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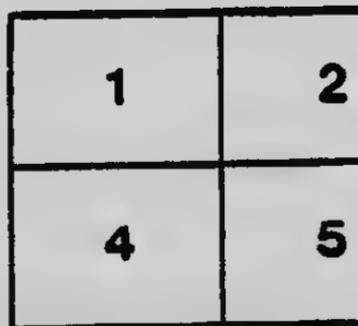
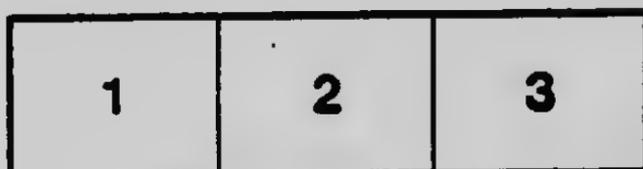
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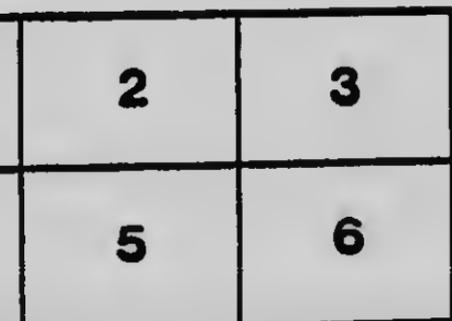
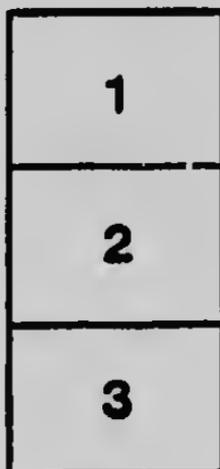
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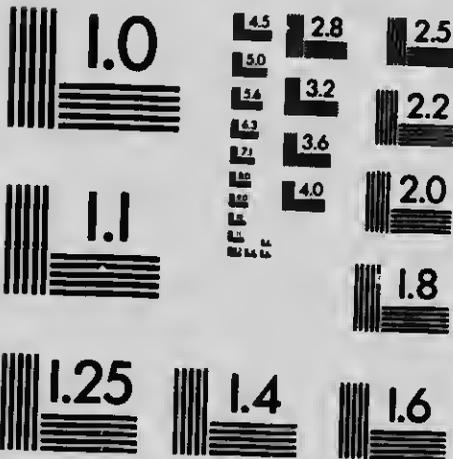
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**CANADIAN FIRST STANDARD
TEACHER TRAINING
COURSE, NO. 1**

The Old Testament

By
Rev. Prof. J. F. McLaughlin,
M.A., B.D.



WILLIAM BRIGGS
TORONTO

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THE OLD TESTAMENT WORLD.

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THE OLD TESTAMENT

LESSON I.

INTRODUCTION.

Revelation.—It has pleased God to make Himself known not only in nature (Ps. 19; Rom. 1: 19-20), but also in human history (Ps. 103: 7; Heb. 1: 1-2). In some measure the light of this divine revelation has come to all men (John 1: 9), but in a peculiar and an especial manner God revealed His nature and His will to the Hebrew people and through them to the world (Isa. 49: 6; John 4: 22). The Bible is the literature of this people, the record of this revelation, "the word of God which liveth and abideth."

The Bible.—The Bible is not one book but many, and presents a variety of literary form. There are books of history, of biography, of poetry, and of prophecy, epistles or letters, and vision or allegory. It has been appropriately called the "Divine Library" and the "Holy Scriptures." By the early Greek Christians it was often called *ta Biblia*, "the Books." This passed over into Latin as *Biblia* and was treated as a singular, and so, from the Latin usage, we get our word Bible.

The Covenant.—God's gracious revelation to His people, through chosen and inspired men, is often presented in the Bible as a "Covenant" or "binding agreement." See, for example, Gen. 15; 18; 17: 7; Ex. 24: 7; Ps. 89: 3; Jer. 31; 31-34; Heb. 8: 8-13. This covenant relation involved, on the part of Israel, obedience to the will of God, as revealed to them in their laws, and in the teaching of their prophets, and, on God's part, fulfilment to them of His promise and purpose of salvation. The whole history and literature of Israel have to do with this idea of the relationship of Israel to Jehovah. Jeremiah's prediction of a new covenant, written upon the hearts of men, is declared (Heb. 8:

8-13) to be fulfilled in Christ, who is "the Mediator of a new covenant" based not upon obedience to the law, but upon living faith in Him.

The Testaments.—Now the word "covenant" is commonly rendered in the Latin Bible "*testamentum*," and in the English Bible "testament." Hence the books which contain the earlier records, before the coming of Christ, have come to be known as the "books of the Old Covenant" or "Old Testament" (2 Cor. 3: 14). Those which contain the story of the life of Jesus, the founding of the Christian Church, and the apostolic teaching, are, similarly, the "books of the New Covenant" or "New Testament."

Number of the Books.—There are sixty-six books in the Bible—thirty-nine in the Old Testament and twenty-seven in the New. It has been pointed out, as a help to the memory, that the words "Old" and "New" have each three letters, and the word "Testament" nine; and that 39 is the number of books in the one, and $3 \times 9 = 27$ is the number of books in the other.

Languages.—The books of the Old Testament were originally written in the Hebrew language, with the exception of portions of Daniel and Ezra, which are in Aramaic. The new Testament was written in Greek, but some portions of the Gospel narrative may have been first in Aramaic. The Aramaic, which is very much like the Hebrew, had replaced the latter as the speech of Palestine before the time of Christ, and was the language used by our Lord and His disciples. Greek was widely used by the educated and commercial classes throughout the world in New Testament times.

Time of Writing.—Some of the oldest portions of the Bible are declared to have been written by Moses (Ex. 17: 14; 24: 4; Num. 33: 2), twelve hundred years or more before Christ. The latest portions of the Old Testament probably belong to the time of the Maccabees, in the second century, B.C., and we have good evidence that the Old Testament books were all

completed and were accepted and used by the Jewish church as having divine inspiration and authority, in the latter part of that century. So also we have good reason to believe that the books of the New Testament were written before the end of the first century after the birth of Christ, that is, before 100 A.D.

The Canon.—The books thus accepted as inspired and authoritative by the Jewish and the Christian churches, constitute what is known as the "Canon." By the word "canon" is meant the "rule" or law of faith and conduct, of moral and religious duty.

