

THE BOOK'S OWN STORY

CHARLES ALLEN McCONNELL

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Four Hundred Stories of God's Ancient People

By

CHARLES ALLEN McCONNELL

Volume I

Gathered From

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges,
Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles,
2 Chronicles, Jeremiah, Daniel, Esther, Ezra,
Nehemiah, Job, Jonah

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INTRODUCTION

In order to be successful in teaching a subject, the material in hand must be adapted to the pupil being taught. No one will deny this in an age like this, when so much importance is attached to a knowledge of the characteristic differences and needs of different ages.

Whatever adaptations may be found necessary in a secondary school curriculum are equally important in a curriculum for the study of the Bible. This fact has been in a great measure overlooked; and we have presumed that young Bible students should take as readily to the detailed study of the Bible as adults. In this we have been mistaken, but a better knowledge of the nature and interests of the child has revealed methods by which the study of the Bible can be made interesting to him.

The problem that has presented itself is that of a suitable text. Many teachers have been unable to secure a text for Bible study without serious objections. This need has called forth this "The Book's Own Story," which in our judgment, removes this difficulty.


This book is well adapted for use by young students for several reasons: It is a true story in the language of the Bible itself, leaving out the uninteresting genealogies and long-drawn-out connectives; a complete glossary is furnished which enables one to find any character mentioned in these stories readily; each chapter is followed by a set of questions, so much desired by beginners. This book is not only arranged for class work, but is so arranged that it is invaluable as a reference book for all Bible students.

This book, however, is no more than one who is acquainted with the author would expect: His years as an editor with his lifetime study of the Bible and his close touch with student life has prepared him fully to make such a compilation.

We are glad to recommend this work to teachers and Bible students everywhere.

N. W. SANFORD, M. Sc.,

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CHAPTER I

GENESIS

1. The Beginning.

In the beginning God created the heaven and the earth. Not that eternity ever had a beginning, but this is the beginning that has relation to man. The earth was without form and void, and God proceeded in this order of Creation: The first day light. The second day the firmament, the heavens. The third day land, vegetation. The fourth day the sun, moon, and stars. The fifth day fishes and birds. The sixth day beasts and man. God sanctified the seventh day, and made it holy, and on that day He rested from His works.

2. Creation of Man.

The creation of man was upon this wise: God formed man from the dust of the earth. He then breathed into the earth-formed man the breath of life, and man became a living soul. So God created man after His own likeness in holiness, and man knew no sin. God gave Adam dominion over all creatures, and Adam gave them names. But Adam found among all creatures none for his companionship. God said it was not good for man to be alone, so He caused a deep sleep to come upon Adam, and from Adam's side He formed woman to be man's helpmeet. God prepared a home for Adam and Eve in a garden called Eden. It was situated between four rivers, called Euphrates, Gihon, Hiddikel, and Pison. There were two especial trees growing in the garden, the Tree of Life and the Tree of the Knowledge of Good and Evil. God gave Adam and Eve permission to eat of all the fruits of the garden, but commanded that they should not eat of the Tree of the Knowledge of Good and Evil.

3. The Fall of Man.

The fall of man was on this wise: Satan came in the form of a serpent and spoke to Eve about the forbidden tree. He told Eve that God had lied when He said they would die if they ate. He charged God with jealousy. Eve looked at the tree, and saw that the fruit was pleasant, and Satan said that it would make one wise. Eve disobeyed God and ate. She gave to Adam and he ate. At once fear came into their hearts; they knew that they had sinned. God came; they tried to excuse themselves. God pronounced sentence. He cursed the form of the serpent. He made the first promise of a Redeemer who shall bring about the overthrow of Satan. He pronounced sentence upon Eve. He pronounced sentence upon Adam. Sin brings its first shedding of blood as God clothes Adam and Eve with the skins of slain beasts. Paradise is closed to Adam and Eve.

4. Cain and Abel.

Eve supposing that at the birth of her first son the promised seed of the woman, the world's Redeemer, had come, called his name Cain, which means, "I have *the* man from the Lord." Cain becomes a farmer. Abel, his brother, is born and becomes a keeper of sheep. In making their offerings unto the Lord, Cain brought the fruits of the labor of his own hands. Abel, heedful of the promised blood-atonement for sin, and the "Body of Sacrifice," offered up a slain lamb upon his altar, having faith looking toward the Lamb of God which taketh away the sin of the world. God accepted the offering of Abel by sending fire from heaven upon his altar, thus testifying that Abel was righteous. The offering of Cain received no fire, and was thus refused. Cain was angry, not with his wrong offering, but with his brother who was righteous, and slew him. God met Cain and said, "Where is Abel thy brother?" Cain answered: "I know not. Am I my brother's keeper?" God replied, "The voice of thy brother's blood crieth unto me from the ground." God pronounced sentence upon Cain, and Cain became a fugitive on the face of the earth. He made his home

to the east of Eden in the land of Nod. God gave Eve another son in the place of Abel, and she called his name Seth. There is now not much more history in the Bible of Cain or his descendants, but the record deals with the descendants of Seth. Two descendants of Seth are remarkable: Enoch, who walked with God and was not for God took him and he did not die. He was the first of the prophets to call attention to the second coming of the Lord. The other was Methuselah, who lived nine hundred and sixty-nine years.

5. Noah and the Flood.

God saw that the wickedness of man was very great, and that every imagination of the thoughts of his heart was only evil continually. And God said, "I will destroy man whom I have created from off the face of the earth." But Noah was a just man and perfect in his generation, and he walked with God. And God said to Noah: "The end of all flesh is come before me; behold, I will bring a flood of waters upon the earth, and everything that is in the earth shall die. But I shall establish my covenant with thee. Make thee an ark of gopher wood." The ark was to be 450 feet long, 75 feet wide, and 45 feet high. And God said, "Come into the ark, thou and thy three sons and thy wife and thy sons' wives." And God told Noah to bring into the ark to keep them alive two of everything of beasts and birds and creeping things, male and female, and food for all.

6. The world destroyed by water.

Noah obeyed God, and God shut the door of the ark. Noah was 600 years old when he entered the ark. It rained forty days and forty nights, and the foundations of the great deeps were broken up and the windows of heaven were opened. The mountains were covered with water, and all flesh died. After an hundred and fifty days God made a wind to pass over the earth, and the waters began to disappear. After a time the ark rested on the top of Mt. Ararat. Noah opened a window and sent forth a raven and a dove to see if there was as yet dry land. The dove returned, for there was no place for her foot.

Again the dove was sent forth, and came back with a branch of olive. The third time the dove did not return. Then God said to Noah, "Go forth out of the ark."

7. The Rainbow of Promise.

Noah built an altar and worshipped God. And God made a covenant with Noah, and promised never to destroy the world again with a flood. He appointed the rainbow as a sign of this promise. Noah's sons, Shem, Ham, and Japheth, became the parents of all the peoples of the earth. Noah planted a vineyard, and drinking of the vine, he became drunken, and shamefully exposed himself in his tent. Ham, discovering his father's condition, failed in proper sorrow and respect as a son, and received the curse of Noah.

8. The Tower of Babel.

Now Nimrod, the grandson of Ham, who was the son of Noah, was a mighty man, and he founded the kingdom of Assyria. He built its capital, Babel, or Babylon, which is the oldest city of history. The naming of the city was on this wise: The people of the earth were all of one language, and in their journeyings they came to the plain of Shinar, which is upon the River Euphrates. And they said one to another, "Let us burn brick and build a tower the top of which shall reach unto heaven." But God, in punishment for their presumption, sent upon them confusion of speech, so that they could not understand one another, and they left off to build, and God scattered them over the face of the earth. So the city and tower were called Babel, which means Confusion. The ruins of this tower have been located.

9. Abram.

Now God appeared unto Abram in Ur of the Chaldees and said, "Get thee out of thy country and from thy father's house, and I will make of thee a great nation, and in thee shall all the families of the earth be blessed." And they went forth to come into the land of Canaan, and into the land of Canaan they came. And the Lord appeared unto Abram and said, "Unto thy seed will I give this land."

10. Lot Chooses Sodom.

Abram became rich in cattle and silver and gold. Lot, Abram's nephew, also had much cattle, so that the land was not able to bear them all. Strife arose between the herdsmen of Lot and the herdsmen of Abram. So Abram said unto Lot: "Let there be no strife between me and thee, for we be brethren. See, the whole land is before thee." And he gave Lot his choice. Lot beheld the plain of Jordan, that it was well watered everywhere, and Lot pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

11. Abram Believes God.

So again God took Abram up and showed him all the land, and promised it to his seed, who, God declared, should be as the dust of the earth, not to be numbered. But Abram complained to God that he had no son, and God said: "Look toward heaven and tell the number of the stars. So shall thy seed be." And Abram believed God and He counted it unto him for righteousness. But Sarai, not having the clear faith of Abram, sought to give Abram an heir by Hagar, her handmaid. This brought sorrow to her own soul, and trouble to the family, so that Hagar and Abram's son, Ishmael, were cast out. But God promised to make a great people of the seed of Ishmael, for the sake of his father Abram.

12. Abram's Name Changed.

When Abram was 90 years old, God appeared again to him and changed his name to Abraham, which means Father of a great multitude. He also changed the name of Sarai to Sarah, which means Princess. He commanded Abraham, "Walk thou before me and be thou perfect." Then, He renewed His covenant with Abraham, and gave as a sign of the covenant the rite of circumcision.

Questions on Chapter I. 1. Give the order of creation. 2. Describe the creation of Adam. 3. How did Eve come to be? 4. Tell what you can of their home. 5. How did man fall into sin? 6. What effect had it upon them? 7. Who were Cain and Abel? 8. How were they different in character and occupation? 9. How did death come into the

world? 10. Tell of two notable descendants of Seth. 11. What can you say about Noah? the ark? the flood? 12. Why was the tower of Babel begun? Why was it not completed? 13. To whom did God appear in Ur of the Chaldees? 14. What command and what promise did God give him? 15. Who was Lot? and what choice did he make? 16. What extraordinary blessing did God assure Abram? 17. What was the meaning of his new name?

CHAPTER II

13. Abraham Entertains Angels.

Now Sodom, where lived Lot with his family, grew more and more wicked, so that Jehovah in mercy came down to destroy it. With two angels he stood at the tent of Abraham, and when Abraham and Sarah had entertained them, the Lord announced that within the year Sarah should bear the promised son. Sarah, being stricken in age, laughed, and the Lord replied, "Is there anything too hard for the Lord?" Then the Lord called Abraham His friend, and told him His purpose concerning Sodom and Gomorrah.

14. Abraham Pleads for Sodom.

Abraham remembered Lot, and began to plead with the Lord for the city. If He should find fifty there who were righteous, would He spare Sodom? Then forty-five, then forty, and down to ten. And God promised to spare the city if ten righteous should be found. And Abraham left off pleading. There were not even ten righteous to be found, and the next morning the angels took Lot and his wife and his daughters by the hand and hurried them away while the Lord rained fire and brimstone upon the cities of the plain and destroyed them. But Lot's wife, looking back, was turned into a pillar of salt, as a warning.

15. Isaac.

Sarah bore Abraham a son and she called his name Isaac, which means Laughter, for she said, "Now will all women laugh with me." It came to pass afterward that God would try Abraham, and He said, Take now thy son, thine only son Isaac to Mount Moriah and offer him there for a burnt offering. Abraham, having faith in the promise of God that through the seed of Isaac should all the nations be blessed, accounted that God was able to raise him up

again from the dead, obeyed, and prepared to slay his son. But even as Abraham raised the knife above the willing sacrifice, God stayed his hand, and gave him a ram to sacrifice instead. When Isaac was grown, and Sarah had died, Abraham sent his servant back to the land of Ur and fetched Rebecca, his cousin, to be a wife for Isaac. She bore him twin sons. The name of the elder was Esau, and the name of the younger Jacob. But God told Rebecca that the younger should rule over the elder, and she loved the younger the better. Abraham gave all that he had to Isaac and died, being 175 years old.

16. Esau and Jacob.

When Esau and Jacob were become men, the elder sold his birthright to the younger for a dinner, because he was hungry, and later, when Isaac was old and blind and near unto death, Jacob's mother helped him to deceive his father and so receive Esau's blessing. When Esau purposed to slay his brother as soon as his father should die, Jacob fled to the country of Laban, the brother of Rebecca. As he fled before the face of his brother, God met Jacob as he slept at Bethel, and extended unto him the promise made to Abraham and to Isaac, and Jacob promised to serve God. Jacob became a servant unto his uncle Laban, and served seven years for Rachel because he loved her. But Laban deceived Jacob, and gave to him instead his daughter Leah. So Jacob bargained again for another seven years and received Rachel. When Jacob had increased much exceedingly, and had much cattle and servants and camels and asses, God told him to return unto his own land of Canaan.

17. Jacob's Name Is Changed.

But in the way, it was told Jacob, "Behold, thy brother cometh forth to meet thee with four hundred men. And Jacob was greatly afraid and distressed, and he divided his servants and his cattle and his wives into two bands, and said, "If Esau come and smite one, the other shall escape." When he had sent over all he had across the brook Jabbok he re-

mained at Peniel and worshipped God, confessing his own faults, and pleading the promises of God. And as Jacob prayed an angel came and wrestled with him, and when Jacob would not let him go, although his thigh had been thrown out of joint, the angel changed his name from Jacob, a supplanter, to Israel, a Prince. And the angel blessed Israel. God so turned the heart of Esau that when the brothers met they met in peace. So Israel returned to Canaan, erected an altar to Jehovah, and dwelt there.

18. Joseph is Sold by His Brethren.

Now Joseph, the son of Rachel, was seventeen years old, and his father Israel loved him more than he loved the others of his sons, and Israel showed him favor, and his brethren hated Joseph. And Joseph dreamed dreams, and they hated him still more. Joseph said, "We were binding sheaves, and all your sheaves bowed down to my sheaf." And he also said, "The sun and the moon and the eleven stars worshipped me." Therefore, when Israel sent Joseph to bring him word of his brethren as they were tending the flocks, they said among themselves, "Let us slay him and cast him into some pit and say that an evil beast hath slain him, and we shall see what shall become of his dreams." But Reuben said, "Shed no blood, but cast him into the pit," meaning to deliver him. So they cast Joseph into the pit, and took his coat and dipped it in the blood of a kid. As a band of Ishmaelites passed by, the brothers took Joseph from the pit, Reuben being absent, and sold him to them as a slave. When Israel saw Joseph's bloody coat, he mourned his son as dead.

19. Joseph in Egypt.

But Joseph was sold into Egypt unto Potiphar, captain of Pharaoh's guard. And his master saw the Lord was with Joseph, for everything prospered under his hand, and Potiphar made him ruler over all his house. But Potiphar's wife set her eyes upon Joseph, and would entice him into grievous sin, but Joseph resisted temptation, and fled, leaving his garment in the woman's hand. She wickedly charged Joseph,

and he was cast into prison. But the Lord was with Joseph, and gave him favor with the keeper of the prison, so that all in the prison were committed into his hand.

20. Joseph In Prison.

Now Pharaoh's chief butler and chief baker had offended their lord, and were in prison. They having dreamed each a dream, the meaning thereof was set forth by Joseph, as that in three days the butler should be restored to his office, and in three days the baker should be hanged. And it was so. But the butler forgot Joseph.

21. Joseph Interprets Pharaoh's Dream.

Then Pharaoh himself had a dream. Seven fat cattle came up out of the river, and after them seven starved ones. And the seven starved ones ate up the fat ones. Also there were seven good ears of corn on a stalk, and after them came seven thin ears, blasted by the east wind, and devoured the good ears. Neither Pharaoh nor his wise men were able to know the meaning of the dream, but the butler then remembering his own dream and its fulfillment according to the word of Joseph, told Pharaoh. Pharaoh sent for Joseph, and Joseph answered, "It is not in me, but God shall give Pharaoh an answer of peace. The seven fat cows and the seven good ears of corn are seven fruitful years. The seven starved cows and the seven thin ears are seven years of famine which shall eat up the years of plenty. Let Pharaoh set over the land a man discreet and wise who shall lay up food during the seven good years, that the land perish not in famine."

22. Joseph Becomes Ruler in Egypt.

And the saying pleased Pharaoh, and he set Joseph over all the land, in authority only under himself. Then came the seven plenteous years, and Joseph gathered corn as the sand of the sea, very much, until he left numbering. Then followed the seven years of famine. And Joseph opened the storehouses, and sold to the Egyptians. And all the countries came to Egypt for food, for the famine was sore in all lands. So Joseph saved Egypt, and became next to Pharaoh the

greatest man in the land. Now when Jacob heard that there was corn in Egypt, he said unto his ten sons, "Get you down thither and buy for us that we may live and not die." But Benjamin, Joseph's brother, Jacob sent not, for he said, "Lest peradventure mischief befall him." And when they came into Egypt Joseph recognized his brethren, though they knew him not. But after putting them to a trial, so that they remembered and confessed their sin against their young brother Joseph, Joseph revealed himself unto his brethren, and assured them of his forgiveness, "For," said he, "It was not you who sent me hither, but God sent me before you to preserve your lives with a great deliverance."

23. Israel Comes to Egypt.

And Joseph sent to Canaan for his father and all his household, three score and ten souls, and Pharaoh gave to them the rich land of Goshen for their possession. There Jacob died, being full of years, and Joseph took the body of his father back to Canaan for burial. Joseph also, when he came to die, said unto his brethren, "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham and Isaac and Jacob, and ye shall carry up my bones from hence." And they embalmed him, and put him in a coffin in Egypt. So ends the First Book of Moses, called Genesis, or the Book of Beginnings.

Questions on Chapter II. — (1) How did Abraham show his interest in Sodom? (2) What was the fate of Sodom, and of Lot and his family? (3) What did Abraham call his son? What does the name mean? (4) How did God try Abraham's faith? (5) Whom did Isaac take to wife? What twin sons did she bear? (6) Tell about the sold birth-right. (7) Why did Jacob flee to Laban? (8) What occurred at Bethel? (9) Tell of Jacob's life with Laban. (10) How did Jacob get his name changed? (11) Who was Joseph? What occurred when he was seventeen years old? (12) Tell about Pharaoh's dream. (13) What effect had it upon Joseph? (14) Why did the Israelites come to Egypt?

CHAPTER III

24. Israel's Bondage.

The Second Book of Moses, called Exodus, or the Going Out. The children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them. Now there rose up a new king over Egypt which knew not Joseph. And he said, "Come on, let us deal wisely with the people of the children of Israel, lest when there fallest out any war they join also unto our enemies, and fight against us, and get them up out of the land." Therefore they set taskmasters over them to afflict them with their burdens. But the more they afflicted them, the more they multiplied and grew. And the Egyptians made the lives of the Israelites bitter with hard bondage. So when all that Pharaoh purposed against them failed, he charged all the people, saying, "Every son that is born of the Hebrews ye shall cast into the river."

25. The Birth of Moses.

Now the wife of Amram, of the tribe of Levi, bare him a goodly son, which to save she placed in an ark of bulrushes, and committed it to the river, and the care of God. There the daughter of Pharaoh discovered it, and moved by pity and the Holy Ghost, drew the babe up out of the water, and called his name Moses. Through the sister of the babe its own mother was called to be its hired nurse, and Moses became the son of Pharaoh's daughter, and was trained in all the learning of the Egyptians. But Moses, when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. So, as he beheld an Egyptian smiting a Hebrew, he interfered, and the Egyptian was slain.

26. Moses Flees from Egypt.

So Moses fled from the wrath of Pharaoh and came to Midian, where Jethro, prince of Midian, kept his flocks. And Jethro gave Zipporah his daughter to Moses to wife, and Moses became a shepherd. Now Moses was forty years old when he fled from the face of Pharaoh. When Moses was eighty years of age, he came to Mount Horeb with his flocks. And there Jehovah appeared to him in a bush which burned with fire, and yet was not consumed. And God spake to Moses out of the bush, and commanded that he should return to Egypt and say to the children of Israel that he had heard their cry, and sent Moses to deliver them from their bondage.

27. Moses Sent to Deliver Israel.

And God revealed unto Moses his name, saying, "I AM THAT I AM." Moreover, God gave Moses a sign: As he threw his shepherd's staff upon the ground it became a serpent; and when he laid hold of it, it became a staff again. Also, as he pulled forth his hand from his bosom, it was as leprous as snow; and when he put it back, it was restored. And Jehovah told Moses to show these signs before Pharaoh, and demand that he let His people go. And God gave Moses his brother Aaron to be his spokesman. And Moses went forth at the command of God to go to Egypt, and his brother Aaron met him in the way.

28. Moses and Aaron Appear Before Pharaoh.

And Moses and Aaron called together all the elders of Israel, and told them the word of the Lord, and did the signs in the sight of the people, and the people believed, and bowed their heads, and worshipped. But when Moses and Aaron appeared before Pharaoh with the word of the Lord, Pharaoh replied, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." And Pharaoh hardened his heart, and increased his severity upon the children of Israel, so that they cried out against Moses. Then the Lord said unto Moses,

"Now thou wilt see what I will do to Pharaoh, for with a strong hand will he let them go. I am the Lord."

29. Canaan Promised.

And he said, "Say unto the children of Israel, I will bring you out from under the burdens of the Egyptians, and I will redeem you with a stretched out arm, and with great judgments, and I will take you to me for a people, and I will be to you a God. And I will bring you into a land which I swear to give it to Abraham and to Isaac and to Jacob; and I will give it to you for an heritage." And Moses spake so unto the children of Israel, but they hearkened not unto Moses for anguish of spirit and cruel bondage. And God told Moses to go again unto Pharaoh, for he said, "The Egyptians shall know that I am the Lord when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."

30. The Plagues Upon Egypt — Blood.

When the signs which Moses did before Pharaoh moved him not, then, at the command of God, Moses and Aaron took the rod and smote the river, and all the water of the river turned into blood, and all the waters in the pools, and in all the vessels of Egypt turned into blood, so that there was no water to drink in all Egypt for the seven days. And this was the First of the Plagues of Egypt. But Pharaoh hardened his heart, and God sent other nine plagues upon Pharaoh and upon the Egyptians at the hand of Moses, that they might know the Lord and his power, and let his people Israel go.

31. The Plague of Frogs.

Then the Lord spake unto Moses, "Say unto Aaron, Stretch forth thy hand with thy rod over the streams and over the ponds, and cause frogs to come up upon the land of Egypt." And the frogs came up and covered the land of Egypt. And this was the Second Plague. Then Pharaoh cried, "Entreat the Lord for me, that he may take away the frogs, and I will let the people go." And Moses cried unto

the Lord, and the frogs died out of the houses, and out of the villages, and out of the fields, and they gathered them together in heaps. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto the Lord.

32. The Plagues of Lice and Flies.

Then the Lord said unto Moses, "Say unto Aaron, Stretch out thy rod and smite the dust of the earth." And the dust of the earth became lice which covered man and beast, so that the magicians said, "This is the finger of God." But Pharaoh hardened his heart. And this was the Third Plague. Then the Lord sent grievous swarms of flies upon the Egyptians, but the land of Goshen, where dwelt the Israelites, was free from the flies, for the Lord put a division between his people and the Egyptians for a sign. And this was the Fourth Plague.

