? When did these occurrences take place?

33. Esau threatens to *slay Jacob*. Jacob, advised by *his mother*, flees to his *uncle Laban at Padan-aram*, has an extraordinary *vision* on the way, calls the place *Bethel*, and there makes a *vow to the Lord*. He arrives at *Padan-aram*, meets

*Rachel* with her father's flock, at a well, is received by *Laban*, and agrees to serve him seven years for his daughter *Rachel*, wishing not to—BE in ESAU'S WAY. B, S, S, W, 1779. Gen. xxviii. xxix. 1—19.

What did Esau threaten to do? What did Jacob do to avoid Esau? By whom was he advised? What had Jacob on his way to Padan-aram? What did he call the place, where he had the vision? What did he make there? Did he arrive at Padan-aram? Whom did he meet first of his kindred? Where? With what? By whom was he received immediately after? What agreement did he subsequently make with Laban? What did he, at the same time, wish? What is the date?

34. Jacob having served according to agreement, claims *Rachel*. Laban, because contrary to law to give the younger in marriage before *the firstborn*, gives Leah instead of *Rachel*, and *Rachel* afterwards, to make the—CASE SAFE. C, S, S, F, 1772. Gen. xxix. 20—30.

Did Jacob fulfil his agreement with Laban? What did he then claim? Who was given to him instead of *Rachel*? Why? Did he afterwards obtain *Rachel*? In what year did Jacob marry Leah and *Rachel*?

35 Judah, Jacob's fourth son, is born, whom the Jews, as the head of their nation, do not—CEASE TO NAME. C, S, N, M. 1755. Gen. xxix. 35

Whose son was Judah? What was he to the subsequent Jewish nation and people? In what year was he born?

## SIXTH LESSON.

36. Jacob's son Joseph is born. At the same time, Jacob makes *a new arrangement with Laban*, in whom his confidence begins to—BE SHAKEN. B, SH, K, N, 1745. GEN. xxx. 22—43.

Which of Jacob's sons is mentioned in this paragraph? What concerning him is noticed? What did Jacob do at the time of Joseph's birth with reference to Laban? Why? In what year before the birth of Christ was Joseph born?

37. Jacob and his household quit *Laban* secretly. Rachel carries away *her Father's images*. Laban pursues and overtakes Jacob, and searches for *his images*. Jacob *expostulates* with Laban. Finally they enter into *covenant*, and trouble to each other—CEASE to GIVE. C, S, G, V, 1739. GEN. xxxi.

Did Jacob remain with Laban till the death of either? How did he leave him? When Jacob and family left Laban, what did Rachel do? What did Laban do? Did he overtake him? What then? How did Jacob act on this occasion? What was the conclusion? Date?

38. Jacob proceeds on his journey, and is met by *a host of angels*. He sends messengers to *his brother Esau*. Esau approaches with *four hundred men*. Jacob is

afraid, and divides *his flocks and herds into two bands*, that if Esau smite one the other may escape. He also prays for *deliverance*, and is encouraged by *the Lord* who changes his name to *Israel*. Jacob and Esau meet; receive each other as *brothers*; and aversion—CEASE TO HAVE. C, S, H, V, 1739. GEN. xxxii. xxxiii. 1—17.

What did Jacob do when Laban left him? By what was he met? To whom did he send messengers? What alarmed Jacob? What did he divide? Into what? Why? What else did he do? With what effect? What did the Lord do? Did Jacob and Esau meet? How? When?

39. Jacob and his family goes to *Shalem*, where Shechem ill uses *Dinah, Jacob's daughter*. On this account Jacob's sons deal deceitfully with *the Shechemites* and destroy *both them and their city*. Jacob reproves his sons for this conduct who maintain that the Shechemites sufficient—CAUSE GAVE. C, S, G, V, 1739. Gen. xxxiii. 18—20. xxxiv.

Whither did Jacob and his family go? Who ill used Jacob's daughter? What was her name? What did the sons of Jacob do on account of their sister? Did Jacob approve of their conduct? What did he do? What did they maintain? What is the date?

40. Jacob, directed by *the Lord*, flees from *Shalem* to *Bethel*. The Lord appears to him there, renews the promises

which he had made to *Abraham and Isaac*, and assures him that blessings he will not —CEASE to GIVE. C, S, G, V, 1739. Gen. xxxv. 1—15.

Did Jacob remain at Shalem? What then? Who appeared to him at Bethel? What did the Lord renew? Of what did he assure Jacob? Date?

41. Benjamin, Jacob's *twelfth and youngest son*, is born, and Rachel, the mother, *dies*. The cause of the death may in the birth—BE SOUGHT. B, S, GH, T, 1738. Gen. xxxv. 16—21.

How many sons had Jacob? What was the name of the youngest? Who was Benjamin's mother? What happened to Rachel when Benjamin was born? In what year?

#### LESSON SEVENTH.

42. Jacob is partial to *his son Joseph* who on that account, is envied by *his brethren*. Joseph is sent by his Father to *his brethren*, whom he finds with *their flocks in Dothan*. His brethren sell him to a company of *Ishmaelites or Midianites* who take him to *Egypt*, and sell him to *Potiphar, one of the king's officers*, where Joseph is faithful in each—CASE OF DUTY. C, S, D, T, 1728. Gen. xxxvii. xxxix. 1—6.

Jacob was partial to one of his sons, what was his name? What effect had this partiality on Joseph's brethren? To whom was Joseph sent by his Father? Where did he find them? What did the brethren do with Joseph? To whom? Whither did the Ishmaelites take him? What did they do with him there? What was Potiphar? How did Joseph acquit himself in his situation? In what year before the birth of Christ was Joseph sold?

43. Joseph, by Potiphar's wife, is falsely accused of, and by Potiphar unjustly imprisoned for a—BASE ACT. B, S, C, T, 1718. Gen. xxxix. 7—23.

Of what was Joseph accused? By whom? Was he guilty? Was he punished? How? By whom? Date?

44. Joseph is loved by *the keeper of the prison*, for his *wisdom and prudence*, and is allowed to have intercourse with *the prisoners*. He interprets the dreams of *Pharaoh's butler and baker*. Agreeably with the interpretations, the baker *is hanged*, and the butler *is restored to his office*, who, in prosperity, forgets *Joseph*, and violates his promise: a—BASE ACT. B, S, C, T, 1718. Gen. xl.

By whom was Joseph loved? For what? What was Joseph allowed to have? What did he interpret? Were the interpretations true? What was done to the baker? What to the butler? Whom did the butler, in prosperity, forget? What did he thereby violate? What sort of an act do you call the violation of a promise? Date?



45. Isaac is sick at *Hebron*, and is visited by *his son Jacob*, who sees his Father to die, and—CEASE FROM CARE C, S, C, R, 1716. Gen. xxxv. 27—29.

Who was sick? Where? By whom was he visited? Did he recover or die? In what year?

46. Pharaoh, the king of *Egypt*, is troubled by *two dreams* which the wise men of Egypt cannot *interpret*. The butler recollects *Joseph*. Joseph is sent for, interprets the dreams, foreshewing seven years of *plenty*, to be immediately followed by seven years of *scarcity*, and gives *counsel to Pharaoh*. Pharaoh makes Joseph *the governor of Egypt*, and gives him a wife, to secure his aid in each—CASE TO COME. C, S, C, M, 1715. Gen. xli. 1—45.

Who was troubled? By what? Who could not interpret the dreams? Whom did the king's butler recollect? Was Joseph sent for? Where was he? Did he interpret the dreams? What did he foreshew? What did he give to Pharaoh? What did Pharaoh do for Joseph? In what year?

47. The seven years of plenty being ended, famine commences, and soon rages in *all countries, except Egypt*, where plenty abounds through the prudence of *Joseph*. Jacob sends his sons, except Benjamin, to *Egypt for corn*. They are brought before

*Joseph* who recognises *his brethren*, but they do not know him. *Joseph* appears not to know the men, tells them they are *spies*, detains *Simeon* in bonds, and dismisses the rest, laden with *corn*, forbidding their return without *Benjamin*, whom they had mentioned. The brethren go *home*, and each finds *his money in his sack*. *Jacob* is *distressed*, and his sons are—OBSEQUIOUS.

B, s, Q, s, 1707. Gen. xli. 46—57. xlii.

What were ended? What seven years of plenty? What commenced? Where did it rage? Why not in Egypt? Whom did *Jacob* send to Egypt? All of them? For what? Before whom were they brought? Did they know *Joseph*? Did *Joseph* know his brethren? Did he immediately tell them who he was? What did he tell them? Which of them did he detain? What did he do with regard to the rest of the brethren? What did he forbid? What did each of them find in his sack? What effect had these things on *Jacob*? What is the date?

48. *Jacob* again sends his sons into Egypt for food, and *Benjamin* is *included*. The brethren are *kindly received*, obtain *corn*, and return homeward. They are followed by *Joseph's steward*, accused of *stealing Joseph's cup*, which is found with *Benjamin*, and are all taken back to *Joseph*. *Joseph* sentences *Benjamin* to be *detained as his servant*. *Judah* appeals to the feel-

*ings of Joseph.* Joseph is overpowered, weeps, and *makes himself known to his brethren.* He invites them to come into *Egypt* with their *families and Father*, all their ill-treatment—EXCUSING with EASE.

x, c, s, NG, s, 1707. Gen. xliii.—xliv. 1—24.

Did Jacob send his sons into Egypt for food any more? Did he permit Benjamin to go? How were they received? Did they obtain corn? By whom were they followed when they were going home? Of what were they accused by the steward? Was the cup found? With whom? What followed? What was Joseph's sentence? On hearing this what did Judah do? With what effect? Did he make himself known to his brethren? What did he invite them to do? Did he fully and cordially forgive their ill-treatment? Date?

49. The brethren return to their Father, and impart *the joyful tidings.* Jacob, encouraged by *the Lord*, EMI-GRATES INTO EGYPT, with his *family*, is met by Joseph, *at Goshen*, settles, and the Lord—OBEYS THERE. Gen. xlv. 25—28. xlv. 1—12.

Was Joseph's invitation accepted? Who emigrated into Egypt? By whom was Jacob encouraged? By whom was he met? When? In what part of Egypt did Israel settle? When?

## PERIOD IV.

## EGYPTIAN PERIOD.

*From Israel's emigration into Egypt till Israel's departure from Egypt—215 years.*

## LESSON EIGHTH.

50. Joseph continues to manage for *the king* till the money, cattle and lands of the Egyptians *are his*, and the people themselves may as servants—BE SEIZED. B, s, z, D, 1702. Gen. xlvii. 13—26.

What did Joseph continue to do? What was the result of his management, with reference to the property of the Egyptians? What with reference to the people? At what date was Egypt in this state?

51. Jacob is sick, and visited by *Joseph and his sons*. He blesses *Joseph's children*, preferring *Ephraim the younger*, predicts the return of his descendents to *the land of their Fathers*, blesses each of his children, preferring *Judah*, gives directions for *his burial*, and relinquishes his body to death a—CAPTIVE. C, P, T, V, 1689. Gen. xlvii. 27—31; 1. 1—14.

Who was sick? By whom was he visited? What did he do for Joseph's children? Which did he prefer? What did he predict? What did he do for his own children? Which did he, on this occasion, prefer? Concerning what did he give directions? When did he die?

52. Joseph dies in *Egypt*, declaring his faith in *God's promise*. In *Egypt* they embalm and—BURY HIM. B, R, H, M, 1635. Gen. L. 22—26.

Whose death is mentioned? What did he declare at the time of his death? Where did he die? When?

53. The Israelites are abundantly *increased*. The Egyptian king, who knows not Joseph, begins to be *very oppressive*, and at length orders all the male children of *the Hebrews* to be killed, the Israelites to—BRING LOW. B, R, NG, L, 1604. Exodus i. 6--22.

What is said of the Israelites? What did the Egyptian king begin to be? To whom? What did he order? Was this the king whom Joseph served? What is the date?

54. Aaron is born, who is subsequently guided by his maker's—COUNSEL. C, N, S, L, 1574. Ex. vi. 20.

By whom was Aaron guided? In what year before the birth of Christ was Aaron born?

55. Moses is born in *Egypt*, and, in consequence of *the king's decree* against the Hebrew or Israelitish children, is exposed in *an ark of bulrushes*, on the brink of the river *Nile*. He is found, pitied, and adopted by *Pharaoh's daughter*, nursed for her by *his own mother*, and Israel's

deliverer—COMES TO BE. C, M, S, B, 1571.

Ex. ii. 1—10.—vi. 29.

Where was Moses born? How was Moses disposed of in consequence of the king's decree? By whom was he found? How did she dispose of him? By whom was he nursed for Pharaoh's daughter? What did he come to be? In what year was he born?

56. Moses slays an *Egyptian* whom he sees wronging an *Israelite*, flees to *Midian*, assists *Jethro's* daughters to water their *Father's* flocks, abides with *Jethro*, keeps his flocks, marries his daughter *Zipporah*, and continues, many years,\* *Jethro* to—

BE NIGH and OBEY. B, N, GH, B, 1531.

Ex. ii. 11—22.

What crime did Moses commit in Egypt? Why? Whither did Moses flee? Whom did he assist? What to do? With whom did he abide in Midian? What did he do? Whom did he marry? When married, did he continue with Jethro? Date?

#### LESSON NINTH.

57. Moses is at Hebron, the mountain of God, with his father-in-law's flock, and is called by the *Lord* from a bush, which appears to be *burning*. Here God commissions Moses to deliver the *Israelites* from the *Egyptians*, confirms the appoint-

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\* Many of the learned think that Moses wrote the book of Job when he was with Jethro.

ment in *various ways*, gives him *suitable information and directions*, and appoints Aaron, his brother, to *assist him*. Moses reluctantly obeys this—CALL by the VOICE. C, LL, V, C, 1491. Ex. ii. 23—25.—iii. iv. 1—17.

By whom was Moses called from a bush? How did the bush appear? Where did this take place? What was Moses doing there? What did God, on this occasion, commission Moses to do? What did he give to Moses? What did he appoint Moses' brother to do? What was his brother's name? Did Moses obey this call? How? When?

58. Moses leaves Jethro and returns to *his brethren in Egypt*. He is met by *Aaron*. They assemble *the elders of Israel*, and prove *their divine commission*. The Israelites—BELIEVE and OBEY. B, L, V, B, 1491. Ex. iv. 18—31.

Did Moses leave Jethro? Whither did he go? By whom was he met? Whom did he and Aaron assemble? What did they prove to them? Did they gain the belief of their brethren? What is the date?

59. Moses and Aaron deliver the message of the Lord to *Pharaoh* demanding the liberation of the Israelites. Pharaoh treats it with *contempt*, and *dismisses them*. The Lord encourages them to *go again to Pharaoh*. They do so, and Aaron casts down *his rod* before him which changes

into *a serpent*. The magicians do the same, but Aaron's rod *swallows all theirs*; still Pharaoh will neither—BELIEVE nor OBEY. B, L, V, B, 1491. Ex. v. vi. 1—13. vii. 1—13.

To whom did Moses and Aaron go next? What did they deliver to Pharaoh? How did he treat it? What did the Lord encourage Moses and Aaron to do? Did they go? What did Aaron do in his presence? Who did the same? What farther happened? Had this a favorable effect on Pharaoh? Date?

60. Moses and Aaron persevere, and Pharaoh is *obstinate*. The water of the Egyptians is turned *into blood*. Frogs, lice, flies, a murrain among the cattle, boils, a grievous tempest, locusts, and darkness, with intreated deliverances, successively visit *all Egypt, except Goshen*; still Pharaoh refuses to—BELIEVE or OBEY. B, L, V, B, 1491. Ex. vii. 14.—x.

Did Moses and Aaron relinquish their object? How was it with Pharaoh? What was done to the water of Egypt? What other plagues were brought on Egypt through Pharaoh's obstinacy? Did they prevail in *every* part of Egypt? By whom was Goshen inhabited? (see par. 49.) Did these visitations produce any lasting favorable effect on Pharaoh? Date?

61. Moses lastly assures the Egyptians that *every living firstborn of man and beast throughout Egypt, except Goshen, shall die at midnight*. In the interim, the Israelites



make ready to *leave Egypt*. Moses also changes *the beginning of the year*, and institutes the feast of *the passover and unleavened bread*. The passover is *eaten*, and the firstborn of the Egyptians are *slain*. In the same night, the Israelites, hurried by *the Egyptians*, commence their journey from Egypt, conducted by the Lord and Moses, whom they—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xi.—xiii.

Of what did Moses lastly assure the Egyptians? Whose firstborn are excepted? What did the Israelites do in the interim? What did Moses change? What did he institute? Were the firstborn of the Egyptians slain? What did the Israelites do in the same night as soon as the firstborn were slain, and the passover eaten? By whom were they conducted? Date?

62. Pharaoh pursues *the Israelites* with an army, and overtakes them at *the Red Sea*. A passage through the sea on dry land is *miraculously opened*. The ISRAELITES *proceed*, pass safely, and LEAVE EGYPT. The Egyptians *follow*, and are *drowned*. The salvation of God is displayed, and the fugitives, rejoicing,—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xiv. xv. 1—21.

When Pharaoh knew that the Israelites had taken their departure what did he do? With what? Did

he overtake them? Where? Did they escape from Pharaoh? How? Did Pharaoh and his army follow the Israelites into the sea? What happened? What was wonderfully displayed on this occasion? What effect had this on the Israelites? In what year did the Israelites thus leave Egypt?



## PERIOD V.

### WILDERNESS PERIOD.

*From leaving Egypt till the invasion of Canaan—40 years.*

#### LESSON TENTH.

63. The Israelites arrive at *Marah* and find *the water bitter*. On this account they *murmur*. The Lord enables Moses to make *the water sweet*, and he encourages the people to—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xv. 22—27.

To what place did the Israelites proceed? What did the Lord enable Moses to do? What did he encourage the people to do? Date?

64. The Israelites proceed to *Elim*, and thence to *the wilderness of sin*, where they murmur for *bread*. Manna, and quails are given, and the people are *reproved* because they do not firmly—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xxvi.

Whither did the Israelites go next? Whither from Elim? What did they do there? What was given to them? Were they not reprov'd? Why? Date?

65. The Israelites pitch their tents in *Rephidim*. Here, because they have no water, they murmur against *Moses*, and chide him. Moses, directed by the Lord, smites the rock in *Horeb*, and a copious supply of water immediately appears, that the people may—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xvii. 1—7.

Where did the Israelites pitch their tents next? What did they do there which was wrong? Why? What did the Lord direct Moses to do? What followed the smiting of the rock? Date?

66. The Amelekites fight against Israel in *Rephidim*. The Israelites are commanded by *Joshua*. Moses stands on the top of a hill, having the rod of God in his hand, with whom is *Aaron and Hur*, who hold up his hands. The Israelites prevail, and help in God—BELIEVE TO BE. B, L, V, B, 1491. Ex xvii. 8—16.

Who were the first to fight against Israel, after crossing the Red Sea? Where? By whom were the Israelites commanded in the battle? Where was Moses? What had he in his hand? Who were with him? What did they do? Which of the contending parties prevailed? Date?

67 In the third month, the Israelites

enter *the wilderness of Sinai*, and encamp before *the mount*. The people are *prepared as directed*. The Lord comes down to *the top of mount Sinai*, and amidst thunders and lightnings, the noise of the trumpet, and smoking of the mountain, proclaims *the moral law, or Ten Commandments*, for *all mankind*, and adds other laws for Israel to—BELIEVE and OBEY. B, L, V, B, 1491. EX. xxx.—xxiii.

What did the Israelites enter in the third month after crossing the Red Sea? Where did they encamp? What was done with regard to the people? To what place did the Lord come down? What did he proclaim? Amid what? For whom? What did he add, and for whom? In what year before the birth of Christ was this law thus proclaimed?

#### LESSON ELEVENTH.

68. Moses is called to *the top of mount Sinai*, by *the Lord*. Here he continues *forty days and forty nights*; in the course of which he receives instructions relative to *the tabernacle, altar, and priesthood*, with their appendages, and *the sabbath*: also *two tables of stone*, on which *the Ten Commandments* are written. In the absence of Moses, the people make *an idol*, in the

*form of a calf, and offer sacrifice.* God informs Moses of their doings. Moses prevails on the Lord to *spare the congregation,* and then hastes down *the mountain,* discovers *the idol,* is angry, and casts away *the tables,* which break. He destroys *the golden calf,* reproveth *his brother Aaron,* and punishes about three thousand of the idolators to—CALL from EVIL. C, LL, V, L, 1494. Ex. xxiv.—xxxiii. 1—8.

Whither did the Lord call Moses? How long did Moses continue there? What did he there and then receive from the Lord? Relative to what? What did he receive besides instructions? What were written on them? When Moses was in the mount, what did the people do below? Who informed Moses of this? What did Moses do as soon as the Lord informed him? What then? What did he discover? How was he affected? What did he do? Did they break? What did he destroy? Whom did he reprove? How many of the idolators were punished? What is the date?

69. God converses with *Moses,* promises him *a partial sight of his glory,* bids him to *hew two tables of stone,* like the others, and to go again to the *top of the mountain.* Moses does so. The Lord “passes by before Moses,” proclaiming—“the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands;

forgiving iniquity, transgression, and sin, and that will, by no means, clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third, and to the fourth generation." He also makes *a covenant*; gives *instructions*, and renews *the tables*. At the end of *forty days and forty nights*, Moses descends from the top of the mountain; his face *shines in an extraordinary manner*, and he exhorts the people to—BELIEVE and OBEY. B, L, V, B, 1491. Ex. xxxiii. 8—23- xxxiv.

With whom did God converse? What did he promise? What did he bid Moses to do? Did Moses do so? In what words did the Lord proclaim himself to Moses? What did he make? What did he give? What did he renew? How long was Moses on the mountain? When he returned to the people, what was observed of his face? What did he exhort the people to do? Date?

70. Materials for a *Tabernacle and its furniture* are collected, and the people give *willingly and liberally*. The work commences, and progresses till finished, in honor of that God whom all ought to—BELIEVE and OBEY. B, L, V, B, 1491. Gen. xxxv.—xxxix.

For what were materials collected? Was there any difficulty in collecting them? What prevented? Was the Tabernacle made? To whose honor and service was it appropriated? In what year was this work begun?

71. The wife and two sons of *Moses* are brought to him at *the mountain of God*, by *Jethro*, who congratulates *Moses*, gives him wise counsel, and after some time returns, in God more fully—BELIEVING. B, L, V, NG, 1490. Ex. xviii.

Who were brought to *Moses*, when he was at the mountain of *God*? By whom? When?

72. The Tabernacle and its furniture are *finished and set up*; and *Aaron* and his sons are *consecrated for the priesthood*. At the same time also, on subsequent occasions, *Moses* makes *various laws and ordinances*, and urges the importance of—BELIEVING. B, L, V, NG, 1490. Ex. xl., nearly the whole of *Leviticus*, and *Deuteronomy*, and a great part of *Numbers*.

When the Tabernacle was finished and set up, who was consecrated for the Priesthood? What did *Moses* make on that and subsequent occasions? What did he urge? In what year was the Tabernacle set up?

## LESSON TWELFTH.

73. Nadab, and Abihu, Aaron's sons, offer *strange fire before the Lord*, and fire from the Lord *consumes them*, in presence of the—BELIEVING. B, L, V, NG, 1490. Leviticus x.

Who were Nadab and Abihu? What did they offer before the Lord? Were they punished for so doing? How? Date?

74. The son of an Israelitish woman, whose father is an Egyptian, and a man of Israel strive together in the camp. The former blasphemeth the name of *the Lord*, and is put *in ward*. The Lord gives *a law against this sin*, and the man is accordingly *stoned* for blaspheming instead of—BELIEVING. B, L, V, NG, 1490. Lev. xxiv. 10—16.

Who strove together in the camp? What did the former do? What was done with him till the mind of the Lord was known? What did the Lord give on this occasion? What was accordingly done with the man who had blasphemed? Date?

75. Moses, with suitable assistance, and directed by *the Lord*, numbers such of the people as are *fit for war*, arranges *the tribes*, and makes various regulations rela-



tive to *the Levites*, in the Lord—BELIEVING. B, L, V, NG, 1490. Numbers i.—iv.

What did Moses, with assistance, do? By whom was he directed to do so? What did he arrange? For whom did he make regulations? Date?

76. The cloud is “taken up from off *the tabernacle of the testimony*,” which is the signal for the Israelites to *resume their journey*. They accordingly leave *Sinai*, and follow the cloud into *the wilderness of Paran*. At *Taberah*, the fire of the Lord consumes *many of the people* for complaining instead of—BELIEVING. B, L, V, NG, 1490. Num. x. 11.—36. xi. 1—3.

What signal was given for the Israelites to resume their journey? Where were they? Whither did they go? What did they follow? What took place at *Taberah*? Date?

77. The people loathe *manna*, and lament their absence from *Egypt*. Moses complains to the Lord of the weight of his charge, and seventy elders are appointed to *assist him*. Quails are *given in abundance*, and the people are dreadfully punished for not—BELIEVING. B, L, V, NG, 1490. Num. xi. 4—35.

What did the people loathe? What did they lament? Of what did Moses complain to the Lord? What was done to relieve him? What were given to the people

for subsistence? What for their rebellious murmurs, and unbelief? Date?

78. Miriam and Aaron bring trouble from the Lord on themselves at Hazereth, by speaking against *Moses*, in their own worth and importance—BELIEVING. B, L, V, NG, 1490. Num. xii.

What did Miriam and Aaron do? How? Where? What is the date?

79. Moses sends spies into *Canaan*, who search out the land, return, and all, except *Joshua and Caleb*, report ill, and frighten the people into *rebellion against Moses and God*. The people are all sentenced to be *detained in the wilderness forty years*, and all over *twenty years old*, except *Joshua and Caleb*,\* to die in the desert, for false spies—BELIEVING. B, L, V, NG, 1490. Num. xiii. xiv.

Whither did Moses send spies? What did they do there? How did they report when they returned? Did all of them report ill? What effect had their report on the people? What was the consequence? Who were excepted? What is the date?

80. A man is stoned for *sabbath-breaking*, instead of—BELIEVING. B, L, V, NG, 1490. Num. xv. 32—36

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\* Moses and Aaron also, are excepted on this charge, but are subsequently sentenced on another. See par. 82.

What was done to a man who had broken the sabbath? Date?

81. Korah, Dathan, and Abiram rebel against *Moses and Aaron*. Korah, and a number of his adherents, are swallowed by *the earth*, and a plague is *sent among others*. Aaron's rod buds to be *preserved* as a proof, to the people, that the priest and the colleague of Moses he has a just—CLAIM TO BE. C, L, M, B, 1451. Num. xvi. xvii.

What did Korah, Dathan, and Abiram do? Were they punished? How? What miraculous effect was produced on Aaron's rod? Was it preserved in that state? For what purpose? Date?

82. The people want *water* in the desert of *Zin*, and they chide *Moses and Aaron*. The Lord directs them to assemble the people before a certain *rock*, and to smite it. They do so, and *water appears*; but the Lord declares to Moses and Aaron that they shall *die in the wilderness*, for not being on this as on other occasions, patient, and—CALM TO OBEY. C, L, M, B, 1451. Num. xx. 1—13.