The Ancient Versions.—As early as the third century before Christ a Greek translation of the Old Testament was begun at Alexandria, now known as the *Septuagint*, or Version of the Seventy. The *Targums* were translations made into Aramaic for the use of the Jewish and Samaritan synagogues. The oldest Christian version is the Syriac, made in the second century A.D. at Edessa. In the latter part of the fourth century A.D., Jerome, a famous Italian scholar, made a translation into Latin, now known as the Vulgate. From Hebrew and Greek manuscripts of the original texts, and from the ancient versions, almost all our knowledge of the Bible is obtained.

QUESTIONS.

1. Where do we get the words "Bible" and "Testament," and what was their original meaning?
2. What various forms of literature are found in the Bible?
3. How many books are there in the Old Testament? In what languages were they written?
4. What is meant by the "Canon"?
5. Name and describe the ancient versions of the Bible?

LESSON II.

THE BOOKS OF THE OLD TESTAMENT.

Names and Order of the Books.—The thirty-nine books of the Old Testament are arranged in the English Bible, as in the Latin and Greek versions, according to their literary form. The historical books come first, then the poetical, and lastly, the prophetic.

1. *Historical Books.* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah, Esther. 17 books.

2. *Poetical Books.* Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon. 5 books.

3. *Prophetical Books.* Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. 17 books.

1. **The Historical Books.**—The historical books are arranged in two series which are, in part, parallel. The first series includes all the books from Genesis to Kings. Beginning with the creation of the world, it carries the history down to the Babylonian exile, in the early part of the sixth century B.C. The second series includes Chronicles to Esther. Beginning with Adam, it gives brief genealogical records of the early ages, and then, more particularly, the history of Judah from David to Nehemiah, that is, to the latter part of the fifth century B.C.

The Pentateuch.—The first five books are commonly known as the Pentateuch (that is, the five volumes). By the Jews these books were regarded with peculiar reverence, as containing their ancient laws. They called them "Torah," that is, "Law." Beginning with the creation of the world, and the early history of the human race, they next tell the story of the ancestors of the Hebrew people, of the Egyptian bondage and deliverance under Moses, of the long sojourn in the wilderness and the conquest of Eastern Palestine.

Joshua to Esther.—The book of Joshua com-

pletes the story of the conquest and settlement in Palestine. In Judges and Ruth we have narratives of the earliest period of Israel in Palestine. The Books of Samuel tell of the establishment of the monarchy, and the reigns of Saul and David. The books of Kings and Chronicles contain the history of the kingdoms of Israel and Judah to the Babylonian exile. Ezra, Nehemiah and Esther are narratives of the sixth and fifth centuries, B.C., of the period following the return from exile.

Characteristics of the History.—The history is everywhere permeated with religious feeling. The unique character and dignity of Israel's God, His sovereign care for and leading of His people, and the divinely-ordered discipline through which they are made to pass, are fully set forth. It is both a history and an interpretation of the ways of God. (Deut. chs. 1-3; Jud. chs. 1-2; 2 Kings, ch. 17).

2. The Poetical Books.—The form of Hebrew poetry cannot very well be reproduced in our English translation. An attempt is made in the Revised Version to show the lines and stanzas of the original. The poetry is very largely lyrical and all of a religious character.

The book of Job ranks with the greatest productions of human genius. It is dramatic in form and presents the problem of divine providence in its relation to human suffering. The author and date are unknown. The Psalms are arranged in five books. They were collected, and, no doubt, many of them composed, for use in the services of the temple and synagogue. They are appropriately named in Hebrew, "Praises," and are songs of praise and prayer, pious meditations and reflections upon the dealings of God with His people. The inscriptions at the beginning of many psalms are very ancient, but many of them are not now understood. Seventy-three of the psalms are ascribed to David as their author, twenty-eight to others and the rest are anonymous. In the Psalms we have the world's greatest and most helpful book of devotion. The Book of Proverbs is a collection of didactic poetry, part of which is

ascribed to Solomon, the wise king of Israel. Ecclesiastes may be described as a prose poem, reflecting upon the vanity of human aims and ambitions, and the supreme importance of religion. The Song of Solomon is a dramatic representation of faithful love.

3. **The Prophetical Books.**—The great religious teachers of Israel were the prophets. The earlier prophets, such as Samuel, Nathan, Elijah and Elisha, are known to us only from the books of history. But from the eighth century to the fifth many of the great prophets committed their work to writing and have given us a literature of priceless importance. To the eighth century, the period of Assyrian power, belong Amos, Hosea, Isaiah and Micah. To the latter part of the seventh, and beginning of the sixth centuries, the Babylonian period, belong Jeremiah, Nahum, Zephaniah, Habakkuk, Obadiah, and Ezekiel. To the Persian period, the latter part of the sixth and the fifth centuries, belong Haggai, Zechariah and Malachi. The date of Joel and Jonah is uncertain, but the prophet Jonah is mentioned in 2 Kings 14: 25, as living in the eighth century. The book of Daniel contains the story of Daniel in Babylon and a prophecy which has particular reference to the suffering of the Jews in the persecutions of the second century. The books of Isaiah to Daniel are sometimes called the "Major Prophets" and the remaining twelve the "Minor Prophets" because they are shorter.

QUESTIONS.

1. Name the books of the Old Testament in their order.
2. What two series of historical books are found in the old Testament, and what periods of history are covered by each?
3. What name is given to the Pentateuch by the Jews, and why?
4. Describe the structure and general character of the Book of Psalms?
5. Who were the prophets of the Assyrian period? In what century did they live?
6. Name the prophets of the Babylonian and Persian periods?

LESSON III.

THE OLD TESTAMENT WORLD.

Extent.—The world, as known to the writers of the Old Testament, was much smaller than the world of to-day, or even of New Testament times. It extended from Egypt in the west to Babylonia and Persia in the east; from Armenia in the north to the southern parts of Arabia, about fifteen hundred miles each way. But the interior and south of Arabia was practically unknown, or little known, and the great events of Old Testament history occurred in those lands which lie in a semi-circle about northern Arabia, east, north and west. Egypt and Babylonia were "the ends of the earth" (Isa. 41: 9; 43: 6). There was some vague knowledge of far-off lands, islands of the sea, "sons of Javan," (Greeks), and fierce people of "the north parts" (Gen. 10: 2-5; Isa. 49: 1; 60: 9; Ezek. 38: 15), but these affected scarcely at all the life and thought of the Hebrews.