33. Plagues of Murrain and Boils.

Then the Lord sent a murrain upon all cattle, upon the horses and asses, and the camels and the sheep of the Egyptians, and all the cattle of the Egyptians died, but nothing did die that was of the children of Israel. But Pharaoh would not let them go. And this was the Fifth Plague. Then the Lord told Moses to take handfuls of the ashes of the furnace and sprinkle it upwards toward heaven in the sight of Pharaoh, and it became a boil breaking forth with blains upon man and beast. And this was the Sixth Plague.

34. The Plague of Hail.

Then the Lord said unto Moses, "Stretch forth thine hand toward heaven." And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran upon the ground, so that there was fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote man and beast, and every herb in the field, and broke every tree in the field. Only in the land of Goshen, where the children of Israel were, there was no hail. Then

Pharaoh sent and called Moses and Aaron and said, "I have sinned this time. The Lord is righteous, and I and my people are wicked. I will let you go." But when he saw that the hail ceased, he hardened his heart, neither would he let the children of Israel go. And this was the Seventh Plague.

35. The Plague of Locusts.

And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? Let the men go." And Pharaoh agreed that the men might go if they left behind their wives and children. But Moses said, "We will go with our young and our old, with our sons and our daughters; with our flocks and our herds will we go." And Moses and Aaron were driven out from the presence of Pharaoh. So the Lord sent an east wind upon the land all that day and all that night, and it brought locusts which covered the face of the whole earth, so that the land was darkened. And they did eat every herb of the land, and the fruit of the trees, and there remained not a green thing. And this was the Eighth Plague.

36. The Plague of Darkness.

And Pharaoh called for Moses and Aaron in haste and said, "I have sinned against the Lord your God and against you. Forgive, I pray thee, my sin this once." But when the Lord sent a west wind and took away the locusts, again Pharaoh hardened his heart. Then Moses stretched forth his hand toward heaven, and there was a thick darkness even a darkness which may be felt, for three days. And this was the Ninth Plague. And when Pharaoh was willing for the children of Israel to go if they would leave their cattle behind, Moses replied, "There shall not a hoof be left behind." Then Pharaoh said, "Take heed to thyself; see my face no more. For in that day that thou seest my face thou shalt die." And Moses said, "Thou hast spoken well. I will see thy face no more."

37. The Plague of Death.

And the Lord said unto Moses, "Yet will I bring one more plague upon Pharaoh and upon Egypt, and he shall

surely thrust you out altogether." And the Lord gave the children of Israel favor in the sight of the Egyptians so that the Egyptians gave them much gold and silver and jewels. And the children of Israel spoiled the Egyptians. And the Lord said, "About midnight will I go out into the midst of Egypt, and all the first born in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne to the first born of the maid servant that is behind the mill; and all the first born of beasts. And there shall be a great cry in all the land of Egypt, such as there was none like it, nor shall be like it any more."

38. The Passover.

And the Lord said to Moses to tell the children of Israel to take a lamb of the first year, a lamb without spot or blemish, a lamb for a family, and cook it with fire, and to eat all of it girded for a journey. But the blood of the lamb was to be taken in a basin and with a bunch of hyssop dipped in the blood struck upon the lintel and the two side posts. For he said, "This is the Lord's passover. And when I see the blood, I will pass over you." And the children of Israel did as the Lord had commanded. But Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. And Pharaoh called for Moses and Aaron by night, and said, "Rise up and get you forth, and take your flocks and herds, and bless me also."

Questions on Chapter III. — (1) Describe the bondage of the Israelites in Egypt. (2) Tell of the birth and preservation of Moses. (3) How came Moses to leave Egypt? (4) Why did he return? (5) Who was given to Moses as his helper? (6) To whom were they sent? (7) What was their request? How was it received? (8) What promise did God give? (9) Describe the plagues by number. (10) How did the children of Israel escape the last plague? (11) Describe the Passover Supper.

CHAPTER IV

39. Israel Escapes from Egypt.

And the children of Israel journeyed from Rameses to Succoth, about three millions of men, women and children, besides a mixed multitude that went with them. Now the sojourning of the children of Israel in Egypt was four hundred and thirty years. And the Lord went before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire to give them light; to go by day and night. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea. And the children of Israel were sore afraid, and cried and said unto Moses, "Were there no graves in Egypt that thou hast taken us away to die in the wilderness? It had been better for us to have served the Egyptians."

40. Crossing the Red Sea on Dry Land.

And Moses said unto the people, "Fear not. Stand still and see the salvation of the Lord. For the Egyptians which ye see today ye shall see no more forever. The Lord shall fight for you, and ye shall hold your peace." And the Lord told Moses to stretch forth his rod over the sea, and the sea would divide, and the children of Israel would go across on dry land. And the Angel of the Lord which went before the camp, removed and went behind them, and the pillar of cloud also stood behind them. To the children of Israel it was the brightness of light, but to the Egyptians it was darkness, so that the one could not come near the other. And the Lord caused a strong east wind to blow all the night, and made the sea dry land, and the children of Israel passed over on dry ground, and the waters were as a wall on the right hand and on the left.

41. The Egyptians Drowned.

And when the children of Israel had passed clean over and were come to the other side, Moses stretched forth his hand over the sea, and the sea returned to his strength, and overthrew the Egyptians in the midst, and covered the chariots and horsemen, and all the host of Pharaoh; there remained not so much as one of them. And when Israel saw that great work which the Lord did upon the Egyptians, they feared the Lord, and believed the Lord and his servant Moses. But as they journeyed three days into the wilderness they found no water. And when they came to Mara they could not drink the waters of Mara, for they were bitter. And the people murmured against Moses. But the Lord showed Moses a tree, which, when he had cast into the waters, the waters were made sweet.

42. Manna Sent to Feed the Israelites.

And when they had come into the wilderness of Sin, on the fifteenth day of the second month after departing out of Egypt, Israel again murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in Egypt, when we sat by the flesh pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness to kill the whole assembly with hunger. And the Lord said, "Behold, I will rain bread from heaven, that I may prove them whether they will walk in my law or no." And in the morning there lay upon the ground as it were hoar frost, like coriander seed, and white, and the taste of it was like wafers made with honey. And the people cried, "It is manna." Which means, "What is it?" for they wist not what it was. And Moses spoke and said, "This is the bread which the Lord hath sent you to eat."

43. Moses Brings Water from the Rock.

And Moses commanded that they should gather of the manna, each according to his eating, six days in the week, but on the seventh day no manna would fall, so on the sixth day they should gather a double portion. So the people of

Israel had bread, and they did eat manna for forty years, until they came to a land inhabited. And when they had gone in their journey to Rephidim, again they thirsted for water, and began to chide Moses and Aaron. But the Lord said to Moses, "Behold, I will go before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall water come out of it, that the people may drink." At Rephidim Amalek fell upon the stragglers of the host of Israel, and slew the old and infirm, and greatly distressed the children of Israel. And Moses stood upon the top of a hill, and Aaron and Hur were with him. And while Moses' hands were raised, Israel prevailed in battle, but when the arms of Moses grew weary and dropped, then Amalek prevailed. So Aaron and Hur upheld the arms of Moses, and Israel prevailed against Amalek with the edge of the sword.

44. The Moral Law Given.

And Israel came to Sinai. And the mount was altogether on a smoke, because the Lord descended upon it in fire. And God called Moses unto him in the mount, and spake unto him the Law. And this is the Law God gave unto Moses in the mount: (1) Thou shalt have no other gods before me. (2) Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. (3) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (4) Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy

cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it. (5) Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. (6) Thou shalt not commit adultery. (8) Thou shalt not steal. (9) Thou shalt not bear false witness against thy neighbor. (10) Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." These Ten Commandments that God gave to Moses are the Moral Law, and are to be kept by all men as long as time shall last.

45. Other Laws.

Then God gave to Moses also certain laws, political and ceremonial. The political laws were to direct the dealings of the Hebrews one with another, and had no reference to other peoples. The ceremonial laws, or laws of worship, were all types pointing to Jesus and his office as Redeemer of the world, and were those laws and ordinances fulfilled in Jesus Christ, and of which the apostle speaks as having been nailed to the cross.

46. The Tabernacle Planned.

And God gave Moses explicit directions for the making of a tabernacle for a place of worship; and for an ark of the covenant, which was to contain a golden pot of manna, Aaron's rod, and the Moral Law which God wrote upon tables of stone. And the presence of God, in a light called the shekinah, came in the place of the tabernacle called the Holy of Holies, and rested over the ark. And the Lord set apart Aaron and his four sons, Nadab, Abihu, Eleazar, and Ithamar, as priests to minister before the Lord. But while Moses communed with the Lord upon the mount, the people cried unto Aaron, "Up, make us gods which shall go before us; as for this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him."

47. Israel Worshipping the Golden Calf.

And the people brought gold, and Aaron fashioned a golden calf, and the people bowed down and worshipped it. And when Moses knew the sin of the people, his anger waxed hot, and he threw down the two tables of the Law, and they were broken. But Moses interceded for the people, that the Lord would not destroy them. And Moses ground the golden calf to powder, and scattered it upon the water, and made the people to drink it. Then Moses stood in the gate of the camp and said, "Who is on the Lord's side, let him come unto me." And the others, about three thousand men, were put to the sword. So God renewed the tables of the Law, and his covenant with the children of Israel. And the tabernacle was completed according to the pattern given to Moses in the mount, and the glory of the Lord filled the tabernacle. Thus ends the second book of Moses, called the Book of Exodus, or The Going Out.

Questions on Chapter IV.—(1) How long did the children of Israel sojourn in Egypt? (2) Describe their departure. (3) Tell about the Red Sea crossing. (4) What occurred at Mara? (5) What was manna? How did it come to be given? (6) How often was it to be gathered? (7) How long were the Israelites supplied with manna? (8) Tell of the smiting of the rock for water. (9) How did Israel prevail against Amalek in battle? (10) Repeat the Moral Law, numbering the Commandments. (11) What other laws were given? (12) Tell about the tabernacle and the priesthood. (13) Why did the people make the golden calf? (14) What resulted from its worship?

CHAPTER V

48. The Levitical Law.

The third book of Moses is called Leviticus, or the Book of the Levites, as it contains the laws given by God to Moses on Mount Sinai for the priests and Levites, in their government of the children of Israel, in their generation. The laws are largely political, or those laws which concern the individual conduct of the Hebrews, and their relations to one another. These laws embrace (1) the matter of personal purity; (2) the separation of animals into two classes, the clean and the unclean, the latter being forbidden for food; (3) laws of cleanliness of body and clothing; (4) laws against the eating of blood; (5) against the taking of usury; (6) for a rest of the land during the seventh year; (7) for a year of jubilee, when all land purchased during the fifty years should go back to the family of the original owner; and all who had become slaves should be set free; (8) for the paying of a tenth of the products of the soil unto the Lord.

49. Ceremonial Laws — Types of Christ and His Work.

There were also given certain portions of the ceremonial law which contained types of Christ and his salvation. The following offerings were to be made: (1) The burnt offering; (2) the meat offering; (3) the peace offering; (4) the offering for the sin of ignorance; (5) the trespass offering; (6) the wave offering; (7) the heave offering. This law also ordained the Feast of Tabernacles, the Feast of Pentecost, the yearly day of atonement, and the sending of the scape goat into the wilderness.

50. The Priesthood Instituted.

And Moses consecrated Aaron and his four sons, and washed them with water, and anointed them with anointing oil, and put upon them the holy garments, and they became priests unto God. Upon Aaron he placed the ephod and

the breastplate, and in the breastplate the Urim and Thummim set with precious stones, representing the tribes of Israel. It was through these, the Urim and Thummim, that God gave to the priest his will after the death of his servant Moses, with whom God talked face to face. Now Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people, and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord and consumed upon the altar the burnt offering, and the fat, which, when the people saw, they shouted and fell on their faces.

51. The Sin of Nadab and Abihu.

Now the Lord had commanded that the fires on the altar and in the censers should be lighted only from the fire which God had sent from heaven; but Nadab and Abihu, sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered the strange fire before the Lord, which the Lord commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. And Moses commanded that neither Aaron nor his two remaining sons should mourn for Nadab and Abihu, for they had sinned in offering strange fire before the Lord.

52. The Clean and the Unclean Food.

These are the beasts which God permitted the children of Israel to eat as food: Whatsoever parteth the hoof and is cloven footed, and cheweth the cud. If it chewed the cud and divided not the hoof, it was not to be eaten. If it divided the hoof and chewed not the cud, it was unclean. Of all in the waters whatsoever had fins and scales might be eaten. But those which had not both fins and scales were to be an abomination. Of the birds, the eagles and their kind, the hawks and their kind, the ravens, the owls, the swans and pelicans, the storks and bats were unclean. Of the insects, the locusts, the beetles, and the grasshoppers might be eaten. Creeping things, as lizards, tortoises, and snails, mice

and weasels and moles were to be unclean. It was not allowed so much as to touch an unclean creature.

53. The Scape Goat.

This is the law of the scape goat, which was a type of Christ, upon whom was laid the sins of the world: Aaron was to take two goats and present them before the Lord at the door of the tabernacle of the congregation, there to cast lots upon the two goats: one lot for the Lord, and the other for the scape goat. And the goat upon which the Lord's lot fell was offered for a sin offering. But the scape goat he shall bring out, and Aaron shall lay both his hands upon the head of the goat, and shall send him away by the hands of a fit man into the wilderness. And the goat shall bear upon him all the iniquities, unto a land not inhabited. Also on the tenth day of the seventh month the priest was to make an atonement for the children of Israel for all their sins, once a year. And these are the laws and ordinances given in the Book called Leviticus.

Question on Chapter V.—(1) Mention eight subjects of Levitical Law. (2) Name seven offerings. (3) Describe the ceremonial dress of Aaron. (4) What was the sin of Nadab and Abihu? How was it punished? (5) What animals were allowed for food, and what not allowed? (6) Give the law of the scape goat. (7) How often was atonement to be made for all the people?

CHAPTER VI

54. Numbering Israel.

The Fourth Book of Moses, called the Book of Numbers, because the beginning of the book is on this wise: And the Lord spake unto Moses in the wilderness of Sinai in the second year after they were come out of the land of Egypt, saying, "Take ye the sum of all the children of Israel after their families, by the houses of their fathers, every male by their polls, from twenty years old and upward, all that are able to go forth to war in Israel." So all they that were numbered were six hundred thousand, three thousand and five hundred and fifty. But the Levites after the tribes of their fathers were not numbered among the men of war, for so had the Lord commanded. And the number of the Levites, the males from a month old and upwards, was twenty and two thousand. And the Lord gave the Levites charge of the service of the tabernacle of the Lord, to wait upon the Lord in their course.

55. Led by the Pillar of Fire.

On the day that the tabernacle was reared up the cloud covered the tabernacle, which is the tent of the testimony, and it was at even there was upon the tabernacle the appearance of fire until the morning. So it was always, the cloud covered it by day, and the appearance of fire by night. When the cloud was taken up from the tabernacle then the children of Israel journeyed; and in the place where the cloud abode there they pitched their tents. And if it abode two days, or a month, or a year, Israel journeyed not. And it came to pass that the children of Israel took their journey out of the wilderness of Sinai on the twentieth day of the second month in the second year, and the cloud rested in the wilderness of Paran.

56. The People Cry for Meat.

And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them. And it came to pass when the ark set forward that Moses said, "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee fall before thee." And when it rested he said, "Return, O Lord, unto the many thousands of Israel." And Israel wept again, and said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and leeks and the onions and the garlick, but now our soul is dried away; there is nothing at all beside this manna."

57. Seventy Elders Chosen.

And the anger of the Lord was kindled greatly, and Moses was also displeased. And Moses said, "I am not able to bear this people alone, because it is too heavy for me." And the Lord had Moses gather seventy men of the elders of Israel, and the Lord came down in a cloud and took of the spirit that was upon him, and gave it to the seventy elders, and they prophesied and did not cease. And the Lord said unto the people, "Ye shall eat flesh, for ye have wept in the ears of the Lord. Ye shall not eat one day nor two days nor five days neither ten days nor twenty days, but even a whole month, until it come out at your nostrils, and it become loathsome unto you, because ye have despised the Lord, which is among you."

58. The Lord Sends Quails.

And a wind went out from the Lord and brought quails from the seas, and let them fall by the camp, as it were a day's journey on this side and a day's journey on that side, and as it were three feet deep upon the face of the earth. And the people stood up that day, and all that night, and all the next day and gathered quails. And while the flesh was yet between their teeth, as they ate, the wrath of the

Lord was kindled against the people, and the Lord smote the people with a very great plague.

59. The Punishment of Miriam.

And Miriam and Aaron spoke against Moses because of the Cushite woman he had married. And they said, "Hath the Lord spoken only by Moses? Hath he not spoken by us?" And the Lord heard it. Now the man Moses was very meek, above all the men upon the face of the earth. And the Lord spoke suddenly unto Aaron and Miriam and said, "Come out, you three, unto the tabernacle of the congregation." And the Lord said, "Are ye not ashamed to speak against my servant Moses, with whom I speak mouth to mouth, and the similitude of the Lord he shall behold?" And the anger of the Lord was kindled against them. And the cloud departed from off the tabernacle, and behold Miriam was leprous as snow. And Aaron cried unto Moses, and confessed his sin, and Moses cried unto the Lord for Miriam, and said, "Heal her now, O God, I beseech thee." And the Lord commandad she should be shut out from the camp seven days, and the people of Israel journeyed not until Miriam was brought in again.

60. The Twelve Spies Sent to See the Promised Land.

When they were pitched in the wilderness of Paran, God told Moses to send a man from every tribe of the children of Israel to search out the land of Canaan, which the Lord had promised to give to Abraham, Isaac, and Jacob, and their seed after them. And these are the names of the twelve men who went up to spy out the land: Shammua, Shaphat, Caleb, Igal, Joshua, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, Geuel. And Moses commanded they should see the land, what it is, and the people that dwell therein. Whether they be strong or weak, whether the land be good or bad, and whether there be wood therein or not; what cities there be, whether the people dwell in tents or strong holds. And Moses exhorted the twelve to be of good courage, and to bring of the fruits of the land.

61. Report of the Spies.

And the spies ascended by the south, and came to Hebron, and unto the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bare it between two on a staff, and they brought of the pomegranates and the figs. And they returned from searching the land after forty days. And they came to Kadesh and brought word unto all the congregation, and showed them the fruits of the land. And they said, "The land surely floweth with milk and honey, and this is the fruit of it. Nevertheless, the cities are walled and very great. And we saw the children of Anak there." And Caleb stilled the people before Moses and said, "Let us go up at once and possess it, for we are well able to overcome it." But the men said, "We are not able to go up against the people, for they are stronger than we. All we saw were men of great stature, and we saw the giants, the sons of Anak, and we were as grasshoppers in their sight."

62. Report of Caleb and Joshua.

And all the congregation lifted up their voices and cried: and the people wept that night. And they murmured against Moses and Aaron, and said, "Would God we had died in the land of Egypt, or would God we had died in this wilderness. Wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and our children should be a prey? Let us make a captain and return into Egypt." Then Joshua and Caleb which were of them that searched the land rent their clothes, and they spake unto all the company of the children of Israel, saying, "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land flowing with milk and honey. Only rebel ye not against the Lord. Neither fear ye the people of the land, for they are bread for us, and the Lord is with us." But all the congregation bade stone them with stones.

63. Moses Pleads for Israel.

And the Lord said unto Moses, "How long will this people provoke me, and how long will it be ere they believe me for all the signs which I have showed among them? I will smite them with pestilence, and make of thee a greater nation and mightier than they." But Moses cried unto the Lord, "Then the Egyptians shall hear it, and they will tell it to the inhabitants of this land, for they have heard, Lord, that thou art among this people, and they shall say that the Lord was not able to bring them into the land which he swore unto them. Therefore, he has slain them in the wilderness. Now, Lord, I beseech thee, pardon the iniquity of this people, according to the greatness of thy mercy, as thou hast forgiven this people from Egypt unto now." And the Lord said, "I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord."

64. Israel Sent into the Desert.

"Because all these men which have seen my glory and my miracles which I did, say unto them, As truly as I live, as ye have spoken in my ears, so will I do; your carcases shall fall in this wilderness, and all that were numbered of you from twenty years and upward, ye shall not come into the land, save Caleb and Joshua. But your little ones, which ye said should be a prey, them will I bring in. But your carcases shall fall in this wilderness. And your children shall wander in the wilderness forty years." And the men which brought back an evil report concerning the land, died by the plague before the Lord. But Caleb and Joshua lived still.

65. The Canaanites Defeat Israel.

And the people murmured greatly, and they rose up early, and gat them to the top of the mountain, saying, "Lo we will go up into the place God hath promised, for we have sinned." But Moses said, "Go not up, for the Lord is not among you, lest ye be smitten before your enemies, for the Amalekites and the Canaanites are there before you, and ye shall fall by the sword." But they presumed to go up

into the hill top, though the ark of the covenant of the Lord and Moses departed not out of the camp. And the Amalekites and the Canaanites came down which dwelt in the hill, and smote them and discomfited them even unto Hormah.

66. Penalty for Sabbath Breaking.

And while the children of Israel were in the wilderness, they found a man who had gathered sticks upon the Sabbath day. And they brought him unto Moses and Aaron. And they put him in jail until it should be declared what should be done unto him. And the Lord said unto Moses, "The man shall surely be put to death: all the congregation shall stone him with stones without the camp." And the congregation brought him without the camp and stoned him with stones, and he died. And the Lord bade Moses to have the children of Israel make fringes on the borders of the garments, that they might remember to do all the commandments of the Lord, and be holy unto their God. For he said, "I am the Lord your God, which brought you out of the land of Egypt to be your God."

Questions on Chapter VI. — (1) How many men of the Israelites came up out of Egypt? (2) Were the Levites included? (3) What difference was made in the manner of numbering them? (4) What was the office of the Levites? (5) Describe the pillar of fire and cloud. What was its use? (6) What did the Lord promise when the people cried for meat? (7) Tell the story of the quails. (8) In what did Miriam do wrong? What was her punishment? (9) Tell about the choosing of the twelve spies. Name them. (10) What was the report of ten? (11) What did Caleb and Joshua say? (12) What effect had the report upon the people? (13) Tell of Moses pleading for the people. (14) What did God make to be their punishment? (15) How was a Sabbath breaker punished?

CHAPTER VII

67. Four Princes Rebel Against Moses.

Now Korah and Dathan and Abiram and On rose up before Moses with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and they gathered themselves against Moses and Aaron, and said, "Ye take too much on yourselves, seeing all the congregation are holy, every one of them. Wherefore, then, lift ye up yourselves above the congregation of the Lord?" And when Moses heard it, he fell on his face. And he said unto Korah, "Tomorrow the Lord will show who are his, and who is holy." And Moses sent to call Dathan and Abiram, which said, "We will not come up. Is it a small thing that thou hast brought us into a wilderness to kill us? except thou make thyself altogether a prince over us. Moreover, thou hast not brought us into a land flowing with milk and honey, or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come up."