Of what were the people in want in the wilderness of Zin? What did they do? What did the Lord direct Moses and Aaron to do? Did they do so? What

followed? What did the Lord declare to Moses and Aaron? Why? Date?

83. Miriam, the sister of *Moses and Aaron*, has, in the wilderness of *Zin*, death's—CALL NOW TO OBEY. C, LL, N, B, 1451. Num. xx. 1.

Who was Miriam? Where did she die? When?

#### LESSON THIRTEENTH.

84. Moses sends messengers to *the king of Edom* for permission to *pass through his country*. The king refuses, and the Edomites “come out against Israel with much people, and with a strong hand,” and refuse—CALM TO BE. C, L, M, B, 1451. Num. xx. 14—21.

To whom did Moses send messengers? What for? Did they obtain permission? What did the Edomites do? What is the date?

85. Aaron dies at *mount Hor*, in presence of *Eleazer his son, and Moses*, and Eleazer's claim to the priesthood is allowed a just—CLAIM TO BE. C, L, M, B, 1451. Num. xx. 22—29.

Whose death is mentioned in this paragraph? Where did he die? In whose presence? Who succeeded him in the priesthood? When?

86. King Arad, a Canaanite, fights against Israel with *some success*, but is fi-

nally overcome, and made—CALM to BE. C, L, M, B, 1451. Num. xxi. 1—3.

Who was Arad? What did he do with reference to the Israelites? With what effect? How did his efforts terminate? Date?

87. The Israelites journey from *mount Hor*, by the way of *the Red Sea*, to compass the land of *Edom*. On the way they *murmur* because of their *difficulties and privations*, and are punished by means of *fiery serpents*. On their repentance, the serpents are *restrained*, and looking at a brazen one is made as healing—BALM to BE. B, L, M, B, 1451. Num. xxi. 4—9.

In what direction did the Israelites proceed when they left *mount Hor*? Why? What did they do on the way? Why? Were they punished? By what means? What restrained the fiery serpents? What removed the pain of those who were bitten? What is the date?

88. After various encampments, the Israelites arrive at *mount Pisgah*. Moses sends messengers to *Sihon, king of the Amorites*, for permission to *pass through his land*. *Sihon* refuses, and *fight*s against *Israel*. The Israelites take *all his land, cities, and villages*; also those of *Og, king of Bashan*, and in them—CLAIM to BE. C, L, M, B, 1451. Num. xxi. 21—35.

To whom did Moses send messengers? From what place? What for? Was it obtained? What did Sihon do? What were the results of the war? What other king was involved in this war? What were its results to him? Date?

89. Balak, king of *Moab*, sends for *Balaam* to curse *Israel*. Balaam refuses to attend, and, for some time, resists great offers of reward. At length he goes, and is taken to the high places of *Baal*, where Balak vainly endeavors the curses of—BALAAM TO BUY. B, L, M, B, 1451. Num. xxii. xxiv.

Who was Balak? For whom did he send? What to do? Did Balaam attend immediately? What did he resist for some time? Did he ultimately go? To what places did Balak take Balaam, when he arrived? Did Balaam curse Israel? Date?

90. The Israelites mix with the *Moabites*, and fall into idolatry and all its abominations. Phinehas is zealous for the Lord, for which the Lord rewards him; he also punishes those who are found worthy of—BLAME TO BE B, L, M, B, 1451. Num. xxv.

With what people did the Israelites mix? Into what did they consequently fall? Who, on that occasion, was zealous for the Lord? Was he rewarded? Were the Israelites punished? What is the date?

91. The people are numbered in the plains of *Moab*, and arrangements are

made preparatory to *entering Canaan*, their affairs the better to—BALANCE B, L, N, C, 1451. Num. xxvi.

What was done in the plains of Moab? Preparatory to what? In what year?

## LESSON FOURTEENTH.

92. The Lord informs Moses that *his death is at hand*, and names *Joshua* as his successor, whose actions and motives are found—CLEAN to BE. C, L, N, B, 1451. Num. xxvii. 12-23.

What did God inform Moses? Whom did he designate as the successor of Moses? Date?

93. The Israelites go against *the Midianites* to destroy them, slay all *the men*, make captives of *the women and children*, and take *spoil in abundance*. Moses is *displeased*. The captive mothers, and male children are *slain*, and the spoil is *divided*. The Israelites then purify themselves, again—CLEAN to BE. C, L, N, B, 1451. Num. xxxi.

Whom did the Israelites go against to destroy? Whom did they slay in the battle? Whom did they take as captives? What else did they take? Was Moses pleased or displeased with what they did? What was finally done with the captive mothers and male

children? What did they divide? What did they purify? Date?

94. The tribes of Reuben and Gad petition for *land on the east side of Jordan*. Moses, at first, objects. At length he adds *half of Manasseh*, and allows on the east side their whole—CLAIM TO BE. C, L, M, B, 1451. Num. xxxii.

What two tribes petitioned Moses? For what? What did Moses do? Which of the Israelites had their portions of land on the east side of Jordan? Date?

95. Moses, directed by the Lord, bounds *the promised land*, appoints men to *divide it among the tribes*, and directs forty-eight cities to be given to *the Levites*, on six of which, for *refuge*, the manslayer's—CALL MAY BE. C, LL, M, B, 1451. Num. xxiii. 50—56. xxxiv.—xxxvi

What did Moses bound? By whom directed? What did he appoint? What did he direct to be given to the Levites? For what were six of those cities to be? Date?

96. Moses, in view of *his own death*, calls the attention of the Israelites to *the wonderful power, wisdom, and goodness of God*, as displayed in *their own history*, repeats *laws*, urges *obedience*, by promises and threatenings, gives excellent *precepts*,



enjoins the erection of an altar on mount *Ebal*, commits a song to their charge, and a book of the law, and prays that the rule of their conduct that—BOOK MAY BE. B, K, M, B, 1451. Deut. i. and nearly the whole book.

To what did Moses particularly call the attention of the Israelites when taking leave of them? In what are these displayed? What did he repeat? What did he urge? What did he give? What did he command? What did he commit to their charge? For what did he pray? What is the date?

97. Moses blesses the *Israelites* in the plains of *Moab*. He then, commanded by the *Lord*, ascends the mountains of *Nebo*, to the top of mount *Pisgah*, views the promised land, and dies. No other man is known, through life, so meek, and—CALM TO BE. C, L, M, B. 1451. Deut. xxxi.—xxxiv.

What was the last thing Moses did for the Israelites? Where? When he had blessed and taken leave of Israel what did he do? Who commanded him to do so? Of what had he a view? Whence? What followed this view? What was peculiar in the character of Moses? In what year before the birth of Christ did he die?

98. Joshua succeeds *Moses*. He, appointed by *Moses*, approved by the people, and called and encouraged by the

*Lord*, obeys the—CALL at ONCE. C, LL, N, c. 1451. Josh. i. 1—9.

Who succeeded Moses as leader of Israel? By whom was he appointed? By whom approved? By whom called and encouraged? In what year?

99. Joshua orders the Israelites to be ready, in three days, to *cross the river Jordan into Canaan*, the promised land. In the interim he sends *spies to Jericho*, who are *discovered*, but, by the assistance of a harlot, escape, return, and make their report, in which is found NO—BLAME to BE. B, L, M, B, 1451. Josh. i. 10—18, ii.

What order did Joshua give to the Israelites? On which side of Jordan were they, east or west? (East.) What land or country lay on the other side? What did Joshua do in the intermediate time? What happened to them? Were they taken? How then? Did they return? Date?

100. Joshua and the Israelites approach Jordan. The Lord encourages *Joshua*, and *Joshua the people*. The priests bearing the ark of the Lord enter the river, the water retires, and they remain in *the midst* of the river while THE PEOPLE PASS OVER INTO CANAAN, on dry ground, God withholding *the stream*, and making Jordan dry and—CALM TO BE. C, L, M, B, Josh. iii. iv. 1—18.

What did Joshua and the Israelites do next ? Whom did the Lord encourage ? Whom did Joshua encourage ? What did the priests who bore the ark of the Lord do ? What did the people do while the priests remained with the ark in the bed of the river ? How was their passage opened ? In what year did Israel thus enter Canaan ?

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## PERIOD VI.

### EXTERMINATING PERIOD.

*From the invasion of Canaan, till the commencement of the Judges—23 years.*

#### LESSON FIFTEENTH.

101. The Canaanites hear of *the miracle*, and are *dispirited*. The Israelites encamp in *Gilgal*, where Joshua fixes twelve stones, brought from the bed of the river, as a *memorial of this wonderful event*, revives *circumcision*, and celebrates *the pass-over*. *Manna ceases*, and to Canaan's corn, quite just they deem their—CLAIM TO BE. C, L, M, B, 1451. Josh. iv. 19—24, v. 1—12.

Where did the Israelites encamp *first* in Canaan ? What was done to perpetuate the memory of the event ? What effect had this miracle on the Canaanites ? What did Joshua revive as soon as the Israelites were in Canaan ? What did the Israelites keep ? What ceased

to be given ? On what did the people begin to subsist ? In what year ?

102. The Lord orders Joshua to proceed against Jericho, Joshua accordingly besieges the city. The men of war go round it with *the ark of the Lord* ; the priests sound *the trumpets* ; the people *shout* ; and an entrance is immediately *opened*, for the city wall loses its—BALANCE. B, L, N, C, 1451. Josh. vi.

What did the Lord order Joshua to proceed against ? What did Joshua do ? In the course of the seige what did the men of war do ? What did the priests do ? What did the people do ? What followed ? What is the date ?

103. The Israelites attack *Ai*, and are *repulsed*. Joshua and the elders are *alarmed and distressed*. God makes known to Joshua that sin is the cause of the repulse, and directs him to the detection of *the sinner*. Achan, who has concealed gold, silver, and a Babylonish garment, is the man whom he finds in—BLAME TO BE. B, L, M, B, 1451. Josh. vii.

What place did the Israelites attack next ? With what success ? How were Joshua and the elders affected by the repulse ? What did God make known ? To whom ? To what did the Lord direct Joshua ? What was his name ? What had he done ? What is the year ?

104. The Israelites attack *Ai*, the second time, take it by *stratagem*, plunder, and burn it; and their hands, in the blood of its inhabitants, they are—QUICK to IMBUE. Q, C, K, M, B, 1451. Josh. viii. 1—29.

Did the Israelites make a second attack on Ai? Did they take it? How? What did they do with the city? What with its inhabitants? Date?

105. In obedience to the injunctions of *Moses*, Joshua builds an altar on *mount Ebal*, and offers *burnt-offerings*, and *peace-offerings to the Lord*. “He writes, upon the stones, a copy of *the law of Moses*,” and reads “*all the words of the law*, the blessings and cursings,” to all who of Israel—CLAIM TO BE. C, L, M, B, 1451. Josh. viii. 30—35.

What did Joshua do on mount Ebal? What did he do when the altar was built? What did he write on the stones? What did he read to the congregation? Date? Who had enjoined Joshua to do these things? (See par. 96.)

106. Many kings make *a league against Israel*. The Gibeonites craftily obtain *an alliance*, but are afterwards detected, and made into “*hewers of wood, and drawers of water for the congregation, and for the altar*

*of the Lord :*"—they had professed from a far—CLIME to BE. C, L, M, B. 1451. Josh. ix.

What did many of the Canaanitish kings do against the Israelites? Were the Gibeonites included in the league? What did they obtain? With whom? How? What did they profess? Were they afterwards detected? How were they disposed of? Date?

107. Five kings join in battle against *the Gibeonites* because they had *made peace with Israel*. Gibeon is assisted by *Israel*, and Israel by *the Lord*, who casts great stones from above on *the enemy*, and lengthens *the day*. Joshua is *victorious*, slays *the five kings*, takes all their *cities and countries*, and destroys *the inhabitants*, for the Lord honor—CLAIMING. C, L, M, NG. 1450. Josh. x.

Against whom did five kings join in battle? Why? Had Gibeon any assistance? From whom? Who assisted Israel? How? Who gained the victory? What became of the five kings? What did Joshua take which belonged to those five kings? What did he destroy? To whom did Joshua give the honor of the victory? What is the date?

#### LESSON SIXTEENTH.

108. The Israelites utterly destroy *many hostile kings* and their *confederated armies*, a vast multitude, at the waters of Merom, and proceed with success against

their cities, for the Lord honor—CLAIMING. C, L, M, NG, 1450. Josh. xi. 1—14.

Did any more kings combine against Israel? Where did they assemble? Had they an army there? What became of the kings and their armies? Date?

109. The success of Israel continues till *Canaan is subdued*, and rest from war appears to—BE LIKELY. B, L, K, L, 1444. Josh. xi. 15—23.

Did the success of Israel continue long? Till when? In what year was that subjugation accomplished?

110. Joshua, with proper assistance, divides *Canaan*, the land promised by the Lord to Abraham, Isaac, and Jacob, among the tribes of Israel, according to the directions of *Moses*; sets up the tabernacle at *Shiloh*; and gives forty-eight cities, from the tribes, to *the Levites* for their inheritance, including six for refuge, to which manslayers may, if—ABLE, ALL GO. B, L, LL, G, 1443, Josh. xiii—xxi.

What was done next? To whom had Canaan been personally promised? According to whose directions, did Joshua and his assistants, divide it? (See par 95.) Among whom? Where was the tabernacle set up? What was given to the Levites for an inheritance? Did they constitute a separate division of the land, or were they given from the different divisions into tribes? What did they include? To whom were they for refuge?

111. Joshua blesses the tribes of *Reuben and Gad, and half tribe of Manasseh*, and sends them to *their inheritance*. These two tribes and half build an altar *near Jordan*. Their brethren consider this as indicating *separation from Israel, and rebellion against God*. Phinehas and a number of princes go to Jordan to ascertain *the truth*. The two tribes and half give *full satisfaction* by explaining *their motives*, and assuring their brethren that they remain a true—COLLEAGUE. C, L, L, G, 1443. Josh. xxii.

Whom did Joshua bless? Whither did he send them? Where was their inheritance? (See par. 94.) As soon as the two and half tribes arrived at Jordan, what did they build? In what light, did their brethren view this? What did Phinehas, and a number of princes do? Did they return satisfied? Date?

112. Joshua, about to die, exhorts the Israelites to be *obedient*, reminds them of *God's favors*, renews *the covenant between him and them*, and dies; also Eleazer, the son of Aaron, his—COLLEAGUE. C, L, L, G, 1443. Josh. xxiii. xxiv.

When Joshua was about to die, what did he exhort the Israelites to be? Of what did he remind them? What did he renew? What then? What other eminent Israelite died in the same year? What year was it?



113. The Israelites being without a leader, are soon in a state of *anarchy*, and “every man does what is right in his own eyes.”\* They, for their sins, are given to *Chushan-rishathaim*, king of *Mesopotamia*, and sorely afflicted eight years. At length they cry to *the Lord for help*, who, this year, graciously appoints Othniel to be *their deliverer and FIRST JUDGE*, and Othniel obeys the—CALL of DUTY. C, LL, D, T, 1428. Judges i.—iii. i.—ii.

Did some one immediately succeed Joshua when he died, or were the Israelites without a leader? What was the consequence? What did every man do? To whom were they given as a punishment for their sins? How did he treat them? How long? What did they at length do? Did he help them? How? In what year did Othniel deliver Israel from the Messopotamians, and begin to judge?

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\* It is probable that the story of Micah and the Levite, and that of the Levite and his concubine, which occupy the last five chapters of the book of Judges, belong to this interval of anarchy.

## PERIOD VII.

## THE JUDGES' PERIOD.

*From Othniel, the first Judge, till Saul, the first King :  
333 years.*

## LESSON SEVENTEENTH.

114. Othniel being dead, the Israelites do evil again in the sight of the Lord, and are punished by *the Moabites*, during many years. They again cry to *the Lord for help*. The Lord raises up *Ehud to deliver them*, who kills *Eglon, the king of their oppressors*, delivers Israel, and begins, as judge, to—COGITATE. C, G, T, T, 1388. Jud. iii. 12—30.

What did the Israelites do when Othniel was dead ? Were they punished again ? By means of whom ? Did they again apply to the Lord for help ? Did they obtain it ? Whom did the Lord raise up to deliver them ? What did Ehud do ? Who was Eglon ? Who were they ? What more did Ehud do ? After delivering Israel, did he act as Judge ? Date ?

115. The Israelites, again disobedient, are given to Jabin, *king of Canaan*, who reigned *in Hazor*, and are sorely oppressed. Repentance again procures *deliverance*. Deborah,\* who judges, and

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\* Shamgar, whom some consider one of the Judges, is mentioned next, but not as judge. It is said—“ And *after* him (Ehud) was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad ; and he also delivered Israel.” Probably he achieved this exploit soon after the death of Ehud.

Barak, divinely assisted, totally defeat *Sisera*, who is killed by *Jael*, deliver *Israel*, and sing *their gratitude*. The Israelites again begin to prosper, and their foes —BEG for QUIET. B, G, Q, T, 1308. Jud. iv. v.

To whom were the Israelites next delivered to be punished for disobedience? Who was their deliverer? With whose assistance? Whom did they defeat? Who killed *Sisera*? How did *Deborah* and *Barak* express their gratitude? What is the date?

116. The Israelites sin again, and are grievously oppressed by *the Midianites*. They cry to *the Lord*. The Lord sends a prophet to upbraid them. He also calls *Gideon* to deliver them, convinces him of this by a sign, commands him to throw down an altar of *Baal* in *Ophrah*, to build one to *the Lord*, and to offer sacrifice with the wood of the grove, which he cut down. *Gideon* does so, which enrages *the men of the city*. The "Midianites, Amalekites, and the children of the east" assemble in *the valley of Jezreel*. *Gideon* collects an army, and receives farther assurance from *God*. From his army he separates three hundred men, selected by *the*

*Lord*, and dismisses *the rest*. With his three hundred men he falls on *the oppressors in the valley*, routs, and *pursues them*. The pursuers of the Midianites increase. The Ephraimites intercept them, and slay *two of their princes*. Gideon continues to *pursue* with his three hundred men ; is ill-treated by *the men of Succuth, and Penuel*, whom he punishes on his return ; takes Zeba and Zalmunna, kings of Midian, whom he afterwards slays, discomfits their army, and returns. He refuses to be a king ; makes an ephod of the ear-rings taken from the enemy ; establishes peace, and for the Lord continues, as judge, to—  
 BE DEPUTY. B, D, P, T, 126S. Jud. vi.—viii. 1—28.

Did the Israelites forsake the Lord again ? What was the consequence this time ? What did they do for help ? What did the Lord do ? What else did he do ? How was Gideon convinced of his call ? What did the Lord command Gideon to throw down ? Where ? What did he command him to build ? What to offer ? With what ? Did Gideon execute these commands ? Who were enraged on that account ? What city ? What people collected, or assembled ? Where ? What did Gideon do while these people were in the valley of Jezreel ? What did he receive from the Lord ? Did he retain the whole of the army which he collected ? How many ? What did he do with the three hundred ? What increased ? Who intercepted the en-

emy? Whom did they slay? By whom was Gideon ill-treated in the pursuit? Did he punish them? When? Whom did Gideon take in the pursuit? What did he afterwards do with them? What did he do to their army? What then? What did he refuse to be? What did he make? Of what? What did he establish? What was Gideon after this? What is the date of this deliverance?

## LESSON EIGHTEENTH.

117. Gideon *dies*. Israel is *ungrateful*, and falls into *idolatry*. Gideon's son Abimelech is *proclaimed king*, in Shechem, by *his mother's brethren*, and slays all *his brethren but Jotham*. Jotham, by a parable, rebukes *the Shechemites*, but they remain steadfast to *Abimelech*, and objectors are—**BID TO GO AND OBEY.** B, D, G, B, 1231. Jud. viii. 32—35. ix. 1—21.

Whose death is mentioned? What is said of the Israelites? Into what did they fall? Who was Abimelech? What was done with reference to him? Where? By whom? Had Gideon any other sons? What became of them? Whom did Jotham rebuke? How? Did they remain steadfast to Abimelech? What is the date?

118. A conspiracy is formed against Abimelech at *Shechem*. Abimelech besieges the city, takes, and *destroys it*, and slays *the inhabitants*. He next encamps

against *Thebez*, and takes it ; fights against *the tower* ; is *killed* ; and his army *disperses*. Thus Abimelech and the Shechemites have punished *each other*, and the curse of Jotham is seen in Shechem's and Abimelech's—BAD FATE. B, D, F, T, 1228. Jud. ix. 22—57.

What was formed against Abimelech ? Where ? What did Abimelech do ? Did he take it ? What more ? What did he do to the inhabitants ? Did he attack any other city ? Name it ? Did he take it ? What else happened at Thebez ? What became of his army ? Date ?

119. Tola becomes *judge*, who has neither good nor—BAD FAME. B, D, F, M. 1225. Jud. x. 1—2.

Who was the first judge after the death of Abimelech ? Is any thing important said of him ? In what year did he become judge ?

120. Jair, as judge, is now to—BE FIXED. B, F, X, D, 1202. Jud. x. 2—5.

Who judged Israel, next to Tola ? When did he begin ?

121. The Israelites again forsake the Lord for *idols*, are sorely oppressed by the *Philistines* and *Ammonites*. They acknowledge *their sins*, and cry to the Lord for *deliverance from their enemies*. The Lord *upbraids them*. They *reform*, and he *helps*

*them.* Jephtha, the exiled Gileadite, is recalled and appointed *their leader*, who expostulates with *the Ammonites' king*, makes a rash *vow*, overcomes *the enemy*, *delivers Israel*, and involves his daughter in *his vow*. As judge of Israel he is next to—BE ACTING. B, C, T, NG, 1180. Jud. x. 6—18. xi.

Did the Israelites forsake the Lord again? Who were their next oppressors? In their affliction, what did they acknowledge? To whom did they apply for help? What did the Lord do? What did the Israelites do next? What did the Lord *then* do? Who was selected for a leader? What was Jephtha's condition or state at the time? With whom did he expostulate? What did he make? What was his success against the enemy? Whom did he involve? In what? As what did he act after he had delivered Israel? What is the date?

122. The Ephraimites quarrel with *Jephthah* because they shared not *his victory*. A battle ensues. The Ephraimites are smitten by the Gileadites, who also take *the passage of Jordan*, the fugitives there to—BE BEATING. B, B, T, NG, 1180. Jud. xii. 1-6.

Who quarrelled with Jephtha as soon as he had delivered Israel? Why? What ensued? Who were smitten? What did the Gileadites take? When was this battle fought?

123. Jephtha dies, and Ibzan judges with—ACCESS to ALL.\* C, C, SS, LL, 1174. Jud. xii. 7–10.

When did Jephtha die? Who judged next?

124. Ibzan dies, and Elon his place—OCCUPIES. C, C, P, S, 1167. Jud. xii. 10–11.

When did Ibzan die? Who was the next judge?

125. Elon dies, and Abdon judge—BECOMES. B, C, M, S, 1157. Jud. xii. 12.

When did Elon die? Who followed him?

126. Abdon *dies*, and, about the same time, the Lord delivers Israel into the hands of *the Philistines forty years*, because *they again do evil in his sight*. In this interval Heli the priest and judge, and Samson appear to flourish. The latter, whose birth and education was foreshewn to his parents by *an angel*, is a man of *astonishing strength*, and a *strange character*. He slays *a young lion*, takes a wife from *the Philistines*, burns the Philistines' *corn*, is bound by his brethren, and delivered to *the Philistines*, whom he *slays*

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\* When so little is known of a subject as of this, it is extremely difficult to find eligible words for the date and to form a good paragraph.



in Lehi, escapes from *Gaza*, and associates with *Delilah*, by whom he is ruined. Through *Delilah* the Philistines take, bind, and imprison *Samson*, and put out his eyes. They then sacrifice to their idol *dagon*, rejoice, and bring *Samson* into the midst to make them sport. *Samson*, ejaculating to the Lord, takes hold of two pillars, which support the house, bows himself with all his might, and, exclaiming "Let me die with the Philistines," pulls down the house on the multitude and himself. *Heli*, the priest, probably began to act as judge immediately after *Abdon's* death, but we no account of his commencement in the—BIBLE VIEW. B, B, L, v, 1149. Jud. xii. 15. xiii.—xvi.

In what year did *Abdon* die? Into whose power did the Lord deliver Israel about the same year? Why? How long? What two celebrated persons appear to have flourished in this interval? By whom was the birth and education of *Samson* foreshewn? To whom? What sort of man and character was he? What did he slay? Of what people was his wife? What did he burn? By whom was he bound? To whom delivered? What followed? Where? From what place did he escape? With whom did he afterwards associate? What was the consequence? What did the Philistines do against *Samson* by means of *Delilah*? What did they next do? For what did they bring *Samson* into the midst of them? What did *Samson* do? Who

is thought to have become judge immediately after Abdon's death? Date?

LESSON NINETEENTH.

127. Samuel, the son of *Elkanah and Hannah*, is born, already devoted, by *his mother*, to *the Lord*. In due time, he is delivered to *Heli*, the priest and Judge, to be *educated* and taught the Lord to—OBEY and BELIEVE. B, B, L, V, 1149. 1 Samuel, i. ii. 1-11. 18-20. 26.

Whose son was Samuel? To whom devoted before his birth? By whom? To whom, when of proper age, was he delivered? For what purpose? In what year was he born?

128. Naomi, who with *her husband Elimelech*, and *two sons*, left *Bethlehem* because of *a famine*, and has sojourned in *Moab*, having buried *her husband and sons*, leaves *Moab* to return, and is accompanied by *her two daughters-in-law*, *Orpah and Ruth*. On the way, Naomi affectionately advises her daughters to *return and remain in their own country among their own kindred*. They *refuse*. Naomi still *urges*. *Orpah*, at length, takes her leave, full of *sorrow*; but *Ruth* "cleaves" to the moth-

er of her husband, and will not *be entreated to leave her*. They arrive in *Bethlehem*, where they remain. Soon after, Ruth goes to *glean*, and her "hap is to light on a part of the field belonging to *Boaz*, *Elimelech's kinsman*." She is noticed, and kindly treated by *Boaz*. At length, she becomes *his wife*, and mother of *Obed*. For more of Ruth, the—BIBLE SEE. B, B, L, s, 1147. Book of Ruth.

What was the name of the Israelitish woman who left the country of Moab with her two daughters-in-law? Why were her husband and sons not with them? What place, in Israel, had they left? Why? Whither was Naomi going when she left the country of Moab, accompanied by her two daughters-in-law? What were the names of her daughters-in-law? What did Naomi, on the road, advise them to do? Did they return? Did Naomi and Ruth arrive in Bethlehem? What did Ruth do, soon after their arrival? On whose land did she happen to glean? Whose kinsman was Boaz? Who was Elimelech? By whom was Ruth noticed? How was she treated by Boaz? Whose wife did Ruth become? They had a son—what was his name? What is the date?