Countries and Physical Features.—*Arabia* was then, as now, a vast, arid wilderness, with scanty pastures and occasional fertile spots, capable of sustaining a sparse population of shepherds and herdsmen. *Babylonia*.—To the north and east lay the river valleys of the Euphrates and Tigris. From the place where these rivers draw near together, about four hundred miles above their outlet, there extends southward to the Persian Gulf a vast alluvial plain, one hundred to two hundred miles in width. This was Babylonia, or Chaldea, thought by the Hebrews to be the earliest home of the human race (Gen. 2: 8-15). *Assyria*.—Farther north was Assyria, originally settled from Babylonia (Gen. 10: 10-12), about the upper waters of the Tigris. *Mesopotamia*.—West of Assyria was the great Mesopotamian plain, between the upper Tigris and Euphrates rivers, gradually rising to the Armenian mountains, a land of shepherds, like northern Arabia. *Syria*.—West of the Euphrates, and extending southward, was the plain of Syria, or more properly Aram, watered by a few streams from the western

mountains, and with some fertile soil. *The Lebanons.*—Between Syria and the sea lie the Lebanon Mountains, forming a double range, between which is the valley of Lebanon. The high peak which terminates the eastern range to the south was called Hermon, and holds the sources of the Jordan river. It rises to a height of more than 9,000 feet above the sea. The scenery of the mountain region is most beautiful and varied, and both Lebanon and Hermon are frequently mentioned in the Bible. *Phœnicia.*—Between the mountains and the sea was a narrow strip of land, fertile and highly cultivated, the home of the Phœnician people, who had, from very early times, close relations with the Hebrews. They were the Britons of the ancient world, and from their great ports of Tyre and Sidon their ships sailed to the distant islands and coasts of the Mediterranean Sea. This was "the great sea" (Josh 1: 4), or "the utmost sea" (Deut. 34: 2). *Palestine.*—South of Syria, the Lebanons and Phœnicia, was Palestine, lying between the Arabian wilderness and the Mediterranean Sea. The coast plain to the south-west was occupied by the *Philistines*; the mountainous region to the south of the Dead Sea, by the *Edomites*; *Moab* was immediately east of the Dead Sea; *Ammon*, farther east and north. The pasture lands of the wilderness south of Palestine were occupied by various tribes of Semitic race, some of whom united with the Israelites. *Egypt.*—Egypt, like Babylonia, owed its fertility to a great river, the Nile. Lower Egypt was formed by the broad, marshy lands of the delta. Upper Egypt was the narrow strip extending back to the desert on either side of the river, and subject to its annual overflow. Like Babylonia, its monuments reveal a history reaching back four or five thousand years before Christ. *Ethiopia.*—Far to the south was Ethiopia, whose princes ruled Egypt and sent ambassadors to Palestine in the days of Isaiah (Isa. ch. 18).

The Semites.—With the exception of Egypt, all the lands named were occupied in Old Testament times by the so-called Semitic, or Shem-

itic nations, that is, nations regarded as descendants of Shem. These may be classified as follows:

BABYLONIAN GROUP.

Old Babylonians
Assyrians
Chaldeans

CANAANITE GROUP.

Canaanites
Phœnicians

ARAMEAN GROUP.

Mesopotamians
Syrians

HEBREW GROUP.

Hebrews
Moabites
Ammonites
Edomites

In addition to the above named peoples, the Arabians and Ethiopians (in Abyssinia) are to be classed among the Semites.

QUESTIONS.

1. What was the extent of the world as known to the ancient Hebrews?
2. Describe, in a general way, the physical features of Babylon, Assyria and Mesopotamia.
3. Where are the Lebanon mountains and the valley of Lebanon?
4. Describe the country and people of Phœnicia.
5. What countries named in the Bible possessed the oldest civilization?
6. Name and classify the Semitic nations.

LESSON IV.

PALESTINE.

Extent.—The land of Palestine, which has given so much to the world, was very small as compared with other neighboring lands. It was not more than one hundred and fifty miles from north to south, and its greatest width about one hundred miles. The Jordan river divides the country into Eastern and Western Palestine. The area of the Eastern division is estimated at

3,800 square miles, the Western at 6,040 square miles; a total of nearly 10,000 square miles, or about one-sixth the area of England.

Boundaries.—Palestine was bounded on the north by Phœnicia, the Lebanon mountains and Syria; on the east by the Arabian desert; on the south by Moab, Edom and the deserts of Paran and Shur; on the west by the coast plains occupied by the Philistines in the south, by the Mediterranean Sea in the centre, and by Phœnicia in the northern part.

The Empire.—The people of Israel, however, laid claim to a much larger territory. The promise to Abraham (Gen. 15: 18) was the land "from the river of Egypt (a deep water-course south of Gaza) unto the great river, the river Euphrates." The empire over which David and Solomon ruled seemed for a time to realize this larger ambition (1 Kings 4: 21, 24; 2 Chron. 9: 26).

The Physical Features.—Palestine presents a great variety of surface and of climate. Five distinct zones, extending north and south, may be marked:

1. *The coast plains*, varying in width from twenty to thirty miles in the south, to from two to six miles in the north. The southern part was occupied by Israel's troublesome neighbors, the Philistines; the northern part by the Phœnicians. The central part, south of Mount Carmel, was the plain of Sharon, rich pasture lands (Isa. 65: 10; 1 Chron. 27: 29). The coast is unbroken by bays and practically without harbors, Joppa, where Solomon's timber "flotes" (2 Chron. 2: 16) were landed, appears to have been the only seaport in Old Testament times.

2. *The foothills*, or lowland, from opposite Joppa southward, separate the coast plain from the central mountain range. These are from five to fifteen miles wide. Lying between Judah and Philistia, they were the scene of many a conflict, from the days of Samson and David to the Maccabees and the Crusaders.

3. *The central plateau*, or mountain range, was the chief dwelling place of the Israelites. They were a people of the hills (1 Kings 20: 23). South of the Lebanon mountains and Her-

mon are the broken hills of Galilee, well watered, picturesque and fertile. South of Galilee the central plateau is interrupted by the valley of Esdraelon or valley of Megiddo, extending from the Mediterranean to the Jordan. It is drained by the river Kishon, celebrated in the song of Deborah (Judges 5: 21). South of the valley rise the fertile and populous hills of Ephraim, or Samaria; then, in marked contrast, the comparatively barren, limestone ridges of Judah, gradually descend into the southern wilderness. The mountains of the central range rise from 2,500 to 4,000 feet above the sea.

4. *The Jordan valley*, or Arabah, extends from the sources of the river, at the base of Mount Hermon, to the Dead Sea. The entire length, to the southern limit of the Dead Sea basin, is about 160 miles. The greater part of the distance it is below the level of the Mediterranean Sea, at the Lake of Galilee 682 feet, and at the Dead Sea 1,300 feet below sea level. The lake, or sea, of Galilee, is called in the Old Testament, "Sea of Chinnereth" (Num. 34: 11), or "Chinneroth" (Josh. 12: 3). The Dead Sea is called the "salt sea" (Gen. 14: 3) and the "sea of the plain" (Deut. 3: 17).

