[illegible]

[illegible] to the general design of the author, the time, place, [illegible] of writing, and if prophetical, or expository, or [illegible], to what period and portion of the sacred history or which testament it belongs, and with which, consequently, it ought to be read and compared. The student [illegible] with the general subject of that book, beginning in the order of our prescribed [illegible], with the historical portion of Scripture. For example, the book of Genesis gives us the history of the antediluvian patriarchs and of the patriarchs, Noah, Abraham, Isaac, [illegible]. The book of Exodus records the deliverance of the Israelites after the death of Joseph, the calling and commission of Moses, the plagues of Egypt, the miraculous passage of the Red Sea, and the murmurings of the people in their journeying through the wilderness to Sinai, the delivery of the law, and the pattern and construction of the tabernacle. Leviticus continues the history of the laws and ordinances which God gave to Israel by the hand of Moses, [illegible] with the various sacrificial ordinances, they are [illegible] the rites of purification from ceremonial uncleanness, [illegible] an account of the sacred times and festivals, [illegible] enforcement of obedience, by the various [illegible] promises and threatenings. Numbers gives the [illegible] census of the congregation, their departure [illegible], their murmurings and murmurings, till they come to the plains of Moab, the story of Balaam and Balak, [illegible] place. Deuteronomy is a [illegible] of the law, [illegible], [illegible] the [illegible] of Moses, he sings, and [illegible] with which it is [illegible] the [illegible] of Israel, [illegible] the prophecy, [illegible] the prophecy, [illegible] Joshua [illegible] the conquests, [illegible] Israel or to the church [illegible] Israel, [illegible] Judges [illegible] the death of