68. Moses Intercedes for the People.

And Korah gathered all the congregation against Moses and Aaron unto the door of the tabernacle. And the glory of the Lord appeared unto all the congregation. And the Lord said unto Moses and Aaron, "Separate yourselves from this congregation that I may consume them in a moment." And Moses fell upon his face and said, "O God, God of the spirits of all flesh, shall one man sin and wilt thou be wroth with all the congregation?" And Moses went unto Dathan and Abiram and spake unto the congregation saying, "Depart, I pray you, from the tents of these wicked men, lest ye be consumed in their sin."

69. The Earth Swallows Up the Rebels.

So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side. And Moses said,

"Hereby, ye shall know that the Lord hath sent me, to do all these works, for I have not done them of my own mind. If these men die the common death of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." And when he made an end of speaking, the earth opened her mouth and swallowed them up. And all Israel fled at the cry of them, for they said, "Lest the earth swallow us also." And a fire came out from the Lord and consumed the two hundred and fifty princes that offered incense.

70. The People Murmur, and a Plague Is Sent.

But on the morrow the people of the congregation of Israel murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." And the Lord spake unto Moses, saying, "Get you up from among this congregation that I may consume them as in a moment." And Moses and Aaron fell upon their faces. And Moses said unto Aaron, "Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation and make atonement for them, for wrath is gone out from the Lord; the plague has begun." And Aaron did so, and ran into the midst of the congregation, and behold the plague was begun among the people. And he stood between the dead and the living, and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

71. Aaron's Rod Buds and Fruits.

And the Lord said unto Moses that each prince of the twelve tribes of Israel take a rod and write his name on the rod, and Aaron to write his name on his rod for the house of Levi. And he said, "Thou shalt lay them up in the tabernacle of the congregation before the ark of testimony. And it shall come to pass that the man's rod whom I shall choose shall blossom. And I will make to cease from me the mur-

murings of the people against Aaron." And Moses laid up the rods before the Lord, and on the morrow, behold, the rod of Aaron, for the house of Levi, was budded and brought forth buds, and blossomed blossoms, and yielded almonds. And Moses brought forth all the rods, and they looked, and every man took his rod. And Aaron's rod which budded, Moses took and put in the ark of the covenant for a testimony against the rebels.

72. Moses Fails to Honor God at Meribah.

Then came the children of Israel into the desert of Zin and Miriam died and was buried there. And there was no water for the congregation. And the people chode with Moses, and spake saying, "Would God that we had died when our brethren died before the Lord. Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die here? And wherefore have ye made us come up out of Egypt to bring us into this evil place? It is no place of seed, or of figs or of vines or pomegranates, neither is there any water to drink." And the Lord spake unto Moses, "Take the rod and gather the assembly together, thou and Aaron, and speak unto the rock before their eyes, and it shall give forth its water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink." And Moses gathered them before the rock, and he said, "Hear now, ye rebels, must we fetch you water out of the rock?" And he smote the rock twice, and the water came out abundantly. And the Lord said to Moses and Aaron, "Because ye believed me not to sanctify me in the eyes of the children of Israel, ye shall not bring them into the land which I have given them." This is the water of Meribah, which means chiding.

73. Death of Aaron.

And the children of Israel came unto Mount Hor. And the Lord spake unto Moses and Aaron, saying, "Aaron shall be gathered unto his people, for he shall not enter the land which I have given unto the children of Israel, because ye

rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor, and strip Aaron of his garments, and put them upon Eleazar, for Aaron shall die there." And Moses did so, and Aaron died there, and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for him thirty days.

74. The Fiery Serpents.

And they journeyed from Mount Hor by the way of the Red Sea to go around the land of Edom, and the soul of the people was much discouraged because of the way. And the people spake against God and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread neither is there any water; and our soul loatheth this light bread." And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore, the people came to Moses and said, "We have sinned, for we have spoken against the Lord and against thee: pray unto the Lord that he take away the serpents from us." And Moses prayed for the people. And the Lord said unto Moses, "Make thee a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live." And Moses did so, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

75. The King of Moab Sends for Balaam to Curse Israel.

Now Balak, king of Moab, was disturbed because of the children of Israel, when he saw all that Israel had done unto the Amorites, and he sent messengers unto Balaam, to call him, saying, "Behold, there is a people come out from Egypt, that cover the face of the earth, and they abide over against me. Come now, therefore, and curse me this people, that I may smite them and drive them out of this land, for I know that he whom thou blesseth is blessed, and he whom thou curseth is cursed." And when the messengers had come unto Balaam he said, "Lodge here this night, and I will bring

you word again as the Lord shall speak unto me." But God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." And Balaam rose up in the morning and said unto the princes of Balak, "Get you into your land, for the Lord refuseth to give me leave to go with you." But Balak sent other princes more honorable, and said, "Come, therefore, and curse me this people. Let nothing, I pray thee, hinder thee, for I will promote thee with very great honor." And Balaam answered, "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God, to do less or more." But he said, "Tarry ye also here this night that I may know what the Lord will say unto me more."

76. An Angel Opposes Balaam.

And God came unto Balaam in the night, and because of his importunity, because of his greed for the reward, gave him permission to go. But the anger of the Lord was kindled because he went, and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon an ass, and the ass saw the angel of the Lord standing in the way, with his sword drawn in his hand, and the ass turned aside out of the way, and went into the field, and Balaam smote the ass to turn her into the way. But the angel again stood in the path with a wall on this side and a wall on that side; and when the ass saw the angel of the Lord, she thrust herself unto the wall and crushed Balaam's foot, and he smote her again. And again in a narrow place, where there was no way to turn to the right hand or to the left, the ass fell down under Balaam, and he smote her with a staff.

77. The Ass Rebukes Balaam.

And the Lord opened the mouth of the ass and she said, "What have I done unto thee that thou hast smitten me three times?" And Balaam answered, "Because thou hast mocked me. I would there were a sword in my hand, for now I would kill thee." Then the Lord opened the eyes of

Balaam, and he saw the angel of the Lord standing in the way with his sword drawn, and he fell on his face. And Balaam said, "I have sinned, for I knew not that thou stoodest in the way before me. Now if it displease thee, I will get me back again." And the angel of the Lord said, "Go with the men, but only the word that I shall speak unto thee, that shalt thou speak." And Balak built seven altars and offered upon every altar a bullock and a ram. And the Lord put these words into the mouth of Balaam, and he took up this parable:

78. Balaam Blesses Israel.

And Balaam said, "Balak the king of Moab hath brought me from Aram out of the mountains of the east, saying, Come curse me, Jacob, and come defy Israel. How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse my enemies, and behold, thou hast blessed them altogether." And Balak brought Balaam to another place, even to the top of Pisgah, where he builded seven other altars, and offered up seven other bullocks and seven rams, that he might curse Israel.

79. He Prophesies Good Concerning Israel.

But Balaam opened his mouth and prophesied, "Surely there is no enchantment against Jacob. According to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold the people shall rise up as a great lion and lift up himself as a young lion: he shall not lie down until he eat of the prey and drink the blood of the slain." And again Balak brought him to another place, but again Balaam blessed Israel, saying, "How goodly are thy tents, O Jacob, and thy

tabernacles, O Israel . . . God brought him forth out of Egypt. He hath as it were the strength of an unicorn, he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. . . . Blessed is he that blesseth thee, and cursed be he that curseth thee." And Balak's anger was kindled and he smote his hands together. And he said, "I called thee to curse this people and thou hast blessed them these three times."

80. Balaam Foretells the Coming of Christ.

But Balaam prophesied yet again, in a trance, yet having his eyes open, "I shall see him but not now: I shall behold him but not nigh. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession and Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion." And Balaam rose up and went to his place, and Balak also went his way.

81. Only Caleb and Joshua Left of the Men Who Came Out of Egypt.

At the command of God Moses numbered the people in the plains of Moab, and the number was 601,730, men of war; and this was besides the number of Levites. But among all this number there was not one man who had been numbered when the children of Israel came out of Egypt, save only Caleb and Joshua. For the Lord had said of them, "They shall surely die in the wilderness." And the Lord said unto Moses, "Get thee up into this mount and see the land which I have given unto the children of Israel. And when thou hast seen it thou shalt be gathered unto thy people, as Aaron thy brother was gathered." And the Lord said unto Moses, "Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hands upon him and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight, and thou shalt put some of

thine honor upon him that the children of Israel may be obedient."

82. Reuben and Gad Ask Possessions East of Jordan.

Now the children of Reuben and the children of Gad had a very great multitude of cattle, and when they saw the land of Jazer and the land of Gilead, behold, it was a place for cattle. And they spake unto Moses and Eleazar saying, "This country which the Lord smote before the congregation of Israel is a land for cattle, and thy servants have cattle. If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." And Moses said unto them, "If ye will go all of you armed over Jordan before the Lord, then shall ye return, and this land shall be your possessions. Shall your brethren go to war, and ye sit here? Wherefore discourage ye the hearts of the people from going over into the land which the Lord hath given them?"

83. Feasts, Offerings, and Cities of Refuge.

And the children of Gad and the children of Reuben answered saying, "As the Lord hath said unto thy servants so will we do. We will pass over armed before the Lord into the land of Canaan that the possession of our inheritance on this side Jordan may be ours." And Moses gave unto the children of Gad and the children of Reuben and to half the tribe of Manasseh the land for a possession. And God gave unto Moses laws concerning feasts, and laws concerning vows, and laws concerning offerings. And God gave to the Levites offerings for their sustenance, and cities for their dwellings. And he appointed cities for refuge for the innocent slayer. These are the commandments and the judgments which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab, by Jordan, near Jericho. Thus ends the fourth Book of Moses, called Numbers.

Questions on Chapter VII.—(1) Why did Korah and the princes rebel against Moses and Aaron? (2) How were they punished? (3) Why was the plague sent upon the people? (4) How was it stayed?

(5) What test did the Lord propose to show his choice of Aaron? (6) What was the result of the test? (7) Give the story of Moses' smiting the rock at Meribah. (8) Tell of the death of Aaron. (9) Why did the Lord send the fiery serpents among the people? (10) What was arranged for their healing? (11) What king feared the approach of the Israelites? (12) What steps did he take to turn them aside? (13) Tell the story of Balaam. (14) What men only of all who came out from Egypt lived to enter Canaan? (15) Why did the tribes of Reuben and Gad not receive inheritance in Canaan?

CHAPTER VIII

84. The Second Telling.

The fifth book of Moses is called Deuteronomy, which means the second telling. In this book are rehearsed all the wonders that the Lord did at the hand of Moses as he led the children of Israel out of Egypt, and brought them to the land of Promise. And Moses said, "All the commandments which I have commanded thee this day, shall ye observe to do that ye may live. And thou shalt remember all the way which the Lord led thee forty years in the wilderness. Thy raiment waxed not old, neither did thy foot swell these forty years. Hear, O Israel, Thou art to pass over Jordan this day to go in and possess nations greater and mightier than thyself. Speak thou not in thine heart after the Lord thy God hath cast them out from before thee saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee, and that he may perform the word which he sware unto thy fathers, Abraham, Isaac and Jacob.

85. Blessing and Curses.

"If ye shall diligently keep all these commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then the Lord will drive out all these nations before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours, from the wilderness and Lebanon, from the river Euphrates even unto the uttermost sea shall your coast be. There shall no man be able to stand before you, for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon. Behold, I set before you this day a blessing and a curse; a blessing, if ye

obey the commandments which I command you this day, but a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

86. Joshua Appointed Successor to Moses.

And Moses prophesied unto them concerning the coming of the Christ saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me. Unto him shall ye hearken; and I will put my words in his mouth; and he shall speak all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." And Moses went and spoke these words unto all Israel. And he said, "I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God he will go over before thee, and he will destroy these nations from before thee and thou shalt possess them: and Joshua he shall go over before thee as the Lord hath said. Be strong and of a good courage, fear not nor be afraid of them: for the Lord thy God he it is that doth go with thee. He will not fail thee nor forsake thee." And Moses called Joshua and said, unto him, in the sight of all Israel, "Be strong and of a good courage, for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give it them."

87. Death and Burial of Moses.

And the Lord said unto Moses, "Behold, thy days approach that thou must die." And Moses went up from the plain of Moab unto the mountain of Nebo to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land, and said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses, the servant of the Lord, died there in the land of Moab, according

to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days. And Joshua the son of Nun was full of the spirit of wisdom, and the children of Israel hearkened unto him. And there arose not a prophet in Israel like unto Moses whom the Lord knew face to face. Thus ends the fifth book of Moses. These five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, are called the Pentateuch, which means the Five Books.

Questions on Chapter VIII.— (1) What does Deuteronomy mean? (2) What things did Moses bring to the minds of the children of Israel? (3) What blessings did he promise? Upon what conditions? (4) What curses would follow disobedience? (5) Who was appointed successor to Moses? (6) How was he encouraged?

CHAPTER IX

88. Israel's New Leader.

The sixth book of the Bible, called the Book of Joshua, tells of the entrance into Canaan, and the conquest of the land by the children of Israel. Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, Moses' servant saying, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I give to them even to the children of Israel. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses so will I be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage, for unto this people shalt thou divide for an inheritance this land which I swore unto their fathers to give them. Only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses my servant commanded thee, to turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest.

89. Joshua Sends Spies to Jericho.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Then Joshua commanded the officers of the people, saying, "Pass through the host and command the people saying, prepare you victuals, for within three days ye shall pass over this Jordan to go in to possess the land." And Joshua sent two men to spy secretly, and said, "Go view the land, even Jericho." And they came to the house of Rahab and lodged there. And the king of Jericho sent unto Rahab saying, "Bring forth the men that are come to thee, for they be come to search out

all the country." And Rahab said, "When it was dark the men went out; whither I wot not. Pursue after them quickly, for ye shall overtake them."

90. Rahab Preserves the Spies.

But Rahab had brought the spies up to the roof of the house and hid them with the stalks of flax which she had laid in order upon the roof. For she had said unto the men, "I know that the Lord hath given you this land, and that your terror hath fallen upon us. We have heard how the Lord dried up the water of the Red Sea, and what ye did unto the two kings of the Amorites. And as soon as we heard these things our hearts did melt. The Lord your God he is God in heaven above and in earth beneath. Now, therefore, swear unto me by the Lord, since I have showed you kindness, ye will save alive my father, and my mother, my brethren and my sisters." And the men answered, "Our lives for yours. It shall be when the Lord hath given us the land we will deal kindly and truly with thee. Thou shalt bind this scarlet thread in the window." And she let them down by a cord upon the window, for her house was upon the town wall. So the two men returned and came to Joshua and told him all these things. "And they said, 'Truly the Lord hath delivered into our hand all the land, for all the inhabitants of the country do faint because of us.'"

91. Israel Crosses Jordan.

And Joshua arose early in the morning, and they removed from Shittim and came to Jordan and lodged there before they passed over. And Joshua said unto the people, "Sanctify yourselves for tomorrow the Lord will do wonders among you. Hereby shall ye know that the Living God is among you. Behold, the ark of the covenant of the Lord of all earth passeth over before you into Canaan. Now, therefore, take you twelve men out of the tribes of Israel, a man for a tribe. And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan,

that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap." Now Jordan overfloweth all his banks at harvest, but when the feet of the priests which bare the ark dipped in the brim, the waters which came down from above rose and stood upon an heap very far from the city of Adam, and those that came down toward the salt sea failed and were cut off, and the priests that bare the ark of the covenant stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground until all the people were passed clean over Jordan.

92. The Memorial Stones.

And the Lord spake unto Joshua saying, "Take you twelve men out of the people, out of every tribe a man, and command them saying, Take you hence out of the midst of Jordan twelve stones, and ye shall carry them over with you, every man of you a stone upon his shoulder, and leave them in the lodging place where he shall lodge, this night. When your children shall ask in time to come, saying, What mean ye by this stones? then ye shall answer them that the waters of Jordan were cut off before the ark of the covenant of the Lord when it passed over Jordan."

93. The Captain of the Lord's Host Comes.

And Israel encamped at Gilgal and kept the passover. And they did eat of the old corn of the land on the morrow after the passover. And the manna ceased to be after they had eaten of the old corn of the land, neither had the children of Israel manna any more. And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked, and behold there stood a man with his sword drawn in his hand, and Joshua went unto him and said, "Art thou for us or for our adversaries?" And he said, "Nay, but as the captain of the Lord's host am I come." And Joshua fell on his face to the earth and did worship, and said unto him, "What saith my Lord unto his servant?" And the Lord said, "See, I have given into thy hand Jericho. And thou shalt

compass the city and go round it once. This shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

94. The Fall of Jericho.

"And it shall come to pass that when they make a long blast with the rams' horns all the people shall shout with a great shout, and the walls of the city shall fall down flat." And Joshua did as the Lord commanded, and the priests and the men of war compassed the city. And it came to pass at the seventh time when the priests blew with the trumpets, Joshua said unto the people, "Shout, for the Lord hath given you the city. And the city shall be accursed even it and all that are within to the Lord. Only Rahab the harlot shall live because she hid the messengers which we sent. All the silver and gold and vessels of brass and iron are consecrated unto the Lord; and they shall come into the treasury of the Lord." So the people shouted with a great shout so that the wall fell down flat, and they utterly destroyed all that was in the city, only Rahab and her house was saved alive.

95. Defeat of Ai.

So the Lord was with Joshua and his fame was noised throughout all the country. And Joshua sent men from Jericho to Ai which is beside Beth-aven. And the men went up and viewed Ai, and returned and said, "Let about two or three thousand men go up, and smite Ai, for they are but few." So there went up thither about three thousand men, and the men of Ai smote of them about thirty and six men, and chased them from before the gate, wherefore the hearts of the people melted and became as water. And Joshua fell upon his face before the ark of the Lord, and the elders of Israel put dust upon their heads. And Joshua cried, "O Lord God, what shall I say when Israel turneth their backs before their enemies? The Canaanites and all the inhabitants shall hear of it, and cut off our name from the earth, and

what wilt thou do unto thy great name?" And the Lord said unto Joshua, "Get thee up. Wherefore liest thou thus upon thy face?"

96. The Sin of Achan.

"Israel hath sinned, for they have taken of the accursed things, and have stolen and dissembled also, and have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies. Neither will I be with you any more until ye take away the accursed thing from among you. In the morning ye shall be brought according to your tribes, and it shall be that the tribe which the Lord taketh shall come according to the families, and the family which the Lord shall take shall come by households, and the household which the Lord shall take shall come man by man." And Joshua rose up early in the morning, and caused all Israel to pass before the Lord. And according to tribe and family and household and man, Achan the son of Carmi was taken. And Joshua said unto Achan, "My son, give I pray thee glory to the Lord God of Israel, and make confession unto Him, and tell me now what thou hast done; hide it not from me."

97. The Curse Put Away.

And Achan answered Joshua, "Indeed I have sinned against the Lord God of Israel. When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold, I coveted them and took them. Behold they are hidden in the earth in the midst of my tent." And Joshua and all Israel with him took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, and they brought them unto the valley of Achor. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. So the Lord turned from the fierceness of his anger. And he said unto Joshua, "Fear not, neither be thou dismayed. Arise, go up to Ai. I have given into thy hand the king of Ai and his people."

98. The Ruse of the Gibeonites.

And Joshua burned Ai and made it an heap forever, even a desolation unto this day. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and Ai they did wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old and rent and bound up, and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him and unto the men of Israel, "We be come from a far country. Now therefore make a league with us." And the men of Israel said, "Peradventure ye dwell among us, and how shall we make a league with you?" And they said unto Joshua, "From a very far country have thy servants come, because of the name of the Lord thy God. This bread we took hot out of our houses on the day we came forth: behold it is dry and mouldy. These wine bottles which are rent were new, and our garments and our shoes have become old because of the journey."

99. The Lord Battles With Hailstones.

And the children of Israel took not counsel of the Lord, and made a league with them. And it came to pass after three days the children of Israel heard that these Gibeonites were neighbors and lived among them. Therefore, Joshua called for them and said, "Wherefore have ye beguiled us? Now, therefore, none of you shall be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." So did Joshua unto them, and delivered them from the hand of the children of Israel that they slew them not. And when the five kings of the Amorites heard that the men of Gibeon had made a league with Joshua, they encamped against Gibeon and made war against it. But Joshua rose up and came upon them suddenly and slew them with great slaughter. And the Lord cast down great hailstones from heaven upon the Amorites, so that there were more that

died with the hailstones than they whom the children of Israel slew with the sword.

100. Joshua Commands the Sun and Moon.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites, and he said in the sight of Israel, "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon." And the sun stood still in the midst of the heaven about a whole day, and the moon also stayed until the people had avenged themselves upon their enemies. And there was no day like that before it nor after it. And Joshua slew the five kings of the Amorites which had hidden in a cave. And seven other kings and their cities and their lands did Joshua take one at a time, even from Kadesh-barnea unto Gaza, and all the country of Goshen even unto Gibeon. And the Canaanites and the Amorites and the Hittites and the Perizzites and the Jebusites and the Hivites did Joshua overcome at the hand of the Lord. So Joshua took all the land according to all the Lord had said unto Moses, and he divided the land to Israel for an inheritance according to their tribes.

101. Caleb Claims the Promise.

And the Lord said unto Joshua, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." And Caleb came unto him saying, "Thou knowest the thing the Lord said unto me and thee at Kadesh-barnea. Forty years old was I when the Lord sent me from Kadesh-barnea to spy out the land, and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt, but I wholly followed the Lord my God. And Moses sware on that day, Surely the land whereon thy feet have trodden shall be thine inheritance and thy children's forever because thou hast wholly followed the Lord. And now the Lord has kept me alive, and lo I am this day fourscore and five years old. As yet I am as strong this day as I was in that day that Moses sent me.

102. Inheritance of Caleb's Daughter.

"Now, therefore, give me this mountain whereof the Lord spake in that day. Thou heardest in that day how the Anakims were there, and the cities were great and fenced. If so that the Lord will be with me, then I shall be able to drive them out, as the Lord said." And Joshua blessed him and gave unto Caleb Hebron for an inheritance. And Caleb drove out the three sons of Anak. Moreover, Caleb said, "He that smiteth Kirjath-sepher to him will I give Achsah my daughter to wife. And Othniel took the city, and received Achsah to wife. Then Achsah sought out her father, Caleb, saying, "Give me a blessing. Thou hast given me a south land, give me also springs of water." So Caleb gave his daughter the upper spring and the nether spring. And the land had rest from war.

103. Cities of Refuge.

And the Lord spake unto Joshua saying, "Appoint out for you cities of refuge, that the slayer that killeth any person unwittingly and unawares may flee thither, and they shall be your refuge from the avenger of blood. And if the avenger of blood pursue after him then they shall not deliver the slayer up into his hand, because he smote his neighbor unwittingly, and hated him not before time. And he shall dwell in that city until the death of the high priest that shall be in those days, and then shall he return and come to his own city from whence he fled." And he appointed these six cities: Kedesh, and Shechem, and Kirjath-arba, and Bezer, and Ramoth, and Golan. These were the cities appointed for all Israel and for the stranger that sojourneth among them, that whosoever killeth any person unawares might flee thither, and not die by the hand of the avenger of blood.