129. Heli's sons are *exceedingly wicked*, and he does not *restrain them*. His house is therefore *rejected by the Lord*. At the same time, Samuel is called to be a *prophet*, and shews the simplicity of a—BABE

in OBEYING. B, B, B, NG, 1110. 1 Sam. ii. 12—17. 27—36. iii.

What is said of Heli's sons? What is said of Heli? What was the consequence? Who called Samuel? To be what? What is the date of these transactions?

130. Israel goes out against *the Philistines to battle*, and is *smitten*. The people, with the advice of the elders, send to Shiloh for *the ark of the Lord*, "that it may save us," say they, "out of the hand of our enemy." The ark arrives in *the camp*, the Israelites *shout*, and the Philistines are *afraid*. The battle again *rages*, and the Israelites are again *smitten*; the ark is *taken*; and Aaron's sons, Hophni and Phinehas, are *slain*. Heli, on hearing that the ark is taken, falls down and *expires*; and the wife of Phinehas, unable to bear these afflictions, gives birth to Ichabod and *dies*. Samuel becomes *judge*, and the people—OBEY, BEING in WOE. B, B, NG, W, 1109. 1 Sam. iv. 59.

What did the Israelites do against the Philistines when oppressed by them? With what success? For what did they send to the camp? Where was it? Why did they send for it to the camp? Was there another battle? Who were smitten? What was taken? What befel Heli's sons? What befel Heli, when he was told that the ark was taken? What hap-

pened to the wife of Phinehas in consequence of these afflictions? Who became judge instead of Heli? What is the date of these events?

131. The Philistines put the ark in the *temple of dagon, at Ashdod*. Dagon, their idol-god, falls to the *floor, and is broken*. The inhabitants of Ashdod are *smitten by the Lord*. They remove the ark from *Ashdod to Gath*, and from place to place, and in every place, to which the ark is taken, the inhabitants are *grievously smitten*. The Philistines are sorely *perplexed*. They consult their *diviners, and priests*, who direct them to *restore the ark*. At the end of seven months they—OBEY, BEING IN WOE. B, B, NG, W, 1109. 1 Sam v.—vii.

Where did the Philistines put the ark? Where was the temple of dagon? What was dagon? What happened to dagon, when the ark of the Lord was in his temple? What befel the inhabitants of Ashdod? In consequence of this, what did they do with the ark? What befel the inhabitants of every place whither the ark was taken? Whom did they consult? What did they direct them to do? Did they restore it? How long was it in their possession? Date?

132. Samuel urges the Israelites to *repentance*, and a great *reformation* takes place. He assembles them at *Mizpeh* to pray for them. The Philistines, hearing that

the Israelites are gathered together, go against them, and commence *battle*. The Lord "thunders with a great thunder" on *the enemy*, the Philistines are smitten, pursued, and compelled to—OBEY and BE QUIET. B, B, Q, T, 1108. 1 Sam. vii. 3—17.

To what did Samuel urge the Israelites? With what effect? Where did Samuel assemble the Israelites? What did he do for them there? Of what did the Philistines hear? What did they do? Did the Lord interpose, on that occasion, for Israel? How? What were the results of the battle? What is the date?

133. Samuel, being old, appoints his sons to *assist him in the government*. His sons are *unfaithful*. The people *complain*, and request Samuel to give them a *king*. Samuel *disapproves*. The people *persist*. The Lord directs Samuel to *comply*, and to anoint *Saul*. Saul, in search of his father's asses, calls on *Samuel to inquire*. Samuel satisfies Saul with regard to *the asses*, anoints him, and gives him *signs*, all of which are *verified the same day*. Samuel assembles the Israelites at *Mizpeh*, casts *lots*, and the lot falls on *Saul*, who soon after raises *an army*, and delivers *Jabesh-gilead from the Ammonites*. SAUL IS CON-

FIRMED IN THE KINGDOM, at Gilgal, by *Samuel and the people*; in the government of which he and Samuel—BOTH JOIN. B, TH, J, N, 1095. 1 Sam. viii.—xii.

When Samuel was old, whom did he appoint to assist him in the government? How did they acquit themselves? Who complained? What did they request Samuel to give them? Did Samuel approve? Did the people persist? What did the Lord direct Samuel to do? How did Samuel meet with Saul? Concerning what did Samuel satisfy Saul? What did he do to him? What did he give him? What is observed concerning them? What was the next step Samuel took in this business? Where? What did he do there? On whom did the lot fall? What did Saul, soon afterwards, raise? What did he do with the army? In what was he then confirmed? Where? By whom? Who assisted him in the government? In what year was Saul made king?



## PERIOD VIII.

### SPLENDID REGAL PERIOD.

*From the beginning of Saul's reign, till the division of the kingdom—120 years.*

#### LESSON TWENTIETH.

134. The Israelites are again sorely oppressed by *the Philistines*, and war commences. Saul, impatient with *waiting at Gilgal for Samuel*, offers a burnt offering,

and officiates himself, for which Samuel *reproves him*. The Lord gives Israel a *great victory and deliverance*. In the course of the battle, Saul hinders *the victory*, and endangers the life of *Jonathan, his son*, by an imprudent *prohibition of food till the evening*. Jonathan is rescued by the people, his father is reconciled, and war with the enemies of Israel—BOTH WAGE. B, TH, W, G, 1093. I. Sam. xiii. xiv.

What people again afflicted Israel? What commenced in consequence? Where had Saul with the army to wait for Samuel? Did Saul wait as Samuel had directed him? What did he do? When Samuel came, how did he treat Saul? Did a battle take place with the Philistines? How did it end? What did Saul do in the course of the battle? By what? How was Jonathan's life saved? Did Saul and Jonathan afterwards act in unison? Date?

135. Samuel directs Saul to destroy *all the Amalekites, and all that they have*. Saul warns the Kenites to depart from amongst them, then begins the work of destruction. He spares *Agag the king*, and the best of *the sheep, lambs, and oxen*. Samuel is *offended*, foretells to Saul the loss of *his kingdom*, slays *Agag*, and “comes no more to see *Saul*,”—Saul, of the Amelekites nothing—BEING to SAVE. B, NG, S, V, 1079. I. Sam. xv.



What did Samuel direct Saul to do to the Amalekites? Whom did Saul warn to leave the country of the Amalekites? What did he then begin to do? Did he make a *total* destruction of the Amalekites, as Samuel had directed? What did he spare? Who was offended? What did he foretell to Saul? Whom did he slay? Did he afterwards assist Saul? What is the date?

136. Samuel, commanded by *the Lord*, goes to *Bethlehem*, calls the town's elders to a *sacrifice*, and anoints *Jesse's son David*, on whom the spirit of the Lord descends. Saul is troubled with an *evil spirit*, and takes David into his house to repel it by *playing on the harp*. David soon becomes Saul's armor-bearer, from  
—BEING a PAGE. B, NG, P, G, 1063. I.  
Sam. xvi.

Whither did the Lord command Samuel to go? To what did he call the elders of the town? What else did he do in Bethlehem? What followed this anointing? With what was Saul troubled? Whom did he take into his house to repel it? How was David to repel it? To what was David soon promoted? Date?

137. The Philistines invade Israel with a *formidable army*. Saul, and the Israelites *meet them*, and the two armies take possession of *two opposite mountains*. Goliath, a *Philistine giant*, comes daily into the valley between, and challenges the Israelites to *single combat*. The Israelites

are *afraid*. David, who is providentially present on one of these occasions, hears, and accepts *the challenge*. He approaches the giant in the name of *the Lord*, and kills him with a *sling and a stone*. He gains *Jonathan's friendship*, and becomes *exceedingly popular*: but his way is, in consequence, about—BEING ROUGH. B, NG, R, GH. I Sam. xvii. xviii. 1—7.

What people invaded Israel with a formidable army? What did Saul and the Israelites do? Of what did the two armies take possession? Who daily appeared in the valley between? What did he do? What Israelite who did not belong to the army was providentially present on one of these occasions? Did David hear the challenge? What more? In whose name did he approach the giant Goliath? With what weapon? What did David accomplish with his sling and stone? What did he gain? What did he become? What is the date?

138. Saul's jealousy is excited by *David's popularity*. He attempts to *kill David* with his own hand, but fails. David's fame and popularity *increases*. Saul endeavors to ensnare him, in order to *accomplish his death*: hence he conditionally offers him *Michal his daughter to wife*, determined to destroy him, if possible,—BEING IN RAGE. B, NG, R, G, 1063. I. Sam. xviii. 18—30.

What did David's popularity excite? What did Saul attempt to do to David with his own hand? What increased? What did Saul next endeavor to do in order to accomplish the death of David? What method did he take to ensnare him? Date?

139. Jonathan, the son of Saul, continues to be *David's friend*. He reasons with his father, concerning *David*, so effectually, that Saul assures Jonathan, with an oath, that David shall *not be slain*. David gains another victory over *the Philistines*, which renews Saul's *jealousy*, and he again attempts, with his own hand, to *kill David*, who escapes to his *own house*. Assisted by *Michal, his wife*, he escapes thence from his pursuers and flees to *Samuel*. Saul pursues David, first by various messengers, and at length personally, but the Spirit of God prevents harm to David. David returns to *Jonathan*, with whom he *consults*; and, 'with an oath, they renew *their covenant of friendship*. Jonathan is assaulted by *Saul* on David's account. He and David take leave of each other. David goes to *Nob*, and obtains *hallowed bread, and the sword of Goliath*, from *Abimelech*, the

priest. He then flees to *Gath*, where he feigns himself *mad* in order to escape, danger—BEING RIFE. B, NG, R, F, 1062. 1 Sam. xix.—xxi.

Who was Jonathan? Did his friendship for David continue? With whom did he reason concerning David? With what effect? Was Saul's enmity against David renewed after this? By what means? What did he attempt to do? Did David escape? Whither? Was he pursued? Who assisted him to escape from his own house? To whom did he flee? Was he still pursued? What prevented harm while he was with Samuel? To whom did David go when he left Samuel? What did David and Jonathan renew? What did Jonathan suffer on David's account? When David and Jonathan took leave of each other, whither did David go? What did he obtain at Nob? From whom? To what place did he then go? What did he do there? Date?

#### LESSON TWENTY-FIRST.

140. David escapes from *Gath* to the cave of *Adullam*, becomes the captain of a company, provides for his father and mother, and is directed by the prophet *Gad*, by whose advice he removes into the forest of *Hareth*. Saul, hearing of David and his company, is *enraged*, upbraids his servants, charges them with conspiracy against him, and slays *Abimelech* and all the priests, and inhabitants of *Nob*, except

*Abiathar*, who escapes and joins *David*, rather than—BE THERE and DIE. B, TH, R, D, 1062. 1 Sam. xxii. 1 Chron. xi. 15—19.

Did *David* escape from *Gath*? Whither did he go? What did he become? For whom did he provide? By whom was he directed? To what place did he remove from the cave? Did *Saul* hear of *David* being at the head of a company? How was he affected? Whom did he upbraid? With what did he charge them? Whom did he slay? What did *Abiathar* do? Date?

141. The Philistines fight against *Keilah*. *David* with his company, smites them, and saves the inhabitants. Apprised, by the Lord, of their ingratitude, and intended treachery, he flees to a mountain in *Ziph*, where he is visited by *Jonathan*. The *Ziphites* discover *David* to *Saul*. *Saul* hastens to take him, but turns from his object to meet the Philistines, they—BEING ON THE ROAD. B, NG, R, D, 1062.

Who fought against *Keilah*? What did *David* with his company do? Of what did the Lord apprise *David*? What did *David* do? By whom was he visited there? What did the *Ziphites* do? What did *Saul* do? By what was his attention withdrawn from *David*? Date?

142. *Saul*, having returned from following the Philistines, takes three thousand men, goes in search of *David*, and un-

known to himself, falls into *David's power*, in a cave. David nobly refuses to do *Saul any harm*, and prevents others from hurting him. He follows him out of the cave, and *expostulates*; Saul acknowledges *David's superiority*, and they part—BOTH IN PEACE. B, TH, P, C, 1061. 1 Sam. xxiv.

What did Saul do when he had returned from following the Philistines? What happened to Saul when again seeking David to kill him? Where? Did David kill him? How did he act? When Saul left the cave, what did David do? What did Saul acknowledge, when he knew that his life had just been in David's power? How did they part? Date?

143. Samuel ends his—BEING ON EARTH. B, NG, R, TH, 1060. 1 Sam. xxv. 1.

In what year did Samuel die?

144. Nabal refuses to assist *David*. David prepares to punish *Nabal*, but is prevented by *Abigail, Nabal's wife*. Nabal dies, and David, both *Abigail* and *Abinoam* as wives—ACQUIRETH. C, Q, R, TH, 1060. 1 Sam. xxv.

Who refused to assist David? What did David prepare to do? Who prevented? Whom did David marry? Was Nabal dead? Date?

145. Saul, instigated by *the Ziphites*, again seeks David, at the head of *three*

*thousand chosen men.* He again falls into *David's power* without knowing it. Still David refuses *to hurt Saul.* Saul is asleep, and David takes *his spear and cruse,* by which he afterwards convinces Saul that he has again *spared his life.* He again expostulates with him, and Saul acknowledges *his sin.* They again separate, much deference—BOTH PAYING. B, TH, P, NG. 1060. Sam. xxvi.

Did Saul seek David any more? By whom was he instigated? How many chosen men had he with him? What success had Saul this time? Did David again refuse to hurt him? In what state was Saul when in David's power the second time? What did David do? What use did he afterwards make of them? When David expostulated with him again, what did Saul acknowledge? Did they part in a friendly manner? What is the date?

146. David, with his men, seeks refuge from Saul, among *the Philistines,* and dwells with *king Achish, at Gath.* Achish gives *Ziklag* to David, and *confides in him;* but ingratitude and deceit in the subsequent conduct of David to Achish,—BOTH MEET. B, TH, M, T. 1058.

Where did David finally seek refuge from Saul? With whom did he dwell? Where? Were his men with him? What town did Achish give to David when he and his men had resided some time in Gath? Did

Achish place confidence in David? By what was David's subsequent conduct to Achish marked? In what year did David take refuge among the Philistines?

147. David, with his men, goes with Achish and his army, to *fight against Israel*. The Philistine princes suspect *his fidelity*, and insist on his *departure*. He returns to *Ziklag*, and finds it *plundered and burnt*, and the women and children *taken captives by the Amalekites*, whom he, with part of his men, *pursues, and destroys*; he also recovers *all the captives and property*. He immediately sends presents to *his friends in Judah* of the spoil which he took, it—BEING MORE. B, NG, M, R, 1056. 1 Sam. xxix. xxx.

Against whom did David and his men join Achish and his army of Philistines? Did David join the Philistines in battle against Israel? How then? Whither did he and his men go when dismissed from the Philistine army? In what state did they find Ziklag? What were become of their wives and property? Who had done these things? What course did David take to retrieve these losses? Did he recover all the captives and property? Did he not also take the property of the Amalekites whom he destroyed? What did he do with the spoil?

148. *The Philistines pitch in Shunem*. Saul collects *an army*, pitches in *Gilboa*, beholds the host of Philistines with great



fear and *trembling*, and inquires of the *Lord* but receives *no answer*. Next he applies to a *witch*, who has escaped his severity, and resides at *Endor*. He requests her to *bring up Samuel*. The witch, in the midst of her incantations, is *terrified*. Samuel, whom she knows her art cannot affect, really *appears*, reproves *Saul*, and assures him *of ruin*. Saul is extremely distressed, the enemy—BEING NEAR. B, NG, N, R, 1056. 1 Sam. xxviii.

Where did the invading host of Philistines pitch their tents? What did Saul collect? Where did he pitch? How was Saul affected when he saw the Philistine army? Of whom did he inquire? What answer did he receive? What did he do next? Where did she reside? What had she escaped? What did Saul request the witch to do? How was the witch affected in the midst of her incantations? Did Samuel appear? Whom did he reprove? Of what did he assure Saul? What is the date?

149. The battle takes place on *mount Gilboa*. The army of Israel is *routed*; Saul and his sons *are slain*; and the Philistines *triumph*, no help—BEING NEAR. B, NG, N, R, 1056. 1 Sam. xxxi. 1 Chron. x.

Did a battle take place? Where? Which of the armies was routed? What eminent Israelites were slain? In what year was this battle fought?

## LESSON TWENTY-SECOND.

150. An Amalekite comes to David in Ziklag, and informs him that the Philistines have *defeated Israel, and that Saul and his sons are slain*. He professes to have killed Saul himself, and has brought his *crown and bracelets to David*. David orders the Amalekite to *be slain*, and pathetically laments *Saul and Jonathan*. Abner makes Ishbosheth king, whom all Israel, except Judah, *receives*; but the Lord appoints another and sends him to *Hebron*, whom Judah receives, David  
 --BEING the MAN. B, NG, M, N, 1055.  
 2 Sam. i. ii. 1—11. 1 Chron. xii. 1—22.

Where was David at the time of the battle? Who brought him intelligence of the battle? What did the Amalekite profess to have done? What did he bring to David? How did David dispose of this Amalekite? Whom did he lament? Who was proclaimed king instead of Saul? By whom? Was he received by all the tribes? Whom did Judah receive? Where did David begin to reign over Judah? When?

151. Long war between the houses of *Saul and David* ensues, in which David acquits himself with *justice and modera-*

*tion.* He increases in *strength*, and the house of Saul *weakens*. After various battles and murders, in which the battle at *Gibeon* and the murders of *Abner* and *Ishbosheth* are included, all the tribes of Israel acknowledge *king David*, whom they—OBEY and EXALT. B, X, L, T, 1048. 2 Sam. ii. 12—32. iii—v. 1—5. 1 Chron. xi. 1—3, 10—47. xii. 23—40.

What ensued in consequence of there being two kings in Israel? How did David acquit himself in this war? What were its effects on the two rival houses? What particular battle and murders took place? How did the war end? When?

152. David takes *Zion*, or *Jerusalem*, establishes himself there, and compels the *Jebusites* to—BE EXILES. B, X, L, S, 1047. 2 Sam. v. 6—16. 1 Chron. xi. 4—9.

What celebrated place did David take from the *Jebusites*? What did he do there? What is the date?

153. The *Philistines*, hearing that David is king over all Israel, come to *seek him*, and spread themselves in *the valley of Rephaim*. David inquires of *the Lord*, and is directed to *go against the Philistines*. He does so, and *smites them* at a place which, on that account, he calls *Baal-*

*Perazim.* At the Mulberry trees also, he routs and pursues them, help from the Lord, there also, not—BEING LESS. B, NG, L, ss, 1047. 2 Sam. v. 17—25. 1 Chron. xiv. 8—17.

What did the Philistines do when they heard that David was king of Israel? Where did they spread themselves? What did David do? What direction did he receive? Did he do so? With what success? What did he, on account of his victory, call the place? At what other place did he smite them? Did he receive special assistance from the Lord *there* also? Date?

154. David and all the chosen men of Israel, thirty thousand, go to the house of Aminadab, at Kirjath-jearim, for *the ark of the Lord*. They set the ark on a new cart, and proceed towards *Zion*. On the road, Uzzah touches the ark, and is smitten by *the Lord*. David, afraid of proceeding, leaves it at the house of *Obed-edom*. In three months after, hearing that Obed-edom is prosperous, he fetches it to *Zion*, with rejoicings, not—BEING ALONE. B, NG, L, N, 1045.

To whose house did David, and all the chosen men of Israel go? Where was it? What did they go for? On what did they place the ark in order to convey it to *Zion*? On the road, who touched the ark? What

followed? What effect had the death of Uzzah on David? What did David do with the ark? What did he afterwards hear of Obed-edom? What did this encourage David to do? With what was the bringing of the ark to Zion accompanied? What is the date?

155. David wishes to build a house for *the ark of the Lord*, but is prevented by *Nathan the prophet*. He therefore only collects *materials*, and makes *preparation*; Israel, for a house, to his son Solomon—  
BEING TO LOOK. B, NG, L, K, 1044. 2 Sam. vii. 1 Chron. xvii. xxii.—xxix. 1—25.

What did David wish to build? Whom did he consult on the subject? Was he permitted to build one? Did he do nothing with regard to it? For whom was it reserved to build the house? Date?

156. David provides for *Mephibosheth*, son of Jonathan, his friend, as—BEING HIS. B, NG, H, s, 1037. 2 Sam. ix.

For whose son did David provide as if he had been his own? What was his name? Date?

157. David sends men to condole with *Hanun, king of the Ammonites*, on the death of *his Father*. Hanun insults them, and sends them away. He also, anticipating the resentment of *David*, hires *Syrians* to assist him. David sends *Joab and Abishai*, with an army, who defeat him

with ease, the fault—BEING HIS. B, NG, H, s, 1037. 2 Sam. x. 1—14. 1 Chron. xix. 1—15.

With whom did David send men to condole? On what occasion? How did Hanun treat them? What did he anticipate? What did he do to be prepared for it? What did David do? Which was defeated? Date?

158. Hadarezer, irritated by *the defeat of his Syrians hired by Hanun*, raises a large army against Israel. David *defeats him*, makes many of his people *servants*, and on peace—BOTH AGREE. B, TH, G, R, 1036.

What irritated Hadarezer? What did he do? Who defeated him? What else did David do? Date?

#### LESSON TWENTY-THIRD.

159. David sends Joab with an army against *the Ammonites*. Joab wastes *their country* and besieges *Rabbah*, which is ultimately taken. David indolently remains at *Jerusalem* till sent for by *Joab*, and wickedly abuses *Uriah*, who loses his life by—OBEYING HIM. B, NG, H, M, 1035. 2 Sam. xi. xii. 26—31. 1 Chron. xx. 1—3.

Against whom did David send Joab with an army? What did Joab with his army waste? What city did he besiege? Was it taken? While Joab was contending with the enemy, how and where was David spending his time? Did not his idleness produce wickedness? Whom did he abuse? How did Uriah lose his life? Date?

160. The Lord sends Nathan the prophet to *David*, to reprove him for *his treatment of Uriah*. David sincerely *repents*, but the life of *his child* is not spared,—BEING OF GUILF. B, NG, G, L, 1034. 2 Sam. xii. 1—25. Psalm ii.

Whom did the Lord send to David? For what purpose? What effect had the reproof? What was not spared to David? Date?

161. David's son Solomon *is born*. Bathsheba is *the mother*; and in David's estimation,—BOTH HIGH. B, TH, H, GH. 1033.

Whose son was Solomon? Who was his mother? When was he born?

162. Amnon, son of David, feigns himself *sick*, and behaves abominably to *Tamar, his sister*. Tamar finds refuge with *Absalom*, and the affair, for the present,—BOTH HIDE. B, TH, H, D. 1033. 2 Sam. x.

Whose son was Amnon? What did he feign himself to be? To whom did he behave abominably? With whom did Tamar find refuge? Date?

163. Absalom avenges his sister Tamar at a *sheep-shearing*, by killing wicked *Amnon*. He flees into *Geshur* to avoid—BEING HUNG.\* B, NG, H, NG, 1030.

Did Absalom ever punish Amnon? On what occasion? How? Whither did he flee? Date?

164. Joab instructs a wise woman of *Tekoah* to obtain David's consent to *Absalom's return*. She succeeds, and Joab is permitted to *fetch him from Geshur*. David, however, refuses to see him. In two years after this date, Joab procures an *interview, and reconciliation*; Joab and Absalom not yet—BEING FOES. B, NG, F, S, 1027. 2 Sam. 14.

What did Joab instruct a wise woman to do? Did she succeed? Where was Absalom? Who fetched him? What did David refuse? How long did David refuse to see Absalom after his return from Geshur? Who, at the end of that time, procured an interview and reconciliation? Date?

165. Absalom ingratiates himself with the people, breaks out into *open rebellion against David, his Father*, with *Ahithophel* for his counsellor, and compels him to *flee from Jerusalem*. In his flight he makes

\* BEING HUNG. All that is intended by this, besides the date, is that he fled to save his life.



arrangements with *Zadok, the priest*, and also with *Hushai*, who return to *Jerusalem* to act for *David*. *David* receives *Ziba*, patiently hears *the curses of Shimei*, and continues his flight from *Jerusalem*,  
—BEING TO DIE OR GO. B, NG, D, G, 1023.

With whom did Absalom ingratiate himself? When he had accomplished this, what did he do? What was David compelled to do? With whom did he, in his flight, make arrangements? Did they continue with David in his flight? How then? For what purpose? Whom did David receive? Whose curses did David hear? How did he hear them? In what year did these events take place?

166. Absalom takes possession of *Jerusalem*. Hushai is admitted into *his council*, and supplants *Ahitophel* who hangs himself. Hushai's counsel is *followed*. Absalom, at the head of an army, goes in quest of *his Father and adherents*. A battle takes place in *the wood of Ephraim*. Absalom's army is *routed*, and he, being caught by a *branch of an oak*, is found suspended by *his hair*, and put out of temporal—BEING AS A DOG. B, NG, D, G, 1023.  
2 Sam. xvi. 15-23.—xviii.

Did Absalom take possession of Jerusalem? Into what was Hushai admitted? Whom did he supplant?

What did Ahithophel do on that account? Did Absalom follow Hushai's counsel? What did he do? Did he find them? Was there a battle? Where? Which army was defeated? Was Absalom killed? Under what circumstances? In what year was this battle fought?

167. Joab remonstrates with *David*, whose lamentation for *the death of Absalom* is excessive. David, at length, re-appears in public, is reinstated in *the kingdom*, pardons *Shimei*, and exercises *clemency, kindness, and gratitude*. Sheba excites a party against *David*. Joab pursues *Sheba*, murders *Amasa*, subdues *Sheba's party*, and at Abel, causes him to be put out of temporal—BEING as a DOG. B, NG, D, G, 1023. xix. xx. 2 Sam.

Who remonstrated with David? Why? What did David at length do? In what was he reinstated? Whom did he pardon? What had Shimei done? (See par. 165.) What did David exercise? What did Sheba do? Whom did Joab pursue? Whom did he murder? What did he subdue? What became of Sheba? Where? Date?

168. David delivers two sons and five grandsons of Saul to *the Gibeonites*, by whom they are *hanged*, and their bodies are affectionately taken care of by *Rizpah*. He also orders the remains of

*Saul and Jonathan*, to be re-buried, with these bodies, and from Jabesh-gilead—  
 BOTH TO BE AWAY. B, TH, B, W, 1019.  
 2 Sam. xxi. 1—14.

Whom did David deliver to the Gibeonites? What did the Gibeonites do with them? What did Rizpah do? What did David order with regard to the bodies of these men, and the remains of Saul and Jonathan? Date?

169. Various battles are fought against *the Philistines*, in which David *prevails*; and his will concerning *the sons of the giants*, his servants—OBEY and EXECUTE. B, X, C, T, 1018. 2 Sam. xxi. 15—22. 1 Chron. xx. 4—8.

Against whom was David successful in various battles? Over what particular persons among the Philistines did he triumph? Date?

LESSON TWENTY-FOURTH.

170. David sins by *numbering the people*, is reproved by *his seer, the prophet God*, and punished by the Lord with *three days' pestilence*, of his dependance on him it—BEING AN ABUSE. B, NG, B, S, 1017. 2 Sam. xxiv. 1 Chron. xxi.