5. *The eastern plateau*, or mountain range, rises from 2,000 to 4,000 feet above sea level, and has both arable and pasture lands. Its central portion is Gilead, its northern portion Bashan.

Climate.—This land of high mountains and deep valleys, of seacoast and fertile plain and barren desert, presents some strange contrasts. The snowy summits of Hermon look down upon the perpetual summer of the Jordan valley, "the fir trees overshadow the palms," and "the wolf of the north contends with the leopard of the south over the carcass of the gazelle of the temperate zone." Seed-sowing begins in October, the growing crops are nourished by the winter rains, and harvest is gathered in by the end of May.

Central Position.—The great high roads of the ancient world, from Egypt north and east, passed through Palestine. They followed the coast to Mt. Carmel, thence to the Phœnician cities, or east and north through the valley of

Esdraelon and Galilee to Damascus. But while the north of Palestine was thus open to the world's traffic, Judah, shut in by her mountains, was comparatively separate and secluded. Here was developed a strong national life and that high religious faith which has blessed the world.

QUESTIONS.

1. Give the size and boundaries of Palestine.
2. What was the extent of the empire of David and Solomon?
3. Into what five zones may Palestine be divided?
4. Describe carefully the central plateau of western Palestine.
5. Where was the valley of Esdraelon? The Dead Sea?
6. What peculiarities of climate mark Palestine?

LESSON V.

THE HISTORY: EARLIEST TIMES AND AGE OF ABRAHAM.

Beginnings.—The Old Testament story begins with the creation of all things, and tells how God made the world and man. The first home of the human race was "a garden eastward in Eden." Two of the rivers which are said to have watered the garden can be identified with the Tigris and Euphrates, and Eden was probably somewhere in the Babylonian plain. Here, in Old Testament times, there was a large population and a high degree of civilization. There were many great cities, of which Babylon was the chief. The land was rendered fertile and productive by an extensive system of irrigation aided by the annual overflow of the two rivers. Recent discoveries of inscribed stone monuments and written tablets of baked clay, in the ruins of ancient palaces and temples, show that this country was inhabited four thousand years and more before the time of Christ.

Before the Flood.—There follows the sad and tragic story of "man's first disobedience, and the fruit of that forbidden tree, whose mortal

taste brought death into the world and all our woe." Briefly the story is told of the generations before the flood, and of that gross corruption of the earth which preceded the great disaster.

The Flood.—Then came the flood of waters which destroyed all flesh. It is interesting to know that upon clay tablets discovered in the ruins of an Assyrian palace we have a Babylonian account of the deluge, closely similar to that in Genesis. It is, perhaps, best explained as the record of a great flood which overwhelmed the people of the Babylonian plain and adjacent regions. Indeed the world, as known to the men of that time, was little more than their own country and its closely-bordering lands. The Hebrew historian saw in this, as in the overthrow of Sodom, the execution of divine judgment upon a sinful people. Noah only, with his family, was saved in the ark.

The Sons of Noah.—The nations known to the Hebrews were reckoned as descendants from the sons of Noah. Particular attention is given by the historian to the descendants of Shem, among whom were the ancestors of the Hebrews. With the "generations of Terah" (Gen. 11: 27) the story of the Hebrew patriarchs begins.

The Patriarchs.—The family to which Abram belonged had their home at first in "Ur of the Chaldees," a city on the river Euphrates, in southern Babylonia. Thence they moved northward to Haran, in Mesopotamia, where they continued to reside. Hence, perhaps, they are called Arameans (Deut. 26: 5 Rev. Ver. margin). They are said to have "served other gods" (Josh. 24: 2), but to Abram there came some knowledge of the true God, and in obedience to a divine call, he left his kindred and went westward and southward to the land of Canaan. With him went Lot, his nephew, who settled in the plain of Jordan. Abram went south to Hebron, and then to Gerar, where Isaac also dwelt after him. Jacob, Isaac's younger son, after long residence with his kinsfolk in Mesopotamia, returned to Palestine, and lived near Shechem, then moved south as far as Beersheba, whence, forced by

famine, he went with his sons to Egypt. There, in the providence of God, his son Joseph, sold into slavery in his youth by jealous brothers, had become chief ruler of the land next to the king, and was able to give them a home in Goshen, in the north-eastern part of the country.

The Hebrew Races.—Ishmael, son of Abram and Hagar, and other sons of Abram (Gen. 25) are reputed ancestors of the Arabian tribes of the country south and east of Palestine. From Lot, Abram's nephew, sprang the Moabites and Ammonites, east of Jordan and the Dead Sea. From Esau, elder son of Isaac, sprang the Edomites in Seir, farther south. Israel only, whose tribes claimed descent from the sons of Jacob, of all the Hebrew races attained a great place in the world's history.

Chronology.—The remarkable discovery, a few years ago, of records and laws of a king of Babylon, who reigned about 2250 B.C., may help us to determine the age of Abram. The name of this king is Hammurabi, and he may be identical with Amraphel, king of Shinar (that is, of Babylon, Gen. 11: 2; 9; 14: 1). The date of Abram's migration to Canaan was formerly reckoned to be 1921 B.C. It is impossible, however, to fix the dates of this early period accurately, with our present knowledge. There are gaps in the history which the Biblical record does not attempt to fill.

Characters.—Some of the most picturesque and beautiful incidents and characters of the Bible story meet us in Genesis—the magnanimous Abram, or Abraham, the man of great faith, the peace-loving Isaac, the shrewd and ambitious Jacob, the pure and high-minded Joseph. A faithful and instructive picture is presented of the life of that remote age.

QUESTIONS.

1. Where does the Bible place the earliest home of the human race?
2. Briefly tell the story of Abraham.
3. How was the way prepared for Israel's migration to Egypt?

4. Name the Hebrew races, and show what countries they occupied.
5. What recent discovery appears to fix the age of Abraham?
6. Describe some of the notable characters of Genesis.

LESSON VI.

AGE OF MOSES AND THE CONQUEST.

Early History of Egypt.—The migration of the Israelites to Egypt took place, probably, while Egypt was ruled by the Hyksos, or Shepherd Kings, who are supposed to have been themselves Semites, and so not unfavorable to Semitic immigrants such as Jacob and his sons. Egypt was then populous and wealthy, with a history going back two thousand years and more. The great pyramids which look down upon the Nile had been built a thousand years before. The Hyksos were expelled in the 16th century B.C., and under following kings the Israelites suffered oppression. It is now commonly believed that Rameses II., in the 13th century B.C., was the Pharaoh whose cruel acts are recorded in the first chapter of Exodus, and that Merenptah, his son and successor, was the Pharaoh whose refusal to let Israel go brought the plagues upon himself and his people.