104. Joshua Rehearses God's Goodness.

And it came to pass a long time after, that the Lord had given rest unto the people of Israel, that Joshua was old and stricken in age. And Joshua called for all Israel and said, "Ye have seen all that the Lord your God hath done unto all

these nations because of you; for the Lord your God is he that hath fought for you. Take good heed, therefore, unto yourselves that ye love the Lord your God. Behold, this day I am going the way of all the earth, and ye know in your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you. Therefore, as all good things are come to pass upon you which the Lord your God promised, so shall the Lord bring upon you all the evil things until he hath destroyed you from off this good land, when ye have transgressed the covenant of the Lord and gone and served other gods."

105. Joshua's Death.

And the people said unto Joshua, "The Lord our God will we serve, and his voice will we obey." So Joshua made a covenant with the people that day, and wrote these words in the book of the law of God, and took a great stone and set it up under an oak that was by the sanctuary of the Lord. And he said, "Behold this stone shall be a witness unto us for it hath heard all the words of the Lord which he spoke unto us. It shall, therefore, be a witness lest ye deny your God." And it came to pass after these things that Joshua the son of Nun died, being an hundred and ten years old. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua and which had known all the works which the Lord did at the hand of Moses. And they buried the bones of Joshua in Shechem. And Eleazar died and they buried him in mount Ephraim. Thus ends the sixth book of the Bible, called the book of Joshua.

Questions on Chapter IX.—(1) Tell the story of the spies sent to Jericho. (2) Describe the crossing of Jordan. (3) How was a memorial of the event preserved? (4) Who was the man with the drawn sword who met Joshua? (5) How was Jericho captured? (6) What caused the defeat at Ai? (7) How was Israel cleared from the curse? (8) Tell about the time when the Lord fought a battle with hailstones. (9) Who made the sun and moon to stand still? Where? Why? (10) Why should Caleb ask an inheritance? What was given him? (11) Name the Cities of Refuge. (12) Give Joshua's departing message.

CHAPTER X

106. Othniel, the First of the Judges.

The seventh book of the Bible is called the Book of the Judges. After the death of Joshua every man did that which was right in his own sight, for there was no leader of all the people appointed by God. And the children of Israel did that which was evil in the sight of the Lord, and forsook the Lord God of their fathers which brought them out of the land of Egypt, and served Baalim. And the anger of the Lord was hot against Israel, and he delivered them into the hand of the spoilers that spoiled them, and he sold them into the hands of their enemies. Nevertheless, the Lord raised up judges which delivered them, when they cried unto Him. And it came to pass when the judge was dead which delivered them, that they returned again to their evil ways. It was when the children of Israel had done evil in the sight of the Lord, and he delivered them into the hand of the king of Mesopotamia, that they cried unto the Lord, and he sent Othniel, the son-in-law of Caleb, to deliver them. Now Othniel was the first of the deliverers called judges who ruled over Israel, or parts of Israel, from Joshua to Samuel, a period of three hundred years or more.

107. Ehud Frees Israel from Moab.

And Eglon, king of Moab, secured the help of the Ammonites and the Amalekites, and smote Israel, and Israel served Moab eighteen years. But when the children of Israel cried unto the Lord, he sent them Ehud to deliver them. Now Ehud made him a two-edged dagger eighteen inches long, which he carried hidden upon his right thigh. For a pretence Ehud took a present to Eglon, king of Moab. Having presented his offering, he made as if to leave, while the servants withdrew that the king might sleep. But Ehud returned to the king secretly, who was alone in his summer house, saying

that he had a further message for him from the Lord. When the king arose to greet him, Ehud plunged his dagger into the body of Eglon with such strength that the fat closed over the hilt, for Eglon was a very fat man. When the servants finally became alarmed at the long sleep of the king, as they supposed, they unlocked the door, and found him dead. But Ehud had made his escape. He collected an army on the mount of Ephraim and slew ten thousand of the Moabites. So Moab was subdued.

108. Shamgar's Deliverance.

After Ehud was Shamgar a judge. He slew of the Philistines six hundred men with an ox goad. And he also delivered Israel.

109. Barak and Deborah Defeat Sisera.

Again the children of Israel did evil in the sight of the Lord, and He delivered them into the hand of Jabin, king of Canaan, whose captain was Sisera. Now Deborah the prophetess was judge at that time. She sent and called Barak, and told him that the Lord God of Israel commanded that he take ten thousand men, and he would deliver Sisera into his hand. But Barak said, "If thou wilt go with me I will go, but if thou wilt not go with me I will not go." And Deborah said, "I will go, but God will give the glory to a woman, and not to you." So Barak went down from Mount Tabor and the Lord discomfited Sisera and all his chariots, so that he fled away on foot. And he came to the tent of Jael. And Jael went out to meet Sisera and said, "Turn in my lord, fear not." And she covered him with a mantle. And when he asked for a drink of water, she gave him milk. And as he slept, Jael took a nail of the tent and a hammer in her hand, and smote the nail through his temples, and fastened it to the ground. So God subdued on that day Jabin king of Canaan.

110. Gideon's Call.

And the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian

seven years. And it came to pass that they cried unto the Lord, because of the oppression of the Midianites. And there came an angel of the Lord and sat under an oak where Gideon threshed wheat, to hide it from the Midianites. And the angel said unto Gideon, "The Lord is with thee, thou mighty man of valor." And Gideon said unto him, "Oh, my Lord, if the Lord be with us why then is all this befallen us? and where be all the miracles which our fathers told us saying, Did not the Lord bring us out of Egypt? But now the Lord hath forsaken us." And the Lord looked upon Gideon and said, "Go in this thy might and thou shalt save Israel." When Gideon pleaded his inability the Lord answered, "Surely I will be with thee, and thou shalt smite the Midianites as one man." That night Gideon threw down all the altars of Baal, and cut down their groves.

111. Gideon Tests the Lord.

When the Midianites and the Amalekites rose against Israel, the Spirit of the Lord came upon Gideon, and he blew a trumpet and the people gathered unto him. But Gideon would test the Lord, and he said, "Behold, I will put a fleece of wool on the floor, and if the dew be on the fleece only, and it be dry upon the earth, then shall I know that thou wilt save Israel by my hand." And in the morning it was so, that the fleece alone was wet, and he wringed the dew out of the fleece a bowlful of water. But Gideon said unto the Lord, "Let me prove, I pray thee, but this once with the fleece: let it be dry only upon the fleece, and upon the ground let there be dew." And God did so that night, and it was dry upon the fleece alone. And the Lord said unto Gideon, "The people that are with thee are too many lest they say, Mine own hand hath saved me.

112. The Three Hundred Chosen.

"Now, therefore, proclaim in the ears of the people, Whoever is afraid, let him return." And there returned of the people twenty and two thousand, and remained ten thousand. And the Lord said, "The people are yet too many." And he

caused Gideon to bring them down to the water to drink, and three hundred lapped up the water from their hands, but the rest got down upon their knees to drink. And the Lord said, "By the three hundred men that lapped the water will I save you." So he sent the others home. And in the night the Lord said unto Gideon, "Arise, get thee down unto the host, and to the camp of the Midianites." And behold there was a man that told a dream to his fellow, and said, "I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came to the tent and smote it that it fell." And his fellow answered, "This is nothing else save the sword of Gideon, for unto his hand hath God delivered Midian, and all the hosts."

113. Gideon's Victory.

When Gideon heard the dream he returned to the host of Israel, and said, "Arise, for the Lord hath delivered unto your hand the host of Midian." And he divided the three hundred into three companies. And he put a trumpet into every man's hand, and empty pitchers and lamps in the pitchers. And he said, "Look on me and do likewise. When I blow the trumpet, blow thou the trumpet on every side of the camp, and say, The sword of the Lord and of Gideon." So they came to the outside of the camp, and they blew the trumpets, and brake the pitchers, and cried, "The sword of the Lord and of Gideon." And they stood every man in his place round about the camp, and all the host ran and cried and fled, and the Lord set every man's hand against his fellow throughout all the host. And there fell an hundred and twenty thousand men that drew sword, for the men of Israel gathered themselves together, and pursued after the Midianites.

114. Gideon Refuses to be King.

And the men of Israel said unto Gideon, "Rule thou over us, thou and thy son and thy son's son." But Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." Nevertheless

Gideon received of the spoil, earrings of gold, 1700 shekels, besides ornaments and kings' raiment. And of the gold Gideon made an ephod and put it up in his city, and it became a snare unto Gideon and unto all Israel. And the country was in quietness forty years, all the days of the life of Gideon. But as soon as Gideon was dead, the children of Israel forsook Jehovah, and made Baalberith their god, and they remembered not the Lord who had delivered them out of the hands of their enemies. Now Gideon had seventy sons, and another son, Abimelech, the son of his concubine of Shechem. And Abimelech caused the men of Shechem to make him king over Israel.

115. Faithless Israel.

But Abimelech did evil in the sight of the Lord, for he slew his brothers, the seventy sons of Gideon, upon one stone. Therefore, the Lord led him to the tower of Thebez, where a certain woman cast a piece of millstone upon him, and brake his skull. After Abimelech, there arose to defend Israel, Tola, and he judged Israel twenty-three years. And after him arose Jair, and he judged Israel twenty-two years. And he had thirty sons, and they rode on thirty asses colts, and they had thirty cities. And the children of Israel did evil in the sight of the Lord, and served Baalim and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of the Philistines, and they forsook the Lord and served him not. And the Lord delivered them into the hands of their enemies.

116. God Answer's Israel's Cry.

Then the children of Israel cried unto the Lord but he answered, "Go and cry unto the gods which ye have chosen; let him deliver you in the time of your tribulation." And the children of Israel said, "We have sinned. Do unto us what seemeth good unto thee, only deliver us this time." And they put away their strange gods, and the Lord was grieved for the misery of Israel. Now Jephthah was a mighty man of valor, and he had been cast out of his father's house by his

brethren, the sons of Gilead, because Jephthah was the son of a strange woman. And he gathered about him a band of men who followed him. Now when Ammon made war against Israel, the elders of Israel sent unto Jephthah to fetch him to be their captain, and they promised Jephthah that if he would return and fight for them he should be their head.

117. Jephthah's Rash Vow.

Then the Spirit of the Lord came upon Jephthah, and he passed over to fight against the children of Ammon. And Jephthah vowed a vow unto the Lord and said, "If thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." And Jephthah smote the Ammonites with a very great slaughter, and delivered the children of Israel out of their hands. And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and dances. And she was his only child: beside her he had no child. And it came to pass when he saw her that he rent his clothes and said, "Alas, my daughter, thou hast brought me very low. I have opened my mouth unto the Lord and I cannot go back."

118. Say Shibboleth.

And she said unto him, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceedeth out of thy mouth; for as much as the Lord hath taken vengeance for thee of thine enemies. Let this thing be done for me: let me alone two months that I may go up and down upon the mountain and bewail my virginity." And he said, "Go." And at the end of two months he did with her according to his vow. And Jephthah judged Israel six years. During his time the sons of Ephraim attacked the men of Gilead, and Jephthah took the fords of the Jordan and slew forty-two thousand of the men of Ephraim. It was here that Jephthah said, "If a fugitive declare that

he be not an Ephraimite, say unto him, Say Shibboleth." For the men of Ephraim said, Sibboleth, for they could not pronounce Shibboleth. After Jephthah, came Ibzan, of Bethlehem, who judged Israel. He had thirty sons, and thirty daughters whom he sent abroad, and took in thirty daughters from abroad for his sons. He judged Israel seven years.

Questions on Chapter X. — (1) How did the children of Israel behave toward the Lord after the death of Joshua? (2) How were they punished? (3) What help was given when they repented? (4) Who was the first Judge of Israel? (5) How long did judges rule over Israel? (6) Tell how Ehud freed Israel from Moab. (7) How did Shamgar deliver Israel? (8) Tell the story of Deborah and Barak. Jael. (9) Describe the call of Gideon. (10) What tests did he ask of the Lord? (11) How did Gideon arrive at the right number for victory? (12) How did he win the victory? (13) What occurred after the death of Gideon? (14) Tell the Story of Jephthah. His daughter. (15) How did Jephthah trap the Ephraimites at the ford of Jordan?

CHAPTER XI

119. Birth of Samson.

And after Jephthah Elon judged Israel ten years. After him Abdon judged Israel. He had forty sons and thirty grandsons, that rode on seventy asses colts. And he judged Israel eight years. There was a certain man named Manoah whose wife bare him no children. And the angel of the Lord appeared unto the woman and said, "Behold, thou shalt bare a son. Now beware, drink not wine nor strong drink, and eat not any unclean thing. And no razor shall ever come upon the head of thy son, for he shall be a Nazarite unto God from his birth, and he shall begin to deliver Israel out of the hand of the Philistines." And when the angel of the Lord had been seen three times by the woman, and by Manoah her husband, and had repeated the promise and the warning concerning the child, he ascended in the flame of the altar whereon they sacrificed unto the Lord. And the woman bare a son, and they called his name Samson.

120. Samson's Riddle.

And the child grew, and the Lord blessed him, and the Spirit of the Lord began to move him at times. Now Samson, as he grew up, became enamored of a woman of Timnath, of the Philistines, and notwithstanding the warning of his parents, he determined to have her for his wife. Upon one of his visits he had slain a lion by the way, with his hands, as if it were a kid. As he and his father and mother were going down to the wedding, behold, a swarm of bees and honey were in the carcase of the lion, and they did eat of the honey. And Samson made a feast, to which thirty young men came. And Samson put forth a riddle, and said, "If ye shall declare it I will give you thirty sheets and thirty changes of garments, but if ye fail to declare it unto me within seven days, ye shall give me thirty sheets and thirty

changes of garments. And this is the riddle, Out of the eater came forth meat, and out of the strong came forth sweetness." And they could not in three days expound the riddle.

121. Samson's Faithless Wife.

And the young men came unto Samson's wife and said, "Entice thy husband that he may declare unto us the riddle, lest we burn thee and thy father's house with fire." And Samson's wife wept sore the rest of the seven days, and said, Thou dost but hate me; thou hast put forth a riddle unto the children of my people and has not told me." And it came to pass that because she wept sore that he told her, and she told the riddle unto the children of her people. And the men of the city came unto Samson upon the seventh day and said, "What is sweeter than honey, and what is stronger than a lion?" And Samson said unto them, "If ye had not plowed with my heifer, ye had not found out my riddle." And the Spirit of the Lord came upon him, and he went down to Ashkelon and slew thirty men of them, and gave the garments of them to the men who expounded the riddle.

122. Samson's Revenge.

And the anger of Samson was kindled, and he departed unto his father's house. Afterward, when he would have become reconciled unto his wife, and went down unto her, his wife's father said, "I have given her unto thy friend, for I thought thou hadst utterly hated her." So Samson to be revenged went out and caught three hundred foxes, and tied their tails together two and two, and fastened firebrands to the two tails and let them go into the standing grain of the Philistines. Thus were burned up the standing grain, the shocks, and the vineyards, and olives. And when the Philistines knew the cause thereof, they burned the wife of Samson and her father with fire. And Samson said, "Again will I be avenged, and I will cease." And when he had smitten the Philistines with great slaughter, he went to the top of the rock Etam to dwell.

123. Samson Breaks New Cords.

And the elders of Israel feared for the presence of Samson, because the Philistines demanded that he be delivered unto them, and three thousand men of Judah went to the top of the rock to bind him. And Samson said, "Swear unto me that ye will not fall upon me yourselves." And they said, "No, but we will bind thee and deliver thee unto them, but surely we will not kill thee." And Samson suffered them to bind him with two new cords. And when the Philistines shouted as Samson was delivered unto them, the Spirit of the Lord came upon him mightily, and the new cords with which he was bound became as flax burned with fire, and his bands fell from his hands. And Samson found a new jawbone of an ass, and he took it and slew a thousand Philistines.

124. Samson Carries the Gates of Gaza.

And Samson loved a woman of Gaza, and went down thither. And the men of Gaza laid in wait all night expecting to take him in the morning. But at midnight Samson arose and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, upon his shoulders, to the top of a hill that is before Hebron. And afterward Samson loved a woman whose name was Delilah. And the lords of the Philistines engaged her with eleven hundred pieces of silver to entice Samson, and find wherein his great strength lay, that they might bind and afflict him. And when Delilah asked him, Samson replied, "If they bind me with seven green withes that were never dried, then I shall be as weak as one man." Then the lords of the Philistines brought to her the seven green withes, and she bound Samson with them as he slept. But the Philistines were lying in wait in her chamber.

125. Samson Deceives Delilah.

And when she cried, "The Philistines are upon you, Samson," he arose and brake the withes as tow is broken when it is touched with fire. So was his strength not known. And Delilah said unto Samson, "Behold how thou hast mocked

me. Tell me, I pray, wherewith thou mightest be bound." And he said, "If they bind me fast with new ropes that have never been used, then I shall be as another man." But when she had bound him with the new ropes, he brake them from off his arms like they had been thread, and escaped from the liers in wait. Then Delilah said, "Hitherto thou hast mocked me and told me lies. Tell me wherewith thou mightest be bound." And he said, "If thou weavest the seven locks of my hair with the web." And she did so, and fastened it with the pin. But when she cried again, "The Philistines are upon you," Samson waked out of his sleep and went away with the pin of the beam and the web. And Delilah said, "How canst thou say, I love thee, when thine heart is not with me." And she pressed him daily, and urged him so that his soul was vexed unto death.

126. Samson Tells the Secret of His Strength.

When he told her all his heart, and said, "There hath not come a razor upon my head, for I have been a Nazarite, consecrated to God from my birth. If I be shaven, then shall my strength go from me." When Delilah saw that at last he had told her the truth, she called the Philistines, and they gave her the money. And Delilah made Samson to sleep with his head upon her knees, and then called in a barber who cut off the seven braids of his hair from his head. Then Delilah awoke Samson as before, and he said, "I will go out and shake myself as before," but he knew not the Lord and his strength had departed from him. So the Philistines took him, and bored out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison house. However, his hair began to grow again. Then the lords of the Philistines gathered to sacrifice to their god Dagon, and to rejoice, for they said, "Our god hath given into our hand the enemy of our country."

127. Death of Samson.

And they called for Samson, and brought him out of the prison house, that he might make them sport. And they set

him between the pillars of the house. Now the house was full of men and women, and all the lords of the Philistines were there, about three thousand, who beheld while Samson made them sport. And Samson prayed, "O Lord God, remember me, and strengthen me only this once, that I may be avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house stood, of one with his right hand, and the other with his left, and he said, "Let me die with the Philistines." And he bowed himself with all his might, and the house fell upon the lords and upon all the people, so that those whom he slew at his death were more than they which he slew in his life. Samson judged Israel twenty years.

128. Sin of the Benjaminites.

It came to pass in those days when there was no king in Israel that a Levite, on a journey with his concubine, was attacked in the night by the men of Gibeah, of the tribe of Benjamin, and his concubine shamefully treated and killed. So the Levite cut the body of his wife up into twelve pieces, and sent the pieces into all Israel. Then the men of Israel, from the length and breadth of the land, gathered themselves together to blot out the disgrace of the great sin from the land. But when the tribe of Benjamin refused to surrender the men of Gibeah and put themselves in array against Israel, Israel fought against Benjamin, and utterly destroyed Benjamin, save that six hundred men were saved by fleeing into the wilderness. And Israel had made a vow that none should give of his daughters to Benjamin to wife. But Israel grieved that one tribe should be utterly cut off, so they gave to the men of Benjamin four hundred virgins of the captives of Jabesh-gilead, and when these did not suffice, they connived that the others should seize for themselves wives from the maidens of Shiloh, as they danced at the yearly feast. In those days there was no king in Israel, and every one did that which was right in his own sight. So ends the book of Judges.

Questions on Chapter XI. — (1) What is given as remarkable about Abdon? (2) Tell the story of the birth of Samson. (3) What was Samson's riddle? How was it found out? (4) What revenge did Samson take for the loss of his wife? (5) How did Samson escape from Gaza? (6) Tell the story of Samson and Delilah. (7) How did Samson lose his strength? (8) What did the Philistines do to him? (9) What was his revenge? (10) How came the tribe of Benjamin to be nearly destroyed?

CHAPTER XII

129. Naomi Returns to Israel.

Now it came to pass in the days when the judges ruled Israel that there was a famine in the land. And a certain man of Bethlehem named Elimelech, with his wife Naomi and his two sons Mahlon and Chilion, went to live in the country of Moab. After a time it came to pass that Elimelech died, and his sons being grown, took to themselves wives of the Moabites. Now the name of the one was Orpah and the name of the other was Ruth. When they had lived there about ten years, the two sons, Mahlon and Chilion died, and Naomi was bereft of both her husband and her sons. Then she arose with her daughters-in-law that she might return from the country of Moab unto her own country of Judah, for she heard that the Lord had again visited his people in giving them bread. And as they went out on the way to Judah, Naomi said unto her daughters-in-law, "Go, each return unto her mother's house; and the Lord deal kindly with you as ye have dealt with the dead and with me."

130. The Choice of Ruth.

And when they would have followed her, Naomi protested the hopelessness of her own case, and that of theirs should they follow her. And they wept upon her neck and kissed her, and Orpah returned unto her people, but Ruth clave unto her, saying, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also if ought but death part thee and me." So the two went until they came to Bethlehem. And it was the beginning of the barley harvest. And there was a kinsman of

Elimelech, the husband of Naomi, Boaz by name, a mighty man of wealth. And Ruth said to Naomi, "Let me go and glean in the harvest field," and she said, "Go." And she went, and her hap was to come to the field of Boaz, the kinsman of him who had been her husband.

131. Ruth Gleans for Boaz.

And Boaz came from Bethlehem, and said unto the reapers, "The Lord be with you." And they answered him, "The Lord bless thee." And spying Ruth, he said to the servant who was over the reapers, "Whose damsel is this?" And he replied, "It is the Moabitish damsel that came back with Naomi, and she said, Let me glean and gather after the reapers and among the sheaves, and she hath continued unto now." And Boaz said unto Ruth, "Go not to glean in another field, but abide by my maidens. Have I not charged the young men that they shall not touch thee? When thou art athirst go unto the vessels and drink." And Ruth fell on her face and bowed herself to the ground saying, "Why have I found grace in thine eyes, seeing I am a stranger?" And Boaz answered, "It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband, and hast left the land of thy nativity, and come to a people which thou knewest not. The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust."

132. Ruth Finds Favor.

And Ruth found favor in the sight of Boaz, and he bade her to eat with his maidens, and commanded his reapers that they should let fall handfulls of grain for her gleaning. And when Ruth told Naomi, her mother blessed the Lord. And Ruth continued to glean in the field of Boaz through the barley harvest, and throughout the wheat harvest. Now it was the law of custom in Israel that the nearest kinsman should take to himself the wife of one who had died childless, and raise up an heir, that the name and inheritance of the dead be not cut off. So it came to pass that Naomi bade

Ruth to come unto Boaz and make claim to his protection. And Ruth followed the word of her mother-in-law. But Boaz replied, "It is true that I am thy near kinsman, howbeit there is a kinsman nearer than I. If he will perform the part of a kinsman well. But if not, then I will do the part of a kinsman unto thee, as the Lord liveth."