What did David do which brought affliction on the people? By whom was he reprov'd? What was the affliction? Date?

171. David is old. Adonijah, his son, proclaims himself *king*, and Solomon is anointed by *David's direction*, the year of his death—BEING COME. B, NG, C, M, 1015. 1 Kings, i.

When David was old which of his sons proclaimed himself king? Whom did David cause to be anointed? Date?

172. David gives instructions to *his son Solomon*, and dies. The people to Solomon, as king,—OBEYING COME. B, NG, C, M, 1015. 1 Kings, ii. 1—12. 1 Chron. xxix. 26—28.

To whom did David give instructions when about to die? Who succeeded David? Did David die and Solomon begin to reign in the same year? What year was it?

173. Solomon punishes *Adonijah, Abiathar, Joab, and* (in three years after) *Shimei*; all except *Abiathar*, with death. The last two were condemned to death by David, who enjoined his son Solomon to inflict on—BOTH the BLOW. B, TH, B, L, 1014. 1 Kings, ii.

Whom did Solomon punish? All with death? Which of them were condemned by David? What is

the date? Was Shimei punished in the year the others were? What year was that? (1014—3=1011.)

174. Solomon marries *the king of Egypt's daughter*, loves the Lord, and endeavors to—OBEY and EXCEL. B, X, C, L, 1014. 1 Kings, iii. 1—4.

Whom did Solomon marry? What was his character at the time we are speaking of? Date?

175. Solomon goes to *Gibeon* to offer sacrifice, and has an extraordinary vision, to wisdom it—BEING a CALL. B, NG, C, LL, 1014.

Whither did Solomon go to sacrifice? What occurred there that was extraordinary? Date?

176. Solomon judges in a case between *two harlots*, each of whom has a *child*. One of the children *dies*, and both mothers claim *the survivor*. Solomon does justice to—BOTH ABLY. B, TH, B, L, 1014. 1 Kings, iii. 16—28.

In what case was Solomon the judge? What had each of the harlots? What happened to one of the children? About what did the mothers disagree? Did Solomon do justice to both? Date?

177. Solomon makes arrangements with *Hiram, king of Tyre*, and commences the erection of a *magnificent temple*, at the date here given. The building progress-

es during *seven years*. At length it is finished, ornamented, and furnished, in the hope that the ark and the Lord will there—BOTH ABIDE. B, TH, B, D, 1012. 1 Kings, v.—vii. 13—51. 2 Chron. ii.—iv.

With whom did Solomon make arrangements? What did he commence? How many years was the Temple in building? In what year was it commenced? In what year was it finished?

178. The ark of the Lord is taken into *the Temple*. The Lord gives signs of *approbation*. Solomon dedicates the Temple to the Lord, on which occasion he officiates as *king and priest*, and discharges the duties of—BOTH with ZEAL. B, TH, Z, L, 1004. 1 Kings, viii. ix. 1—9. 2 Chron. v. vii.

When the temple was finished, what was taken into it and deposited? Of what did the Lord give signs? To whom did Solomon dedicate the temple? As what did Solomon officiate on the occasion? What is the date?

179. The queen of Sheba visits *Solomon*, admires his *splendor*, tests his *wisdom*, and finds it—VIVID. V, V, D, 992.

What queen visited Solomon? When?

180. Solomon is corrupted by *strange women*, and becomes an *idolater*. The

Lord *punishes him* by means of Hadad the Edomite, Rezon, king of Syria, and Jeroboam, Solomon's servant. He also assures him that from his kingdom, in his son's days, he will ten tribes—AWAY TAKE. W, T, K, 984. 1 Kings, xi. 1—40.

Did Solomon retain his integrity till his death? By whom was he corrupted? What did he become? Did the Lord punish him? By whom? What did the Lord assure Solomon he would take from his kingdom? Was this to be done in Solomon's days? Whose? Date?

181. Solomon dies, and his son *Rehoboam* reigns in his stead, in the—WAY of SIN. W, S, N, 975. 1 Kings, xi. 42—43.

Who reigned next to Solomon? How? Did Rehoboam begin to reign in the year of Solomon's death? What year was it?

182. The Israelites petition Rehoboam to *ease the heavy yoke put upon them by his Father*. He rejects the wise counsel of *the old men*, follows the wicked advice of *young men*, and insults *the people*. Ten tribes immediately *revolt from Rehoboam*, and form a separate kingdom. Rehoboam retains the tribes of *Judah and Benjamin*. He immediately raises an army to fight against *the ten tribes* and to recover

them ; but Shemaiah, the man of God, prevents *hostilities*, by shewing that the matter is of God, and therefore a—WISE ONE. W, S, N. 975. 1 Kings, xii. 1—24. xiv. 21. 2 Chron. xi. 1—4. See par. 180.

What did the Israelites petition Rehoboam to do ? Whose counsel on this subject, did he reject ? Whose did he follow ? What did it lead him to do ? What was the immediate consequence ? What did the ten tribes form ? Which tribes remained with Rehoboam ? Did Rehoboam take any immediate steps to reclaim the ten revolted tribes ? Were hostilities prevented ? By whom ? How ? In what year did these events happen ?



## PERIOD IX.

### JEWISH REGAL PERIOD.

*From the division of the kingdom till the commencement of the Babylonian captivity—369 years.*

#### LESSON TWENTY-FIFTH.

183. During the first three years after the division, Rehoboam reigns *well, and prospers* ; he establishes his *kingdom* and strengthens *himself*. He then forsakes the *law of the Lord*, and all Israel with him. On this account Shishak, king of Egypt,



is permitted to *invade Judah*, to take the *fenced cities*, to enter *Jerusalem*, and to plunder *the temple*. His ravages continue till Rehoboam and the princes, reprov'd by Shemaiah, humble themselves, become—WISE, and OBEY. W, S, B, 971.

How did Rehoboam reign after the division? How long did he reign well? In the course of these three years, what did he do? What did he do at the end of them? Who imitated his example? Who, on that account, was permitted to invade Judah? What did he take? What did he plunder? Who reprov'd the Jews for their wickedness? Till when did the ravages of Shishak continue? What is the date?

184. Rehoboam dies, and his son *Abijah* begins to reign, whose regal wickedness soon finds a—VENT. V, N, T. 958.

When Rehoboam died, who began to reign? What was his character? What is the date?

185. Abijah, at war with *Jeroboam*, king of *Israel*, or the ten tribes, sets the battle in array, addresses *Jeroboam and all Israel* from mount *Zemaraim*, and a great victory—WINS, W, N, S. 957.

With whom did Abijah war? Who was Jeroboam? When the battle was set in array, what did Abijah do before it commenced? Which army was victorious? When was this battle fought?

186. Abijah dies, and is succeeded by his son *Asa*, whom as a good king—WE

NAME. W, N, M, 955. 1 Kings, xv. 8—  
10. 2 Chron. xiv. 1—8.

Who succeeded Abijah? Was Asa a good king or a bad one? In what year did Abijah die, and Asa begin to reign?

187. Asa meets *Zerah of Ethiopia* who is coming against *Judah*, with an army. He finds *Zerah's* army much greater than *his own*, but engages, and totally *defeats him*. Asa applied to *the Lord*, with whom "it is nothing to help, whether with many or with them that have no power." Hence *Zerah's* attempt could of NO—AVAIL BE. V, L, B, 941.

Whom did Asa meet? Why? Which of them had the greater army? Did Asa give battle to *Zerah's* large army? What was his success? To whom did Asa apply for help? What is the date?

188. Asa, the Jews, and many of the Israelites, encouraged by *Azariah and Oded*, make a covenant with *God*, and promise with an oath, that his they—  
WILL BE. W, LL, B, 941. 2 Chron. xv.

Who made a covenant with *God*? What did they promise? With what did they accompany their promise? In what year did they make this covenant?

189. Asa begins to neglect *the Lord*, hires *Benhadad*, king of *Syria*, with sil-

ver and gold from *the temple and the king's house*, to assist him against *Baasha, king of Israel*. He frustrates a scheme of *Baasha*, imprisons *the seer Hanani*, and is into the wrong—WAY GOING. W, G, NG, 930. 1 Kings, xv. 16–22. 2 Chron. xvi. 1–10.

Whom did Asa begin to neglect in the latter part of his reign? Whom did he hire to assist him? With what did he pay his hirelings? What did he frustrate? Whom did he imprison? To what did he incline? In what year did these transactions take place?

190. Asa is diseased in his *feet*. He applies to *the physicians*, but not to *the Lord*, and dies. His son *Jehoshaphat* begins to reign, who lays—VICE LOW. V, C, L, 914.

What part of Asa's body was diseased? To whom did he not apply? Did he recover or die? Who was the next king? In what year did Asa die and Jehoshaphat begin to reign? Against what did Jehoshaphat set himself?

191. It is presumed that Jehoshaphat made his son Jehoram his colleague in the government; thus let—EACH VIEW IT. CH, V, T, 898. 2 Kings, vii. 16.

Whom did Jehoshaphat admit as a colleague? When?

192. Jehoshaphat goes to *Samaria* to visit *Ahab*, king of Israel, with whom he

had joined *affinity*, and is persuaded, by Ahab, to go with him to *Ramoth.gilead*, to recover it from *the Syrians*. Ahab is killed, as predicted by *Micaiah*, a prophet of the Lord, and contrary to the prediction of four hundred of his own prophets. Jehoshaphat narrowly escapes, returns to *Jerusalem*, and is reprov'd for *joining the ungodly*, by Jehu, who shows him that it nothing but evil—ACHIEVES. CH, V, S, 897. 1 Kings, xxii. 1—38. 2 Chron. xviii. 1—23.

What king did Jehoshaphat visit? In what city? What did Ahab persuade Jehoshaphat to do? What to do at Ramoth Gilead? What happened to Ahab at Ramoth-gilead? Who had predicted this? What was he? To whose prediction was Ahab's death contrary? How was it with Jehoshaphat? Did he return to Jerusalem? When he arrived, what did Jehu do? For what? What did Jehu show him? Date?

193. Jehoshaphat endeavors to promote *religion among the people*, sends Levites to *teach them*, and neglects no means—WHATEVER. WH, T, V, R, 896. 2 Chron. xix.

What did Jehoshaphat endeavor to promote among the people? Whom did he send to teach them? Date?

194. Jehoshaphat, assailed by *the Moabites, Ammonites, and others*, proclaims a

*solemn fast.* The people observe it, and are delivered, as predicted by *Jahaziel*. Their enemies destroy each other. The Jews take abundance of spoil, and return to *Jerusalem* rejoicing, and giving thanks to the Lord, the—ACHIEVER. CH, V, R, 896. 2 Chron. xx. 1—30.

By whom was *Jehoshaphat* assailed in a very alarming manner? What did he proclaim? Did the people observe it? Who predicted on this occasion? What did he predict? Was his prediction fulfilled? What did the hostile *Moabites*, *Ammonites* and others do? What did the *Israelites* take? How did they return to *Jerusalem*? What is the date?

195. *Jehoshaphat*, and the king of *Edom* assist king *Jehorum* of *Israel*, to recover the *Moabites*, who have revolted. The hosts are in want of water. The kings consult *Elisha the prophet*. *Elisha*, on *Jehoshaphat's* account, foretells the event. Water appears in abundance. The defeat of the *Moabites* ensues, and the three kings in—IT JOIN. T, J, N, 895. 2 Kings, iii. 4—27.

Whom did *Jehoshaphat* and the king of *Edom* assist? To do what? What were the hosts in want of? Whom did the kings consult? What did *Elisha* do? On whose account? Did they obtain water? Did they accomplish their object with regard to the *Moabites*? Date?

196. Jehoshaphat gives “great gifts of silver, and of gold, and of precious things, with fenced cities in Judah,” to *his younger sons*, but the kingdom he gives to *Jehoram* “because he is his first-born,” and dies. Jehoram becomes *sole king in Judah*, slays all *his brethren*, and, in vice, appears—EACH to OUTVIE. CH, T, V. 889.

To whom did Jehoshaphat, at death, give great gifts? To whom did he give the kingdom? Why? Why is it said that Jehoram becomes *sole king in Judah*? (See par. 190.) Whom did he slay? What was his character? In what year did he begin to reign? Did Jehoshaphat die in the same year?

#### LESSON TWENTY-SIXTH.

197. The Edomites and inhabitants of Libnah *revolt from Jehoram*, struggle for *freedom*, and—IT ACHIEVE. T, CH, V. 889. 2 Kings, viii. 20—22. 2 Chron. xxi. 8—10.

Who revolted from Jehoram? For what did they struggle? When?

198. Jehoram receives *a letter* which has been written some years by *Elijah the prophet*, to show him that punishment to sin must—ATTACH. T, T, CH, 888. 2 Chron. xxi. 12—15.

What did Jehoram receive from Elijah? What was Elijah? Did the letter come directly from Elijah as soon as written? In what year was it received?

199. The Lord sends the Philistines and Arabians against *Jehoram*, who “come up into *Judah* and break into it, and carry away all the substance that is found in the *king's house*, and his sons also,” all but the youngest, “and his wives,” on account of *his wickedness*. This an important lesson to all—TEACHES. T, CH, s, 887. 2 Chron. xxi. 16—17.

Whom did the Lord send against Jehoram? What did they carry away? Were all his sons taken? On what account was this done? What does this teach to every individual? Date?

200. Jehoram dies miserably, his son *Ahaziah* is made king, but other distinction, except for vice, does not ATTAIN. T, T, N, 885. 2 Kings, viii. 24—27. 2 Chron. xxi. 18—20. xxii. 1—4.

How did Jehoram die? Who succeeded him? In what year did both these events happen? What was the character of Ahaziah?

201. Ahaziah goes with Jehoram, king of Israel, to war against *Hazael of Syria*, at Ramoth-gilead, where Jehoram is *smitten and wounded*. He afterwards goes to

see *the wounded Jehoram*, at Jezreel. Both are killed by *Jehu*, who is "executing judgment on the house of *Ahab*," the father of Jehoram, king of Israel, and aspiring to the regal—TITLE. T, T, L, 884. 2 Kings, viii. 28, 29. ix. 14—28. 2 Chron. xxii. 5—9.

Whither did Ahaziah go with Jehoram king of Israel? To do what? What happened to Jehoram? Whom did Ahaziah afterwards go to see? Where was he? What befel both of them at the time of this visit? By whom? In what was Jehu engaged? Who was Ahab? To what was Jehu aspiring? What is the date?

202. Athaliah, mother of *Ahaziah*, seeing that her son Ahaziah was *dead*, slays all *the seed royal*, except *Joash*, who is stolen and concealed with his nurse in *the temple*, by the sister of *Ahaziah* and wife of *Jehoiada*, the high priest. Athaliah usurps the throne, and reigns without—TITLE. T, T, L, 884. 2 Kings, xi. 1—3. 2 Chron. xxii. 10—12.

Who was Athaliah? When she saw that her son was dead, what did she do? Who saved Joash? Whose wife was she? What was he? How did she save Joash? What did Athaliah do when she had slain the seed royal? In what year?

203. Jehoiada, the high priest, forms a party in favor of *Joash*, son of Ahaziah.



Joash is made king. The house, the altars, and images of *Baal* are *broken down*. Mattan, the priest of Baal, is *slain* before the altars, and Athaliah is of death made to—TASTE. T, S, T, 878.

Who was Jehoiada? What did he form? In whose favor? Whose son was he? What was done to Joash? What was broken down? Who was Mattan? What became of him? Was Athaliah put to death? When did these events happen?

204. Joash repairs *the temple* under the superintendence of *Jehoiada*, and restores the regular service, in peaceful—TIMES. T, M, S, 857.

What celebrated building did Joash repair? Who superintended the work? Who superintended the work? What did Joash restore? Date?

205. Soon after the death of *Jehoiada*, the princes of *Judah* make "obeisance to the king," who "hearkens to them;" and they "leave the house of the Lord God of their fathers, and serve groves and idols." Zechariah, son of *Jehoiada*, reproves them, and now the people, commanded by *Joash*, his life are—TAKING. T, K, NG. 840. 2 Chron. xxiv. 23—27.

What did the Jews leave soon after the death of Jehoiada? What did they serve? Who reproved them? What did Joash command the people to do? Was it done? When?

206. Judea is invaded by *the Syrians*. Great devastations are committed in *Jerusalem*, and much spoil is taken. "The Syrians come with a *small company of men*, and the Lord delivers a *very great host into their hands*, because they have forsaken *the Lord God of their Fathers*." This is the hand of the Lord, and Joash finds—IT HEAVY. T, H, V, 839. 2 Kings, xii. 17—21. 2 Chron. xxiv. 23—27.

By whom were the Jews punished for this wickedness? Where did the Syrians commit great devastations? What was taken? Did the Syrians invade with a large army? What then? What was delivered into their hands? By whom? Why? Date?

207. Joash, full of diseases, is *slain by his servants*, and his son *Amaziah* becomes king, who lets fall his vengeance on *the murderers of his father*, and they find—IT HEAVY. T, H, V, 839. 2 Kings, xii. 20, 21. xiv. 1—6. 2 Chron. xv. 1—4.

How did Joash die? Who was the next king of the Jews? Whom did he punish? In what year was Joash slain, and Amaziah made king?

## LESSON TWENTY-SEVENTH.

208. Amaziah numbers and arranges *his forces*, and hires a hundred thousand men of Israel, whom he, advised by a prophet, soon after *discards* and is *annoyed by them*. He smites the *Edomites*, or children of Seir, brings "*their gods*, and sets them up to be *his gods*, and bows down himself *before them*, and burns incense *unto them*." For this he is reproved by a *prophet* whom he severely—CHIDES. CH, D, S, 827. 2 Kings, xiv. 7. 2 Chron. xxv. 5—13.

What did Amaziah number and arrange? What did he hire? Did he retain them? Whom did he smite? What did he bring from the children of Seir? What did he do with them? Who reproved him? How did he treat the prophet? What is the date?

209. Amaziah sends *a challenge to Joash*, king of Israel. Joash *expostulates*. Amaziah persists, and is *smitten*:—all pride is—TOO DEAR. T, D, R, 826. 2 Kings, xiv. 8—14. 2 Chron. xxv. 17—24.

What did Amaziah send to Joash? Did Joash immediately accept it? How then? What did Amaziah do? What was the consequence? What is the date?

210. A conspiracy is formed against *Amaziah*. He flees to *Lachish*, is pursued, and *slain*. The people make his son *Azariah* king, who reigns studying the law of God, and—IT OBEYING. T, B, NG, 810. 2 Kings, xiv. 17—21. xv. 1—4. 2 Chron. xxv. 25—28. xxvi. 1—15.

What was formed against Amaziah? What did he do? What followed? What did the people do when Amaziah was slain? In what year? How did Azariah reign?

211. Azariah goes into *the temple to burn incense*. He is opposed by *the priests* and is *wroth*. For this transgression, he as a leper, till death—IS TO PINE. S, P, N, 765. 2 Kings, xv. 5. 2 Chron. xxvi. 16—21.

Of what transgression was Azariah guilty? Who opposed him? What did their opposition produce? Was he punished? How? When?

212. Azariah dies, and his son Jotham is made king, whose reign by blessings—IS MET. S, M, T, 2 Kings, xv. 7, 32—35. 2 Chron. xxvi. 23. xxvii. 1—6.

Who was made king when Azariah died? In what year did these happen? Was Jotham's reign a good one?

213. Jotham dies, and *Ahaz* his son reigns, who into shocking sins—IS LED. s, L, D. 742. 2 Kings, xv. 38. xvi. 1—4. 2 Chron. xxvii. 9. xxviii. 1—5.

Who succeeded Jotham? In what year did Jotham die, and Ahaz begin to reign? Was Ahaz a good or a wicked king?

214. Ahaz is besieged in *Jerusalem* by the confederated kings of *Syria and Israel*, who are not able to overcome him. *Rezin*, however, recovers *Elath* from the *Jews*, and carries a great multitude into captivity. *Isaiah*, the prophet, tries to encourage *Ahaz*, and to direct his attention to the *Lord*. But Ahaz is unmindful of the *Lord*. He sends messengers to *Tiglath-pileser*, king of *Assyria*, meanly solicits his assistance, and makes a present of the silver and gold which is found in the house of the *Lord*, and in the king's house. *Tiglath-pileser* takes *Damascus* from the *Syrians*, and kills *Rezin*, their king; but upon the whole, he distresses Ahaz more than he assists him. Ahaz goes to *Damascus* to meet *Tiglath-pileser*, sends from that city, the pattern of an altar to Uri-

jah, the obsequious priest, to be *imitated*; commits many sacrilegious acts in *the temple*, and sinks in the abominations of *idolatry*: he even by the gods of his enemies—IS LED. S, L, D, 742.

By whom was Ahaz besieged in Jerusalem? Did they prevail? What did Rezin recover? From whom? What else did he do? What prophet visited Ahaz? What did he endeavor to do? To whom did Ahaz send messengers? What did he solicit? What did he do to induce the king of Assyria's assistance? What did Tiglath-pileser do? Was he of any real advantage to Ahaz? Whither did Ahaz go to meet the king of Assyria? What did he send from that city to Urijah the priest? For what purpose? What did Ahaz commit? In what did he sink? What is the date?

215. Ahaz, on account of *his wickedness*, is delivered into the power of *Pekah, king of Israel*, who slays a vast number of Jews in one day, and makes captives of a still greater number. Oded, a prophet of the Lord, goes to *Samaria*, and demands the freedom of *the captives*: in this instance, Israel is not—SLOW TO OBEY. S, L, B, 741. 2 Chron. xxviii. 6—15.

Into whose power is Ahaz delivered? On what account? What did Pekah do to the Jews? What prophet interfered? Whither did he go? What did he demand? Did he obtain it? What is the date?

216. Ahaz dies, and *Hezekiah*, his son, begins to reign, who to the people—**IS DEAR.** s, D, R, 726. 2 Kings, xvi. 19—20. xviii. 1—8. 2 Chron. xxviii. 26—27. xxix—xxi.

Did Ahaz die, and Hezekiah begin to reign in the same year? What year was it? Was Hezekiah a good king, and beloved by the people, or the contrary?

217. Hezekiah opens and repairs *the house of the Lord*. He addresses *the priests and the Levites*, has the temple thoroughly cleansed and put into order, banishes the abominations of *Ahaz*, and restores *the religion and law of the Lord*, knowing this course to be better, and—**SAFER.** s, F, R, 726. 2 Kings, xviii. 4—5. 2 Chron. xxix. 3—36. xxxi.

What did Hezekiah do to the house of the Lord? Whom did he address? What had he thoroughly cleansed and put in order? What did he banish? What did he restore? When?

218. Hezekiah proclaims *a passover*, sends posts with letters throughout *Judah and Israel*, and urgently invites *all his brethren*. A great congregation assembles at *Jerusalem*, the passover is kept with great gladness, and conviction of past er-

FOR—IS DEEP. S, D, P. 726. 2 Chron. xxx.

What did Hezekiah proclaim? Whither did he send posts? With what? To invite whom? Where was the passover kept? How? In what year?

219. Judah is invaded by *Sennacherib, king of Assyria*. Hezekiah takes counsel with *his princes*, stops the waters of *the fountains*, fortifies *Jerusalem*, and provides weapons and shields in abundance, speaks comfortably to *the people*, and the help of the Lord directs—THESE TO BEG. S, B, G, 713. 2 Chron. xxxii. 1–8.

By whom was Hezekiah's kingdom invaded? With whom did Hezekiah take counsel? What did he stop? What did he do to Jerusalem? What did he provide? To whom did he speak comfortably? What did he direct them to do? Date?

220. Hezekiah is *sick*, is visited by *Isaiah, the prophet*, is *restored*, and has fifteen years added to *his life*, as a sign of which the shadow goes back ten degrees, which convinces Hezekiah that his death is not at hand, but—IS TO BE IN AGE. S, B, G, 713. 2 Kings, xx. 1–19. 2 Chron. xxxii. 24.

About the same time who was sick? By whom, in particular, was he visited in his sickness? Did Hezekiah die, or recover? What was added to his life? What sign was given to convince him of this? Date?



## LESSON TWENTY-EIGHTH.

221. Hezekiah receives *ambassadors* with letters and a present from *Merodach-baladan, king of Babylon*, who has heard of *Hezekiah's sickness*, and sends to "inquire of *the wonder* that was done in the land." Hezekiah is *vain*, and shews all his treasures to *the Babylonian ambassadors*. He, for this, is *reproved* by *Isaiah*, the prophet, who takes a prophetic view of *the Babylonian captivity*, and shews Hezekiah that his vanity with evil—IS BIG. S, B, G, 713. 2 Kings, xx. 12—21. Isaiah xxxix. 2 Chron, xxxii. 31.

What did Hezekiah receive from Merodach-baladan? Who was Merodach-baladan? Of what had he heard? About what did he send to inquire? What was the wonder? Was not Hezekiah vain on this occasion? What did he do? Who reproved him for this? How did the prophet Isaiah shew Hezekiah the evils of his vanity? Date?

222. Hezekiah's kingdom is again invaded by *Sennacherib, king of Assyria*, who commits great *devastations*, and advances to *Lachish*. Hezekiah sends to *Sennacherib*, at *Lachish*, who requires three hun-

dred talents of silver, and thirty of gold. Hezekiah gives him *all the silver, and much of the gold, that is found in the house of the Lord, and in the treasures of the king's house.* Notwithstanding this, Sennacherib sends a large army from Lachish against *Jerusalem.* Hezekiah is sorely troubled, and sends to *Isaiah.* Isaiah foretells the destruction of *the army.* Hezekiah is comforted. He confides in *the Lord,* and is *delivered*; but the Assyrians are destroyed by *an angel* while boasting, and blasphemously asserting that no deliverer of the Jews—*IS IN BEING.* s, B, NG, 710. 2 Kings, xviii. 17-37. xix. 2 Chron. xxxii. 1-23. Isaiah xxxvi. xxxvii.

By whom is Hezekiah's kingdom again invaded? Did he do much injury? What did Hezekiah do when the Assyrians had advanced to Lachish? What did Sennacherib require from Zedekiah? What did Hezekiah give him? What did Sennacherib do after this? How did that effect Hezekiah? To whom did he send? What did Isaiah foretell? In whom did Hezekiah confide? What was the result? What befel the Assyrians? What did they almost in the same hour, exultingly and blasphemously assert? What is the date of this event?

223. Hezekiah dies, and Manasseh his son begins his reign, whose sins for blackness—ARE AS JET. R, J, T, 698. 2 Kings, xx. 21. xxi. 1-17. 2 Chron. xxxii. 33. xxxiii. 1-9.

Who began to reign when Hezekiah died? In what year did these two events happen? Was Manasseh a righteous or a wicked king?

224. Manasseh is taken captive to *Babylon* on account of *his wickedness*. He repents in his affliction, is restored to *his kingdom*, which he strengthens and purges from *idolatry*, and to eminence—RISES. R, s, s, 677. 2 Kings, xxi. 10-18. 2 Chron. xxxiii. 10-19

What befel Manasseh on account of his wickedness? What did he do in his affliction? Was he restored to his kingdom? How did he act after his restoration? Date?