Moses.—In the providence of God a great deliverer was raised up for Israel. Moses, son of Hebrew parents, but educated at the court of the king, after long exile in the Midianite desert, was called of God to be the leader of his people. To him was revealed the new name, Jehovah (Ex. 6: 2-3), by which the God of Israel was henceforth called. Jehovah was with Moses, and manifested His power in Egypt, so that the resistance of Pharaoh was overcome. The day of the departure from Egypt was afterward commemorated in the feast of the Passover.

The Exodus.—The Israelites proceeded eastward into the wilderness, crossing an arm of the Red Sea, where the Egyptians, attempting to follow, were overwhelmed in the rising

waters. This wonderful deliverance convinced them of the power of their God, and became a type and assurance of deliverance from other perils in later years (Ps. 18: 16-17; Isa. 43: 16-17). At Sinai they encamped for a time, and a government was organized (Ex., ch. 18), and laws formulated (Ex., chs. 19-23). Here the newly-organized nation entered into covenant with Jehovah, promising obedience to His law (Ex. 24: 3-8; 34: 10), and consecrated a priesthood and tabernacle, or tent temple, to His worship.

The Wilderness.—Proceeding northward from Sinai, they made an ineffectual attempt to invade Palestine from the south. There followed a long period of sojourn in the wilderness, chiefly at Kadesh Barnea; then they moved eastward, going round about Edom, and northward to the plains of Moab. Here Moses died, "but no man knoweth of his sepulchre unto this day."

Character of Moses.—Moses was great in his simplicity, self-sacrifice and patience. He was great as a statesman and as a leader of the people. He was greatest in his unswerving loyalty to the God of his fathers (Heb. 11: 24-27), and in laying the foundations of Israel's national life broad and deep in obedience to the laws of God.

Early People of Palestine.—When Israel came to Palestine they found it occupied by other races. The Amorites, tall and strong, (Amos 2: 9), dwelt in the mountains in walled cities (Deut. 1: 20, 27, 28), the Amalekites in the south, the Canaanites and Philistines in the seacoast and Jordan valley (Num. 13: 29; Ex. 13: 17). Other tribes are mentioned (Deut. 7: 1), with whom Israel was destined to wage a long conflict, and some of whom ultimately became subject to the Israelites and coalesced with them. The Egyptians had, at an earlier time, ruled over Palestine, but had withdrawn from it.

The Conquest.—Before the death of Moses, the Amorites of Eastern Palestine were subdued (Num. ch. 21). Joshua now led the people

across Jordan, making his first permanent encampment at Gilgal, in the Jordan plain. First, Jericho and the cities of central Palestine fell into his hands. Then the war was carried south and north, until a foothold had been gained in every part of the land. Joshua proved a brave and capable leader, loyal to the worship of Jehovah and the ideals of his great predecessor.

The Judges.—Much of the country, however, remained unsubdued (Judges, chs. 1-3), and the Israelites were called upon, again and again, to resist their enemies within, and invaders from without the land. As yet there was no king, and united action on the part of all the tribes was difficult or impossible. So the people of the north, or the centre, or south, or east of Jordan rallied from time to time in the name of Jehovah, and under a strong leader, against their enemies. Such deliverers were Deborah and Barak, Gideon and Jephthah. The Song of Deborah commemorates the victory at Megiddo over the northern Canaanites. A kingdom was established at Shechem by a son of Gideon, but soon ended disastrously. By constant strife the people learned the importance of united effort, and developed that heroic courage and zeal for Jehovah so marked in Deborah and Gideon, in Saul and David. Towards the end of the period of the Judges, the Philistines were persistent aggressors, and subjected a large part of the land to tribute. It was against them that Samson performed his notable exploits on the borders of Judah.

QUESTIONS.

1. About what time did the Exodus probably take place?
2. Tell, briefly, the story of the early life of Moses.
3. What great events occurred at Sinai?
4. Describe the character and work of Moses.
5. What races occupied Palestine before the conquest?
6. Name some of the great judges of Israel, and show what they accomplished in national and religious life.

LESSON VII.

AGE OF OAVIO AND SOLOMON.

Samuel.—Joshua had established the national sanctuary and set up the tabernacle at Shiloh, north of Bethel (Josh. 18: 1; Judges 21: 19). Here descendants of Aaron continued to hold the priesthood in the days of the Judges. Samuel, consecrated to God from his birth as a Nazirite (Num., ch. 6, Rev. Ver.), was here the servant and pupil of the old priest Eli, who was both priest and judge of Israel. While still a child he heard the divine voice and was called to be a prophet of God. His influence extended throughout all Israel and he was judge after Eli, going "from year to year in circuit to Bethel and Gilgal and Mizpeh."

The Philistines.—At this time the Philistines sorely oppressed Israel and even destroyed the sanctuary at Shiloh, carrying away the sacred ark. The spirit of the people was broken. They said, "The glory is departed from Israel." Now Samuel urged the putting away of all idolatry and that they should serve Jehovah only, promising that Jehovah would deliver them. He called a national assembly for prayer and sacrifice, and when the Philistines attacked them, Israel was victorious.

The Monarchy.—Through the period of the Judges, and especially under the administration of Samuel, the princes of Israel were learning the weakness of separation and disunion. They now came to Samuel, asking him to give them a king. Reluctantly Samuel yielded to their request, but warned them of the evils which they might suffer from an arbitrary and tyrannical ruler, and endeavored to safeguard the liberties of the people (1 Sam. 8; 10: 25).

Schools of the Prophets.—A striking feature of that age was the assembling of companies of young men, full of patriotic and religious enthusiasm, usually under the leadership of a prophet whom they called "father" (1 Sam. 10: 5-12; 19: 20), while they were called "sons of the prophets" (2 Kings 2: 3, 5; 4: 1, 38). These so-called "schools of the prophets" con-

tinued for some hundreds of years, and exercised a great influence upon the religious life of the people. Samuel has been regarded by some as their founder. He, at least, took a great interest in them.

Saul.—Saul, of the tribe of Benjamin, was the first king of Israel. By his notable relief of Jabesh Gilead (1 Sam., ch. 11) he asserted his right to this high office. He was a brave soldier, and during the greater part of his reign was engaged in war with the Philistines. His last years were darkened by his foolish rejection of the advice of Samuel (1 Sam., ch. 15) and his jealousy of the rising fame of David.