133. Boaz Marries Ruth.

So in the morning Boaz went up to the gate of judgment, and having summoned the elders, he called the kinsmen, and rehearsed unto them the return of Naomi with Ruth, and the death of Elimelech and his two sons. And he said, "The parcel of land which was our brother Elimelech's, if thou wilt redeem it, redeem it at the hand of Naomi; but thou must also redeem it of the hand of Ruth the Moabitess, to raise up the name of the dead upon his inheritance. There is none to redeem it beside thee, and I am after thee." And the kinsman said, "I can not redeem it for myself: redeem thou my right." Now this was the manner concerning redeeming to confirm all things; a man plucked off his shoe, and gave it to his neighbor. So the kinsman drew off his shoe. And Boaz called the elders and the people to witness that he had redeemed the inheritance of Elimelech, and espoused Ruth to raise up a name for the dead.

134. An Ancestress of Jesus.

So Ruth the Moabitess became the wife of Boaz, the Bethlehemite, and she bare him a son, and they called his name Obed. And the women placed the child into the arms of Naomi saying, "Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thy old age; for thy daughter-in-law which loveth thee, and is better to thee than seven sons, hath borne him." And Obed became the father of Jesse, the father of David, of whose seed after the flesh is Jesus our Lord.

Questions on Chapter XII.—(1) Why was Naomi living in Moab? (2) Why did she return to Judah? (3) What did the choice of Ruth mean? (4) How did Ruth propose to assist her mother in law? (5) How was she received in the field of Boaz? (6) Had Ruth any possible claim upon Boaz for protection? (7) How did Boaz proceed in the matter? (8) Of what great personages did Boaz and Ruth become the ancestors?

CHAPTER XIII

135. From Judges, to Prophets and Kings.

The ninth book of the Bible is sometimes called the First Book of Kings, as it tells of the passing of the rule of the children of Israel from the judges appointed of God, to kings called for by the people, that they might be like the nations round about. Samuel was the last of the line of judges, and the first of those prophets who were the mouth of Jehovah speaking warning and direction to the rulers and people of Israel, and pointing to the coming and glorious reign of our Lord. The birth of Samuel was on this wise: Elkanah, of Mount Ephriam, had two wives; the name of one was Hannah, the other Peninnah. The latter had children, but Hannah had none. And Hannah was scorned by her adversary, because she was childless. Now her husband had given her a double portion at the time of the yearly offering, at Shiloh, but Hannah wept, and did not eat. And her husband said, "Why weepest thou? am I not better to thee than ten sons?"

136. The Prayer of Hannah.

Now Eli sat by a post of the tabernacle. And Hannah prayed unto the Lord in bitterness of spirit, and wept sore, and said, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." And as she prayed, speaking in her heart, but making no sound with her moving lips, Eli thought she had been drunken, and he rebuked her. But Hannah answered, "I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink. I have poured out my soul before the Lord." And Eli said, "Go in peace, for the God of Israel will grant thy petition." And she was no more sad. So Hannah bare a son, and she called his name Samuel,

which means, Asked of God. And she gave her son suck, and went not up to the yearly sacrifice until she had weaned him.

137. Samuel Is Taken to Eli.

And they brought the child to Eli the priest in Shiloh, and left him. And Samuel ministered unto the Lord, being girt with a linen ephod. And his mother made him a coat, and brought it to him each year. Moreover the Lord blessed Hannah again, and she bore three sons and two daughters. And Samuel grew, and was in favor both with the Lord, and also with men. Now the sons of Eli were wicked exceedingly. They robbed the people and the Lord of sacrifices, and practiced lewdness until they were abhorred of Israel. And there came a man of God unto Eli and pronounced a curse upon the house of Eli, because he restrained not his sons from their wickedness. And the child Samuel ministered unto the Lord. And the mouth of the Lord spake not in those days, and there was no open vision.

138. The Lord Speaks to Samuel.

Now Samuel was lain down in sleep in the tabernacle where the ark was, and the Lord called, "Samuel!" And he answered, "Here am I." And he ran to Eli, supposing he had called him. But Eli said, "I called not, my son. Lie down again." Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called yet again, "Samuel." And he arose and went to Eli and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down again." And the Lord called again the third time, and Eli perceived that the Lord had called the child, and he said to Samuel, "Go lie down; and it shall be if he call thee thou shalt say, Speak Lord, for thy servant heareth." So Samuel went and lay down in his place. And the Lord came and stood and called as at other times, "Samuel, Samuel." And Samuel answered, "Speak, for thy servant heareth." And the Lord said unto Samuel, "I will do a thing in Israel at which the

ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin I will also make an end. Because his sons made themselves vile, and he restrained them not, therefore, the iniquity of Eli's house shall not be purged with sacrifice or offering whatever."

139. The Judgment Told to Eli.

And Samuel lay until morning, and opened the doors of the house of the Lord, but he feared to show the vision to Eli. Then Eli called Samuel and said, "What is the thing that the Lord said unto thee? I pray thee hide it not from me." Then Samuel told it every whit, and hid nothing from him. And Eli said, "It is the Lord: let him do what seemeth him good." And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh, for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

140. The Ark Taken Out to Battle.

Now the death of Eli was upon this wise: Israel went out against the Philistines to battle, and Israel was smitten before the Philistines. So the elders of Israel said, "Let us fetch the ark of the covenant out of Shiloh unto us, that when it cometh among us it may save us out of the hand of our enemies." So they brought up the ark of the covenant of the Lord of hosts that dwelleth between the cherubims, and the two sons of Eli, Hophni and Phineas, were with it. Now when the Philistines heard the noise of the shout they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And when they understood it was because of the ark, they were afraid, and they said, "God is come into the camp. Woe is us, for there has not been such a thing heretofore. Who shall deliver us out of the hand of these mighty Gods which smote the Egyptians with all the plagues in the wilderness? Be strong. Quit yourselves like

men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been unto you."

141. Death of Eli.

And the Philistines fought, and Israel was smitten, and they fled every man to his tent, and there was a very great slaughter. The ark of God was taken, and Hophni and Phineas, the two sons of Eli, were slain. Then ran a man with his clothes rent and earth upon his head, and came to Eli, who sat by the wayside watching, for he feared for the ark of the Lord. And the man told his news in the city, and all the city cried out. When Eli heard the tumult, he asked the meaning, and the messenger answered him saying, "Israel is fled before the Philistines, and there has been a great slaughter among the people, and thy two sons also, Hophni and Phineas, are slain, and the ark of God is taken." And it came to pass when he made mention of the ark of God, that Eli fell from off the seat backward, and his neck was broken, and he died, for he was an old man and heavy. Eli judged Israel forty years. His daughter-in-law was nigh to be delivered of a child, and when she heard that the ark was taken, and that Phineas her husband, and Eli her father-in-law, were dead, she gave herself up to die; and when her son was born she called his name Ichabod, saying, "The glory is departed from Israel."

142. Dagon Falls Down Before the Ark.

And the Philistines took the ark of God, and put it up in the house of Dagon, in Ashdod, by the side of their god, but on the morrow the idol was fallen upon his face before the ark. And they took Dagon and set him up again. Then on the next day they found Dagon fallen, and his head and palms of his hands were cut off upon the threshold, and only the stump of the body left. And the hand of the Lord was heavy upon the people of Ashdod, and he destroyed them with emerods. Then said the men of Ashdod, "The ark of the God of Israel shall not abide with us, for his hand is sore upon us, and upon Dagon our god. And they enquired of the

lords of the Philistines what they should do. And they answered, "Let the ark of the God of Israel be carried to Gath." But the hand of the Lord came against that city also, and he smote the men of that city both great and small; Therefore, they sent the ark of God to Ekron. But the Ekronites cried out, "They have brought the ark of the God of Israel to us to slay us and our people "

143. The Philistines Return the Ark.

And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called together their priests and diviners and said, "What shall we do to the ark of the Lord?" And they said, "If ye send away the ark of the God of Israel, send it not empty, but return a trespass offering." So they made an offering of five golden mice and five golden emerods, one for each of the lords of the Philistines, as an offering to the God of Israel, for they said, "Peradventure he will lighten his hand from off your gods, and from off your land." And they made a new cart, and hitched to it two milch cows taken from their calves, and put upon the cart the ark, and offering of the golden jewels, and set them toward Bethshemesh of Israel. And the cows went straight forward toward Israel, lowing as they went.

144. Abinadab Receives the Ark.

The people of Israel were reaping their wheat harvest in the valley, and when they lifted up their eyes and saw the ark of the Lord, they rejoiced. And the cart came to the field of Joshua, and stood where there was a great stone. And the people took the cart and the two cows, and made a burnt offering unto God. But the men of Bethshemesh looked into the ark of God, as was forbidden, and the Lord smote them so that fifty thousand and seventy men died. And the people cried, "Who is able to stand before this holy Lord God?" And they sent to Kirjath-jearim that they should come and fetch away the ark. So the ark was brought to the house of Abinadab on the hill, and Eleazar his son was sanctified to keep the ark, and it abode there twenty years.

145. The Lord Thunders Upon the Philistines.

Now Samuel exhorted Israel that they turn away from the strange gods, and return to Jehovah. And he said, "Gather together at Mizpeh and I will pray for you." So they gathered together and confessed their sins, and Samuel made sacrifice for them. But the Philistines, when they saw that the children of Israel were gathered at Mizpeh came up against them, and Israel cried unto Samuel, "Cease not to cry unto the Lord our God for us, that he will save us," and the Lord thundered with a great thunder upon the Philistines, and they were smitten before Israel. Then Samuel set up a stone and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

Questions on Chapter XIII.— (1) Why was Hannah sorrowful? (2) Why did Eli think she was drunken? (3) What promise did he give her from the Lord? (4) How old was Samuel when he came to the house of the Lord? (5) How did Eli govern his sons? (6) Tell about the message of God to Samuel. (7) Did Eli and the people accept Samuel as a prophet? (8) Why was the ark taken from its place in the tabernacle? (9) Did that save the Israelites? (10) What effect did its loss have upon Eli? (11) How did the presence of the ark affect the image of Dagon? (12) What steps did the Philistines take to get rid of the ark? (13) Tell about the thunder storm at Mizpeh.

CHAPTER XIV

146. Israel Demands a King.

And Samuel judged Israel all his life, and his circuit was to Bethel, and Gilgal, and Mizpeh, and his home was at Ramah. And it came to pass when Samuel was old, that he made his sons judges over Israel. But his sons took bribes, and perverted justice. Then the elders came unto Samuel and said, "Thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." But the thing displeased Samuel, and he prayed unto the Lord. But the Lord said unto Samuel, "Hearken unto the voice of the people. They have not rejected thee, but they have rejected me, that I should not reign over them. Hearken unto their voice, yet protest solemnly unto them, and show them the manner of the king that shall reign over them."

147. The People Warned.

And Samuel told the people the word of the Lord, and showed them the burdens a king would place upon them. But the people said, "Nay, but we will have a king over us, that we also may be like all the nations; and that our king may judge us, and go out before us and fight our battles." Now there was a man of Benjamin whose name was Kish, and he had a son whose name was Saul. He was a choice man, and there was not a goodlier man in Israel than he; from his shoulders and upward he was higher than any of the people. And the asses of Kish were lost, and Saul and a servant sought them, but found them not in the land of the Benjaminites. And Saul said to his servant, "Let us return, lest my father leave caring for the asses, and have thought for us." But the servant said, "There is a man of God in this city, all that he saith cometh surely to pass. Peradventure he can show us our way."

148. Samuel Chooses Saul.

And Saul said, "Well said, come, let us go." Now the Lord had told Samuel the day before that about this time there should come to him the one who should be chosen king over Israel. And when Samuel saw Saul, he knew that this was the one. So Samuel made a feast on the following day, and gave the place of honor to Saul. And when Samuel had told him that the asses were found, he took Saul and anointed him with oil, and kissed him, saying, "The Lord hath appointed thee to be captain over his inheritance," and he sent him away. And Samuel gave to Saul certain signs to show his acceptance with God. And he said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man. And let it be when these signs are come upon thee, that thou do as occasion serve thee, for God is with thee."

149. Saul Prophecies.

And as Saul went, a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them. So that it was said, "Is Saul also among the prophets?" But Saul kept the matter of the kingdom in his heart. And Samuel called the people together unto Mizpeh, and made known unto them by lot whom God had chosen to be their king. And all the people shouted and said, "God save the king." But certain evil men said, "How can this man save us?" And they brought him no presents. But Saul held his peace.

150. Saul Gains a Victory.

Now it was when Jabesh-gilead had called for help, and Saul had led the people to a great deliverance from the Ammonites, that the people said, "Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death." But Saul said, "There shall not a man be put to death today, for the Lord hath wrought salvation in Israel." So the kingdom was established in Gilgal. And there Saul and all the men of Israel rejoiced greatly. Now when Saul

had reigned two years, he smote a garrison of the Philistines and the Philistines gathered themselves together to fight against Israel, as the sand which is on the seashore for multitude. And all Israel were distressed and hid themselves in rocks, and the people followed Saul trembling. And Samuel had set a time at the end of seven days to come and offer sacrifices before the Lord. But Samuel came not, and the people began to scatter.

151. Saul Wrongfully Sacrifices.

So Saul commanded, "Bring hither a burnt offering to me, and a peace offering," and he offered the burnt offering. And behold, Samuel came, and Saul went out to salute him. And Samuel said, "What hast thou done?" And Saul said, "The people were scattered from me, and thou camest not within the time appointed, and I said, The Philistines will come down upon me, and I have not made supplication unto the Lord. And I forced myself, and offered a burnt offering." And Samuel said, "Thou hast done foolishly, and hast not kept the commandment of the Lord thy God. The Lord would have established thy kingdom upon Israel forever, but now thy kingdom shall not continue. The Lord hath sought him a man after his own heart to be a captain over his people, because thou hast not kept that which the Lord commanded thee."

152. Jonathan's Trust in Jehovah.

And the spoilers came out of the camp of the Philistines in three companies. Now there was no smith in all the land of Israel, for the Philistines said, "Lest the Hebrews make them swords and spears." So it came to pass in the day of battle that there was neither sword nor spear to be found in the land, only Saul and Jonathan his son had swords. It came to pass on a day that Jonathan said to his armor bearer, "Come, let us go over to the garrison of the Philistines on the other side." But he told not his father, and the people knew not that Jonathan was gone. For Jonathan said, "It may be that the Lord will work for us, for there is no restraint

to the Lord, to save by the many or few." And his armor bearer said, "Do all that is in thine heart. Behold I am with thee."

153. A Great Victory.

And Jonathan put this test before the Lord, and said, "We will let the Philistines see us, and if they say, Be still until we come to you, then we will not go up. But if they shall say, Come up unto us, then we will go up, for the Lord hath delivered them into our hand. And this shall be a sign unto us." And it came to pass that when the Philistines saw them they cried, "Behold, the Hebrews come forth out of their holes where they have hid themselves." And they called to Jonathan, "Come up to us and we will show you a thing." And Jonathan said, "The Lord hath delivered them into the hand of Israel." And he climbed up on his hands and feet, and his armor bearer after him. And the Philistines fell before Jonathan and his armor bearer. The earth quaked, and God sent a great fear and trembling among them, so that the multitude melted away, and they went on beating down one another. So the Lord saved Israel that day, and the people came out of the places where they were hidden and gathered about Saul.

154. The People Save Jonathan from Saul's Vow.

Now Saul had adjured the people that they should eat nothing that day, that he might be avenged of his enemies. So none of the people had tasted any food, although in the wood there was much honey that dropped upon the ground. But Jonathan knew not that his father had charged the people, and he put forth his rod and dipped it in the honey comb, and was refreshed. Then it was told him of his father's curse. But Jonathan answered, "It had been better for the people to have eaten this day of the spoil of the enemy," for the people were faint. And when Saul knew that Jonathan had eaten of the honey, he would have slain him, but the people said, "Shall Jonathan die, who hath wrought this great

salvation in Israel? God forbid; there shall not one hair of his head fall to the ground." So the people rescued him.

155. Saul Sent to Destroy Agag.

So Saul took the kingdom over Israel, and fought against all his enemies on every side. And there was sore war against the Philistines all the days of Saul. And when Saul saw any strong man or valiant man he took him unto himself. And Samuel said unto Saul, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid in wait for him when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both men and women, infant and suckling, oxen and sheep, camel and ass."

156. Saul Disobeys God and Spares Agag.

And Saul came to the city of Amalek, and smote the Amalekites, and utterly destroyed all the people, but he took Agag the king alive. And Saul and the people spared the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, but all else did he destroy. Then came the word of the Lord to Samuel saying, "It repenteth me that I have set up Saul to be king, for he hath turned back from following me, and hath not performed my commandments." And it grieved Samuel, and he cried unto the Lord all night. And Samuel came to Saul, and Saul said unto him, "Blessed be thou of the Lord. I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

157. Saul Excuses His Disobedience.

And Saul said, "They have brought them from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God." Then said Samuel, "I will tell thee what the Lord hath said to me this night. While thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey and

said, Go and utterly destroy the sinners the Amalekites. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" And Saul said, "Yea, I have obeyed the voice of the Lord, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, to sacrifice unto the Lord God in Gilgal."

158. Obedience Better Than Sacrifice.

And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." And Saul said, "I have sinned, because I feared the people and obeyed their voice. Now pardon my sin, and turn again unto me that I may worship the Lord." And Samuel said, "I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." As Samuel turned to go away, Saul laid hold upon the skirt of Samuel's mantle, and it tore. And Samuel said unto him, "The Lord hath rent the kingdom from thee this day, and given it to a neighbor of thine that is better than thee."

159. The Lord Rejects Saul.

And Samuel called for Agag, and Agag came unto him delicately saying, "Surely the bitterness of death is past." And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And he hewed Agag in pieces before the Lord. And Samuel went up to Ramah, and Saul went up to his house in Gibeah, and Samuel came no more near Saul unto the day of his death; nevertheless Samuel mourned for Saul. And the Lord said, "How long wilt thou mourn for Saul seeing I have rejected him from reigning over Israel?"

160. Samuel Anoints David to Become King.

And the Lord said unto Samuel, "Fill thine horn with oil, and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons." And Samuel sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come that Samuel looked on Eliab and said, "Surely the Lord's anointed is before me." But the Lord said, "Look not on his countenance, nor on the height of his stature, for I have refused him. For the Lord seeth not as a man seeth, for man looketh on the outward appearance, but God looketh on the heart." Then Jesse called each of his other ten sons, and they passed before Samuel, but the Lord had chosen none of these, and Samuel said unto Jesse, "Are here all thy children?" And he said, "There remaineth yet the youngest, and behold he keepeth the sheep." And Samuel said, "Send and fetch him, for we will not sit down till he come hither."

161. David Harps Before the King.

And he sent and brought him in. Now he was of a ruddy and of a beautiful countenance, and the Lord said, "Arise and anoint him." So Samuel took the horn of oil and anointed him in the midst of his brethren. And the Spirit of God came upon David from that day. But the Spirit of the Lord departed from Saul, and an evil spirit troubled him. And the servants persuaded him to seek out a man who could play well upon the harp, that he should play before Saul, that he might be healed from the evil spirit. And one of the servants told him of David, the son of Jesse, who was cunning in playing, a mighty, valiant man, a man of war, prudent in matters, and a comely person, and the Lord is with him. So Saul sent for David, and he loved him greatly, and he became his armor bearer. And it came to pass that when the evil spirit was upon Saul that David took his harp and played, and Saul was refreshed, and the evil spirit departed from him.

Questions on Chapter XIV.—(1) What fault did the people find with the sons of Samuel? (2) For what did they ask? (3) What did the Lord tell Samuel to do? (4) Tell about the lost asses of Kish? (5) Who told Saul of their finding? (6) What else did he tell Saul? (7) What change was wrought in Saul? (8) What was the first victory of the new king? (9) What was the condition of Israel after two years? (10) Tell of the wonderful exploit of Jonathan. (11) How did Jonathan offend, and how was he saved from the King? (12) What was Saul's great act of disobedience? (13) Describe the anointing of David. (14) How did David come to be a member of the household of Saul?

CHAPTER XV

162. Goliath Defies Israel.

Now the Philistines gathered themselves against the army of Israel, and there went a champion out of the camp of the Philistines, named Goliath, of Gath. And he was ten feet high. He had a helmet of brass upon his head, and he was armed with a coat of mail. The staff of his spear was like a weaver's beam, and one bearing the shield went before him. He stood and cried unto the armies of Israel, Choose you a man for you and let him come down to me. If he be able to fight with me and kill me, then will we be your servants: but if I prevail, then shall ye serve us. I defy the armies of Israel this day.

163. David Visits the Army.

And Saul and all Israel were dismayed, and greatly afraid. Now the three eldest sons of Jesse followed Saul to battle, but David had returned to feed his father's sheep. And Jesse sent David with gifts unto his other sons who were with Saul, and to enquire how they fared. Now Goliath had defied the army of Israel forty days, morning and evening, and when David heard it he said, "What shall be done to the man who killeth him?" And they answered, "The king will enrich him with great riches, and give him the king's daughter to wife, and make his father's house free in Israel." But the anger of Eliab was kindled against David, his brother, and he said, "Why comest thou down hither? I know the pride and naughtiness of thine heart. Thou art come down that thou mightest see the battle."

164. David Offers Himself as Champion.

But when Saul heard the words that David had spoken, hope began to come to his heart, and he sent for David. And David said to Saul, "Let no man's heart fail because of Go-

liath; thy servant will go and fight him." But Saul said, "Thou art but a youth." And David replied, "As I kept my father's sheep, a lion and a bear came and took a lamb out of the flock. And I went out after him, and smote him, and took the lamb out of his mouth. And when it rose up against me, I smote it, and slew it. Thy servant slew the lion and the bear, and this Philistine shall be as one of them, seeing he hath despised the armies of the living God. The Lord that delivered me out of the paw of the lion and the bear, shall deliver me out of the hand of this Philistine."

165. David Meets Goliath.

And Saul said unto David, "Go, and the Lord be with thee." But when Saul essayed to clothe David with the king's armor, David put it from him, and taking five smooth stones from the brook, in his shepherd bag, and with his sling in his hand, he drew near the Philistine. When Goliath saw the youth he disdained him, and exclaimed, "Am I a dog that thou comest against me with staves?" And he cursed David by his gods, and said, "Come to me and I will give thy flesh to the fowls of the air and the beasts of the field."

166. David's Confidence.

But David replied, "Thou comest to me with sword and spear and shield, but I come to thee in the name of the Lord of hosts, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcasses of the Philistines unto the fowls and beasts, that the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's." And when the Philistine drew near to meet David, David ran toward him, and put a stone in his sling, and slang it, and smote Goliath in the forehead, and he fell upon his face to the earth. But there was no sword in the hand of David, so he took the sword of the Philistine, and slew him, and cut off his head. And when the Philistines

saw their champion was dead, they fled. And the army of Israel chased the Philistines and spoiled them.