225. The Jews are exceedingly alarmed by *the Assyrians*, and they fervently cry to *the Lord*. Holofernes, the Assyrian chief captain, besieges *Bethulia*, and Judith is his—RUINER. R, N, R. 656. Judith iv.—xvi. 1-23.

By what were the Jews suddenly alarmed? What did they do? Who was Holofernes? What town did he besiege? Who killed him? When?

226. Manasseh dies and *Amon* his son becomes king, who is a slave to sin at an—EARLY AGE. R, L, G, 643. 2 Kings, xxi. 18–22. 2 Chron. xxxiii. 20–23.

Who succeeded Manasseh? Was he a virtuous or vicious prince? In what year did Manasseh die, and Amon begin to reign?

227. Amon is slain by *his servants*. “The people of the land” slay *his murderers*, and make *Josiah*, his son, king, when only eight years of age, but he becomes an ornament in his—PLACE. P, L, C, 641. 2 Kings, xxi. 23–26. xxii. 1–2. 2 Chron. xxiii. 24–25. xxxiv. 1–3.

How did Amon die? What did the people of the land do in consequence of Amon’s death? Whom did they make king? How old was Josiah? Did he become a good king? In what year did these events happen?

228. Josiah, in the eighteenth year of his reign, repairs *the temple*; in doing which, Hilkiyah finds “*a book of the law of the Lord, given by Moses*,” which he causes to be read to *the king*. The king is thereby incited to *vigorous exertions for reformation*. He assembles the elders, priests, Levites, and people in *the house of the Lord*, “reads in their ears all *the words*

of the book," and makes "a covenant before the Lord." He destroys idolatry, regulates the service of the temple "according to the writings of David, and the writings of Solomon his son," and keeps a great passover in Jerusalem, in all which the princes and the people join—READILY. R, D, L, 624. 2 Kings, xxii. 3–20. xxiii. 1–27. 2 Chron. xxxiv. 8–33. xxxv. 1–19.

What did Josiah do in the eighteenth year of his reign? In repairing the temple, what did Hilkiah find? What did he do with it? To what did it incite the king? Whom did the king assemble? Where? What did he read in this assembly? What did he make before the Lord? What did he destroy? What did he regulate? According to whose writings did he regulate the services of the temple? What did he keep? Where? Did the princes and people readily join Josiah in these efforts? What is the date?

229. Josiah imprudently assists the king of Assyria, against Necho, of Egypt, and is killed in battle, in the valley of Megiddo. "Jeremiah laments for Josiah, and all the singing men and singing women speak of Josiah in their lamentations, and make them an ordinance in Israel." The people set Jehoahaz, his son, on the

throne; but Necho takes him *captive to Egypt*, imposes a tribute on *the kingdom*, and makes *Jehoiakim king*, who is brother of *Jehoahaz*. These events happen in rapid succession, all in the same—YEAR BEING. Y, R, B, NG, 610. 2 Kings, xxiii. 29—37. 2 Chron. xxxv. 20—27. xxxvi. 1—5.

What did Josiah do which was imprudent? What was the consequence to Josiah? Where? Was the death of Josiah much lamented? By whom particularly? Whom did the people place on the throne instead of Josiah? Did he reign? Who prevented? How did Necho prevent? What else did Necho do? Who was Jehoiakim? How many years did these important events occupy? What year was it?

230. Jeremiah and Urijah prophesy against *Jerusalem, and the temple*. Jeremiah is *arraigned, and acquitted*, and continues to *prophesy*. Urijah flees into *Egypt*; but Jehoiakim sends men for him, compels him *to return*, and sends him from—EARTH AWAY. R, TH, W, 609. Jeremiah xxvi.

Who prophesied against Jerusalem, and the temple? Which of them was arraigned and acquitted? Did he continue to prophesy? What did Urijah do? Did he remain there? Why? Was he acquitted, or put to death? Date?

231. Nebuchadnezzar, king of Babylon, enters *Jerusalem* with an army, takes vessels from *the temple*, reduces Jehoiakim to a state of *Babylonian servitude*, takes “children, in whom is no blemish,” to *Babylon*. This is the beginning of the **BABYLONISH CAPTIVITY**, long since and repeatedly foretold by *prophets*, and threatened by *the Lord* as a punishment for sin, and the Jews still—ERRING ARE. RR, NG, R, 606. 2 Kings, xxiv. 1. Daniel i.

Who ended the subjection of the Jews to the king of Egypt? What city of the Jews did he enter with an army? What did he take? To what state did he reduce Jehoiakim and the Jews? What captives did he take to Babylon? Of what was this the beginning? Had the Jews any notice of this captivity? How? As what? Did the Jews repent and reform when the captivity began? In what year before the birth of Christ did it begin?



## PERIOD X.

### BABYLONIAN PERIOD.

*From the commencement of the Babylonian captivity till its conclusion—70 years.*

#### LESSON TWENTY-NINTH.

132. In three years, Jehoiakim, and the Jews, against Nebuchadnezzar, in rebel-

lion's—PATH GO. P, TH, G, 2 Kings, xxiv. i.

Was Jehoiakim long faithful to Nebuchadnezzar?—How long? What did he then do? In what year?

233. Daniel, a prophet of *the Lord*, and one of the first *Jewish captives in Babylon*, saves the lives of the *wise men* by discovering and interpreting *Nebuchadnezzar's dream*, and is made in honor's—PATH to GO. P, TH, G. 603. Dan. ii.

Who was Daniel? What did he save? How? Was he rewarded for this? Date?

234. In consequence of Jehoiakim's *rebellion*, Nebuchadnezzar comes with an army against *Jerusalem*. Jehoiakim is *kill- ed*, and succeeded by *Jehoiachin, his son*.—In about three months after, Nebuchadnezzar *re-enters Jerusalem*; *plunders the temple, and the king's house*; and takes Jehoiachin, his household, and all the rich and useful inhabitants of Jerusalem captives to *Babylon*. He also sets *Zedekiah on the throne*, who continues the national rebellion against God, and adds—NEW WOE TO WOE. N, W, W. 599. 2 Kings, xxiv. 2 Chron. xxxvi. 6—12. Jeremiah, xxii. 18—19. xxxvi. 30—31.



What did Nebuchadnezzar do in consequence of Jehoiakim's rebellion? What particular person was killed? Who succeeded him? What did Nebuchadnezzar do in three months after? What did he do to the temple? What else did he plunder? Whom did he take into captivity? Did he appoint a king? Whom?—What is the date of these events?

235. *Zedekiah rebels.* Nebuchadnezzar sends an army, which, after a long siege, takes *Jerusalem*. Nebuchadnezzar arrives, plunders and burns *the temple, the king's house, all the great men's houses, and other buildings*; breaks down *the city walls*; his servants put out *Zedekiah's eyes*, slay his sons, and take him with others, to *Babylon*, and lays the city in ruins, permitted by the Lord that he the disobedient—  
MAY TEACH. M, T, CH. 588. 2 Kings, xxv. 1—26. 2 Chron. xxxvi. 17—21. Jer. xxxix. 1—10.

Was Zedekiah faithful to Nebuchadnezzar? What did Nebuchadnezzar do in consequence? Did his army take it? What did his servants do to Zedekiah? What to his sons? What other person arrived at Jerusalem from Babylon? What did he do to the temple? What else did he plunder and burn? What did he do to the city walls? In what year?

236. Shadrach, Meshach and Abednego, three captive Hebrews or Jews, refuse to worship a golden image which Ne-

buchadnezzar the king has set up, in *the province of Babylon*. For this, they are cast into “*a burning fiery furnace,*” heated “*seven times more than it was wont to be heated.*” The astonished king soon after sees them, and a fourth person, “*walking in the midst of the fire.*” He calls them, and they *come forth* before the multitude, having received no hurt; they in the fire the Lord—MEETING. M, T, NG. 580. Dan. iii.

Who were Shadrach, Meshach, and Abed-nego?—What did they refuse to do that was commanded by Nebuchadnezzar? Who had set up the image?—Where? Were they punished for refusing? How? What did the king see soon after they were thrown into the furnace? What did the king do? Did the three men come out of the furnace? In what state? Who was with them in the fire? Date?

237. Nebuchadnezzar, in accordance with *his dream*, as previously interpreted by *Daniel*, is bloated with *pride*, becomes *distracted*, and associates with *the beasts of the field*. At length his understanding *returns*, and he takes of himself and the Lord a—NEAR VIEW. N, R, V. 569. Dan. iv.

With what was Nebuchadnezzar bloated? What did his pride produce? With what did he associate? Had any previous intimation of this calamity been given? How? Who interpreted the dream? Did the event agree with the interpretation? Did Nebuchadnezzar's understanding return? Was he humbled? In what year did his affliction begin?

238. Jehoiachin is taken from *his prison in Babylon*, and treated with *kindness*, by Evil-merodach the king, when to captivity—INURED. N, R, D. 562. 2 Kings, xxv. 27—30. Jeremiah, lii. 31—34.

Who was Jehoiachin? (See par. 234.) Till what year was he kept in prison at Babylon? Who liberated him? How did Evil-merodach afterwards treat him?

239. Belshazzar, king of *Babylon*, makes a great *feast*, profanes the vessels brought from *the temple*, and blasphemes. In the midst of *his revelry*, he is greatly troubled by *a hand which he sees writing on the wall*. He calls *the magicians*, to read the writing, but they are *not able*. He next calls *Daniel*, who reads it, and is proclaimed *the third ruler in the kingdom*. Cyrus takes *Babylon* for Darius; the Babylonian empire is ended, and Belshazzar is *slain* the same—NIGHT. N, GH, T. 538. Dan. v.

What king of Babylon made a great feast? What did he profane? Whom did he blaspheme? What did he see which troubled him in the midst of his impious revelry? Whom did he call to read the writing? Were they able? Whom did he call next? Did he read it? Was he rewarded? How? What else happened the same night? In what year?

240. Darius takes Daniel into *Media*, and “prefers him above *the presidents and princes*, because an excellent spirit is in him.” This excites their *envy*. They conspire against him, and procure his *confinement among lions in their den*, confident of his *destruction*. But God was with Daniel, and preserved him. In the morning, king Darius hastens to the den, finds him *alive*, and Daniel is taken out unhurt, though he had been confined a whole—NIGHT. N, GH, T. 538. Dan. vi.

Whither did Darius take Daniel? What did he do for him there? Why? Whose envy did this preference excite? What did the presidents and princes do against him? What did they procure? Of what were they confident? Was it accomplished? Who was with Daniel? Who hastened to the den the next morning? Did he find Daniel alive? Was Daniel then taken out of the den? In what state? What is the date?

241. Cyrus, in possession of *the whole eastern empire*, issues a proclamation as foretold by the prophets, which CON-

**CLUDES** THE BABYLONIAN CAPTIVITY of *the Jews*, and a great number immediately return with Zerubbabel to Jerusalem with—NEW HOPE. N, H, P. 531. Isaiah, xlv. 28. xlv. Ezra, i—iii. Nehemiah, vii. 5—73. xii. 1—26.

What did Cyrus do in favor of the Jews? Was this foretold? By whom? Of what was Cyrus then in possession? Did any of the Jews immediately return to Jerusalem, in consequence of this proclamation? With whom? In what year?



## PERIOD XI.

### PERSIAN PERIOD.

*From the conclusion of the Babylonian captivity, till Alexander's arrival in Jerusalem—204 years.*

#### LESSON THIRTIETH.

242. The returned Jews assemble in Jerusalem, “build the altar of the God of Israel,” resume the burnt-offerings, and keep the feast of tabernacles, animated with—NEW HOPE. N, H, P. 536. Ezra, iii, 1—7.

Where did the Jews, who had returned from the captivity, assemble? What did they build? What did they resume? What feast did they keep? What is the date?

243. The Jews lay the foundation of *their second temple*, amid rejoicing and mourning. “Many of the priests and Levites, and chief of the fathers who were ancient men, that had seen the first house,” “*wept with a loud voice;*” others “*shouted aloud for joy:*” their feelings—IMAGINE. M, G, N. 535. Ezra iii. 8—18.

Did the Jews who returned to Jerusalem build another temple? What effects were produced on the people, when the foundation was laid? In what year before the birth of Christ was the foundation of the second temple laid?

244. The enemies of the Jews endeavor to stop *the building of the temple*, and persevere in their efforts till Artaxerxes is on the throne of Persia, with whom they *succeed*, when the temple is up—MIDWAY. M, D, W. 529. Ezra iv.

What did the enemies of the Jews do? Did they finally succeed? In what year? What king was then on the throne of Persia?

245. The prophets, *Haggai and Zachariah*, prophesy to the Jews in Jerusalem and Judea, and induce them to *resume the building of the temple*. They are again opposed by *their neighboring enemies*, who

write to *Darius Hystaspes*,\* the king, to induce him to stop their progress. The decree of Cyrus is found. Darius confirms it, and the Jews proceed with—NEW FAITH. N, F, TH. 520. xvi. 1—15. Haggai i. ii. and the former part of the book of Zachariah.

Did the Jews ever resume the work? By whom were they induced? Did they meet with any farther opposition? From whom? To whom did their enemies write? What was their object? Did they succeed? What was found? What did Darius do? In what year?

246. Ahasuerus makes a great feast at *Shushan*, in the course of which he is offended by *Vashti*, his queen. He discards her, and makes *Esther* queen, agreeably to a law which he and his company—ENACT. N, C, T. 518. Esther i. ii.

What did Ahasuerus make at *Shushan*? Who was *Vashti*? What did she do in the course of the feast? Did he resent her affront? How? Was this done with the approbation of his festive company? Date?

347. In the sixth year of *Darius*, or *Ahasuerus*, the second temple of the Jews is finished, and the people, to keep the dedication and the passover, to—ZION COME. Z, N, C, M. 515. Ezra, vi. 15—22.

\*This Darius is frequently called Ahasuerus.

In whose reign was the second temple finished ? In what year of his reign ? Of what country was he king ? For what purposes did the people assemble at Zion, or Jerusalem when the temple was finished ? What is the date ?

248. Mordecai, a Jew who had been brought from Jerusalem among the captives, and was kinsman to queen Esther, whom he had brought up subsequently to the death of her parents, refuses to *revere Haman, the king's favorite*. Haman seeks to be *avenged*, and obtains permission from the king to *exterminate the Jews*. Mordecai communicates this to *Esther*. Esther directs the Jews to *fast and pray for her*, and risks her life to save her *brethren and countrymen*. She presents herself, *uncalled*, before *the king*, and is favorably *received*. She invites the king and Haman to a *banquet*. At the banquet, Esther *exposes Haman's villainy to the king*, who orders Haman to be *hanged*, promotes *Mordecai*, and reverses *the commission*. Mordecai and Esther, in memory of this deliverance, ordain the feast *Purim*, at which the Jews—MIX with JOY. M, X, J. 509. Esther iii—ix.



Who was Mordecai? What did he refuse to do? What was Haman? Was Haman offended with the conduct of Mordecai? What did he obtain from the king? To whom did Mordecai communicate this? What did Esther direct the Jews to do? What did she do herself? How? How was she received by the king? To what did she invite him? What other person did she invite? What did Esther do at the banquet? What did the king order? Whom did he promote? What else did he do in favor of the Jews? What did Mordecai and Esther do to perpetuate the memory of this great deliverance? What is the date?

249. Ezra receives a commission from *Artaxerxes, king of Persia*, to go to Jerusalem, to regulate and settle *his brethren, the Jews*. “Some of the children of Israel, and of the priests, and the Levites, and the singers, the porters, and the nethinims,” go with him. He finds his brethren in *great disorder*, and compels them to put away *their “strange wives.”* For guidance and support, on the Lord Ezra—LEANS. L, N, s, 457. Ezra, vii—x.

From whom did Ezra receive a commission? A commission to do what? Did any of the Jews then remaining in Babylon go with him? In what state did he find his brethren? What did he compel them to do? On whom did Ezra depend for guidance and support? In what year did Ezra go to Jerusalem?

250. Nehemiah laments the wretched condition of *Jerusalem*, and obtains a com-

mission from *king Artaxerxes*, to go thither and *rebuild it*. He arrives and proposes to “*build up the walls of Jerusalem.*” The building commences, is ridiculed and opposed by *Sanballat of Samaria*, and others, and proceeds with *extreme difficulty*, till finished. Nehemiah corrects evils arising from *mortgages*, acts justly and generously towards *his brethren*, and, with respect to *Artaxerxes*, notwithstanding the accusations of his enemies, acquits himself—LOYALLY. L, L, L, 444. Nehemiah, i—vii. 1—4.

Who at Shushan lamented the wretched condition of Jerusalem? What did he obtain from the king? What king? Did he go? When he arrived, what did he propose to build up? How was their work treated by Sanballat and others? Of what country was Sanballat? How did the work proceed? Did they finish the wall? What evil which existed among the Jews, did Nehemiah correct? How did he act towards his brethren? How with respect to Artaxerxes? In what year did Nehemiah go to Jerusalem and rebuild its walls?

251. Nehemiah and Ezra exert themselves to promote *repentance and reformation*. The “*book of the law of Moses, which the Lord had commanded to Israel,*” is *read and explained to the people*;

the feast of tabernacles is *celebrated*; a day of fasting and humiliation is *observed*; and a solemn covenant with God is *entered into, written, and sealed*, and various regulations are made; also the city wall is dedicated, in all which Nehemiah acts—LOYALLY. L, L, L, 444. Neh. viii—xi. 1—2. xii. 27—47.

What did Nehemiah and Ezra endeavor to promote? What was read and explained to the people? What was celebrated? What else was observed? What was entered into, written, and sealed? With whom? What was dedicated? In what year?

252. Nehemiah goes back to the king at Shushan, and remains "certain days;" then returns to *Jerusalem*, finds the temple *profaned*, religion *neglected*, and many abuses prevailing, and is zealous for the—LAW OF GOD. L, G, D, 432. Neh. xiii.

Did Nehemiah ever go back to the king? And afterwards return to Jerusalem? In what year did he go from Jerusalem to the king? In what state did he find Jerusalem when he returned?

253. About this time the Old Testament history *ceases*, and Malachi, the last of the prophets'—LIFE TOO. L, F, T, 428. Eusebius.

Till about what year is the Old Testament history continued? Which of the prophets died about that time? Who was the last of the prophets?

254. ALEXANDER, THE GRECIAN, APPROACHES JERUSALEM to besiege it. Jaddus, the high priest, who has already refused to abandon the Persians, and to assist the Grecians, is greatly alarmed. His prudent management, however, prevents mischief and procures favours.—He applies a prophecy of Daniel to Alexander, and, dressed in his robes of purple and scarlet, with his mitre on his head, the priests in fine linen, and the multitude in white garments, they into the city Alexander—GO TO GUIDE. G, G, D, 332. Jos. Ant. b. xi. c. 8.

What noted warrior approached Jerusalem? For what purpose? Who was high priest at the time? What had he already refused to do? How was he affected when he knew that Alexander was coming to besiege Jerusalem? What did he by prudent management accomplish? What did he, at the head of the priests, nobles, and other inhabitants of Jerusalem, do to conciliate Alexander? How was the high priest dressed? How were the other priests dressed? When they were come into the city, what did Jaddus apply to Alexander? What is the date?

## PERIOD XII.

## MACEDONIAN OR SYRIAN PERIOD.

*From Alexander's arrival at Jerusalem till Antiochus Epiphanes decrees conformity or death—165 years.*

## LESSON THIRTY-FIRST.

255. A temple is erected on *Mount Gerizim*, which, with the priesthood, has been long promised to *Manasses*, brother of the Jewish high priest, by *Sanballat*, governor of *Samaria*, his father-in-law. *Manasses* was driven from *Jerusalem* by *Nehemiah*, for refusing to put away his strange wife. He repaired to *Sanballat*, and was followed by many Jews in a similar predicament, before the erection of the temple; and now all who are, by any means, entangled or endangered in *Jerusalem*, in *Samaria*—GO TO HIDE. G, H, D, 332. Neh. xiii. 28. Josephus' Antiquities. b. xi. c. 7, 8.

Who was *Manasses*? What did he refuse to do? What was the consequence? By whom? Who was his wife's father? What did he promise to build? Where? What else did he promise his son-in-law, *Manasses*? What sort of characters followed *Manasses* to *Samaria* and settled there? About what year was the building of the temple on *Mount Gerizim* begun?

256. Jerusalem is entered on a Sabbath by *Ptolemy Soter, king of Egypt*, who professes to be *friendly*, and to come to *sacrifice*. He makes himself master of *the city*, and sends many of the Jews into *Egypt, as captives*, remonstrance not—HEEDING. H, D, NG, 320. Jos. Ant. b. xii. c. 1.

Who deceitfully entered Jerusalem on a Sabbath? What did he profess? When in the city what did he do? What did he do with many of the Jews? In what year was this?

257. All the Jewish slaves or captives in Egypt, are *set free by Ptolemy Philadelphus*, who also sends valuable presents to *the temple*, and procures seventy-two elders to translate *the Jewish Scriptures* from *the Hebrew language* into *the Greek*. This translation (the septuagint), made for the Alexandrian library, greatly—AIDS US. D, S, S, 277. Jos. Ant. b. xii. c. 2.

What change took place in the condition of the Jewish captives and slaves in Egypt? By whom? What did Ptolemy Philadelphus send to the temple? What did he procure? For what purpose? Was the translation accomplished? Is it still extant? What is it called? In what year was it made?

258. Simon, the governor of *the temple*, treacherously informs the governor of *Celo Syria*, and this governor informs *Se-*

*leucus, king of Syria*, of the great treasure in the temple. Seleucus sends his treasurer for it. The treasurer returns to the king unable to *take it*, which, he maintains, supernatural interference alone—  
CAUSES. C, S, S, 177. Jos. Ant. b. xii.

Of what treachery was Simon, the governor of the temple, guilty? Whom did Simon inform? Whom did the governor inform? What did Seleucus do? Did his treasurer take it? What did he declare prevented him from taking it? Date?

259. The high priest's *brother Jason*, bribes Antiochus Epiphanes, king of Syria, and obtains *the priesthood*, which is now under the control of *heathens and wicked men*, and the best bidder may—  
BUY and SIN. B, S, N, 175. 2 Maccabees, iv. 7—17.

Whose brother was Jason? Whom did he bribe? What was his object? Did he obtain it? What sort of men had the control of the Jewish priesthood at the time we are now speaking of? In what year did Jason thus obtain the priesthood?

260. Jason sends *Menelaus*, brother of *Simon*, to Antiochus Epiphanes with *money*. Menelaus delivers it, and, at the same time, offers a *greater price for the priesthood* than that paid by *Jason*. He obtains it; is unjust and tyrannical;

and is reproved by *Onias*, whom he causes to be *murdered*. *Andronicus*, the murderer, is *dishonored and slain*, and not a word for *Menelaus* can—BE SAID. B, S, D, 172. 2 Mac. iv. 23—38.

Whom did Jason, the high priest, send to Antiochus Epiphanes? Whose brother was Menelaus? What do you know of Simon? With what did Jason send Menelaus? Did he deliver it? What did he do at the same time? Did he obtain it? How did Menelaus acquit himself in the priesthood? By whom was he reproved? What followed? Who was the murderer? What was done to Andronicus? What is the date?

261. Jerusalem is taken and *plundered*, and many of the inhabitants *slaughtered* by *Antiochus Epiphanes*, who for some time has the Jews been—ABUSING. B, S, NG, 170. 1 Mac. i. 20. 2 Mac. v.

What did Antiochus do to Jerusalem? What to many of the inhabitants? This he did on his return from Egypt, and then went to Antioch; in what year was it?

262. Jerusalem is again taken by *Antiochus*, who seizes every thing of value in the temple and city, massacres many of the inhabitants, sends others into captivity, builds a citadel in the city, places an idol on the altar of the Lord, and sacrifices swine. At the same time, the DECREE of ANTIOCHUS EPIPHANES peremp-



torily requires that *all shall conform to the Grecian religion, or die*. Many of the Jews refuse to submit, and Judea is filled with tortures and—CRIES. c, R, s, 167. 1 Mac. i. 41—64. 2 Mac. vii. viii.

Did Antiochus take Jerusalem the second time? What did he seize? How did he treat the inhabitants? What did he build in the city? What was his impious conduct at the altar of the Lord? What did he decree? Did all the Jews submit to this decree? What was the consequence? In what year did these events happen?

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### PERIOD XIII.

#### MACCABEAN PERIOD.

*From the decree of Antiochus till the birth of Christ—  
163 years.*

#### LESSON THIRTY-SECOND.

263. Mattathias, a priest dwelling at *Modin*, is required to sacrifice in obedience to *Antiochus*. He and his sons *refuse*, and slay a Jew who *obeys the requisition*, Apelles the king's general who *enforces it*, and some of *the soldiers*; they also throw down *the idol-altar*, request those who are zealous for the laws of

their country, and the worship of God, to *follow them*, and flee into *the desert*. Many of the Jews follow them. The enemy assails them in *their caves in the desert*, and many of them die in preference to *defending themselves on the sabbath*. Mattathias overcomes this superstition, and exhorts his increasing followers to *be valiant for their nation*, and to hold on their—COURSE. C, R, S, 167. 1 Mac. ii. 1—48.

Who was Mattathias? What did he and his sons do? What did they do to a Jew who obeyed the requisition? Did they slay any other person? What was Apelles? Were there any other lives lost on the occasion? What did they do to the idol-altar? What did they request? Whither did they then flee? Did many of the Jews follow Mattathias and his sons into the desert? Were they suffered to remain there in quiet? How then? What did they refuse to do? Did they suffer themselves to be killed without resistance? Did Mattathias approve of such conduct? What did he do? Did his followers increase? To what did he exhort them? What is the date?

264. Mattathias dies, and *Judas Maccabees*, his son, takes his place, who harasses *the enemy*, meets *Nicanor* at the head of his forces, gives him *battle*, and stops his—CAREER. C, R, R, 166. 2 Mac. viii. 1 Mac. ii. 49—70. iii. 1—10.

When Mattathias died, who took his place? Whom did he harass? Who, at the head of his forces, came against Judas? Did Judas give him battle? Which was victorious? Date? Did Mattathias die in the same year?

265. Judas defeats an army of the *Samaritans*, which he meets coming against him, kills Apollonius, the general, and plunders *their camp*. Seron also, the general of the *Celo Syrian army*, encamps at Bethoron against *Judas*, who meets him. Judas encourages *his men*, who are fasting, and inferior in number, to rely on *the Lord*, and to imitate *the valor of their forefathers*. The battle ensues, Seron's army is routed, and an end put to Seron's —CAREER. C, R, R, 166. 1 Mac. iii. 13 —26.

What army came next against Judas? Who was the general? Did Judas endeavor to avoid this army? What then? Did a battle take place? Which army was defeated? Was either of the generals killed? What was plundered? Who was Seron? Where did he encamp soon after the defeat of Apollonius? Was he come out against Judas? What did Judas do? Were Judas' men equal in number to those of the enemy? On whom did Judas encourage his men to rely? What to imitate? Was there a battle? Which army was routed? One of the generals was killed—which was he?