David (about 1010-970 B.C.).—David, son of Jesse, of Bethlehem, of the tribe of Judah, was at first king over Judah in Hebron, while Ishbosheth, a son of Saul, ruled over the northern tribes. Seven years later David succeeded to the entire kingdom and removed his capital from Hebron to the city of Jerusalem, which he won from the Jebusites and rebuilt. It was henceforth called the city of David. David was a great and successful soldier. He subdued the Philistines, and extended the power of his kingdom over Moab, Ammon and Edom, and northward over Syria to the Euphrates river, subjecting these lands to tribute. He endeavored to rule his people with impartiality and justice, and to heal the breach which had for a time existed between Judah and the northern tribes. Men of later centuries looked back to David as the ideal king. He sought to honor God by establishing the sanctuary at Jerusalem, and he received the counsel of the prophets as the word of God. He was a poet, as well as a warrior and a statesman. He composed a dirge upon the death of Saul and Jonathan, and many of the Psalms are attributed to him. The character of David is stained with some of the vices of his age, lust and cruelty, and his later years were darkened by the rebellion of his favorite son, Absalom. His virtues, however, greatly outshine his defects, and his reign was the most glorious in Israel's history.

Solomon (about 970 B.C.). Solomon,

David's son, succeeded to great power and wealth. Wise as a judge of his people, he proved weak as a statesman and ruler. Like David he maintained an alliance with the king of Tyre, and he also allied himself by marriage with the king of Egypt. But he lost much of the territory gained by David, and the heavy burden of taxation and forced labor, which the expenses of his magnificent court and his great building operations laid upon the people, caused much discontent. The favor, also, which he showed to some of his foreign wives, in building altars and temples to their gods, provoked the disapproval of the prophets. Solomon's great work was the building of the temple in Jerusalem, which occupied seven years. This temple was intended for the whole nation, and to give dignity and unity to their worship. Here the Aaronic priesthood maintained the worship of Jehovah for 350 years. Like David, Solomon was a poet, and was, moreover, famed for his learning and wisdom. Much of the book of Proverbs is attributed to his authorship, and also the Song of Solomon.

QUESTIONS.

1. Tell, briefly, the story of Samuel's life and work.
2. Who were Israel's greatest foes in the time of Samuel, and where did they live? Who finally subdued them?
3. What were the events which led to the founding of the monarchy?
4. Describe the "schools of the prophets."
5. What were the principal events of David's reign? Of Solomon's?
6. What was Solomon's most important work?

LESSON VIII.

THE ASSYRIAN AGE.

The Disruption.—Solomon's long reign left the people sorely discontented. By forced labor in the building of the temple, palaces and fortifications (1 Kings 9: 15), and by taxing the

people for the expenses of his court (1 Kings, ch. 4), he made their "yoke grievous." The old feud between Judah and the northern tribes still slumbered, and the rash conduct of Rehoboam, Solomon's son and successor, fanned it into a flame. Jeroboam, a former servant of Saul, became the leader of the sedition, and was chosen king of the northern tribes, Judah only remaining faithful to the grandson of David.

Israel and Judah.—The northern kingdom, now called Israel, continued for more than two hundred years. It was much larger, more populous and wealthy than the kingdom of Judah, but Judah was better organized and continued to have a more stable government. There was war at first between them, but during the greater part of their parallel history the two kingdoms maintained peaceful relations. Descendants of the royal line of David continued to rule in Judah till the beginning of the sixth century. The throne of Israel was less secure, and was contested or usurped from time to time by ambitious soldiers.

Israel in the 9th Century.—About 886 B.C. Omri succeeded to the throne of Israel and made Samaria his capital. He made peace with Judah and alliance with Tyre, and strengthened the borders of his kingdom against the Syrians. His conquest of Moab is recorded on "the Moabite stone," a remarkable historical monument found in that country in 1868. His son Ahab (875 B.C.), by his marriage with Jezebel of Tyre, introduced the corrupt worship of Baal and Astarte into Israel, arousing the alarm and opposition of the prophets of Jehovah.

Elijah and Elisha.—Elijah, of Gilead, became the champion of Jehovah against Baal and forced the conflict to a crisis, but for a time the queen prevailed. In subsequent years Elisha, the servant and pupil of Elijah, continued his work, and Baal worship was largely, though not entirely, destroyed.

The Syrian Wars.—During the reign of Solomon a strong kingdom was founded at Damascus (1 Kings 11: 23-25), which made itself the persistent enemy of Israel. Its people were

Arameans, in later times called Syrians. Induced by Asa, king of Judah, about the beginning of the ninth century, they invaded Israel and seized some of the northern provinces (1 Kings 15: 18-20). The war continued intermittently for more than a hundred years. In the reign of Ahab Israel was victorious, and for a brief space there was peace (1 Kings 22: 1). It was probably at that time (854 B.C.) that the armies of Israel and Syria fought side by side against a new invader from the east, the Assyrian king Shalmaneser II., as recorded in an inscription of his reign. From this time onward, for more than three hundred years, Assyrian and Babylonian records throw light upon the Biblical history, bear testimony to its truth, and help us to fix more accurately the dates of important events.

Dynasty of Jehu.—The house of Omri was overthrown about 842 B.C., by a revolt of the army under Jehu, who was now made king. He sought the aid of the Assyrians against Damascus, but it availed him little. Under his successors, the Syrians held Israel under tribute until, in the early part of the 8th century, Syria had to summon all her forces to resist the growing power of the Assyrian empire.

Judah in the 9th Century.—Judah was for a time fortunate under the rule of good kings. Asa (912 B.C.), grandson of Rehoboam, made peace with Israel, and Jehoshaphat (872 B.C.), his son, was the active ally of Ahab against Damascus (1 Kings, ch. 22), and his son, Jehoram, married Ahab's daughter, Athaliah. Athaliah, like her mother, Jezebel, brought the worship of Baal with her to Jerusalem, and even, for a short time, usurped the throne. The priests of Jehovah arose against her, restored to the throne a prince of the Davidic line, and destroyed the temple of Baal (837 B.C.) In the latter part of the century Judah, like Israel, suffered from invasion by the Syrians.

Judah and Israel in the 8th Century.—The first half of the 8th century was a period of prosperity for both kingdoms. Under the long reigns of Uzziah (790 B.C.) in Judah, and Jero-

Joash II. (784 B.C.) in Israel, their power and wealth rivaled the days of Solomon. Damascus was hard pressed by Assyria and was no longer an enemy to be feared.