167. The Song of the Women Offends Saul.

And David took the head of Goliath, and brought it to Jerusalem, and he put his armor in his tent. And Abner took David and brought him to Saul, with the head of the Philistine in his hand. And it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took David that day, and would let him no more go to his father's house. And Saul set David over his men of war, and David behaved himself wisely. But it came to pass as David returned from the slaughter of the Philistines, that as the women came out of all the cities singing and dancing to meet king Saul, with tabrets, and with joy, and with instruments of music, the women sang as they played, "Saul hath slain his thousands, and David his ten thousands." And Saul was very wroth, and the saying displeased him, for he said, "They have ascribed unto David ten thousands, and to me but thousands. What can he have more than the kingdom?"

168. Saul Plots David's Death.

On the following day as David played on his harp before the king, Saul cast the javelin, that was in his hand, at David. And twice did David escape out of his presence. Saul was afraid of David, for the Lord was with David, and was departed from Saul. But all Israel and all Judah loved David, because he went out and came in before them. And king Saul offered to David, Merab, his eldest daughter to wife, as a reward if he would be valiant against the enemies, hoping that he might be slain by the Philistines. But when the time for the marriage came he gave his daughter to another man. But Saul's daughter Michal loved David, and the thing pleased Saul, for he said, "I will give her to him that she may be a snare unto him, and the hand of the Philistines be upon him."

169. David Marries Saul's Daughter.

So when David pleaded his unfitness to marry the king's daughter, because of his poverty, Saul sent word to David, "The king desireth not any dowry, but an hundred foreskins of the Philistines." But Saul thought to make David fall by the hand of the Philistines. And the thing pleased David, and with his men he went and slew of the Philistines two hundred men, and brought their foreskins to the king. And Saul gave Michal, his daughter, to David to wife. And Saul knew that the Lord was with David, and that Michal loved him, and he was yet more afraid of David, and became his enemy continually. And Saul spake to Jonathan, his son, and to his servants that they should kill David. But Jonathan bade David to hide, and he spoke to his father concerning David and said, "Let not the king sin against David, because he hath not sinned against thee. His works have been to theeward very good. He put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest, and didst rejoice. Wherefore wilt thou shed innocent blood without cause?"

170. Saul Tries to Kill David.

And Saul hearkened unto the voice of Jonathan, and he swore, "As the Lord liveth he shall not be slain." But when again there was war with the Philistines, and David won a great victory, the evil spirit came upon Saul, and he cast a javelin at David, and it fastened into the wall, and David fled. Saul sent messengers to David's house that night to watch for him and slay him in the morning. But Michal, David's wife, warned him, and let him down through a window, and he escaped.

171. Michal Saves David.

And Michal took an image, and laid it in the bed, and told Saul's messengers that David was sick. But when Saul commanded that the bed and all should be brought to him, that he might slay David, behold, it was an image. So David fled to Samuel in Ramah, and told all that Saul had done,

and he and Samuel went and dwelt in Naioth. And it came to pass that when Saul sent messengers to take David, as they came to the company of prophets, Samuel standing by, that the Spirit of the Lord came upon the messengers of Saul, and they prophesied also. And this occurred the third time. And Saul himself came to Naioth, and the Spirit of God was upon him also, and he went on and prophesied, and stripped off his clothes, and lay naked all that day and all that night.

172. David Hides Himself.

So David came to Jonathan, and said, "What have I done? what is my sin before thy father, that he seeketh my life?" But Jonathan was slow to believe that Saul sought the life of David. And David said, "Thy father hath hidden the matter from thee, for he knoweth that I have found grace in thine eyes. But truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Tomorrow is the new moon, and I should not fail to sit with thy father at meat. But let me go that I may hide myself in the fields until the third day at even. But if thy father miss me, thou shalt say, David asked leave of me that he might sacrifice in Bethlehem his city."

173. Jonathan Discovers Saul's Purpose to Slay David.

"And if he say, It is well, thy servant shall have peace. But if he be very wroth, then be sure that evil is determined by him." And Jonathan agreed and said, "When I have sounded my father, if it please my father to do thee evil, then I will show it thee, and send thee away that thou mayest go in peace." And Jonathan made a covenant with David for himself and for his children. And Jonathan said, "When thou hast stayed three days thou shalt remain by the stone Ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark. And I will send a lad saying, Go find the arrows. If I say expressly, Behold the arrows are on this side of thee, then come thou, for there is peace to thee, and not hurt, as the Lord liveth. But if I say to the lad,

Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away."

174. Saul Proclaims His Purpose to Kill David.

So David went and hid himself, and his place was empty at Saul's table. But Saul, supposing that something had happened to David that he might be unclean, spake not the first day. But on the second day, when David's place was still empty, Saul said to Jonathan, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor today?" And Jonathan answered, "He asked leave of me to go to Bethlehem." Then Saul's anger was kindled against Jonathan, and he said, "Do not I know that thou hast chosen the son of Jesse to thine own confusion? As long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom. Send and fetch him unto me, for he shall surely die."

175. The Love of David and Jonathan.

And Jonathan replied, "Wherefore shall he be slain? What hath he done?" And Saul cast a javelin at his son Jonathan in his anger. So Jonathan arose from the table in fierce anger, and did eat no meat, for he was grieved for David. And in the morning of the third day, as he had appointed, he went out into the field with the lad, and David was in hiding by the stone. And as Jonathan shot, he cried unto the lad, "Is not the arrow beyond thee?" So David knew that Saul sought his life. And Jonathan sent the lad home with his bow and arrows, and David came forth, and David and Jonathan kissed one another, and wept one with another. And Jonathan blessed David and David departed, and Jonathan returned to the city.

Questions on Chapter XV.—(1) Who was Goliath? How did he shame Israel? (2) How came David to visit the army? (3) What confidence had David that he should offer himself to fight Goliath?

(4) Describe the battle between David and Goliath. (5) What caused Saul to become jealous of David? (6) How did Saul plot to cause the death of David? (7) How did Saul take the pleading of Jonathan for David? (8) How was Jonathan convinced that his father meant to slay David? (9) What effect had it upon the love of Jonathan for David?

CHAPTER XVI

176. David Flees for His Life.

And David came unto Nob, to Ahimelech, the priest, as if he were on business for the king. And as he and his companions were hungry, the priest was persuaded to give them of the shew bread that was taken from before the Lord. But the chief herdsman of Saul, Doeg, the Edomite, was there and saw all. And David said, "Is there not here some spear or sword? for I came away in haste, unarmed." And the priest gave unto David the sword of Goliath, the Philistine, with which David had slain him. And David and his servants fled to Achish, king of Gath, but the servants of Achish, said, "Is this not David, of whom the women sang, Saul hath slain his thousands, and David his ten thousands?" And David was sore afraid, and feigned himself mad, and scrabbled on the doors of the gate, and let spittle fall down upon his beard. And Achish said, "Ye see the man is mad."

177. Saul Puts to Death the Priests of God.

And David escaped to the cave Adullam. And his brethren and all his father's house went down to him, and every one that was in distress, or in debt, or discontented, gathered themselves unto him, about four hundred men, and David became captain over them. Now when Doeg, the Edomite, told Saul concerning Ahimelech and David, he called Ahimelech, and all his house, and the priests that were in Nob, before him, and when he had examined them he bade his servants to slay them. But his servants would not put forth their hand against the priests of God. But Doeg, the Edomite, obeyed the word of the king, and slew fourscore and five persons that did wear a linen ephod, and Nob the city of the priests he smote with the edge of the sword, men, women and children and sucklings, and oxen and asses and sheep. But one of the sons of Ahimelech, Abiathar, escaped, and fled

to David, and told him that Saul had slain the Lord's priests. And Abiathar remained with David.

178. David Goes to the Wilderness.

Now when David had delivered the walled city of Keilah from the hand of the Philistines, Saul called his people to go down to Keilah and besiege David. Now Abiathar had brought the ephod of God in his hand when he fled from Saul, so David enquired of the Lord, "Will the men of Keilah deliver me into the hand of Saul?" And the Lord said, "They will deliver you." So David and six hundred men departed whithersoever they could go. And David abode in the wilderness strongholds, and Saul sought him every day, but God delivered him not into his hand.

179. David Spares Saul.

And it came to pass as Saul hunted David in the wilderness of Engedi that Saul was asleep in a cave, and it was told David, "Behold, the Lord hath delivered thine enemy into thine hand." But David approached, and cut off the skirt of Saul's robe privily, and went away. But David repented that he had done even this unto Saul, and said, "The Lord forbid that I should stretch forth my hand against him, seeing he is the anointed of the Lord." And he would not suffer his servants to rise against Saul. But David followed Saul, and cried unto him, and bowed himself, and said, "See the skirt of thy robe in my hand; for as I cut off the skirt of thy robe and killed thee not, thou knowest that there is neither evil nor transgression in my hand, and I have not sinned against thee, yet thou huntest my soul to take it. The Lord judge between me and thee, but mine hand shall not be upon thee."

180. Samuel Dies.

And Saul lifted up his voice and wept and said, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil. Now I know full well that thou shalt be king, and that the kingdom of Israel shall be established in thine hand. Swear now by the Lord that

thou wilt not cut off my seed after me. And David sware, and Saul went home. But David and his men gat themselves up into the hold. And Samuel died and was buried in his house in Ramah.

181. Nabal Reviles David's Men.

Now there was a man named Nabal, who had great possession in Carmel. His wife Abigail was a woman of good understanding and beautiful countenance, but the man was churlish and evil in his doings. And when Nabal did shear sheep in Carmel, David sent ten of his young men to Nabal, reminding him how that David and his men had given Nabal's shearers and flocks protection, and asked a gift of provisions. But Nabal answered them roughly, and said, "Who is David? and who is the son of Jesse? There are many servants that break away from their masters now a days. Shall I give my bread and water and flesh unto men whom I know not whence they be?" And the young men told David these sayings. And David said, "Gird ye every man his sword. Surely in vain have I kept all that this man hath so that nothing was missed, and he hath requited me evil for good. God do so to me if I leave a man that pertaineth to him alive."

182. Abigail Pleads for Nabal's Household.

But one of the young men told Abigail how Nabal had railed upon David's messengers, and she hasted, and took two hundred loaves, and two bottles of wine, and five dressed sheep, five measures of parched corn, an hundred clusters of grapes, and two hundred cakes of figs, and came down and met David. And she hasted and fell down before David, and bowed herself to the ground, and said, "Upon me, my lord, let this iniquity be. Let not my lord regard this man of Belial, for as his name, so is he. Nabal is his name, and folly is with him. Thine handmaid saw not the young men whom my lord did send." And Abigail spoke words of wisdom, and turned away the fierce anger of David, and prophesied of the kingdom which the Lord should establish in David.

183. Abigail Becomes Wife of David.

And David said, "The Lord God of Israel hath sent thee this day to meet me, and blessed be thy advice which hath kept me from avenging myself with mine own hand. Go in peace to thine house." And it came to pass that in about ten days the Lord smote Nabal, and he died. And David sent and took Abigail to be his wife. But Saul had given Michal, his daughter, David's wife, to Phalti.

184. Again David Spares Saul.

And again Saul rose up and came against David. And David said, "Who will go down with me to Saul's camp?" And Abishai said, "I will go down with thee." So they came by night, and behold, Saul lay sleeping in the trench, with his spear stuck in the ground at his bolster, but Abner and the people lay round about him. Then said Abishai to David, "God hath delivered thine enemy into thine hand this day. Now, therefore, let me smite him with the spear even to the earth; and I will not smite him the second time." But David said, "Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless? The Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish. But take thou his spear that is at his bolster and the cruse of water, and let us go." And they gat them away, and no man knew it, for a deep sleep from the Lord was fallen upon them.

185. David Chides Abner.

Then David went over to the other side, and stood on the top of an hill afar off, and cried unto Abner and to the people, and Abner answered, "Who art thou that criest unto the king?" And David said, "Art thou not a valiant man, and who is like to thee in Israel? Wherefore hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. Thou art worthy to die because thou hast not kept thy master, the Lord's anointed. See where the king's spear is, and the cruse of water that was at his bolster." And Saul knew David's voice, and he said,

"Is this thy voice, my son David?" And David said, "It is my voice, my lord, O king. Wherefore doth my Lord thus pursue after his servant? What have I done? Now, therefore, let not my blood fall before the face of the Lord, for the king of Israel is come out to seek a flea — as when one doth hunt a partridge in the mountains."

186. David Flees to Achish King of Gath.

And Saul said, "I have sinned. Return, my son David. Thou shalt both do great things, and also shalt still prevail." So David went on his way, and Saul returned to his place. But David said in his heart, "I shall perish one day at the hand of Saul. There is nothing better for me than I should speedily escape into the land of the Philistines." And with six hundred men he again came unto Achish, king of Gath. And when it was told Saul, he no more sought David. And Achish gave Ziklag for David and his men to dwell in.

187. The Witch of Endor Brings Up Samuel for Saul.

And the Philistines again gathered themselves to battle against Israel, and they pitched in Gilboa. But Saul was afraid, and his heart trembled greatly, for Samuel was dead, and the Lord answered him not, either by dreams or by the Urim, nor by the prophets. And Saul enquired, and it was told him that there was a witch at Endor, although Saul had ordered all those cut off that had a familiar spirit. But when Saul came to her, the woman of Endor made him swear by the Lord that she should suffer no punishment. And Saul said, "Bring me up Samuel." And when the woman saw Samuel, she cried out with a loud voice, and she recognized Saul. But Saul said, "Be not afraid. What sawest thou?" And she said, "An old man covered with a mantle." And Saul perceived that it was Samuel, and he bowed himself to the ground. And Samuel said, "Why hast thou disquieted me to bring me up?"

188. Samuel Reveals Saul's Doom.

And Saul replied, "I am sore distressed, for the Philistines make war against me, and God is departed from me, and an-

swereth me not. Therefore, I have called thee that thou mayest make known what I shall do." And Samuel replied, "The Lord is departed from thee and is become thine enemy. He hath rent thy kingdom out of thine hand, and given it unto David. Because thou didst not obey the voice of the Lord, and execute his wrath upon Amalek, therefore, the Lord will deliver Israel with thee into the hand of the Philistines, and tomorrow thou and thy sons shall be with me." Then Saul fell straightway all along the earth, and was sore afraid, because of the words of Samuel, and there was no strength in him. And the woman came and saw that he was sore troubled, and she persuaded him to eat of a meal she prepared. And Saul and his servants went away in the night.

189. David Pursues and Overcomes the Amalekites.

Now the princes of the Philistines, as they went up to battle against Israel, were suspicious of David, so they prevailed upon Achish, and he sent David and his men away. But when they returned to Ziklag, their city, they found it had been burned by the Amalekites, and their women and children were taken away captives. So David called Abiathar with the ephod to him and inquired of the Lord if he should pursue after the Amalekites. And the Lord said, "Pursue, for thou shalt overtake them and recover all." But as they pursued, two hundred of the men became so faint that they could not cross over the brook Besor. And David and five hundred pressed on and found an Egyptian slave, a servant to an Amalekite, who lay fainting by the way. And when David succored him, he gave them direction, so that David overtook the Amalekites, and defeated them. But the five hundred murmured against the two hundred who abode by the brook Besor, saying, "They ought not to have of the spoil we have recovered, but only their wives and children." But David replied, "As his part is that goes down to battle, so shall his part be that tarrieth by the stuff; they shall part alike."

Questions on Chapter XVI.—(1) To whom did David flee? (2) What help did he receive? (3) How did David act in order to save his life before the king of Gath? (4) To what place did he flee? (5) What evil thing did Saul do when he heard the word of Doeg? (6) Why did David leave his home in Keilah? (7) Tell how David proved that he did not seek the hurt of Saul. (8) Where was Samuel buried? (9) How did Nabal offend David? (10) How did Abigail save the life of Nabal? (11) What became of Nabal? of Abigail? (12) Tell how David the second time spared the life of Saul. (13) Did David believe the repentance of Saul genuine? Why do you think so? (14) Why did Saul seek the witch of Endor? Why was the witch afraid? (15) For whom did Saul ask? What did Samuel tell him?

CHAPTER XVII

190. Saul and His Sons Slain.

Now the Philistines followed hard upon Saul and his sons, and slew Jonathan and his two brothers. And the archers hit Saul, and he was sore wounded. Then said Saul to his armor bearer, "Draw thy sword and thrust me through." But the armor bearer would not, for he was sore afraid. So Saul took a sword and fell upon it, and he died. And when his armor bearer saw that Saul was dead, he fell upon his sword, and died with him. And all Israel forsook their cities and fled. And when the Philistines found the body of Saul, they cut off his head, and fastened it in the temple of Dagon. But the men of Jabesh-gilead took the bodies of Saul and his sons, and buried them under the oak in Jabez. So Saul died for the transgressions which he had committed against the Lord, and the Lord turned the kingdom unto David, the son of Jesse.

191. David Receives Word of Saul's Death.

As David abode in Ziklag there came a man out of the camp of Israel with his clothes rent, and earth upon his head, and said, "The people are fled from the battle, and many of the people are fallen, and Saul and Jonathan are dead also." And David said, "How knowest thou that Saul and Jonathan are dead?" And the young man replied, "I happened by chance upon Mount Gilboa, and behold, Saul leaned upon his spear: and the chariots and the horsemen followed hard after him. And he saw me and asked me, Who art thou? and I answered I am an Amalekite. And he said unto me, Stand upon me and slay me, for anguish is come upon me because my life is yet whole in me. So I stood upon him and slew him, because I was sure that he could not live, after that he was fallen down. And I took the crown

that was upon his head, and the bracelet that was upon his arm, and have brought them unto my lord."

192. The False Messenger Slain.

Then David rent his clothes, he and those with him, and they wept and mourned and fasted until even for Saul and Jonathan, and for the people, because they were fallen by the sword. And David called to him the Amalekite saying, "How wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed?" And David called one of the young men to smite him that he died. And David lamented with lamentation over Saul and Jonathan.

193. The Mourning of David.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen. Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you nor upon the fields of offering: for there the shield of the mighty is vilely cast away, and the shield of Saul as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than the eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle. O Jonathan thou wast slain in the midst of thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How art the mighty fallen, and the weapons of war perished."

194. David Becomes King at Hebron.

And it came to pass after this, when David enquired of the Lord if he should go up into any of the cities of Judah,

the Lord told him to go up into Hebron. So David and all his men and their families came unto Hebron, and there they anointed him king over Judah. But Abner, captain of Saul's host took Ishbosheth, Saul's son, and made him king over Israel. Now the time that David was king over Judah in Hebron was seven years and six months. But there was long war between the house of Saul and the house of David. And David waxed stronger and stronger, but the house of Saul waxed weaker and weaker. And it came to pass that Abner the captain of the host of Saul was much offended against Ishbosheth because of the matter of Rizpah, Saul's concubine, and he sent messengers to David to make a league with him, that he might deliver Israel unto David.

195. Abner Is Slain by Joab.

But David would make no league with Abner until Ishbosheth had returned Michal, David's wife, whom Saul had given to Phalti, to him. Then Abner said to the elders of the children of Israel, "Ye sought for David in times past to be king over you: now then do it, for the Lord hath spoken of David saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." So David made a league with Abner, and sent him away in peace. But when Joab learned that Abner had gone in peace, he sent after him, and slew him with guile, for that Abner had slain the brother of Joab, Asahel, as Asahel followed Abner in battle. But David mourned Abner, and caused all the people to mourn in sackcloth. So David was clear from the blood of Abner in the eyes of the people.

196. Ishbosheth Slain.

Now two servants of Ishbosheth, Saul's son, thought to gain favor with David, and they slew Ishbosheth upon his bed, and brought his head unto David. But David was wroth with such treachery, and commanded that the two servants be slain. And they took the head of Ishbosheth and buried it in the sepulcher of Abner. Then all Israel gathered

themselves unto David at Hebron, saying, "Behold we are thy bone and thy flesh. When Saul wast king thou wast he who leddest out and broughtest in Israel, and thou shalt be ruler over my people Israel." And they anointed David king over Israel, according to the words of the Lord by Samuel.

197. David Takes Jerusalem.

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites lived. And the inhabitants said, "Thou shalt not come hither." Nevertheless, David took the castle, and he dwelt there, and thus it was called Zion, or the city of David. Now David had said, "Whosoever smiteth the Jebusites first shall be chief and captain." And Joab went up first, and became captain. And David went on and grew great, and the Lord of hosts was with him. And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters and masons, and they built him a house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

198. David Would Bring the Ark.

David gathered together all the chosen men of Israel, thirty thousand, to bring up the ark of the Lord to Jerusalem. For he said, "If it seem good unto you, and it be of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us, and let us bring again the ark of our God to us; for we enquired not at it in the days of Saul." And David went up, and all Israel, to Kirjath-jearim to bring up thence the ark of the Lord. And they carried the ark of the Lord in a new cart out of the house of Abinadab; and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might, and with songs and with all kinds of musical instruments.

199. Fatal Error of Uzza.

But as they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen shook it, and the anger of the Lord was kindled against Uzza, and he smote him because he put his hand to the ark, and he died there before God. And David was afraid of God that day saying? "How shall I bring the ark of God home to me?" So he carried it aside into the house of Obed-edom. And the ark of God remained in the house of Obed-edom three months. And the Lord blessed the house of Obed-edom and all that he had. Then it was told David that the Lord had blessed the house of Obed-edom, and he went and brought up the ark of the Lord with gladness.

200. David Brings the Ark to Jerusalem.

And David said none ought to carry the ark of the Lord but the Levites, for them hath the Lord chosen. And he called for Zadok and Abiathar, the priests, and for the Levites, and commanded that they sanctify themselves that they might bring up the ark, for he said, "Because ye did it not at the first, the Lord made a breach upon us, for that we sought him not after the due order." So David and all the house of Israel brought up the ark of the Lord out of the house of Obed-edom with joy. And David was clothed in a robe of fine linen, and he danced before the Lord. But when Michal, Saul's daughter, saw King David leaping and dancing, as they came into the city, she despised him in her heart, and she rebuked the king, but David said, "It was before the Lord that I humbled myself." And he put away Michal from being his wife.

201. David Not to Build a House for the Lord.

And they put the ark of the Lord in a tabernacle which David had prepared for it, and there they offered burnt offerings and peace offerings. But as David dwelt safely in his own house, having subdued all his enemies round about, it entered into his heart to build a house for the Lord. And he said to Nathan the prophet, "See, I dwell in a house of cedar,

but the ark of God dwelleth within curtains." And Nathan said, "Do all that is in thine heart, for the Lord is with thee." But that night God spoke to Nathan saying, "Tell David my servant, Thou shalt not build me an house to dwell in. But when thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and he shall build an house for my name." But the Lord promised the king that he would build David an house that should be established forever.