266. The success of Judas enrages *Antiochus*, but that king having to go into

Persia, is unable to attack Judas in person. He therefore charges *Lysias*, whom he appoints to govern during his absence, to “conquer *Judea*, take *its inhabitants for slaves*, utterly destroy *Jerusalem*, and abolish *the whole nation*.” *Lysias* sends a large army into *Judea*, which encamps near *Emmaus*, commanded by *Dorymenes*, *Nicanor*, and *Gorgias*. From this army *Gorgias* is sent with a strong detachment to fall upon *Judas* in the night. *Judas* makes a timely discovery of this, and marches to the main army and vigorously attacks it while the forces are divided, and no enemy expected. Thousands are killed, the rest flee, and the army is completely routed. *Gorgias* and his detachment return, find the army dispersed, the camp burned, and *Judas* with his men, waiting for them. They immediately flee without fighting. *Judas* and his men take much spoil ; gold, silver, and—  
CORN. C, R, N, 165. 1 Mac. iii. 27—60.  
iv. 1—25.

What effect had the success of *Judas* on *Antiochus*? Did he attack *Judas* in person? What hindered? Whom

did he appoint to govern during his absence? What did he charge him to do? Did Lysias attempt the accomplishment of this? What steps did he take? Where did it encamp? By whom was it commanded? Who was sent with a detachment from this army? What to do? Did he accomplish this? What hindered? When Judas knew that Gorgias was coming to surprise him, what did he do? Was he successful? When the disappointed Gorgias and his detachment returned, in what state did they find the army? How did they find the camp? What else did they find? What did they do? What did Judas and his men take? What is the date?

267. Judas assembles *the people*, attributes the success of their exertions for freedom to *the Lord*, and proposes their going to *Jerusalem* to purify the *temple*, and to offer *the appointed sacrifices*. They are shocked and grieved on their arrival, by finding the temple *deserted*, plants growing spontaneously within its *area*, and the gates *burnt*. Judas gives directions, has every nuisance *removed*, and the temple thoroughly *cleansed*. He also repairs it, brings in new *vessels*, and restores the *sacrifices* when they had been suspended exactly *three years* by the tyranny of *Antiochus Epiphanes*, of all enemies to the Jews the most—CRUEL. C, R, L, 164. 1 Mac. iv. 25—61. 2 Mac. x. 1—9.

To whom, in an assembly of the people, did Judas attribute their success? Whither did he propose to go? For what purpose? Did the people accede to his proposal? On their arrival at Jerusalem, by what were they shocked and grieved? What did Judas cause to be done to the temple? What did he restore? How long had they been suspended? What had suspended them? What was he to the Jews? In what year were the sacrifices restored and the temple dedicated anew?

268. Antiochus Epiphanes is sick unto death, in consequence of meeting with *disappointments in Persia*, (see par. 266) and hearing of the defeats of his armies by *Judas*. His last words told his friends that his calamity was sent upon him for *the miseries he had brought upon the Jews*, and his contempt of *their God*. He finds that death is no respecter of kings, and that in his last hour it is of no use to—  
BE ROYAL. B, R, L, 164. 1 Mac. vi. 1—17. 2 Mac. ix.

Who is mentioned as sick unto death? What occasioned his sickness? What reason for his calamity did he assign to his friends just before he died? What did he find death not to be? What did he find was of no use in his last hour? In what year did he die?

#### LESSON THIRTY-THIRD.

269. Judas besieges *the citadel built by Antiochus Epiphanes* (see par. 262), near the temple, the garrison of which is a

great annoyance to the temple and the services. Antiochus Eupator, king of Syria marches with a numerous army, commanded by *Lysias*, to relieve the citadel. Judas hears of their coming, and meets them. A battle commences and many of the enemy are slain. Judas, however, overpowered by numbers, retires to *Jerusalem*, and fortifies himself in the temple. Antiochus Eupator and *Lysias* follow, and besiege the temple. The siege continues long, and Judas is reduced to great extremities through want of provisions, and consequent desertions. At length, Antiochus and *Lysias*, anxious to return to their own country, it being in great danger, send offers of peace, and permission to live according to the laws of their fathers, to Judas and those who were with him. They also give security for the due performance of their promises, by the most solemn oaths, and thus gain admission into the temple. They break their promises, and violate their oaths! They throw down the walls, take the high priest, whom they afterwards slay, and give the

priesthood to Alcimus. But this perfidious abuse of Judah's confidence does not diminish his—COURAGE. C, R, G, 163. 1 Mac. vi. 48—63. 2 Mac. xiii.

What did Judas do in Jerusalem? By whom was that citadel built? Near to what was it situated? What belonging to that citadel, was a great annoyance to the services in the temple? What did Antiochus Eupator, the son and successor of Antiochus Epiphanes, do, when he heard that Judas was besieging the citadel? Who commanded his army? What did Judas do when he knew that this army was coming to oppose him? Was there a battle? What was the result? What did Judas do immediately after? Why? Where in Jerusalem did he fortify himself and his men? Did Antiochus Eupator and Lysias follow him to Jerusalem? What did they besiege? To what did the length of the siege reduce Judas? How? What did Antiochus and Lysias, at length, send to Judas? What security did they give for the performance of their promises? Did they gain admission in consequence? Did they fulfil their promises and oaths? What did they throw down? Whom did they take as captive? What was afterwards done with him? To whom was the priesthood given? Did this perfidious conduct discourage Judah? What is the date of these events?

270. Demetrius Soter, the son of *Seleucus*, becomes king of *Syria*, and slays *Antiochus Eupator* and *Lysias*. Many unprincipled Jews, enemies to Judas, amongst whom is *Alcimus*, the high priest, accuse the whole Jewish nation, particularly *Judas* and his party, to Demetrius Soter. Demetrius sends *Bacchides* with



an army, charging him to slay *Judas*, and those who are with him. Bacchides endeavors to accomplish this by *treachery*. Judas suspects him, and keeps on his guard; but some of the people are *ensnared and slain*. After doing all the injury in his power to Judas and those who are friendly to him, and commanding the people to submit to *Alcimus*, he returns to *Demetrius*, leaving part of his army in the country to enforce their obedience. Alcimus, not satisfied, ingratiates himself with the people, and raises an army against *Judas*, but finds he is unable to contend with him. He, therefore, has recourse again to *Demetrius*, who sends *Nicanor* with an army. Nicanor attempts to take Judas by *treacherous means*, but fails. A battle ensues, Judas is *victorious*, and Nicanor flees to the citadel at *Jerusalem*. Soon after Nicanor leaves Jerusalem with dreadful denunciations, and, joined by another army from Syria, encamps at *Bethoron*. Judas encamps not far distant, with only *one ninth* of Nicanor's number of men. A very severe battle

takes place. Judas is again *victorious*. Nicanor is *slain*, and his soldiers *flee*. Judas pursues, and takes such measures as prevent *their escape*. His victory is *complete*, and on the efforts of his enemies is for a short time a—CURB. C, R, B. 161. 1 Mac. vii. 5—50. 2 Mac. xiv. xv.

Who was Demetrius Soter? What did he become? What became of Antiochus Eupator? Who else did he slay? Who accused the Jewish nation, particularly Judas and his party, to Demetrius Soter? What did Demetrius Soter do? What did he charge Bacchides to do? How did Bacchides endeavor to accomplish this object? How was his plan frustrated? How was it with some of the people who were less careful? What did Bacchides do whilst he remained? What did he command the people to do? What did he then do? What did he leave in the country? Did these things satisfy Alcimus? What did he do? What did he find himself unable to do? To whom had he recourse? What did Demetrius do? What did Nicanor attempt to do? Did he succeed? What ensued? Who was victorious? Whither did Nicanor flee? Where did Nicanor next encamp? Did Judas fall in with him there? What proportion in point of number did the two armies bear to each other? Did they fight? Which was successful? What happened to Nicanor? Was his victory complete? Was it so decisive as to restrain the efforts of his enemies? When did these events happen?

271. The Jews and the Romans engage, as *allies*, with each other to—BE in PEACE. B, P, C, 161. 1 Mac. viii.

With whom did Judas, for the Jews, form an alliance? When?

272. Demetrius sends Bacchides into Judea with *a more powerful* army. Bacchides, after doing considerable mischief, leads his army against Judas. The former has *twenty thousand footmen, and two thousand horsemen*, and the latter only *three thousand soldiers*. The soldiers of Judas, on seeing the overwhelming host of Bacchides, are *dispirited*, and desert till only *eight hundred remain with Judas*. This little band of heroes, willing to die in defence of their righteous cause, disdain to flee. The battle is *long and severe*. At length Judas' men are *surrounded and overpowered by multitudes*. Still they continue to fight. Ultimately Judas is *killed*, his men *disperse*, having no leader, and endeavor to *escape*. Judas is succeeded by *his brother Jonathan*, whom the Jewish patriots with—CARE OBEY. C, R, B, 161. 1 Mac. ix. 55-73.

Was the respite from fighting procured by the death of Nicanor and the defeat of his army, of long continuance? How did it terminate? Did Bacchides lead

his army against Judas? Of what did it consist? How many soldiers had Judas? To what number were they reduced? How? Did they give battle to so large a number? What was the character of the battle? Under what circumstances were Judas and his men at length placed? Did they continue to fight? What ultimately happened? Who became the leader of the Jewish patriots when Judas was killed? What is the date?

## LESSON THIRTY-FOURTH.

273. Jonathan, encamped among *the lakes of Jordan*, hears that Bacchides, having failed in his treacherous attempts on his life, is *approaching with an army to give him battle*. He sends his brother John with *the baggage* to their friends, the Nabatean Arabs, for safety. John and his companions are *plundered and slain* by the sons of *Ambri*, who are in ambush on the road. Bacchides attacks Jonathan on *the sabbath*, is *repulsed* with serious loss, and returns to *Jerusalem*. Jonathan attacks, slays, and plunders *the sons of Ambri and their company*, about four hundred, who are celebrating a marriage with great splendor. He then returns to *the lakes*, where he remains for some time, watch-

ing for an opportunity to serve his oppressed country, and intending, till then, to—BE IN PEACE. B, P, C, 161. 1 Mac. ix. 54-57.

Where did Jonathan encamp? In what had Bacchides failed? What did Jonathan hear of Bacchides? Whither, and with what did he send his brother John? Was the baggage secured? How then? Did Bacchides attack Jonathan? On what day? With what success? Whither did he return? Whom did Jonathan afterwards attack? With what success? How many were there? What were they doing? Whither did Jonathan then go? Did he remain there for some time? What was his intention? Date?

274. The enemies of Jonathan and his party represent to Demetrius Soter that as the country is in peace, and no enemy expected, Jonathan and his company may easily be *surprised in the night, and all of them slain*; and they advise him to send Bacchides to accomplish this object. Bacchides is accordingly sent, but is *unable to accomplish the purpose*, and, in revenge, slays fifty of those who persuaded the king to the enterprize. Jonathan takes possession of *a village*, which he fortifies. Here he is besieged by *Bacchides*. He leaves Simon, his brother, to *command in the place*, makes a circuit from

*the village, in the night, attacks Bacchides in the rear, and is seconded by Simon in front. Bacchides is compelled to make peace, and also to extend his—BOUNTY. B, N, T, 158. 1 Mac. ix. 58-73.*

What did the enemies of Jonathan persuade the king might be easily accomplished? What did they advise him to do? Did Demetrius Soter send him? Did he succeed? What did he do in revenge? Of what did Jonathan take possession? What did Bacchides do? Whom did Jonathan entrust with the command of the place in his absence? Whither did Jonathan go, and what did he do? By whom was he seconded, and where? What do they compel Bacchides to do? In what year?

275. Demetrius Soter, and Alexander Balas contend for *the kingdom of Syria*. Both endeavor to secure *the friendship of Jonathan* by gifts, privileges, and promises. At length a decisive battle takes place between *the two rivals*. Demetrius Soter *is defeated and slain*, and Alexander Balas becomes *king of Syria*. He marries *the king of Egypt's daughter*, and invites Jonathan, on whom he had conferred *the priesthood*, to his court, who there is in new honors—BEAMING. B, M, NG, 150. Mac. x. 48-66.

Who next contended for the kingdom? What kingdom? What did both endeavor to secure? By what means? Which of them obtained the kingdom? Whom did he marry? Whom did he invite to his court? What had he conferred on Jonathan? Did Jonathan attend at court? How was he treated there? What is the date?

276. Demetrius Nicator invades *Syria*. Alexander Balas prepares to *resist him*, and appoints Apollonius Daus to be governor of *Celesyria*. Apollonius, envious of Jonathan's honor and fame, accuses him of *inactivity*, and not being subject to *the king*. This he affects to consider a disgrace to *himself* for not having made him subject, and challenges him and his army to battle. Jonathan is irritated, selects ten thousand soldiers, and marches from Jerusalem to *Joppa*, where he finds a garrison placed there by *Apollonius*. He takes *Joppa* without difficulty. Apollonius arrives, draws Jonathan from *the city* into *the plain*, and gives him *battle*. The conflict is long and severely contested. Jonathan displays *great valor and skill*, and is at length *victorious*. Apollonius retreats with great loss, to *Ashdod*, and takes ref-

uge, with the remains of his army, in *the temple of Dagon*. Jonathan and his soldiers pursue, take *Ashdod* immediately, burn the city, the temple, and the adjoining villages, and returns to *Jerusalem*, loaded with *spoil*. Alexander professes to approve of his conduct, and admires his —ABILITY. B, L, T, 148. 1 Mac. x. 67-89.

Who was the next that invaded and asserted his claim to Syria? What did Alexander Balas do? Whom did he appoint to be governor of Cele-syria? Who was envious of Jonathan's honor and fame? Of what did Apollonius Daus accuse Jonathan? What else did he do with reference to Jonathan? What effect did his accusations and challenge produce on Jonathan? What did he select? Where was Jonathan at the time? Whither did he march with his ten thousand selected soldiers? What did he find at Joppa? Did he take Joppa? Who arrived there soon after? What did he do? What was the character of the conflict? What did Jonathan display? Who was victorious? What did Apollonius do? To what city did he retreat? Where, in Ashdod, did he and the remains of his army take refuge? Did Jonathan and his soldiers pursue him to Ashdod? What did they do there? What did they then do? With what were they loaded? Of what did Alexander Balas profess to approve? What did he admire? What is the date?

277. Demetrius Nicator becomes *king*, honors *Jonathan*, and confers various *national favors on the Jews*. He is in great



difficulty at Antioch with *his rebellious subjects*, and sends to Jonathan for *assistance*. Jonathan sends *three thousand soldiers*, who have a desperate conflict with the *Antiochians*, but at length they compel them to be—CALM. C, L, M, 145. 1 Mac. xi. 1-54.

How did the struggle between Alexander Balas and Demetrius Nicator end? Whom did he honor? On whom did he confer national favors? With what was he in great difficulty at Antioch? To whom did he send for assistance? What did Jonathan do? What took place when they arrived at Antioch? Did they suppress the rebellion, and restore peace? Date?

278. Demetrius Nicator becomes *ungrateful to Jonathan*, breaks his *promises*, begins to be *oppressive*, makes *unreasonable demands*, and is preparing for *war against the Jews*. His attention is diverted by the appearance of *a new competitor for the kingdom*. Tryphon undertakes to set *Antiochus, son of Alexander Balas*, on the throne of Syria, and succeeds. Antiochus confirms Jonathan in *the priesthood*, confers *other honors*, and makes him *valuable presents*. Jonathan and his party attach themselves to *Antiochus*, and render

him *essential services*. He, at the same time, renews his alliance with *the Romans and Lacedemonians*, repairs and strengthens *the fortifications in Jerusalem*, and takes every practicable means for the protection of *his country*, and security of *the people*; yet attached to Antiochus, and meaning to —BE LOYAL. B, L, L, 144. Mac. xi. 54—74. xii. 1—33.

What change took place in Demetrius with reference to Jonathan? What did he break? For what did he begin to make preparations? What diverted his attention from warring against the Jews? Who was he? Who had undertaken to support his claim? Did he succeed? How did Antiochus treat Jonathan? What did Jonathan and his party do in return? What did Jonathan do with respect to the Romans, and another people? Who were the other people? What did he repair and strengthen? For what did he take every practicable means? Was he sincere with regard to Antiochus? Date?

279. The partisans of Demetrius Nicator being subdued, Tryphon purposes *to make himself king instead of Antiochus*. He, fearing the opposition of Jonathan, has recourse to *stratagem*, and treacherously makes him, and one thousand men, *prisoners, at Ptolemais*. Jonathan is placed *under guard*, but the men are put to death

—QUICKLY. Q, C, K, L, 144. 1 Mac. xii. 39—53.

When Tryphon had made Antiochus king, what did he purpose to make himself? Of what was he afraid? To what had he recourse in order to remove this obstacle in his way? What did he do? Where? Was he taken alone? How did Tryphon, at the same time, dispose of Jonathan? How of his thousand men? Date?

280. Simon is appointed by the people to be leader and high priest instead of Jonathan, his brother. Tryphon comes with a great army into Judea, and brings Jonathan, in bonds. He offers to restore Jonathan for one hundred talents of silver and two of Jonathan's sons. These are delivered to Tryphon, who breaks his promise, and soon after puts Jonathan to death, whom he knows to—BE LOYAL. B, B, L, 144. 1 Mac. xiii. 1—24.

Who was appointed leader instead of Jonathan? What else was he? Who was he? What did Tryphon do with a great army? Whom did he bring with the army? How? What did he offer to do? Were the silver and children delivered to Tryphon? What did Tryphon do when he had received them? In what year?

#### LESSON THIRTY-FIFTH.

281. Simon procures the body of Jonathan, his brother, and *inters it at Modin*.

He also builds *a large monument*, on his Father and brethren to—BE A EULOGY. B, L, G, 143. 1 Mac. xiii. 25—30.

What did Simon procure? What did he do with it? Where? What did he do to perpetuate the memory of all his brethren, and his father? When?

282. Simon joins *Antiochus*, the brother of *Demetrius Soter*, against *Tryphon*, who has murdered *Antiochus*, the king, and procured the crown for himself. Simon takes *several cities*, and the citadel in *Jerusalem*; the latter he *destroys*. He is very successful, and greatly beloved by his countrymen. They jointly consider *Antiochus* as *their friend*, whom with provisions and money they—OBLIGE. B, L, G, 143. 1 Mac. xiii. 31—53.

Did Tryphon ultimately become king of Syria? What became of Antiochus whom he had raised to the throne? Was Tryphon allowed quietly to retain the crown he had usurped? Who opposed him? Which of them did Simon and the Jews assist? What did they take? What did they do with the citadel? Was Simon popular among his countrymen? As what did they consider Antiochus? With what did they oblige him? Date?

283. The priesthood and government are settled on *Simon and his heirs*, the Jews are discharged from all *foreign tribute*,

Jerusalem is cleansed from *idolatry*, and Simon promotes true—BELIEF. B, L, F, 142. 1 Mac. xiv.

On whom were the priesthood and government, about this time, settled? From what were the Jews discharged? From what was Jerusalem cleansed? What did Simon promote? Date?

284. Simon and two of his sons are *murdered* at Jericho by *Ptolemy*, his *son-in-law*, who also detains Simon's wife, and puts her *in bonds*. John Hyrcanus escapes to Jerusalem, and his government and priesthood—BEGIN. B, G, N, 135. 1 Mac. xiv. 11—24.

How did Simon die? Where? By whom? Were any of his family with him? What was done with them? Which of his family escaped? Whither did he go? Was he allowed to be priest and governor instead of his Father? In what year did the government of John Hyrcanus begin?

285. John Hyrcanus and his two sons besiege *the city of Samaria*. The latter, after a long and arduous siege, take and utterly *destroy it*. They also burn *the temple on mount Gerizim* (See par. 255.), then agree to—BE GOING. B, G, NG, 130. Jos. Ant. Book xiii.

What celebrated city did John Hyrcanus and his sons besiege? Was it taken? Speedily? How was it dis-

posed of? What celebrated building did the sons of Hyrcanus burn? What do you know of that temple? In what year was it burnt?

286. John Hyrcanus dies, and is succeeded by his son *Aristobulus*, who immediately changes the form of government into that of a *monarchy*; murders *his mother*, and brother *Antigonous*; holds his other brothers *in bonds*; extends *the Jewish territory*, and dies of a dreadful disorder, with an accusing conscience, in the year after he began his reign: that of the latter is believed to—BE THIS. B, TH, S, 107. Jos. Ant. B. xiii. c. 11.

When John Hyrcanus died who succeeded him? What did Aristobulus make in the government? What horrid crime did he commit? Whom did he murder? How did he treat his other brothers? What did he extend? How did he die? How long did he reign? In what year did he begin?

287. Through the factions of Hyrcanus and Aristobulus, sons of Alexander Janneus, Jerusalem is *taken by Pompey*, and the Jews are made *tributary to the Romans*; the results of much bloodshed and—RAGE. R, G, 60. Jos. Ant. B. xiv. c. 1—4.

Who were Hyrcanus and Aristobulus? What were they at the head of? What happened to Jerusalem through their factions? By whom? What to the people? To whom? In what year?

288. The kingdom of Judea is given by the Romans to *Herod the Idumean*, whom the Jews refuse to admit as their —KING. K, NG, 40. Jos. Ant. B. xiv. 14, &c.

How did the Romans dispose of the kingdom of Judea? How did the Jews act with reference to Herod? In what year did the Romans appoint Herod? How is this Herod distinguished from others?

289. After a long and difficult siege, Jerusalem is *taken by Herod*, assisted by *Sosias*, and deluged with blood by *the latter*. Antigonous, the prince and high priest, is *taken to Rome and imprisoned*; and is the last of the illustrious Asmonean or Maccabean—HOUSE. H, s, 37. Jos. Ant. B. xiv. c. 16.

Did Herod besiege Jerusalem? Did he take it? What was the character of the siege? By whom was Herod assisted? What did Sosias do when the besiegers had got into the city? Who was the high priest and prince at the time? What was done with him? Of what illustrious house or family was he the last? In what year did Herod take Jerusalem?

290. Herod begins to *rebuild the temple*, and assiduously continues the work *nine years and a half*. He enlarges the structure and adds much to its—BEAUTY. B T, 18. Jos. Ant. xv. 11.

What celebrated edifice did Herod rebuild? How long was he with the work? What alteration did he make in the structure? In what year did he begin?

291. The angel Gabriel appears to Zacharias, in the Temple, and informs him that his son, who should shortly be born and named John, would introduce the Messiah. He also suspends Zacharias' power of speech, to convince him. His son is accordingly born, to go "before the Lord, and to prepare his ways" in—ZION. Z, N, 5. Luke i. 5—25. 57—80.

To whom did the angel Gabriel appear? Where? Of what did the angel inform Zacharias? What did the angel do to Zacharias to convince him that what he had told him was true? Did the event prove it so? What was his son called? In what year was he born?

292. The angel Gabriel appears to a virgin, whose name is Mary, and tells her that she is about to become the mother of the Messiah. Accordingly the hour arrives. To a company of shepherds, watching their flocks by night, angels appear, singing, "Glory to God in the highest, and on earth peace, good will to men," thus USHERING JESUS CHRIST, THE MESSIAH, INTO OUR WORLD, who comes "not to destroy,



but to fulfil the--LAW." L, 4. Matt. i. 18—25. ii. 1--12. Luke i. 26—58. ii. 1—40.

To whom did the angel Gabriel appear? What did he tell her? When the hour arrived, to whom did a number of angels appear in the night? What were the shepherds doing? Whom were the angels ushering into our world? What did they express on the occasion? How? For what did Jesus Christ come into the world? What is the date?

\* The Christian era does not commence till the *fourth* year after the birth of Christ.



## PERIOD XIV.

### DISSOLVING PERIOD.

*From the birth of Christ till the dissolution of the Jewish nation.—74 years.*

#### LESSON THIRTY-SIXTH.

293. Wise men from *the east*, induced by the appearance of *an uncommon star*, arrive at *Jerusalem*, inquiring for him who "*is born king of the Jews.*" Herod, the king, is *troubled*. He demands of the priests "*where Christ should be born,*" and sends the wise men unto *Bethlehem*, charging them to *return as soon as they find him*. The wise men proceed, the star re-

appears, and points out the place they are seeking. Here they find the “young child with Mary his mother,” and *worship him*. The wise men, directed by the Lord, avoid *Herod*; and Joseph takes the young child and his mother, and *flees into Egypt*. Herod, disappointed, slays *all the children in Bethlehem under two years old*. Joseph and his family, hearing of Herod the Idumean’s death, return from *Egypt*, and to Nazareth—*Go. G. 3. Matt. ii.*

Who arrived at Jerusalem? Whence? What induced them to undertake the journey? For whom did they inquire? Who was troubled on account of this? What did Herod demand of the priests and scribes? Whither did he send the wise men in search of the young child? What did he charge them to do? What occurred as soon as they left Jerusalem to go to Bethlehem? Of what use was the star? Whom did they find there? When they had found “him who was born king of the Jews,” what did they do? Whom did they avoid? What did Joseph do? What did Herod do, when he found that the wise men did not return? When Herod died, what did Joseph and his family do? Whither did they go to reside? Date?

294. Joseph and Mary go to *Jerusalem* to celebrate *the Passover*, and Jesus (twelve years old) goes with them. The days being fulfilled, they, with others, return homeward, and travel a day’s journey, supposing *their son in the company*. At

length they discover *that he is absent*, and return to *Jerusalem*, seeking him. They find him at length “in the *Temple*, sitting in the midst of the *doctors*, both hearing them, and” putting his questions to—  
EACH. CH, 8, of the Christian era, or A. D. Luke ii. 41—52.

Whither did Joseph and Mary go on a particular occasion? For what? Did Jesus go with them? How old was he? When Joseph and Mary, with many others, were returning homeward, what did they *suppose* during the first day's journey? What did they at length discover? What did they do? Did they find him? Where? With whom? What was he doing? What is the date?

295. John begins to *baptize* in the river *Jordan*, and preaches *repentance and Christ* to the mixt multitudes in *the wilderness*. He baptizes *Jesus Christ*, sees the heavens opened, and the spirit “*descending like a dove*, and *lighting upon him*,” and hears a *voice from heaven* proclaiming him—DEAR. D, R, 26. A. D. Matt. iii. Mark i. 1—11. Luke iii. 1—22.

What did John begin to do? Where? What did he preach? To whom? Where? What particular person did he baptize? When he had baptized Jesus, what did he see? What did he hear? What is the date?

296. Jesus goes into *the wilderness*, fasts *forty days and nights*, and resists *tempta-*

tions. At length he suffers *hunger*, and the ministering of angels—AIDS. D, S, 27. Matt. iv. 1—11. Mark i. 12, 13. Luke iv. 1—13.

When Jesus was baptized, whither did he go? What did he do there, during forty days and nights? What did he resist? What did he suffer at the conclusion? How was he relieved? Date?