The Assyrian Empire.—In the second half of the century all was changed. The Assyrian power, from its capital city of Nineveh, on the Tigris, made rapid progress westward, until the whole of Mesopotamia, Syria, Phœnicia and Palestine became subject to tribute. Resistance to this cruel conqueror led only to heavier tribute, and ultimately to the destruction of the conquered cities and deportation of the people to another part of the empire. Damascus fell, its kingdom came to an end, and its people were deported in 732 B.C. Israel fell upon evil days after the death of Jeroboam II. Anarchy and civil war prevailed, and one party invoked the aid of Assyria against the other (2 Kings 15: 19). The Assyrians invaded the country in B.C. 734, carrying away many captives (2 Kings 15: 29). The final catastrophe came in 722, when the city of Samaria fell, after a resistance of three years, and many of the people of Israel were deported to Assyria. The kingdom of Israel had come to a disastrous end. Judah, too, became subject to Assyria in the reign of Ahaz, and continued to pay tribute for many years. In 705 B.C., when the news came of the death of the powerful king Sargon, all the western countries broke out into revolt. Judah shared in this rebellion, influenced by promises of help from Egypt, and, as a result, received terrible punishment. The army of Sennacherib laid waste the whole country, carried off multitudes of captives and vast spoil, and threatened Jerusalem with destruction, in the reign of Hezekiah, 701 B.C.

The Prophets.—Contemporary with the extension of the Assyrian empire over Palestine and the neighboring countries, we have the first great books of prophecy. Amos, about the middle of the century, and Hosea, a little later, bore their messages to the northern kingdom. Isaiah, beginning about 740, and Micah were prophets of Judah. They were deeply concerned

with the moral corruption which prevailed among all classes, and they saw, in the Assyrian empire, God's instrument of chastisement. But beyond the darkness of invasion and captivity they saw and predicted the dawn of a brighter day, a recovered dominion, a regenerated society, and the extension of the knowledge of Jehovah to other nations.

QUESTIONS.

1. What were the chief causes of the disruption?
2. Compare the kingdoms of Israel and Judah in size, population, wealth and political importance. Which kingdom preserved the most stable government and the purest religion?
3. What were the important events of the reigns of Omri and Ahab?
4. What great service did Elijah and Elisha render to the cause of true religion?
5. When did the Assyrian empire subjugate Palestine, and when and how did the kingdoms of Syria and Israel come to an end?
6. What was the great message of the prophets of this age?

LESSON IX.

THE BABYLONIAN AND PERSIAN AGES.

The Seventh Century.—Judah continued to be subject to Assyria through the greater part of the seventh century. Gross idolatry and moral declension marked the long reign of Manasseh (690-641 B.C.) and that of his son Amon (641-639 B.C.). It appeared as though the lessons impressed by the great prophets had been forgotten; but the leaven was working deep in the hearts of the people. With the uprising against the corrupt court and the murderers of Amon, and the accession of Josiah (639 B.C.), a new era began. Reforms were instituted and the temple cleansed and repaired. The work of reformation was greatly aided by the finding in the temple (621 B.C.) of a book of law, believed now to have been

Deuteronomy. To its precepts and admonitions king and people gave heed. The altars, where idolatrous customs had long prevailed, both in Jerusalem and throughout the country, were destroyed, and their priests provided for in connection with the temple in Jerusalem. Solemnly the ancient covenant was renewed and the Pass-over was celebrated with renewed zeal (2 Kings, ch. 23).

Decline of Assyria.—The Assyrian Empire had reached the zenith of its power in the early part of this century, but was now declining to its fall. Barbarians from the north, Medes from the east, and Babylonians in the south combined for its destruction. The great city of Nineveh fell in 607 B.C., and was never rebuilt. Excavations of the last century have revealed something of the magnificence of its temples and palaces.

Egypt and Babylon.—Taking advantage of the weakness of Assyria, Necho, king of Egypt, in 608 B.C. marched northward, intending to take possession of Palestine and Syria. Josiah met him in battle at Megiddo, but was defeated and slain. Judah passed for a few years under Egyptian rule. Necho met the Babylonian army under Nebuchadnezzar at the Euphrates in B.C. 604, and was defeated (Jer., ch. 46), and the dominion over Syria and Palestine passed to the Babylonians.

Fall of Jerusalem.—The Jews did not remain in peaceful subjection to Babylon. After a first rebellion, their country was invaded in 597 B.C., Jerusalem was taken, and many of the best of the people carried into captivity. Again they rebelled, and in B.C. 586 the city and temple were destroyed, and all but some vine-dressers and farmers carried to Babylon. Even this poor remnant did not escape further calamities, and they, shortly after, migrated to Egypt.

The Prophets.—The most notable figure in this period of disaster is Jeremiah, the great prophet, who began his work about B.C. 626, and continued till he went with the last survivors to Egypt. Nahum, who predicted the

fall of Nineveh, Zephaniah, Habakkuk, and, probably, Obadiah were his contemporaries. Ezekiel began his work in exile about B.C. 592, and continued for twenty or more years. Like the prophets of the Assyrian period, they now saw in Babylon Jehovah's instrument of punishment, and in the exile a necessary discipline. They confidently predicted a restoration, and the dawn of a new day of righteousness and prosperity.

The Exile.—The exiles remained in Babylon for fifty years. Many engaged in business, or were skilled craftsmen or farmers. Many, no doubt, were tempted by the luxury and wealth of Babylon, and forgot the faith of their fathers: but there were some who remained faithful. Carefully and jealously they preserved the records and laws of the past, and the first great series of historical books, Genesis to Kings, was, apparently, now brought to completion. Isaiah, chs. 40-66, contains messages of comfort and encouragement addressed to the exiles, with assurances of coming deliverance and future national glory under the restored favor and blessing of Jehovah.

Restoration.—Through the overthrow of Babylon by Cyrus, the Persian King, in 539 B.C., the way was opened for the return of the exiles to their own land. The policy of Cyrus was to conciliate subject peoples, and attach them to his government. A large number of the Jews, under the leadership of Shesbazzar (or Zerubbabel), a prince of the ancient royal line, returned to Judah in B.C. 538. They met with much opposition from the Samaritans and other neighbors, and made but slow progress. It was twenty years before, urged by their prophets Haggai and Zechariah, they rebuilt the temple. They continued subject to the Persian empire, and the kingdom of David was not re-established.

Ezra and Nehemiah.—In the two generations following the return from exile, there was again moral and religious decline. Mingling with and intermarrying with their heathen

neighbors led to corruption of manners and gross carelessness and ignorance in their religious duties. Ezra, the scribe (458 B.C.), and Nehemiah, the governor (444 B.C.), came from the Jewish communities in Babylon and Persia as zealous agents of reform. The law was taught to the people and enforced upon all. The walls of Jerusalem were rebuilt, and the people were animated by renewed zeal and devotion.