202. David's Great Sin.

And it came to pass that Joab led Israel to war against the children of Ammon. But David tarried still in Jerusalem. And in an eventide as he walked upon the roof of the king's house, he saw Bathsheba, wife of Uriah, washing herself. And she was very beautiful. And David sent and took her, and she conceived, and she returned to her own house. Now David, to cover his sin, sent for Uriah, and when he had examined him as to the progress of the war, for Uriah was fighting with Joab, he commanded Uriah to go home to his wife. But Uriah slept at the door of the king's house with the servants, and refused to return home while Israel was at war. So David made Uriah drunken, and sought to have him return home, but Uriah went not down to his own house. So David sent Uriah away with a letter to Joab. And he wrote in his letter, "Set Uriah in the forefront, in the hottest battle, and retire from him that he may be smitten and die."

203. Thou Art the Man.

So Uriah was slain, and David took Bathsheba to be his wife, and she bare David a son. But the thing David had done displeased the Lord. And the Lord sent Nathan the prophet to David with a proverb of a certain rich man who had a large flock of sheep. But when a friend came to this rich man as a guest, he spared his own flock, and seized upon the one poor ewe lamb of his poor neighbor, which had been brought up in the house as one of the children, and killed it for his guest. And David's anger was greatly kindled

against the rich man, and he exclaimed, "He shall surely die, and he shall restore fourfold because he had no pity." And Nathan said to David, "Thou art the man." '

204. The Punishment of David.

And Nathan showed David how God had blessed him, and prospered him, and withheld nothing from him, and yet David had not only taken the wife of Uriah from him, but caused him to be slain. And David said, "I have sinned against the Lord." And the Lord forgave David of his great sin, but proclaimed grievous punishment upon him. Also, that the child of Bathsheba should die. But Bathsheba was comforted and she bare to David a second son, and David called his name Solomon. And the Lord loved the child, and revealed unto David that Solomon should succeed him upon the throne.

Questions on Chapter XVII. — (1) What was the manner of Saul's death? (2) What was the story of the messenger to David? (3) How did David reward him? (4) Repeat from memory the Oration of David over Saul and Jonathan. (5) To what city did David go to set up his kingdom? (6) Did the house of Saul recognize him as king? (7) Whom did Abner recognize as king? (8) What finally led Abner to make peace with David? (9) What was the manner of Abner's death? (10) What step did the elders of Israel take after Ishbosheth was murdered? (11) What city did David take and make the capital of the united kingdom? (12) What occurred when David attempted to bring up the ark to Jerusalem by a wrong method? (13) Did David find out wherein he had erred, and remedy his method? (14) How did David come to have his wife despise him? (15) What great and lofty purpose came into his heart? (16) Why did not the Lord permit it to be carried out? (17) Tell of the great sin of David's life. (18) How did the prophet Nathan get David to condemn himself? (19) What punishment did God pronounce upon David?

CHAPTER XVIII

205. The Sin of Amnon.

Now it came to pass after this that Amnon the son of David committed a grievous wrong upon Tamar, the sister of Absalom, David's son, and Absalom hated Amnon in his heart, and bided his time for vengeance. After two full years he made a feast, and invited all the king's sons, Amnon among them. But he instructed his servants that when the heart of Amnon was merry with wine, they should lay hold on him and slay him. And so they did, but Absalom fled to Geshur, and was there three years. And the soul of David longed to go forth unto Absalom. Then Joab, the captain of the king's host, by stratagem obtained permission for the return of Absalom. And when the king saw him, he kissed him. But Absalom, not content to be restored to his place as one of the king's sons, began to plot to steal the hearts of the people away from his father David, that he might receive the kingdom for himself.

206. Absalom Steals the Hearts of the People.

And Absalom prepared himself chariots and horses and fifty men to run before him. And he rose up early, and sat in the gate of judgment, and judged every man's cause according as the man's desire was. And if any man bowed himself to him Absalom took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel. And Absalom obtained permission from the king to offer sacrifice in Hebron, according to a vow, but he secretly sent spies throughout all Israel saying, "As soon as ye shall hear the sound of the trumpet, ye shall say, Absalom reigneth in Hebron." And the conspiracy was strong, for the people increased continually with Absalom.

207. He Makes War Against David.

And there came a messenger to David saying, "The hearts of the men of Israel are after Absalom." And David said unto his servants that were with him, at Jerusalem, "Arise, and let us flee; for we shall not escape from Absalom." And the king went forth and all his household after him. And all the country wept with a loud voice, and all the people passed over, and the king also himself passed over the brook Kidron, toward the way of the wilderness. And David went up the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot. And Shimei, of the house of Saul, came forth by the way, and cursed David, and he threw stones at the king, and cast dust. But Shobi and Machir and Barzillai brought cooking vessels, and provisions, and beds, and honey, and butter, and sheep, and cheese of kine, for David and the people with him.

208. "Spare Absalom."

And David set captains over the thousands, and captains over the hundreds, of the men of war, and put one third under Joab, and one third under Abishai, and a third under the hand of Ittai. But the people would not permit David to go forth to war with them, saying, "They will not care for us, neither if half of us die, but now thou art as ten thousand of us." So the king stood by the gate side, and all the people came out by the hundreds and the thousands. And David charged Joab and Abishai and Ittai, saying, "Deal gently with the young man Absalom for my sake." And all the people heard him charge the captains. And the battle was in the wood Ephraim. And the people of Israel were slain before the servants of David, twenty thousand that day.

209. Absalom Slain.

And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of these, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man who saw it told Joab, and Joab ran with three

darts, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And the armor bearers of Joab also surrounded him, and slew Absalom. And Joab blew the trumpet, and the people returned from pursuing after Israel. And they took Absalom, and cast him into a great pit in the woods, and laid a very great heap of stones upon him, and all Israel fled every one to his tent. And Ahimaaz and Cushi ran with the tidings to the king, but Ahimaaz outran Cushi.

210. David Mourns Absalom.

And Ahimaaz said unto the king, "All is well." But the king replied, "Is the young man Absalom safe?" But Ahimaaz would not tell the king. Then came Cushi saying, "The Lord hath avenged thee this day of all them that rose up against thee." But the king said, "Is the young man Absalom safe?" And Cushi answered, "The enemies of my Lord the king and all that rise against thee to do hurt be as that young man is." And the king was much moved, and went up to the chamber over the gate and wept. And as he went, thus he said, "O my son Absalom, my son, my son Absalom. Would God I had died for thee, O Absalom, my son, my son." And David returned to Jerusalem and was confirmed in his kingdom.

211. David Brings Pestilence by Numbering Israel.

After this Satan stood up and persuaded David to number Israel. And when Joab captain of the king's host remonstrated against the disobedience of the Lord's command, David insisted, and Joab ordered the numbering of the men of Israel. And God was displeased with this thing, therefore he smote Israel. And David said unto God, "I have sinned greatly, but now take away my iniquity for I have done foolishly." And the Lord offered to David three things: to choose three years famine, or three months to be destroyed by the sword before their enemies, or three days pestilence. And David said, "I am in great straits. Let me fall now into the hands of the Lord, and not into the hand of men."

And the Lord sent a pestilence which destroyed seventy thousand of Israel.

212. The Sword of the Angel Stayed.

And God sent an angel to destroy Jerusalem, and David saw the angel of the Lord at the threshing floor of Ornan, standing between earth and heaven, with drawn sword. And David and the elders clothed themselves in sackcloth, and fell upon their faces. And David said unto God, "It was I who commanded the people of Israel to be numbered. But as for these sheep, what have they done? Let thine hand be upon me and my father's house." And the Lord commanded David that he set up an altar there at the threshing floor of Ornan, and he offered burnt offerings and peace offerings upon it. And the Lord answered by fire from heaven upon the altar. And the angel put up his sword, and the pestilence was stayed.

Questions on Chapter XVIII.— (1) What was the result of Amnon's evil heart? (2) How did Absalom use his forgiveness? (3) What steps did he take to win the people from the king? (4) Tell the story of his war on his father David. (5) Describe the flight of David from Jerusalem. (6) What command did David give to his soldiers concerning Absalom? (7) Describe the death of Absalom. (8) How did the death of Absalom affect the king? (9) Later, what disaster did David bring upon the people? (10) Tell where and how the pestilence was stayed.

CHAPTER XIX

213. David Prepares Material for the Lord's House. (1 Chron. 22)

And David commanded to gather together the strangers in the land of Israel. And he set masons to hew wrought stones to build the house of God, and he prepared iron in abundance and brass without weight. The Zidonians also brought much cedar wood. And he said, "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical of fame and of glory throughout all countries." So David prepared abundantly before his death. Then he called for Solomon and said, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the Lord said, Thou shalt not build an house unto my name because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born unto thee who shall be a man of rest, for his name shall be Solomon. He shall build an house for my name."

214. David Dies and Solomon Is King. (2 Chron. 22:11) (1 Kings 2:2-4; 10, 11)

"Now, my son, the Lord be with thee, and build thou the house of the Lord as he hath said of thee. I go the way of all earth: be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God to walk in his ways to keep his statutes and his commandments and his judgments and his testimonies, as it is written in the Law of Moses, that the Lord may continue his word which he spake concerning me saying, If thy children take heed to their ways to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." And David made Solomon his son king over Israel in his stead. So David slept with his fathers and was buried in the city of David. And the days that

David reigned over Israel were forty years; seven in Hebron, and thirty-three in Jerusalem.

215. Solomon Chooses Wisdom from the Lord. (1 Kings 3) (2 Chron. 1)

And the kingdom was greatly established in Solomon, and the Lord his God was with him, and magnified him exceedingly. And Solomon made a treaty with Pharaoh, king of Egypt, and received Pharaoh's daughter as his wife. And Solomon kept her in the city of David until he had finished building his own house, and the house of the Lord, and the wall about Jerusalem. And Solomon loved the Lord at this time, and walked in all the laws David his father had laid down, and he went to Gibeon to sacrifice. It was there that the Lord appeared unto Solomon in a dream and said, "Ask what I shall give thee." And Solomon said, "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad. For who is able to judge this thy so great people?"

216. God Blesses Solomon.

And the speech pleased the Lord that Solomon had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life and riches nor the lives of thine enemies, behold I have done according to thy words: lo, I have given thee a wise and understanding heart. And I have also given thee that which thou hast not asked, both riches and honor. And if thou wilt walk in my ways to keep my statutes and my commandments as thy father David did walk, then will I lengthen thy days." And it came to pass that two women appeared before king Solomon for judgment. And one woman said, "O my lord, I and this woman dwell in one house, and I was delivered of a child. And it came to pass the third day after, that this woman was also delivered, and we were together, and there was no stranger in the house."

217. Solomon's Wise Decision. (1 Kings 3)

"And this woman's child died in the night because she

overlaid it. And she arose at midnight and took my son from beside me while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold it was dead. But when I considered it, behold it was not my son which I did bear." And the other woman said, "Nay, but the living is my son, and the dead is thy son." Thus they spake before the king. And the king said, "Bring me a sword." And they brought a sword before the king. And the king said, "Divide the living child in two, and give half to the one and half to the other." Then spake the woman whose the living child was, unto the king, for her heart yearned for her son, and she said, "O my lord, give her the living child, and in no wise slay it." But the other said, "Let it be neither mine nor thine; divide it." Then the king ordered the living child to be given to the woman who would spare the life of the child, for he said, "She is the mother thereof."

218. Solomon Builds the Temple. (1 Kings 5) (2 Chron. 2)

Now Hiram king of Tyre had ever been a lover of David, so when Solomon, David's son, came to build a house of God, Hiram sent to Solomon cedars of Lebanon and fir trees, and the two kings made a league together. And the king commanded and the people brought great stones, costly stones, and hewed stones to lay in the foundation of the house. And Solomon's builders and Hiram's builders did prepare the timbers and the stones to build the house. Solomon began to build the house of the Lord in the fourth year of his reign which was the 480th year after the coming out of the children from Egypt. Now this house of the Lord was 90 feet long, 30 feet wide, and 45 feet high. And Solomon overlaid the whole house within with pure gold. And the stone for the house was made ready before it was brought thither, so that there was neither hammer, axe nor any tool of iron heard in the house while it was in the building.

219. Glory of God Fills the Temple. (1 Kings 8) (2 Chron. 5)

Now the house of the Lord was seven years in building, and it was finished; but Solomon's own house was thirteen years in building. And Solomon assembled all the elders of Israel and the heads of the tribes and the chief fathers, that they might bring up the ark of the covenant of the Lord unto the house of the Lord. And the priests brought in the ark of the covenant into its place in the holiest place under the wings of the cherubims. There was nothing in the ark save the two tables of stone which Moses put there at Horeb. And when the priests were come out of the holy place the glory of the Lord filled the house of the Lord.

220. Solomon's Prayer of Dedication. (1 Kings 8) (2 Chron. 6)

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward heaven and blessed Jehovah the God of Israel. And Solomon begged this petition of the Lord, that "what prayer and supplication whatsoever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house, then hear thou in heaven thy dwelling place and forgive, and do and give to every man according to his ways whose heart thou knowest." And when Solomon made an end of praying he arose from his knees and blessed the people saying, "Blessed be the Lord that hath given rest unto his people according to all that he hath promised. There hath not failed one word of all his good promise which he promised by the hand of Moses. The Lord our God be with us as he was with our fathers. Let him not leave us nor forsake us. Let your heart, therefore, be perfect with the Lord our God to walk in his statutes and to keep his commandments."

221. The Lord Renews His Promise. (1 Kings 9) (2 Chron. 7)

And it came to pass that the Lord appeared to Solomon the second time as he had at Gibeon. And the Lord said, "I have heard thy prayer and thy supplication. If thou wilt

walk before me as David thy father walked in integrity of heart and in uprightness to do according to all that I have commanded thee, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father. But if ye shall at all turn from following me, ye or your children, and go and serve other gods and worship them, then will I cut Israel out of the land which I have given them, and this house which I have hallowed for my name will I cast out of my sight.

222. The Queen of Sheba Comes to See Solomon. (1 Kings 10) (2 Chron. 9)

And when the Queen of Sheba heard the fame of the wisdom of Solomon, she came to prove him with hard questions. And she came to Jerusalem with a very great train of camels laden with spices and gold and precious stones. And she communed with Solomon of all that was in her heart. And Solomon told her all of her questions. And when the queen had seen his wisdom, and the house that he had built, and all his magnificence, she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came and mine eyes had seen it. And behold, the half was not told me. Blessed be the Lord thy God which delighteth in thee to set thee on the throne of Israel. Because the Lord loved Israel forever, therefore, He made thee king.

223. Solomon Departs from the Lord. (1 Kings 11)

So king Solomon exceeded all the kings of the earth for riches and for wisdom. But king Solomon loved many strange women. Not only the daughter of Pharaoh, king of Egypt, but women of the many heathen nations round about of whom the Lord said, "Ye shall not go in unto them nor shall they come in unto you." But Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart to go after other gods, so that his heart was not perfect with the Lord his God as was the heart of David his father, and

Solomon did evil in the sight of the Lord. And the Lord was angry with Solomon, wherefore the Lord said, "Forasmuch as thou hast not kept my covenant I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding, in thy days I will not do it for David, my servant's sake, but in the days of thy son."

224. Israel Promised to Jeroboam.

And Jeroboam, the son of a widow, was a mighty man of valor, and Solomon, seeing that he was an industrious young man, made him ruler over all the charge of the house of Joseph. And it came to pass at a time Jeroboam went out of Jerusalem, that the prophet Ahijah met him in the road, and the two were alone. And Ahijah had on a new garment, and he tore it and rent it into twelve pieces and gave ten to Jeroboam saying, "Thus saith the Lord God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee, because they have forsaken me and worshipped the gods of the Moabites and the gods of the Amorites and the gods of the Zidonians. I will take the kingdom out of his son's hand and will give it unto thee, even ten tribes. But I will give unto his son one tribe that David my servant may always have a light in Jerusalem, the city which I have chosen to put my name there."

225. Death of Solomon. (1 Kings 11) (2 Chron. 9)

"And it shall be if thou wilt hearken unto all that I command thee and wilt walk in my ways and do that which is right in my sight to keep my statutes and my commandments as David my servant did, that I will be with thee and build thee a sure house as I built for David, and will give Israel unto thee." Solomon, therefore, sought to kill Jeroboam. But Jeroboam rose and fled into Egypt and was there until Solomon died. And Solomon reigned forty years over Israel, and he slept with his fathers and was buried in the city of David his father, and his son Rehoboam, reigned in his stead.

226. Rehoboam Crowned King of Judah. (1 Kings 12) (2 Chron. 10)

And Rehoboam came to Shechem to be crowned king. And the people sent to Egypt and fetched Jeroboam, and the congregation of Israel came and spake before Rehoboam. And they said, "Thy father made our yoke grievous. Now, therefore, make thou this grievous service of thy father lighter, and we will serve thee." And Rehoboam asked three days to consider. And he sought advice of the old men that had served his father, and they said, "If thou wilt be a servant to them this day, they will be thy servants forever." But he rejected the advice of the elders and clave unto the words of the young men who said, "Thus shalt thou speak unto this people: My little finger shall be thicker than my father's loins. And whereas my father did lade you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions."

227. The Ten Tribes of Israel Rebel.

And so answered Rehoboam, roughly, according to these words when Jeroboam and all the people came unto him the third day. So when all Israel saw that the king hearkened not unto them, the people answered the king, "What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel." So Israel departed unto their own tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Now when Rehoboam sent Adoram to collect tribute from the revolted tribes, all Israel stoned Adoram that he died. But when Rehoboam would make war against Israel the word of the Lord came through the prophet Shemaiah saying, "Ye shall not go up nor fight against your brethren the children of Israel."

Questions on Chapter XIX.—(1) What preparations did David make for building the house of the Lord? (2) Of what promise of the Lord did he remind Solomon? (3) How long did David reign as king? (4) What was Solomon's first wrong step? (5) What good choice did he make? (6) Because of that what did God promise? (7) Tell the story illustrating Solomon's wisdom in the matter of the

two women. (8) Describe the temple Solomon built. (9) How long was it in building? (10) What was in the ark, and where was the ark put? (11) How was the presence of the Lord manifested? (12) What especial request did Solomon present to the Lord in his prayer of dedication? (13) What great personage came to see Solomon? (14) What was her testimony concerning him? (15) What was Solomon's sin that lost him the favor of the Lord? (16) What did the prophet Ahijah tell Jeroboam? (17) What request was made of Rehoboam when he came to be king? (18) How did he treat it? (19) What was the result?

CHAPTER XX

228. Jeroboam King of Israel Sets Up Idol Worship.

And Jeroboam built Shechem. And he said in his heart, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then the heart of this people will turn again to Rehoboam and they will kill me." So the king made two calves of gold and said to the people of Israel, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel which brought thee up out of the land of Egypt." And he set one in Bethel, and the other he put in Dan. And this thing became a sin for the people went to worship before the golden calf, even to Dan. And Jeroboam ordained priests which were of the lowest people and not of the house of Levi, to minister in sacrificing before the calves.

229. Warning of the Man of God. (1 Kings 13)

And there came a man of God out of Judah, unto Bethel, and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, "O altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer these priests, and men's bones shall be burnt upon thee. And this is the sign, Behold this altar shall be rent and the ashes that are upon it shall be poured out." And when king Jeroboam heard the words that the man of God cried against the altar, he put forth his hand saying, "Lay hold on him." And his hand was dried up so that he could not put it again to him. And the altar also was rent, and the ashes poured out as the man of God had given the sign. And when the king cried unto the man of God to pray for him, his hand was restored as before.

230. The Lying Prophet.

And Jeroboam said unto the man of God, "Come home with me and refresh thyself, and I will give thee a reward."

But the prophet replied, "If thou wilt give me half of thine house I will not go in with thee, neither will I eat bread nor drink water in this place, for so it was charged me by the Lord." Now there dwelt an old prophet in Bethel, who when his sons had told him what had occurred, went after the man of God and found him sitting under an oak. And the old prophet likewise invited the man of God to go home with him and eat bread. But the man of God replied as he had replied to the king, "I may not return with thee, for so has the Lord commanded." And the old prophet said unto him, "I am a prophet also as thou art. And the Lord spake unto me by an angel saying, Bring him back with thee that he may eat bread and drink water." But he lied.

231. Result of Disobedience.

And the man of God went back with him. But even as they ate and drank the spirit of prophecy came upon the old prophet who had spoken lies, and he cried out to the man of God, "For as much as thou hast not kept the commandment which the Lord thy God commanded thee, thy carcase shall not come unto the sepulchre of thy fathers." And it was so that as he took up his journey a lion met him and slew him in the way. And they took up his carcase and buried it in the tomb of the prophet who had deceived him. But notwithstanding the warning the man of God had given him, Jeroboam turned not from his evil ways, and he made priests of the lowest of the people. And this thing became a sin unto the house of Jeroboam to cut it off from the face of the earth.

232. Ahijah Pronounces Judgment Against Jeroboam. (1 Kings 14)

At this time the son of Jeroboam fell sick, and he sent his wife with a present to the prophet Ahijah, who had told him that he would be king, that she might ask if the child would recover. And he had her disguise herself. But the Lord told Ahijah that the wife of Jeroboam was coming to enquire, and that the child should die. So when he heard the sound of her feet as she came in at the door he said,

"Come in thou wife of Jeroboam. Why dost thou feign thyself to be another? for I am sent to thee with heavy tidings. Go tell Jeroboam, thus saith the Lord God of Israel: I exalted thee from among the people and made thee a prince over my people Israel, and rent the kingdom away from the house of David, and yet thou hast not kept my commandments as my servant David did, but hast done evil above all that went before thee. For thou hast made other gods to provoke me to anger, and hast cast me behind thy back. Therefore, I will bring evil upon the house of Jeroboam until it all be gone. Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat. The mouth of the Lord hath spoken it. Arise and get thee to thine own house, and when thy feet enter the city, the child shall die." And it was so.

233. Abijah Succeeds Rehoboam. (2 Chron. 13)

And there was war between Rehoboam and Jeroboam continually. And it came to pass when Rehoboam had established the kingdom and strengthened himself he forsook the law of the Lord, and all Israel with him. And the Lord sent Shishak, king of Egypt, and he took the fenced cities of Judah, and came to Jerusalem. And he took away the treasures of the house of the Lord, and the treasures of the king's house, and the gold shields which Solomon had made. But Rehoboam and the princes of Judah humbled themselves before God, and he spared their lives from the hand of the king of Egypt. And Rehoboam slept with his fathers, and was buried in the city of David, and Abijah his son reigned in his stead.

234. Abijah Defeats Jeroboam.

And there was war between Abijah and Jeroboam. And Abijah stood upon a hill and said, "Hear me thou Jeroboam and all Israel. Ought ye not to know that the Lord God of Israel gave the kingdom over to David forever, even to him and his sons, by a covenant of salt? And now ye think to withstand the kingdom of the Lord in the hands of the sons

of David! And there are with you golden calves which Jeroboam made you for gods. Have ye not cast out the priests of the Lord, the sons of Aaron and the Levites? We keep the charge of the Lord our God, but ye have forsaken him. And behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prevail." But Jeroboam caused an ambushment to come behind them so that the battle was before and behind, and they cried unto the Lord, and the children of Judah prevailed because they relied upon the Lord God of their fathers. But Abijah walked in all the sins of his father, and his heart was not perfect with the Lord his God. And Abijah slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his stead.