297. Christ works his first public miracle at a marriage in *Cana of Galilee*, by turning *water into wine*, which confirms the faith of *his disciples*, and the bridegroom—AIDS. D, S, 27. John ii. 1—11.

On what occasion did Christ work his first public miracle? Where? What was the miracle? What effect did this miracle produce on his disciples? In what year was this done?

298. Jesus goes to Jerusalem at the time of *the Passover*; drives the traders out of *the Temple*; works *miracles*; and converses with *Nicodemus* on conversion, and how the Divine Spirit—AIDS. D, S, 27. John ii. 13—25.

Whither did Jesus go at the time of the Passover? Whom did he drive from the temple? What did he work? With whom did he converse? On what subjects? Date?

299. Jesus, returning to *Galilee*, and wearied with *his journey*, rests at *Jacob's*

*well*; converses there, first with a *Samaritan woman*, and then with *his disciples*, and remains two days with *the Samaritans*. He arrives in Galilee, and, John being in prison, unreservedly enters on *his public ministry*; calls Peter and Andrew, James and John, to be *his disciples*; cast out an *unclean spirit*; restores health to *Peter's wife's mother*; "heals all manner of *diseases*;" preaches *repentance and faith*; and aims at the welfare of men, in all that he—DOES. D, s, 27. John iv. 1—42. Matt. iv. 12—25. Mark i. 14—39. Luke iv. 14, 15. John iv. 43—54.

Did he return to Galilee? What celebrated well was on the road? Did not Jesus stop at Jacob's well? For what? With whom did he converse at the well? How long did he remain with the Samaritans? When he arrived in Galilee, what did he do? Where was John the Baptist at that time? Whom did Jesus call to be his disciples? What did he do to an unclean spirit? To whom did he restore health? What did he heal? What did he preach? What did he constantly endeavor to promote? Date?

300. Jesus goes up into a mountain to pray, and continues *all night in prayer*. In the morning he selects *twelve disciples*; calls them *apostles*; gives them *instruc-*

tions ; and sends them to preach the gospel, to heal the sick, to cleanse the lepers, to cast out devils, and to raise him who—DIES. D, S, 27. Matt. x. Mark vi. 7—13. Luke vi. 12—16.

For what purpose did Jesus go up into a mountain? How long did he stay there? What did he select in the morning? What did he call them? What did he give them? What did he send them to do? In what year?

301. John the Baptist, who the preceding year had reproved Herod Antipas, and was, by him, cast into prison, is now beheaded at the instigation of Herod's wife, for doing his—DUTY. D, T, 28. Matt. xiv. 3—12. Mark vi. 14—29.

Whom did John the Baptist reprove? What was the immediate consequence? Did he remain in prison till he died? How did he die? At the instigation of whom? When?

302. Jesus takes Peter, James, and John to the top of a mountain ; is transfigured, and converses with Moses and Elias. The disciples hear a voice from a cloud, saying, “ This is my beloved son, in whom I am well pleased ; hear ye him ; ” they are afraid, and fall from their—FEET. F, T, 28. Matt. xvii. 1—13. Mark ix. 1—14. Luke ix. 28—37.

Whither did Jesus take Peter, James, and John? What took place with respect to him? With whom did he converse? What did the disciples hear proceeding from a cloud? What did the voice say? What effect had this on the disciples?

303. Little children are brought to Christ, whom he takes into his arms, and blesses; he also declares that such are they, who in the kingdom of heaven—  
ADD JOY. DD, J, 29. Matt. xix. 13—15.  
Mark x. 13—16. Luke xviii. 15—17.

Who were brought to Christ? How did he receive them? What did he declare concerning them? When?

304. Jesus institutes *the Holy Supper*; is betrayed by *Judas Iscariot*, one of the apostles; arraigned at the bar of *Pilate*; crucified, and laid in *a sepulchre*; rises from *the dead*, and visibly ascends *into heaven*, unbelief to—DO AWAY. D, W, 29.  
Matt. xxvi. Mark xiv. Luke xxii. John xiii. to the end of each Gospel. Acts i. 1—11.

What was instituted? By whom? By whom was he betrayed? At what bar was Christ arraigned? Was he condemned to death? What death? Did he rise again? What did he do afterwards? Was he seen to ascend? By whom? What effect had it on them? What ought these things to do away or destroy? When did they happen? Date?

## LESSON THIRTY-SEVENTH.

305. The eleven apostles add *Matthias to their number*, in the place of *Judas Iscariot*. On the day of *Pentecost*, they are “all with one accord, in one place;” the Holy Spirit visibly *descends*, rests on *each of them*, and enables them to *preach in every language*. About three thousand souls are added to the church on this—  
DAY OF JOY. D, J, 29. Acts i. 12–26. ii.

Whom did the eleven add to their number? Whose place or apostleship, did Matthias take? On what particular day were the apostles together, with one accord? What descended? How? On whom did it rest? What did it enable them to do? How many souls were added to the church that day? In what year was it?

306. Peter and John heal *a lame man at the gate of the temple*. Peter addresses *the multitude*; he and John are taken into *custody*; are brought before *the rulers*; and Peter addresses them. They are dismissed with *threats*, return to their “*own company*,” and tokens from the Lord all their fears—DO AWAY. D, W, 29. Acts iii. iv. 1—21.

What did Peter and John do at the gate of the temple? Whom did Peter address? Were they opposed?



How? What next? What did Peter do, when before the rulers? What was the result? To whom did they return as soon as dismissed? By what were they all encouraged? Date?

307. The multitude of believers are of *one heart and one soul*; and they sell and divide *their possessions*. Annanias and Sapphira, his wife, give only *a part of the price*, and say, *it is the whole*. They fall down and *die!* The spectators with fear and astonishment—GAZE. G, z, 30. Acts iv. 32-37. v. 1-11.

In what state were believers with respect to each other? What did they who had possessions, do with them? Who gave only a part of the money, for which they sold a possession? What did they say of the money they gave? What immediately followed? What effects did this produce? In what year did it happen?

308. The apostles work *numerous miracles*, and multitudes are added *to the church*. They are *imprisoned by the High Priest and Sadducees*, set free by *the angel of the Lord*, and bid to go and preach in *the temple*. They do so, are taken before *the council*, and speak boldly. The council wish to *slay the apostles*; Gamaliel advises *the contrary*. The apostles are *beaten, and dismissed*; they rejoice in the Lord, as

they are—GOING. G, NG, 30. Acts v. 12.  
—42.

Who worked numerous miracles? What was the consequence? What did the High Priest and Sadducees do to the apostles? Were the apostles long in prison? How did they gain their liberty? What did the angel bid the apostles do? What happened in consequence of their doing so? How did the apostles speak to the council? What did the council wish to do? Who advised the council? How did this business terminate? Did this treatment discourage them? In whom did they rejoice when they were going from the council? What is the date?

309. Seven disciples are selected *to be deacons*. The number of disciples *increases*; “a great company of priests” become “*obedient to the faith*.” Stephen is irresistible in *argument*. His opponents malignantly accuse him of *blaspheming against Moses and God*, take him to the *council*, and bear false witness against him. He answers for himself, and his hearers are *exasperated*. He is *stoned*, and dies praying for *his enemies*, and wishing with Christ to—GO and BE. G, B, 31. Acts vi. vii. viii. 2.

For what were seven of the disciples selected? What increased? What is said of a great company of priests? Who was irresistible in argument? Of what did his malignant opponents accuse him? Whither did they take him? What did they do there? What did Stephen

do? What effect had his words on his hearers? What was done to Stephen? How did he die? When?

310. Persecution rages in *Jerusalem*, and the disciples, except the apostles, are scattered. Philip goes to *Samaria*, works miracles, preaches with great success, and baptizes *Simon, a sorcerer*. Peter and John arrive at *Samaria*, pray for and lay their hands on the converts, who receive the *Holy Ghost*. Simon, the sorcerer, offers them money for this power, is rebuked by Peter, and requests their prayers. Peter and John return to *Jerusalem*, preaching the kingdom of—GOD. G, D, 32. Acts viii. 1–25.

What raged in Jerusalem? Who were scattered in consequence of this persecution? All of them? Whither did Philip go? What did he do there? Had he much success? What particular person did he baptize? What was Simon? Which of the apostles arrived at Samaria afterwards? What did they do? What followed? When Simon saw this, what did he do? By whom was he rebuked for this? What did he request? Did Peter and John return to Jerusalem? What did they do on the road? In what year did these occurrences take place?

311. The angel of the Lord directs Philip to go towards the south. Philip goes, and overtakes an *Ethiopian eunuch*, returning from Jerusalem in his chariot,

reading *Esaias*. He preaches Jesus to *the eunuch*, and baptizes him ; then leaves him, and goes to *Cesarea*, preaching the kingdom of—GOD. G, D, 32. Acts viii. 26—40.

Whom did the angel of the Lord direct to go towards the south ? Whom did Philip overtake ? What was the eunuch doing ? What did Philip do, when he overtook the eunuch ? When Philip left the eunuch whither did he go ? What did he do on the road ? What is the date ?

#### LESSON THIRTY-EIGHTH.

312. Saul persecutes the Christians with *infuriated zeal* ; travels in search of them ; is arrested by *the Lord* near *Damascus*, and *converted*. He arrives at *Damascus*, associates with *the disciples*, and preaches Christ in *the synagogues*, assisted by power from on—HIGH. H, GH, 33. Acts ix. 1—22.

Who was particularly zealous in persecuting the Christians ? What did he do in search of them ? What happened to him in one of his journeys ? Where ? Did he go to *Damascus* ? With whom did he associate ? What did he do ? Was he divinely assisted ? Date ?

313. Paul escapes from the Jews at *Damascus* and *Jerusalem* ; is brought by the brethren to *Cesarea*, and thence sent

to *Tarsus* in—HOPE. H, P, 36. Acts ix. 23—30.

Was Paul persecuted at Damascus? By whom? Did he escape? From what other place did he escape? How? Date?

314. Peter cures Eneas of *the palsy*, and raises Dorcas from *the dead*, and through *Joppa* his fame—GOES. G, S, 37. Acts ix. 32—43.

Whom did Peter cure? Of what? Whom did he raise from the dead? Where? When?

15. Cornelius and his company receive *the Holy Ghost*. Peter baptizes them, and—ALL OBEY. LL, <sup>ey</sup>B, 41. Acts x.

What did Cornelius receive? Who besides Cornelius? Who baptized them? Date?

316. Peter, at Jerusalem, defends *his intercourse with the Gentiles*, now no longer—EXILED. X, L, D. 42. Acts xi. 1—21.

What did Peter defend? Where? When?

317. The gospel is well received at *Antioch*; and there Christ's disciples are first called *Christians*, with reference to Christ, in whose ways they—ALL GO. LL, G, 43. Acts xi. 22—30.

Where were the disciples first called Christians? When?

318. Herod, the king, puts James, the son of Zebedee, *to death*; and imprisons Peter, whom an angel *delivers*. Soon after, Herod is seated on *his throne*, in royal *apparel*, and surrounded by *flatterers*, who, having heard his oration, exclaim, “*it is the voice of a god, and not of a man,*” and an angel is sent this proud man to—KILL. K, LL, 44. Acts xii.

Which of the apostles did Herod put to death? Which James? Whom did he imprison? Who was Peter’s deliverer? Who smote Herod so that he died? Date?

319. Paul, at Paphos, rebukes *Elymas, a sorcerer*, who is struck so blind that he cannot walk—ALONE. L, N, 45. Acts xiii. 1–13.

What was Elymas? Who rebuked him? How was Elymas punished? Where? When?

320. Paul and Barnabas cure a lame man at *Lystra*, and are thought to be *gods*. Soon after, Paul is *stoned* by them, and treated as a—LIAR. L, R, 46. Acts xiv. 4–20.

What did Paul and Barnabas do at Lystra? What did the inhabitants think of them? How did they subsequently treat Paul? Date?

321. Paul and Barnabas go *from Antioch to Jerusalem*, to consult the Apostles and Elders concerning *circumcision*. A council is called at Jerusalem, and its members agree that with reference to the Gentiles, no such rule shall be—MADE. M, D, 52. Acts xv. 1–35.

Whither did Paul and Barnabas go from Antioch? For what? What was done at Jerusalem for the purpose of consultation? On what did its members agree? When?

322. Paul and Silas cast out *a spirit of divination* at Thyatira. They are beaten, thrown into *the inner prison*, and made fast in *the stocks*. At midnight they *pray, and sing praises*; a great earthquake takes place; the jailer is *converted*, and the magistrates *fear*, and declare Paul and Silas—MAY GO. M, G, 53. Acts xvi. 14–40.

What did Paul and Silas do at Thyatira? How were they treated? What did they do at midnight? What happened at the same time? What change was effected in the jailer? How did the magistrates proceed? Date?

223. Paul disputes, and preaches *the unknown God*, at Athens; is taken before *the Areopagus*, speaks *boldly*, and receives—NO ILL. N, LL, 54. Acts xvii. 14–34.

What did Paul do at Athens? Before what council or court, was he taken at Athens? How did he speak there? Was he ill treated? Date?

324. Demetrius, a silver-smith, and others excite *persecution at Ephesus*: the Ephesians, in honor of *Diana*, tumultuously—MOVE. M, v, 59. Acts xix. 23—41. xx. 1.

What was Demetrius? What did he and others promote? Where? What Goddess did the Ephesians worship? Date?

325. Paul is rescued from tumultuous persecution in Jerusalem, by *the chief captain*: taken before *the high priest and council*: protected from *conspiracy and murder*; conveyed to *Felix at Cesarea*; met, at his court, by *the high priest, elders, and an orator*; causes *Felix to tremble*; and is left to procure liberty by—PAYING. P, NG, 60. Acts xxi. 17. xxiv. 26.

From what was Paul rescued in Jerusalem? By whom? Before whom did the chief captain take Paul? From what did he protect him? Whither and to whom did he convey him? Who met Paul at the court of Felix? What effect had Paul's reasoning on Felix? How did Felix dispose of Paul? Date?

326. Paul is accused before *Festus*; appeals to *Cesar*; speaks for himself before *Festus, Agrippa and Bernice*, and almost



persuades king Agrippa to *be a christian*; in the book of Acts his defence may be—

READ. R, D, 62. XXV. XXVI.

Before whom was Paul next accused? To whom did Paul appeal? Before whom did he speak for himself? What effect had his speaking on Agrippa? Date?

327. Paul, with other prisoners, sails for *Rome*, and is shipwrecked on the—

ROAD. R, D, 62. Acts xxvii. xxviii. 1–10.

Was Paul sent to Cesar to whom he appealed? To what city? What happened on the way? Date?

328. Paul arrives at *Rome*, as a prisoner, and dwells there two years, “preaching *the kingdom of God*, and teaching those things which concern *the Lord Jesus Christ*, with all confidence, no man forbidding him.” So ends the sacred historical—PAGE. P, G, 63. Acts xxviii. 11. to the end.

Did Paul arrive at Rome? As what? How long did he dwell there? In what year did he arrive at Rome?

329. Saint Peter and Saint Paul, according to uninspired writers, are martyred at Rome, and to heaven they—RISE. R, S, 67. Eusebius.

Where did Saint Paul die? What other Apostle died at Rome? Did they die natural deaths? How then? When?

The Jew's temple and city are destroyed, and the **DISSOLUTION OF THE JEWISH NATION** is effected by the Romans under Titus, agreeably to Christ's previous—**SAYING. s, NG, 70.\*** Jos. Wars of the Jews. b. v. c. 2.

Who predicted the destruction of Jerusalem forty years before the event? Did it happen as he foretold? Was the temple not preserved? What was dissolved? By whom were these things effected? What was the name of the Roman general? In what year of our Lord did the dissolution of the Jewish nation take place?

\* See Luke xix. 43, 44.

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To find the number of years which elapsed between any two events. If both events happened either before or after the Birth of Christ, subtract the date of one from that of the other: if one of the events happened before and the other after, add their dates together,

To find the year of the world in which any event happened. If the event happened before the birth of Christ, subtract its date from 4004: if after, add the date to that number.

\*.\* In reviewing, Teachers may exercise their pupils to great advantage, by giving them the events, without reading the Paragraphs, and requiring the chronological words and dates from memory: also, by giving the chronological words, and requiring the event.

## HISTORY OF THE ISRAELITES,

OR TEN TRIBES—(See par. 188.)

### LESSON FIRST.

1. All Israel meet at Shechem to make *Rehoboam king*. Jeroboam is sent for to *Egypt*, whither he is fled from *Solomon*. He and the congregation of Israel petition Rehoboam to *lessen their services and burdens* imposed by his father. Rehoboam follows the evil counsel of *young men*, rejects *the petition*, and threatens to *increase the burden*. Ten tribes immediately revolt from *Rehoboam*, form a separate *kingdom*, and make *Jeroboam their king*, who reigns over Israel in the—WAY of SIN. w, s, N, 975. 1 Kings xii. 1—24. 2 Chron. x—xi. 1—4.

Who met at Shechem? For what purpose? Who was sent for on that occasion? Where was he? What occasioned Jeroboam to be in Egypt? What did he and the congregation petition Rehoboam to do? Whose

counsel did Rehoboam follow in this case? Was it good or evil? What did he do with reference to the petition? What did he threaten to do? What did ten tribes immediately do? What did they form? Whom did they make their king? How did he reign? In what year did he begin?

2. Jeroboam builds Shechem in Mount Ephraim, and *dwells there*. He also builds *Penuel*, and ultimately makes Tirzah the seat of *his government*. To prevent Israel from returning to *Rehoboam* he introduces a *separate religion*, sets up two *golden calves*, one in *Bethel*, the other in *Dan*, to be worshipped, erects *altars*, makes *priests*, ordains *feasts*, offers *sacrifices*, and causes Israel's—WOE and SIN. W, S, N, 975. 1 Kings xii. 25.—33.

What places did Jeroboam build? In which did he dwell? What place did he ultimately make the seat of his government? What did he introduce to prevent Israel from returning to Rehoboam? What did he set up to be worshipped? Where? What did he erect?—What make? What ordain? What offer? What was he the cause of to Israel? Date?

3. Jeroboam is at Bethel offering incense to *his golden calf*. A prophet of God arrives from *Judah*, and prophecies against *the altar*, Jeroboam puts forth his hand commanding to lay hold of *the prophet*. His hand *dries up*, the altar is *rent*, and the

ashes are *poured out*. The prophet restores *Jeroboam's hand*, and leaves him, to return to *Judca*. He is overtaken on the road by *an old prophet of Bethel*, by whom he is induced to go back "to eat bread and drink water," which the Lord had *prohibited*. Again he sets out to return to *Judca*, and is met by *a lion* and killed, the consequence of not acting—WISELY. W, S, L, 974. 1 Kings xiii. 1—32.

Who arrived at Bethel from Judah? Where was Jeroboam? What did the prophet find Jeroboam doing? Against what did he prophecy? What did Jeroboam command with reference to the prophet? What did he do in giving this command? What followed? What was rent? What were poured out? What did the prophet do for Jeroboam before he left him? Who overtook the prophet when he was returning to Judah? For what purpose? Did he comply? Was not this prohibited? By whom? What did the prophet meet on the road soon after leaving the Bethel prophet? What followed? Would he not have avoided the lion by adhering to the word of the Lord? What is the date?

4. Jeroboam and the Israelites are treated as rebels by *Abijah, king of Judah*. A battle takes place. They are totally *defeated*. Many thousands are *slain*, and Abijah a great victory—WINS. W, N, S, 957. 2 Chron xiii. 2—20. (See par. 185 page.)

How were Jeroboam and the Israelites, or ten tribes, treated by Abijah? Who was Abijah? What took place? Who was defeated? Were many of them killed? Date?

5. Jeroboam's son Abijam is *sick*. He sends his wife in disguise, and with her a present to *Ahijah, the prophet*, then at *Shiloh*, to inquire concerning *the child*.—Ahijah, informed by *the Lord*, knows her, and her errand; accosts her at *the door*; denounces God's judgments against *the house of her husband*; tells her that Abijam will *die*, and assures her that much woe is at hand, and on the—WAY MORE. W, M, R, 956. 1 Kings xxi. 1–18.

On what account did Jeroboam send to Ahijah the prophet? Whom did he send? How? What did he send with her? For what did he send her? Where was Ahijah? Did Ahijah know who she was? How? What denounce to her? What did he tell concerning Abijam? Of what did he assure her? Date?

6. Jeroboam dies and *Nadab*, his son, begins to reign, who walks in his father's—WAY ONLY. W, L, N, 954. 1 Kings xiv. 20. xv. 25—26. 2 Chron. xiii. 20.

Who succeeded Jeroboam? How did he reign? Did he begin to reign as soon as his father died? In what year was it?

7. Baasha conspires against *Nadab*, slays him at *Gibbethon*, which *Nadab* is *besieging*, reigns in his stead, and slays all the house of *Jeroboam* : a wicked king and a—VAIN AGE. V, N, G, 953. 1 Kings xv 27, 28. 33, 34.

Did *Nadab* die a natural death? Who conspired against *Nadab*? Did *Baasha* slay him? Where? What was *Nadab* doing there? Who reigned in his stead? Did he reign well? Date?

8. *Baasha* “goes up against *Judah*,” and begins to build *Ramah*, not far from *Jerusalem*, to prevent *intercourse with that city*. On hearing that *Asa*, king of *Judah*, has formed a league with *Benhadad of Syria*, he desists. The works at *Ramah* are *demolished*, and the materials *carried away* by *Asa* and his people; while the *Syrians with Israel* are war—WAGING. W, G, NG, 930. 1 Kings xv. 17–22. 2 Chron. xvi. 1–6. (See par. 188.)

Against what country did *Baasha* go up? What did he begin to build? Where? What was his object? Did he finish what he undertook? What caused him to desist? What did *Asa* do at *Ramah* after *Baasha* relinquished it? Did the *Syrians* war against *Baasha* at the same time? What is the date?

9. Baasha dies, and *Elah his son* becomes king, who is in a bad—WAY GOING, W, G, NG, 930. 1 Kings xvi. 6–8.

Who became king when Baasha died? In what year was it?

10. Elah is “drinking himself drunk” in the house of Arzah. Zimri, “captain of *half his chariots*,” kills him, and reigns seven days, in the course of which he slays all *Elah’s kindred and friends*. The people who are encamped against Gibbethon, hearing of what Zimri has done, proclaim *Omri, the captain of the host, king over Israel*, march to *Tirzah*, and besiege *Zimri*. Zimri, seeing that the city will be taken, sets *the king’s house on fire*, and perishes in the flames, having no way to—AVOID WOE. V, D, W, 929. 1 Kings xvi. 9–20.

What was Elah doing in the house of Arzah? Who was Zimri? What did Zimri do to Elah when he was drinking himself drunk? Did he make himself king? How long did he reign? In the course of those seven days, whom did he slay? What place were the Israelites besieging when Zimri acted thus? What did they do as soon as they heard of his proceedings? Whither did they go? What did they do there? What did Zimri do to avoid being taken? When did these events happen?



11. The people are divided between Omri and Tibni. At length Omri prevails, reigns wickedly, and puts—AWAY FAME. W, F, M, 925. 1 Kings xvi. 21–23.

Was there any difficulty in the election of the next king? Between whom were the people divided? Which prevailed? How did he reign? When did he begin to reign without a rival?

#### LESSON SECOND.

12. Omri founds *Samaria* to be the capital of his kingdom, then dies. Ahab, his son, takes his place, and inherits his—VICES. V, C, S, 917. 1 Kings xvi. 24–28.

What celebrated city did Omri found? What happened to him in the same year? Who succeeded him in the same year? What year was it? What did Ahab inherit?

13. Ahab is assured, by Elijah the prophet, that there shall be no rain for years but according to *his word*. To conceal Elijah from *Ahab's resentment*, in the drought, the Lord commands him to go to the brook *Cherith*, and tells him that he has “commanded *the ravens to feed him*.”—Elijah goes. “He drinks of the *brook*, and the ravens bring him bread and flesh in the morning, and bread and flesh in the evening. The command of the Lord in this

—WAY OBEYING. W, B, NG, 910. 1 Kings xvii. 1-6.

What was Elijah? Of what did he assure Ahab? What was done to conceal Elijah from Ahab's resentment which would be excited by the drought? Who sent him to the brook Cherith? What did the Lord at the same time tell Elijah? Did Elijah go? Of what did he drink while at the brook Cherith? What did he eat? How did he obtain it? How often? Whose command were they in this way obeying? In what year?

14. The brook becomes *dry* "because there has been no rain in the land." The Lord commands Elijah to go to *Zarephath, or Sarepta*, and tells him that he has "commanded a widow to *sustain him*."—Elijah goes and finds the widow gathering *sticks*, and asks her for *a little water and a morsel of bread*. She declares that she has nothing but *a handful of meal and a little oil*, which she is about to dress, that she and her son "may *eat it and die*." He assures her that the meal shall not waste, nor the oil fail "until the day that the Lord *sends rain upon the earth*." The widow did as he said; "and he, and she, and her son did eat many days" of the meal and the oil, thanking the Lord, and their circumstances—VIEWING with JOY. V, NG, J, 909. 1 Kings xvii. 7-16.

What became dry? Why? Whither did Elijah go when the brook was dry? Who directed him to go to Zarephath? What did the Lord tell him at the same time? Did Elijah find the widow? What was she doing when he found her? What did he ask her for? What was her reply? What did he assure her? Did she comply with his request? Of what did Elijah, the widow, and her son, eat many days? What is the date?

15. The widow's son *falls sick, and dies*. Elijah restores him to *life*, and delivers him to *his mother*, who expresses her gratitude for the interposition, with wonder—  
VIEWING IT. V, NG, T, 908. 1 Kings xvii. 17-24.

What happened to the widow's son? What did Elijah do? When?

16. Elijah is commanded by *the Lord* to go and shew himself to *Ahab*. He meets good *Obadiah*, and has an interview with Ahab. At Elijah's request, and Ahab's command, Israel and the prophets of Baal are *assembled at Mount Carmel*.—Elijah asks for a bullock to be offered by himself to *the Lord*, and for another to be offered by Baal's prophets to *Baal*, each without fire, and proposes that *the God that answers by fire shall be God*; to which all the people agree. The prophets of

Baal offer *first*. They lay their bullock in order, and call on their god from *morning till noon*, leaping upon *the altar*, and cutting themselves with *knives and lancets*, till the blood gushes out upon them. Elijah ridicules *Baal*, and bids his prophets to *cry louder*. They call and leap, and cut and bleed till the time of offering the evening sacrifice ; but there is no “*voice, nor any to answer, nor any that regards.*” Elijah calls to the people, “Come near unto me.” The people gather round *Elijah*. He builds *an altar* with twelve stones in the name of *the Lord*, lays the bullock in order and drenches the offering and the altar with *water*. Every thing is now ready. Elijah fervently addresses *the “Lord God of Abraham, Isaac, and of Israel.”* The “fire of the Lord falls and consumes *the burnt sacrifice, and the wood, and the stones, and the dust, and licks up the water;*” the people see it, fall on their faces, and exclaim, “*the Lord he is God ; the Lord he is God.*” Baal’s prophets are *taken and slain*, and the land is refreshed by a

change of--WEATHER. W, TH, R, 906.  
1 Kings xviii.