Conclusion.—The long course of discipline through which Israel had passed was bearing fruit. The books of the law and of prophecy were exalted to a high place of esteem and reverence. They were read and copied by the scribes and taught to the people. Wherever Jewish communities existed, in Egypt, Palestine, Syria or Babylonia, the synagogue was established for reading the Scriptures, for study and for prayer. A great devotional literature arose, and wise counsellors instilled high moral precepts in the minds of the young. Hymns of praise and prayer were sung in the temple and the synagogues. The hopes and predictions of the prophetic age were cherished and more spiritually interpreted. While many continued to be corrupt and worldly, a real piety was fostered among the people, and they were prepared, and, in a measure, by their dispersion among the nations, were preparing the world, for a better age (Heb. 11: 40).

QUESTIONS.

1. Tell the story of the great reformation of religion in the reign of Josiah.
2. When and how did the Assyrian Empire fall? Who foretold the fall of Nineveh?
3. How long did the Babylonian Empire continue?
4. What do you know of the prophets Jeremiah and Ezekiel?
5. What great literary work was completed in Babylonian exile?
6. Describe the age and work of Ezra.

LESSON X.

INSTITUTIONS.

The Sanctuary.—The primitive sanctuary was simply the altar of earth, or of rough, unhewn stone, upon which sacrifice was offered (Gen. 8: 20; 12: 7-8; Ex. 20: 24-25). Such an altar stone was called by Jacob, Bethel, "God's house." In the wilderness the israelites dedicated a large tent, or "tabernacle," to the worship of God. The tent was 45 feet long and 15 feet wide, and, like the shepherd's tent, had two apartments, an outer and an inner. The outer apartment, 30 by 15 feet, was the holy place, the inner, 15 by 15 feet, the holy of holies. In the holy place stood the altar of incense, where daily sacrifice was offered, and in the holy of holies rested the ark of the covenant. This was a wooden chest overlaid with gold and containing the stone tablets of the commandments, or "the testimony" (Ex. 40: 20). The tabernacle was surrounded by a large court containing the altar of burnt offering. The temple of Solomon was built upon the same general plan as the tabernacle. The main building was 90 by 30 feet, with a porch in front 30 by 15 feet. It was destroyed by the Babylonians in 586 B.C., and rebuilt, after the restoration from exile, in 516 B.C.

The Priesthood.—In primitive times it would seem that any man had the right to approach his God with sacrifice and prayer (Gen. 4: 3, 4; 28:18). The head of the family was priest of his own household or might make one of his sons priest (Judges 17: 5). Moses set apart the Levites, members of his own tribe, to be priests of the nation, making his brother Aaron and his sons chief priests. Their duties appear at first to have been threefold: (1) to minister at the altar, (2) to consult the oracle or cast the sacred lot (Ex. 28: 30; Num. 27: 21), and (3) to exercise judgment (1 Sam. 4: 18; Deut. 17: 9). The prophet Malachi speaks of them as teachers of the law (ch. 2: 4-7). In later times their ministry in the temple, in offering sacrifice and conducting the worship of the people, became their chief duty.

Sacrifice.—Worship, in early times, took almost universally the form of sacrifice. Gifts of the flesh of animals, or the fruit of the fields, or of wine and oil, were brought to the altar. The fat portions of the meat, with fragrant gums or sweet cans, were burned, and the remainder was eaten by the worshipper and his household or invited friends. Various kinds of sacrifice are described fully in Leviticus (chs. 1-9).

The Sacred Year.—Three great annual feasts were observed. The feast of Passover, or unleavened bread, in the spring, corresponding to our Eastertide, marked the beginning of harvest and commemorated the departures from Egypt (Ex. chs. 12, 13). The feast of Pentecost, or of weeks, seven weeks later, marked the end of harvest. The feast of Tabernacles, in the fall, in September or October, after the ingathering of the fruits, commemorated also the living in tents in the wilderness. Just before came the great fast, the day of atonement. The old economic year began in the fall, in September or October, but the sacred year was made to begin in the spring, in March or April. The first day of the old year is still celebrated as the Jewish New Year by the feast of Trumpets. In the early spring the feast of Purim commemorated Queen Esther's deliverance of the Jews (Esth. 9: 22-26). Every seventh day the Sabbath was observed as a day of rest. The New Moon day, or first day of each month (that is, lunar month) was also a holy day (Num. 10: 10; 2 Kings 4: 23).

Prophecy.—The prophet was the messenger or spokesman of the God of Israel. The patriarchs and Moses are called prophets, because of their inspired utterances, but, strictly speaking, the great order of the prophets begins with Samuel. They sometimes gathered in companies or "schools," animated by religious enthusiasm. They became instructors of the people and counsellors of the kings. They were writers of the early history, to which they gave a strong religious coloring (1 Chron. 29: 29, etc.), and their books of prophetic discourse constitute a most significant part of the Old Testament scriptures.

Theocracy.—From early times the idea prevailed that Jehovah was Israel's king and the leader of her armies, "Jehovah of hosts, the God of the armies of Israel." David most fully recognized the divine kingship and held his kingdom as Jehovah's gift (2 Sam. 7: 18-29). Now Israel was called Jehovah's "son," His "first-horn" (Ex. 4: 22). Similarly the king, as representative of the people, was spoken of as the son of God (2 Sam. 7: 14). When, by Jehovah's prophet, the anointing oil was poured upon his head, he became "the Lord's anointed" (1 Sam. 10: 1; 26: 11). This is the meaning of the Hebrew word "Messiah." When the prophets looked into the future and foretold the coming of a great and perfect King, who should be the deliverer of His people, it was natural that this title should be given Him.

The Messianic Hope.—The hope of a coming King and Saviour finds its first clear expression in the prophecy of Isaiah, in the dark days of Assyrian oppression (Isa. 7: 14; 9: 1-7; 11). It is echoed by Micah (ch. 5: 2-4) and repeated again and again by later prophets (Jer. 30: 8-9; Ezek. 34: 23, 24, etc.). The hope continued to be cherished by devout souls even after the decline of prophecy, and is the theme of Psalms 72 and 89. When, in the fulness of time, Jesus the Messiah came, there were still those who were "waiting for the consolation of Israel" (Luke 2: 25).

QUESTIONS.

1. Describe the primitive form of sanctuary and compare with Solomon's temple.
2. What were the priest's duties in earlier and later times?
3. What were the common materials and forms of sacrifice?
4. Name the three great feasts of the Jewish year.
5. What was the prophets' function, and what great religious and ethical work did they accomplish?
6. What is meant by the term "theocracy"?

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