Whither did Elijah go when he left the widow ? Who commanded him to do so ? Whom did he meet ? Had he an interview with Ahab ? What did Elijah request Ahab to do at Mount Carmel ? Did he comply ? What did Elijah ask for at Carmel ? For what purpose ? To whom were they to be offered ? By whom ? What did Elijah, at the same time, propose ? Who agreed to this proposal ? Did Elijah, or the prophets of Baal offer first ? How did they conduct themselves ? What notice did Elijah take of them ? Did Baal answer ? Till when did their phrenzy continue ? What did Elijah then bid the people to do ? When the people were gathered round Elijah, what did he build ? With what ? In whose name ? When the altar was built, and the wood and bullock laid in order upon it, what was done ? When every thing was ready, whom did Elijah fervently address ? Did he answer ? How ? Did the people see it ? What did they do ? What became of Baal's prophets ? Did the drought continue after this ? What is the date ?

17. Ahab's wife Jezebel is *enraged*, and seeks to *slay Elijah* for slaying *Baal's prophets*. Elijah flees to *Beersheba*, and thence to *the wilderness* where an angel *encourages him and gives him food*; in the strength of which he travels *forty days and forty nights*, and arrives at *Horeb*, the Mount of God. Here the Lord manifests himself to Elijah in an *extraordinary manner*, commands him to go and anoint Ha

zael to be *king over Syria*, Jehu to be *king over Israel*, and Elisha to be *a prophet instead of himself*, and declares that each shall be of Israel's iniquity an—AVENGER. V, NG, R, 906. 1 Kings xix.

Who was enraged at Elijah for slaying Baal's prophets? What was her name? What did she seek to do to Elijah? Whither did Elijah go to avoid her? What did he receive from an angel in the wilderness? What did he do in the strength of that food? Where did he arrive? What took place at Horeb? Whom did he command him to anoint? Hazael to be what? Jehu to be what? Elisha what? What did the Lord declare at the same time? Date?

18. Samaria is besieged by *Benhadad, king of Syria*, who sends messengers into the city to claim *Ahab's gold and silver, wives and children*, which claim Ahab professes to admit. Again Benhadad sends messengers to inform Ahab that he will send his servants to search *his house and the houses of his servants*, and to bring away *every thing valuable*. Ahab consults with *the Elders*, determines to resist, and prepares for *the combat*. The Israelites, directed by *a prophet*, sally forth from *the city*, and fall upon the Syrians, who *flee*, and are *pursued* with great *slaughter*; by

the Israelites, avenged—VOWING to BE. V, NG, B, 901. 1 Kings xx. 1–21.

By whom was Samaria besieged? What did he send into the city? What for? What did Ahab profess? For what did Ahab send messengers the second time? What did Ahab do? What did he determine? For what did he prepare? Who directed the Israelites? What did they do? What did the Syrians do? Did the Israelites pursue? What attended the pursuit? What is the date?

19. In the following year Ben-hadad leads an immense army to *Aphék*, to fight against *Ahab*. Ahab, encouraged by a man of God, attacks the Syrians, and kills one hundred thousand of them. The Syrians retreat into *Aphék*, where twenty-seven thousand more are slain by other means, and Ahab closely besieges the remainder. Ben-hadad and his principal servants, unable to escape, surrender themselves to Ahab with sackcloth on their loins, and halters on their heads. Ahab receives them in a friendly manner, and makes a covenant with Ben-hadad. A prophet shews Ahab the impolicy of his conduct in permitting Ben-hadad to escape; and predicts his death, and the slaughter of Israel, the consequences—WEIGHING. W, GH, NG, 900. 1 Kings xx. 22–43.

What did Ben-hadad do in the following year? By whom was Ahab encouraged? What did he do? How many of the Syrians were killed? What did the rest do? What happened to them in the city? Did Ahab besiege the remainder? What did Ben-hadad and his principal servants do when they found themselves unable to escape? How? How did Ahab receive them? What did he make with Ben-hadad? What did a prophet shew Ahab? Whose death did he predict? What else as the consequence of Ahab's conduct? When did these things happen?

20. Ahab covets *the vineyard of Naboth*, who refuses to part with it because he inherits it from *his fathers*. Ahab is discontented, and Jezebel, his wife, discovering the cause, promises *to give him the vineyard*. She causes Naboth to be *accused of blasphemy, and stoned to death*. Ahab goes to take possession of the vineyard, and is met by *Elijah*, who denounces *terrible judgments*. Ahab humbles himself, on which account the threatened evils are *deferred*. Sincere repentance and reformation changes—  
EACH WOE into JOY. CH, W, J, 899. 1 Kings  
xxi.

What did Ahab covet? Was Naboth willing to part with it? Why not? Did this satisfy Ahab? Did he still covet the vineyard? Of course he could not be happy: who discovered the cause of his unhappiness? What did she promise? Did she fulfil her promise? How did she dispossess Naboth? When Ahab went to take possession of the vineyard, whom did he meet?



What did Elijah denounce? What effect had the words of Elijah on Ahab? What were deferred on account of Ahab's humiliation and repentance? Date?

21. Ahab is visited by *Jehoshaphat king of Judah*, whose assistance he procures in an attempt to recover *Ramoth-Gilead from the Syrians*. Ahab gathers *his prophets* together, and inquires of them. They advise him *to go*, and promise him *success*. At Jehoshaphat's request, Micaiah, a prophet of the Lord, is *sent for*, who foretells *Ahab's death*, but is disbelieved and ill-treated. The confederated armies go up to Ramoth-Gilead, and are *routed*. Ahab is killed, as Micaiah predicted, and Ahaziah his son begins to reign, but nothing - - ACHIEVES. CH, v, s, 897. 1 Kings xxi. (See par. 190.)

Who visited Ahab? In what did Ahab procure the assistance of Jehoshaphat? Who advised him to go? What did they promise? Who was sent for at Jehoshaphat's request? What was he? What did he predict? How was he treated? Did the armies of Ahab and Jehoshaphat go to Ramoth-Gilead? What was the event? Who was killed? Who succeeded him? In what year?

#### LESSON THIRD.

22. Ahaziah being sick, sends messengers to *Baal-zebub*, the god of *Ekron*, to

inquire how his sickness will *terminate*.—The messengers are met by *Elijah*, and sent back by him, with assurance that *Ahaziah will die*. Ahaziah sends a captain with fifty men to *bring Elijah to Samaria*, who are consumed by *fire from heaven*. Another captain and fifty are sent, who are *killed in a similar manner*. The third company is sent, the captain of which begs for *mercy*, and obtains it. The angel of the Lord commands Elijah to *accompany him*. Elijah obeys, comes to *the king*, reproves his *idolatry*, and announces his *death*. Ahaziah accordingly dies, and *Jehoram*, his brother, becomes king, who of the abolition of *Baal*, but not of idolatry, is the—ACHIEVER.  
CH, v, R, S96. 2 Kings i. 2. 18. iii. 1–3.

Whither did Ahaziah send messengers when he was sick? What was Baal-zebub? For what did he send messengers? Who met them? Of what did he assure them? Did the messengers proceed to Baal or return? When the messengers returned what did Ahaziah do? What happened to them? What did Ahaziah then do? What happened to them? Did Ahaziah make any other effort to take Elijah? What? For what did the third captain beg when he came to Elijah? What did Elijah do? Who commanded him? When he came to the king, what did he do? Did Ahaziah die? Who became king? In what year?

23. Elijah, accompanied by *Elisha*, goes from *Gilgal to Bethel*, from *Bethel to Jericho*, and from *Jericho to Jordan*. On coming to the river, Elijah smites *the water with his mantle* wrapped together, the water *divides*, and they go over on *dry ground*. Elijah bids *Elisha* to make a request, who requests that a double portion of *Elijah's* spirit may *rest on him*. They still go on and talk, until there appears a *chariot of fire, and horses of fire*, and part them asunder; and "Elijah goes up by a whirlwind into *heaven*." *Elisha* takes up *the mantle of Elijah*, returns to *Jordan*, smites *the waters with the mantle*, and goes over on *dry ground*, and is met by *the sons of the prophets*, who acknowledge him their head. Fifty men go in useless search of *Elijah*. *Elisha* heals *the water of Jericho*. He then goes to *Bethel*. On the road forty two persons are punished by means of *two she bears*, for an insult which admits of no palliation—WHATEVER. WH, T, V, R, 896. 2 Kings. ii.

Whither did *Elijah* go from *Gilgal*? Whither from *Bethel*? Whither from *Jericho*? Who accompanied him? What did *Elijah* do when he came to the river?

What followed? Did he and Elisha cross the river? How? What did Elijah bid Elisha to do? What did Elisha request? After crossing the river did they continue to travel? Till when? What did Elisha take up which fell from Elijah? Whether did Elisha go? How did he cross it? By whom was he met? What did the sons of the prophets acknowledge? Was any search made for Elijah? What? With what success? What did Elisha heal? Whither did he go from Jericho? What happened on the road? What is the date?

24. Jehoram, assisted by *the king of Judah and the king of Edom*, goes against *the Moabites*, who have rebelled against Jehoram. The three kings and the confederated army are in great distress for want of *water*. They go to *Elisha* to inquire of the Lord. Elisha attends to them on Jehoshaphat's account, and foretells *the event*. Water appears, a victory is given, and the kings in—IT JOIN. T, J, N, 895. 2 Kings iii. (See par. 194.)

Who rebelled against Jehoram? Did Jehoram attempt to recover them? Who assisted him? In their expedition against the Moabites on what account were they in distress? To whom did they go? What did Elisha do? What was the event? What is the date?

25. A widow of *one of the prophets* is oppressed by a merciless creditor. She applies to *Elisha*, who miraculously increases *her oil*, part of which she sells, and with the money makes her account

with the creditor—QUITE EVEN. Q, T, V, N, 895. 2 Kings, iv. 1—7.

Who applied to Elisha in a case of oppression? By whom was she oppressed? What did Elisha do for the widow? What did she do with part of the oil? Did she pay the creditor with the money? Date?

26. Elisha goes to *Shunem*, and is hospitably treated by a *respectable woman and her husband*. They appropriate a chamber to his use. He wishes to *requite them*, and offers to the woman his influence with *the king and the captain of the host* in their favor, which she *declines*. He therefore foretells the birth of *a son*, which in time they receive. But Elisha is grateful, and does not think the obligation—YET EVEN. Y, T, V, N, 895. 1 Kings, iv. 8—17.

Whither did Elisha go next? How was he treated there by a respectable woman and her husband? What did they appropriate to his use? What did Elisha wish to do? What did he offer in their favor? Was it accepted? What did he foretell? Was the prediction verified? Did Elisha consider he had thus discharged the debt of gratitude? What is the date?

27. Jehoram, king of Israel, receives a letter from the king of *Syria*, sent in consequence of the representation of a *little Israelitish captive*, requesting Jehoram to cure the bearer, his servant Naaman, of

*the leprosy.* Jehoram is *greatly perplexed*, believing the Syrian to be *seeking a quarrel.* Elisha, hearing of this, orders Naaman to be sent to him. Naaman goes to Elisha's house in *great state*, and is directed by a messenger from *the prophet*, to *wash in Jordan seven times.* Naaman is displeased in consequence of being received with so little ceremony, and departs in *a rage.* His servants *reason with him*, he is persuaded, goes to *Jordan*, washes, and is *cured.* He returns to *Elisha*, acknowledges *the true God*, and offers a *present* which Elisha *refuses.* He then returns homeward. Gehazi, Elisha's servant, runs after him and fraudulently obtains *two talents of silver and two changes of raiment.* He is detected by *Elisha* from whose presence he departs, afflicted with Naaman's—WHITE EVIL. WH, T, V, L, 894. 2 Kings, v.

From whom did Jehoram, king of Israel, receive a letter? What did the king of Syria by the letter request Jehoram to do? What caused the king of Syria to make this extraordinary request? What did Jehoram believe was the king of Syria's object? How was Jehoram affected? By whom was he relieved? What did Elisha do? Did Naaman go to Elisha's house? In what manner? What did Elisha direct Naaman to do? Did he direct him personally or by a

messenger? With what was Naaman displeased? What did he do? Who reasoned with him? Did they prevail on him to do as Elisha had directed? What was the consequence? When Naaman found he was cured what did he do? What did he acknowledge? What did he offer to Elisha? Did Elisha receive it? When Naaman returned homeward who ran after him? What did he obtain? How? Was he detected? By whom? Was he punished? How? What is the date?

28. The sons of the prophets go to the banks of Jordan to cut *wood*, in order to enlarge *their dwelling*. One of them accidentally drops *his axe into the water*, at which he is much troubled, it being *borrowed*. Elisha causes it to swim by throwing after it a—TWIG. T, W, G, 893. 2 Kings, vi. 1—7.

Whither did the sons of the prophets go to cut wood? For what purpose did they cut wood? What accident happened to one of them? On what was he principally troubled? Did he recover it? How? Date?

29. Elisha, understanding the secret designs of *the king of Syria against Israel*, informs Jehoram the king, by which means the plans of the Syrians are *frustrated*. The king of Syria, being told that Elisha, the cause of his failures, is in Dothan, sends a *great host to take him*. The Lord strikes them with *blindness*, and Eli-

sha leads the whole host to *Samaria*. The Lord opens their eyes, and they see *their danger*. The king is ready to slay them. The prophet prevents him, and directs him to give them *meat and drink*, and then to dismiss them to their masters. Accordingly they all—EAT and AWAY GO. T, W, G, 893. 2 Kings, vi. 8-23.

What did Elisha understand respecting the king of Syria? Whom did he inform? What were consequently frustrated? What was told of the king of Syria? What did he do? What happened to that host? By whom? Who led the host when they were blind? Whither? Did the Lord restore their sight? Where? What was Jehoram ready to do when he had them in his power? Who prevented? What did Elisha direct him to do? Did he do so? Date?

#### LESSON FOURTH.

30. Ben-hadad, king of Syria, besieges *Samaria*, and reduces the inhabitants to *shocking distress*. Jehoram is *irritated*, vows to take the life of *Elisha*, and sends an executioner to *behead him*. Elisha predicts an abundant and speedy relief. One of the lords questions the possibility of this, to whom Elisha replies, "Behold thou shalt see it with thine eyes, but shalt



not eat thereof." Four lepers, perishing with hunger, go in the evening to the camp of the Syrians to seek relief, and find the camp totally deserted: the Lord has terrified them, and they have fled. The lepers return in the night, and bring the welcome news to the city. Jehoram suspects treachery, and sends a few horsemen to scour the country, and ascertain if the Syrians are somewhere concealed. The horsemen return and confirm the report of the lepers. The people go out and spoil the camp, in consequence of which provisions become as plentiful in Samaria as Elisha had foretold. The unbelieving lord, having the charge of the gate, is trodden to death by the crowd. Thus he finds the prediction of Elisha fulfilled: he sees abundance of food in the city, and cannot his—EXIT AVOID. X, T, V, D, 892. 2 Kings, vi. 8-33. vii.

Who besieged Samaria and reduced the inhabitants to shocking distress? In the midst of the distress who was irritated? What did he vow to do? What did he do to accomplish this? What did Elisha predict? Who questioned the truth of his prediction? What did Elisha tell that lord? Who went to the Syrian camp in the evening? What was their object? In

what state did they find the camp? What was the cause of its desertion? What did the lepers do in the night? What did Jehoram suspect? What did he do? What was the result of their search? What did the people do when the report was confirmed? What became plentiful in consequence? How plentiful? Who had the charge of the gate, when the people were going and returning from the camp and bringing the spoil into the city? What happened to him? What was fulfilled? When did these things happen?

31. The son of the Shunamite *dies*. The mother hastens to *Elisha*, who comes with her to *the child*. He prays to *the Lord*, the child is *restored to life*, and *Elisha* is heartily thanked by—EACH VOICE. CH, v, c, 891. 2 Kings, iv. 18–37.

What happened to the Shunamite's child? What did the mother do as soon as the child was dead? Did he go with her to her son? When *Elijah* was with the child what did he do? What followed? When?

32. *Elisha* goes to *Gilgal*, where he prevents the sons of the prophets from being *poisoned*, and increases *a scanty provision* so as to make it sufficient for one hundred men, who with wonder—EAT JOYING. T, J, NG, 890. 2 Kings, iv. 38–44.

What prevented a calamity among the sons of the prophets? Where? What was the calamity? What did he increase? For how many men did he make it sufficient? What is the date?

33. Jehoram converses with Gehazi concerning *Elisha*. While Gehazi is telling the king about *the Shunamite's son*, the mother appears to *present a petition*, and confirms his account. She, forewarned of a seven years' famine, and advised by *Elijah*, has been sojourning in the land of *the Philistines*, and now, on returning, applies to the king for the restoration of *her house and land*, which she obtains with the fruit of the field, and—EACH ITEM. CH, T, M, 885- 2 Kings, viii. 1—6.

Concerning whom did Jehoram converse with Gehazi? Did Gehazi tell the king about raising the Shunamite's son from the dead? Who came in at the same time to present a petition to the king? Did she confirm Gehazi's account? For what did she come to petition the king? Where had she been sojourning? Why? Date?

34. *Elisha* goes to *Damascus*, where he is called on by *Hazael*, who comes to inquire whether the king of Syria, who is sick and has sent him, will *recover, or die*. *Elisha* predicts *the king's death*, the accession of *Hazael* to the throne, and the atrocities of which he will *become guilty*. *Hazael* returns, stifles *his master* with a

wet cloth, reigns in his stead, and fulfils the predictions in—EACH ITEM. CH, T, M, 885 2 Kings, viii. 7–15.

To what city in Syria did Elisha go? Who called on him there? For what? What did Elisha predict with regard to the king? What with regard to Hazael? What did Hazael do after he returned to the king of Syria? What was fulfilled? Date?

35. Jehoram, joined by *Ahaziah, king of Judah*, is at war with *Hazael* in Ramoth-gilead. Jehoram is *wounded*, and goes to *Jezreel* to be healed, whither Ahaziah also goes to see Jehoram. Elisha sends a disciple of the prophets to Ramoth-gilead to *anoint Jehu*, to be *king of Israel*. The disciple acts according to his orders, and informs Jehu that he is to cut off *the whole house of Ahab*. Jehu's captains proclaim him king. He goes to Jezreel, where he finds *Jehoram and Ahaziah*, and slays them. Jehoram's body is cast into the portion of *Naboth*. He commands Jezebel to be thrown out of her window into the street, which is done, and she is *trodden to death and eaten by dogs*. He totally destroys *the house of Ahab*, and kills forty-two men of the kindred of *Ahaziah*.

He is a wicked man, and walks in the ways of *Jeroboam*, although he destroys the images, houses, and priests of Baal, in—TOTAL. T, T, L, 884. 2 Kings, vii. 28-29. ix. 1-31. See par. 200.

In what war was Jehoram joined by Ahaziah? Who was Ahaziah? Where was the war carried on? Who was wounded? Whither did he go in consequence? For what purpose? Who went to see him? Whom did Elisha send to Ramoth-gilead? What to do? Did the disciple do so? What did he tell Jehu at the same time? What did Jehu's captains do? Whither did he go? Whom did he find there? What did he do to them? What was done with Jehoram's body? What was done to Jezebel? What did Jehu totally destroy? Whom did he slay who were not of the house of Ahab? What did he do to Baal and his worship? Was Jehu a good man? In whose ways did he walk? In what year did these events happen?

36. Jehu dies, and *Jehoahaz, his son, becomes king*, of whose life vice is the—TENOR. T, N, R, 856. 2 Kings, x. 34-36.

When Jehu died who was made king? In what year did these two events happen? Was the conduct of Jehoahaz distinguished by virtue, or vice?

37. Jehoahaz dies, and *Jehoash, his son, begins to reign*, who "departs not from all the sins of *Jeroboam*," which are many and—EACH HEAVY. CH, H, V, 839. 2 Kings, xiii 9-12.

Who began to reign when Jehoahaz died? From whose sins did he not depart? In what year did Jehoash begin to reign, and Jehoahaz die?

LESSON FIFTH.

38. Elisha is sick, and is visited by *Jehoash*, at which time he foretells *three victories of the Israelites over the Syrians*, and dies. A dead man, about to be buried, is thrown in haste, through fear of the Syrians, who are unexpectedly near, into *his yet open grave*. On touching his bones, the dead man recovers, and—OUT GOES. T, G, S, 837. 2 Kings xiii. 14–21.

Whom that was sick, did Joash go to see? What did Elisha foretell? Did Elisha recover from this sickness, or die? What was thrown into Elisha's grave after he was put into it? What occasioned this? When the dead man touched Elisha's body what followed? Date?

39. Jehoash recovers the cities which the Syrians had taken from *Jehoahaz his father*, and beats *the Syrians three times*. These victories were intended in Elisha's last prediction—WHICH AGREE. WH, CH, G, R, 836. 2 Kings xiii. 25.

What did Jehoash recover from the Syrians? How many times did Jehoash beat the Syrians after the death of Elisha? Were these victories predicted? By

whom? Do they agree with the prediction? What is the date?

40. Jehoash receives a challenge from *Amaziah king of Judah*, and courageously expostulates. Amaziah persists. The two kings put themselves at the head of *their armies* which meet at Beth-shemesh, and a battle takes place. The army of Judah is *beaten*. Jehoash takes *Jerusalem*, breaks down four hundred cubits of *the wall*, takes the treasures of *the king's house and the temple*, and returns to *Samaria with hostages*, proving to Amaziah that his pride is—TOO DEAR. T, D, R, 826. 2 Kings xiv, 8–14. (See par. 208.)

What did Jehoash receive from the king of Judah? Which of the kings of Judah? Did he immediately accept it? How then? Did Amaziah persist? How did the two kings proceed? Did they fight? Which army was beaten? What did Jehoash take? What did he break down? What treasures did he take? What did he do then? With what? In what year?

41. Jehoash dies, and his son *Jeroboam succeeds*; who, like his predecessors, adheres to the sin of the first Jeroboam, and will have—IT DONE. T, D, N, 825. 2 Kings xiv. 16, 23–27.

Who succeeded Jehoash? In what year? Was it the year in which Jehoash died? To what did Jeroboam 2nd adhere?

42. Amos prophesies in *Israel*, and foretells *the captivity*. He is accused of *conspiracy against Jeroboam*, and reported to the king by *Amaziah*, who as priest at Bethel—STAYS. s, T, s, 787. Amos vii.

Which of the prophets prophesied in Israel in the reign of Jeroboam? What did he foretell? Of what was he accused? To whom reported? By whom? When?

43. Now death the life of Jeroboam 2nd—IS TO TAKE. s, T, K, 784. 2 Kings xv. 29.

In what year did Jeroboam 2nd die?

44. Zachariah son of *Jeroboam 2nd*, eleven years after the death of his father, becomes king, and “does that which is evil in the sight of the Lord:” such—IS the USAGE. s, s, G, 773. 1 Kings xv. 9.

Who reigned next to Jeroboam 2nd? Did he begin to reign when his father died? How long after? Did he reign well? What did he do? In what year did he begin to reign?

45. Zachariah is slain by *Shallum*, who reigns *one month*, and is slain by *Mena-hem*, who begins to reign and does evil, but from assassins—IS SAFE. s, s, F, 772. 2 Kings xv. 8. 10-1

How did Zachariah reign and die? Did Shallum reign? How long? How did his reign terminate? Did



Menahem reign? In what year did these murders and accessions to the throne of Israel take place?

46. Menahem oppresses *the people*, to procure silver for *Pul, the king of Assyria*, to induce him to be *his friend*, Complaint is useless; it—so IS TO BE. S, S, B, 771. 2 Kings xv. 19, 20.

How did Menahem use the people? What was his object? Why did he want silver for the king of Assyria? Date?

47. Menahem dies, and *Pekahiah his son* becomes king, who reigns wickedly a short—SPACE. S, P, C, 761. 2 Kings 22-24.

When Menahem died, who became king? How did he reign? In what year did he begin?

48. Pekahiah is slain in *his palace* by conspirators, at the head of whom is *Pekah*, who becomes *king*, and the throne for many years—IS TO ENJOY. S, N, J, 759, 2 Kings xv. 25-28.

How did Pekahiah's reign end? By whom? Who was at the head of them? Who became king? In what year?

49. Pekah, at war with Ahaz king of Judah, slays a vast number of *the Jews* in one day, and makes captives of *a still greater number*. Oded the prophet, goes

to *Samaria*, reasons with *the heads of Israel*, and requires *the liberation of the captives*. The men “take the captives, and with the spoil *clothe all that are naked among them*, and array them, and shod them, and give them *to eat and to drink*, and anoint them, and carry *all the feeble of them* upon asses, and bring them to *Jericho*, the city of palm trees, to *their brethren*. Then they return to *Samaria* ;” and in this noble instance, the Israelites are not—SLOW TO OBEY. S, L, B, 741. 2 Chron. xxviii. 6–15. (See par. 213 and 214.

Was there any war between the Israelites and the Jews in the reign of Pekah? Which prevailed? What did they do to the Jews in one day? Who interfered with regard to the captives? With whom did he reason? What did he require? Did he procure it? What did the Israelites do for the captives when they allowed them to go? Whither did they take them? How did they treat the feeble on the road? In what year did the Israelites acquit themselves so nobly?

50: Pekah is invaded by *Tiglath-pileser*, king of *Assyria*, who overruns the country, takes *many cities*, and makes great havoc among *the people*, taking into captivity and—SLAYING. S, L, NG, 740. 2 Kings xv. 29.

By whom was Pekah invaded? What did the Assyrians overrun? What did they take? What did they do among the people? How? When?

51. Pekah is slain by Hoshea, who the throne—IS to HAVE. S, H, V, 739. 2 Kings xv. 30.

How did the reign of Pekah conclude? By whom? In what year?

52. Hoshea, who also does evil, begins to reign when Israel into Assyrian captivity—IS GOING. S, G, NG, 730. 2 Kings xvii. 1, 2.

Who reigned in Israel next to Pekah? Did he reign well? When did he begin to reign? What great change had begun to operate?

53. Hoshea becomes tributary to *Shalmaneser, king of Assyria*, pays yearly tribute for some time, and then *rebels*. *Shalmaneser* imprisons *Hoshea*, and besieges *Samaria* three years. This year, the ninth of Hoshea, *Samaria* is *taken*, and *Israel* is carried into *captivity* by the Assyrians, on account of *sin*, and—IS to DECAY. S, D, C, 721. 2 Kings xvii.

To whom did Hoshea become tributary? What did he do for some time? What then? What did *Shalmaneser* do to *Hoshea* on account of his rebellion? What to *Samaria*? How long did he besiege *Samaria*?

Did he take it? What else did he do? On what account did the Lord permit this? How long had Hosea reigned? In what year was Samaria taken and Israel carried into captivity by the Assyrians?



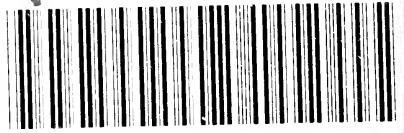
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