235. Asa's Good Reign in Judah. (1 Kings 15) (2 Chron. 14)

And Asa did that which was right in the sight of the Lord. He took away the Sodomites out of the land and removed all the idols that his father had made. And he removed his mother from being queen, because she had made an idol in a grove. And Asa destroyed her idol, and burned it by the brook Kidron. And Asa's heart was perfect with the Lord all his days. And there was war between Asa and Baasha king of Israel all their days. And Asa reigned over Judah forty-one years. In his old age he was diseased in his feet. And Asa slept with his fathers, and was buried in the city of David, and Jehoshaphat his son reigned in his stead.

236. Three Bad Kings of Israel.

Now Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah. And he did evil in the sight of the Lord and walked in the way of his father and in his sin wherewith he made Israel to sin. And Baasha made a conspiracy against him and slew him and reigned in his stead. And he smote all the house of Jeroboam,

and left not to Jeroboam any that breathed, as the Lord had spoken by the prophet Ahijah. But Baasha did evil in the sight of the Lord and walked in the way of Jeroboam. And the word of the Lord came unto Jehu against Baasha saying, "Forasmuch as I exalted thee out of the dust and made thee a prince over my people Israel, and thou hast walked in the way of Jeroboam and hast made my people Israel to sin, behold I will take away the posterity of Baasha and will make his house like the house of Jeroboam the son of Nebat. And Baasha reigned twenty and four years. So Baasha slept with his fathers, and Elah his son reigned in his stead.

237. Bad Ahab Follows Bad Zimri and Bad Omri. (1 Kings 16)

And his servant Zimri captain of half his chariots conspired against Elah as he was drinking himself drunk, and slew him, and reigned in his stead. And Zimri slew all that remained of the house of Baasha, as Jehu the prophet had spoken. But the people of Israel, when they heard that Zimri had made himself king, took Omri, captain of the host, and made him king. So Zimri burned the king's house over himself with fire and died. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. And Omri slept with his fathers, and Ahab his son reigned in his stead. And as if it were a light thing for him to walk in the ways of Jeroboam, he took to wife Jezebel, daughter of the king of the Zidonians, and went in and served Baal and worshipped him. And he made an altar for Baal in the house of Baal which he built in Samaria. And he did more to provoke the anger of the Lord God of Israel than all the kings that were before him.

238. Elijah Prophecies Drouth.

And the word of the Lord came unto Ahab by the mouth of Elijah the Tishbite, saying, "As the Lord God of Israel liveth, there shall not be dew nor rain these years but according to my word." And the Lord commanded Elijah to hide by the brook Cherith and to drink of the brook and eat the meat and bread which he would send him by ravens.

And the ravens brought Elijah bread and meat in the morning and bread and meat in the evening and he drank of the water of the brook. But because of the drouth in the land the waters of the brook dried up, and the Lord said, "Arise and get thee to Zarephath of Zidon. And dwell there. Behold, I have commanded a widow woman there to sustain thee." So he arose and went to Zarephath. And when he came to the gate of the city behold, a widow woman was there gathering sticks.

239. The Widow of Zarephath.

And he said to her, "Fetch me I pray thee a little water in a vessel that I may drink." And as she was going he called to her, "Bring me a morsel of bread in thine hand." And she said, "As the Lord thy God liveth I have not a cake but an handful of meal in a barrel and a little oil in a cruse. And behold, I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die." And Elijah said unto her, "Fear not, go and do as thou hast said, but first make me a little cake and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth." And she did according to the saying of Elijah, and she and her house did eat a full year, and the barrel of meal wasted not, neither did the cruse of oil fail.

240. Elijah Raises the Dead Child.

And it came to pass that the son of the widow fell sick, and his sickness was so sore that there was no breath left in him. And Elijah took the child and carried him up into the loft where he stayed and laid him upon his own bed, and cried unto the Lord for the child. Then the prophet stretched himself upon the child three times and prayed, "O Lord, let the child's soul come into him again." And the Lord heard the voice of Elijah and the child revived.

Questions on Chapter XX. — (1) What wicked steps did Jeroboam take to prevent the ten tribes from going up to Jerusalem to worship. (2) What warning did he receive from a prophet of God? (3) What happened when he attempted to lay hold on the prophet? (4) What response did the prophet make to the invitation of the king? (5) How was he trapped by an old prophet? (6) What was the result of his disobedience? (7) Tell of the visit of the wife of Jeroboam to the prophet Ahijah. (8) What sad message did he give her from the Lord? (9) Tell about the battle between Jeroboam and Abijah, son of Rehoboam king of Judah. (10) What is the best thing said concerning Asa, the successor of Abijah, king of Judah? (11) What can you say of good of the reigns of Nadab and Baasha, kings of Israel? (12) How did Elah and Zimri, kings of Israel, each come to his death? (13) What kind of a king was Omri, and how did his son Ahab start his reign? (14) What message did the Lord send to Ahab by Elijah? (15) How did the Lord provide for Elijah? (16) Tell about the widow of Zarephath.

CHAPTER XXI

241. **Elijah Returns to Meet Ahab.** (1 Kings 18)

And in the third year the word of the Lord came unto Elijah saying, "Go show thyself unto Ahab, and I will send rain upon the earth." And Elijah went to show himself unto Ahab. And there was sore famine in Samaria. Now when Jezebel had cut off the prophets of the Lord, Obadiah had taken an hundred of the prophets and hidden them in two companies in a cave, and had fed them and brought them water. It was this Obadiah Ahab called and said unto him, "Go into the land to all the springs and all the brooks; possibly we may find grass enough to save the horses and mules alive." So each took an half of the land for his search, and thus Obadiah met Elijah. And he knew him, and bowed before him to the ground, and said, "Is it thou, my lord Elijah?" And Elijah answered, "It is I. Tell thy lord, Behold, Elijah is here." But Obadiah replied, "How have I sinned that thou shouldst cause Ahab to slay me? There is no nation or kingdom whither my lord hath not sent to seek thee. And when they said, He is not here, he made them swear to it. And now thou sayest, Go tell thy lord, Behold Elijah is here. But as soon as I am gone from thee the Spirit of the Lord will carry thee whither I know not. So when I come and tell Ahab, and he can not find thee, he shall slay me. But thy servant hath served the Lord from his youth up."

242. **Israel Gathers Upon Mount Carmel.**

But Elijah said, "As the Lord of hosts liveth before whom I stand, I will surely show myself unto him today." And Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah. And it came to pass that when Ahab saw Elijah he said, "Art thou he that troubleth Israel?" And Elijah answered, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the command-

ments of the Lord and hast followed Baalim. Now send and gather all Israel unto mount Carmel, and the four hundred and fifty prophets of Baal, and the four hundred prophets of the grove which eat at Jezebel's table." And Ahab did as Elijah had spoken, and gathered Israel to Mount Carmel, and the four hundred and fifty prophets of Baal and the four hundred prophets of the grove.

243. The Test of Fire. (1 Kings 18)

And Elijah said unto the children of Israel, "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, follow him." But the people answered not a word. Then Elijah said, "I alone am a prophet of the Lord, but the prophets of Baal are four hundred and fifty. Let two bullocks be given us. Let them choose one and cut it in pieces and lay it on wood, and put no fire under, and I will dress the other bullock and lay it on wood, and put no fire under. Then call ye on the name of your gods and I will call on the name of the Lord, and the God that answers by fire, let him be God. And all the people said, "It is well spoken." And Elijah gave the first test to the prophets of Baal, and they took the bullock and dressed it, and called on the name of Baal from morning until noon, saying, "O Baal, hear us." But there was no voice nor any that answered.

244. No Answer from Baal.

And they leaped upon the altar which was made. And at noon Elijah mocked them saying, "Cry aloud for he is a god. Either he is talking, or pursuing, or on a journey, or it may be he sleepeth and must be awakened." And they cried aloud and cut themselves with knives and lancets as was their custom, till the blood gushed out upon them. And thus they continued, but at the time of the evening sacrifice no one had answered nor regarded their cries. Then Elijah said to all the people, "Come near unto me." And the people came near. And he repaired the altar of the Lord that was broken down. And he put the wood in order and cut the bullock in pieces, and laid him on the wood, and said, "Fill four barrels with

water, and put it on the sacrifice and on the wood." And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time.

245. Jehovah Answers By Fire.

And the water ran round about the altar and filled the trench also. And it came to pass at the time of the evening sacrifice that Elijah came near and said, "Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done this at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces and they said, "The Lord he is God, the Lord he is God." And Elijah said unto them, "Take the prophets of Baal; let not one of them escape." And they took them; and Elijah brought them down to the brook Kishon and slew them there.

246. The Cloud Like a Man's Hand.

And Elijah said unto Ahab, "Get thee up; eat and drink, for there is a sound of abundance of rain." So Ahab went up to eat and drink, but Elijah went up to the top of Carmel, and put his face between his knees, and said to his servant, "Go up now, look toward the sea." And he went up and looked and said, "There is nothing." And he said "Go again," seven times. And at the seventh time he said, "Behold, there ariseth a little cloud out of the sea like a man's hand." And Elijah said, "Go up, say unto Ahab, Prepare thy chariot, and get down that the rain stop thee not." And it came to pass that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. And the hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

247. Jezebel Threatens Elijah's Life.

And Ahab told Jezebel all that Elijah had done and how he had slain the prophets of Baal with the sword. Then Jezebel sent a messenger to Elijah saying, "So let the gods do to me and more also if I make not thy life as one of them by this time tomorrow." And Elijah arose and fled from Jezebel, and came with his servant to Beer-sheba. But Elijah went a day's journey further into the wilderness and sat under a juniper tree. And Elijah asked of the Lord that he might die. And as he slept an angel touched him and said, "Arise and eat." And there was a cake baken on the coals and a cruse of water at his head. And he ate and drank and laid down again. And the angel came the second time and said, "Arise and eat, for the journey is too great for thee." And he arose and drank and went in the strength of the food forty days and forty nights unto Horeb the mount of God.

248. Elisha Meets God at Horeb.

And he came to a cave and lodged there, and the Lord came unto him and said, "What doest thou here, Elijah?" And Elijah replied, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenants, thrown down thy altars and slain thy prophets with the sword, and I only am left. And they seek to take my life." And the Lord said, "Go forth and stand upon the mount before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks. But the Lord was not in the wind. And after the wind there was an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. But after the fire was a still, small voice. And when Elijah heard it he wrapped his face in his mantle and went out and stood in the entrance to the cave.

249. Elisha Is Called. (1 Kings 19)

And again the voice of the Lord came upon him saying, "What doest thou here, Elijah?" And Elijah replied as

he had spoken before. And the Lord said, "Go return on thy way to the wilderness of Damascus; there shalt thou anoint Hazael king over Syria; Jehu king over Israel; and Elisha to be prophet in thy room. Yet I have left me seven thousand in Israel who have not worshiped Baal." And Elijah found Elisha plowing with twelve yoke of oxen and he with the twelfth. And as Elijah passed by he threw his mantle upon Elisha. And Elisha left his oxen and ran after Elijah, but he said, "Let me I pray thee, kiss my father and my mother, and then I will follow thee." And Elisha returned and slew a yoke of oxen and boiled the flesh with the ox yokes and gave unto the people, and they did eat. Then he followed Elijah, and was his servant.

250. Benhadad Besieges Samaria.

Now Benhadad king of Syria besieged Samaria, and he sent word to Ahab, "Thy silver is mine, thy gold is mine, thy wives and thy children are mine." And Ahab answered, "My lord, O king, I am thine and all that I have." But Benhadad answered again, "Although I have said that thou shalt deliver me thy silver and thy gold, thy wives and thy children, yet will I send my servants to search all the houses, and they shall take whatsoever they shall desire." Then the king laid the matter before the elders of the land, and they said, "Hearken not unto him nor consent." So Ahab sent to Benhadad the reply, "I will do as I said at first, but the last I will not do." Then Benhadad sent word again, "The gods do so unto me and more also if the dust of Samaria shall be enough for handfulls for all the people that follow me."

251. The Syrians Defeated.

And Ahab replied, "Let not him that girdeth on his harness boast himself as he that putteth it off." And Benhadad received this message as he and the thirty-two kings with him were drinking in the tents. And he ordered the battle. And there came a prophet unto the king of Israel and said, "Hast thou seen all this great multitude? behold, I will deliver it into thine hand, and thou shalt know that I am the

Lord." And by the direction of the prophet the two hundred and thirty-two of the princes went out to engage the Syrians at noon when Benhadad was drinking himself drunk. Now Benhadad had ordered these princes should be taken alive, and not slain. So the princes of Israel slew every one a man of the Syrians, and the Syrians fled before them. Then as the army of Israel followed the princes, the Syrians were defeated.

252. A Foolish Covenant.

But the Syrians said, "The gods of the Israelites are the gods of the hills. If we shall fight them upon the plains we shall overcome them." So they prepared and returned to battle again at the turn of the year. But Israel slew an hundred thousand of the Syrian footmen in one day. Then Benhadad made a covenant of peace with Ahab. But the Lord by the mouth of a prophet rebuked Ahab for letting Benhadad go, saying, "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

Questions on Chapter XXI.—(1) Tell about Elijah and Obadiah. (2) What test did Elijah propose to the people? (3) What did the prophets of Baal do? What was the result? (4) What did Elijah do? What was the result? (5) What became of the false prophets? (6) Tell of the story of the cloud like a man's hand. (7) What effect had the threat of Jezebel upon Elijah? (8) How was he cared for in the wilderness? (9) Who met him in Horeb? (10) What message did Elijah receive? (11) Tell of the calling of Elisha. (12) Tell the story of Ahab and Benhadad. (13) What foolish treaty did Ahab make?

CHAPTER XXII

252. Ahab Covets the Vineyard of Naboth.

And it came to pass afterward that Naboth had a vineyard in Jezreel close to the palace of Ahab. And Ahab spake unto Naboth saying, "Give me thy vineyard that I may have it for a garden of herbs, because it is near to my house. I will give thee for it a better vineyard, or if it seem good to thee, I will give thee the worth of it in money." But Naboth said, "The Lord forbid that I should give the inheritance of my fathers unto thee." And Ahab went into his house heavy and displeased, and laid him down upon his bed, and turned away his face and would eat no bread. But Jezebel his wife came to him and said, "Dost thou now govern the kingdom of Israel? Arise, and eat bread and let thine heart be merry. I will give thee the vineyard of Naboth." So she wrote letters in Ahab's name and sealed them with his seal, and sent them unto the nobles of the city, saying, "Proclaim a fast and set Naboth on high among the people, and set two worthless men before him to bear witness against him saying, Thou didst blaspheme God and the king. And then carry him out and stone him that he may die."

254. Jezebel Slays Naboth.

And the elders and the nobles did even as Jezebel had commanded, and they stoned Naboth with stones that he died. And they sent word to Jezebel saying, "Naboth is dead." And Ahab rose up to go to the vineyard of Naboth to take possession. But the word of the Lord came to Elijah saying, "Thou shalt speak unto Ahab saying, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood." And Ahab said unto Elijah, "Hast thou found me O mine enemy?" And Elijah answered, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will

take away thy posterity and will make thy house like the house of Jeroboam and the house of Baasha." And of Jezebel spake the Lord also saying, "The dogs shall eat Jezebel by the wall of Jezreel." And when Ahab heard these words he rent his clothes and put sackcloth upon his flesh and fasted and went softly. And the word of the Lord came unto Elijah saying, "Seest thou how Ahab humbleth himself before me? Therefore, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."

255. Jehoshaphat Visits Ahab. (1 Kings 22) (2 Chron. 18)

And Jehoshaphat king of Judah came down to visit Ahab king of Israel. And he joined Ahab in making war against the king of Syria. But Jehoshaphat would first enquire of the Lord concerning the venture. And all the prophets of Ahab spoke good. But when the king of Judah asked if there was not there a prophet of the Lord, the king of Israel answered, "There is one, Micaiah, but I hate him, for he doth not prophesy good concerning me, but evil."

256. Ahab Slain.

But Jehoshaphat sent for the prophet, and Micaiah prophesied and said, "I saw all Israel scattered upon the hills as sheep that have no shepherd." And Ahab said, "Did I not tell thee that he would prophesy no good concerning me, but evil?" And Ahab commanded that the prophet be put in prison and afflicted until Ahab should return in peace from the war. And Micaiah said, "If thou return at all in peace the Lord hath not spoken by me." So Ahab king of Israel and Jehoshaphat king of Judah went up to Ramoth-gilead to battle. But they exchanged robes in order that their identity might not be discovered. And a certain man of the enemy drew his bow and shot at random, but the arrow pierced the armor of Ahab, and he cried out to the driver of his chariot, "Carry me out of the host for I am wounded." And his blood ran down into the chariot, and at even he died. And it came to pass that the dogs licked up his blood as the Lord had spoken, and Ahaziah the son of Ahab reigned in his stead.

257. The Good Deeds of Jehoshaphat. (2 Chron. 19)

And Jehoshaphat king of Judah returned to Jerusalem, and Jehu the seer went out to meet him and reproved him for his alliance with Ahab, the enemy of the Lord. But he said, "Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." And Jehoshaphat appointed judges over the cities of Judah and charged them, "Take heed what ye do: for ye judge not for man but for the Lord who is with you in the judgment. Wherefore, now let the fear of the Lord be upon you; take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

258. A Battle Led by Singers. (2 Chron. 20)

And it came to pass that the Moabites and the Ammonites and a great multitude came against Jehoshaphat to battle, and he laid the matter before the Lord. And the Lord sent him word by the hand of Jahaziel saying, "Be not afraid nor dismayed by reason of this great multitude. For the battle is not yours but God's. Ye shall not need to fight. Set yourselves; stand; and see the salvation of the Lord." And Jehoshaphat and all Judah and all the inhabitants bowed themselves to the ground and worshipped the Lord. And they rose up early in the morning and as they went forth Jehoshaphat stood and said, "Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper." And he appointed singers unto the Lord that they should praise the beauty of holiness as they went out before the enemy and to say, "Praise the Lord; for his mercy endureth forever." And when they began to praise and to sing the Lord set ambushments against the enemy and they were smitten; for every one helped to destroy another.

259. Abundance of Spoil.

And when Judah came and looked for the multitude, behold they were dead bodies fallen to the earth, and none escaped. So Jehoshaphat found among them abundance of

riches and precious jewels, more than they could carry away. And the people were three days in gathering the spoil for its abundance. And they called that valley Berachah [blessing] unto this day. And Jehoshaphat reigned over Judah twenty-five years, and departed not from doing that which was right in the sight of the Lord. And he slept with his fathers, and was buried in the city of David, and his son Jehoram reigned in his stead.

260. Ahaziah Seeks the God of Ekron and Dies. (2 Kings 1; 2 Chron. 21)

And Ahaziah king of Israel fell down through a lattice in his upper chamber, and was sick, and he sent messengers to enquire of Baalzebub, god of Ekron, if he should recover. But the angel of the Lord said to Elijah, "Arise, go up to meet the messengers of the king, and say, Is it not because there is not a God in Israel that ye go to enquire of the god of Ekron? Now, therefore, saith the Lord, Thou shalt not come down off that bed but shall surely die." So he died, and Jehoram reigned in his stead.

261. Elijah Starts for Heaven.

And it came to pass that when the Lord would take Elijah unto himself, Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, "Tarry here I pray thee, for the Lord hath sent me to Bethel." And Elisha said unto him, "As the Lord liveth and as thy soul liveth I will not leave thee." So they went down to Bethel. And the sons of the prophets came forth to Elisha and said, "Knowest thou that the Lord will take away thy master today?" And he said, "Yea, I know; hold thy peace." And Elijah said, "Elisha, tarry here I pray thee, for the Lord hath sent me to Jericho." But Elisha answered him as before. So when they came to Jericho, the sons of the prophets there said unto Elisha, "Knowest thou that the Lord will take away thy master today?" And Elisha answered them likewise. Neither would he turn back at the request of Elijah.

262. Elisha Asks the "Double Portion."

So the two passed on. And fifty men of the sons of the prophets went and stood afar off by Jordan to view. And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that the two went over on dry ground. And Elijah said unto Elisha, "Ask what I shall do for thee before I be taken away from thee." And Elisha said, "I pray thee let a double portion of thy spirit be upon me." And Elijah said, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." And as they went on and talked, behold a chariot of fire and horses of fire parted them, and Elijah went up by a whirlwind into heaven. And Elisha saw it and he cried, "My father, my father, the chariot of Israel and the horsemen thereof." And he saw him no more. Then he took up the mantle of Elijah that fell from him and went back and stood by the river Jordan. And he took the mantle of Elijah and smote the waters, and said, "Where is the Lord God of Elijah?" And the waters parted, and Elisha went over.

Questions on Chapter XXII.—(1) Tell the story of Naboth and his vineyard. (2) What message did the prophet Elijah bring to Ahab? (3) What effect did it have upon Ahab? (4) Tell the story of the visit of king Jehoshaphat of Judah to Ahab. (5) How was Ahab slain? (6) What rebuke did Jehoshaphat receive upon his return home? (7) Tell of the wonderful battle led by singers. (8) Sum up the reign of Jehoshaphat in a few words. (9) What last message to the king of Israel did the Lord send by Elijah? (10) Describe the last journey of Elijah from Gilgal to Jordan. (11) How did Elijah go to heaven? (12) What became of Elisha?

CHAPTER XXIII

263. Miracles Wrought by Elisha.

And when the sons of the prophets who were watching saw it they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said, "Here are fifty strong men; let them go and seek thy master. Peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or in some valley." And when they had prevailed upon Elisha, they went and sought three days but found him not. And the men of the city complained to Elisha that the springs of the city gave forth evil water and caused the land to be barren. And Elisha put a cruse of salt in the springs and the water was healed. As he was going up unto Bethel there came forth little children out from the city and mocked him saying, "Go up, thou baldhead; go up, thou baldhead." And Elisha turned and cursed them in the name of the Lord, and two she bears came out of the woods and tare forty and two of them.

264. Elisha Brings Water to the Army. (2 Kings 2)

Now Jehoram king of Israel did evil in the sight of the Lord, but not like Ahab and Jezebel. And when the king of Moab rebelled against him, he sought Jehoshaphat king of Judah, and the king of Edom for help. And when Jehoshaphat called for a prophet of the Lord to enquire of him, it was told him there was there Elisha the servant of Elijah. And Jehoshaphat said, "The word of the Lord is with him." But Elisha said to the king of Israel, "Were it not that I regard the presence of the king of Israel, I would not look toward thee nor see thee." And there was no water for the host nor for the cattle. And the prophet said, "Make this valley full of ditches. Ye shall not see wind nor rain yet this valley shall be filled with water that ye may drink, both ye

and your cattle. Yet this is but a slight thing in the sight of the Lord; he will deliver the Moabites also into your hand." And in the morning behold there came water by the way of Edom, and the country was filled with water. But when the Moabites saw the sun shining upon the water they thought it was blood, and that the three kings had fallen out among themselves. So they rushed on to take the spoil, but the Israelites rose up and utterly defeated them, and spoiled their land.

265. A Prophet's Sons Saved from Bondage.

Now there was a certain woman of the sons of the prophets came and said to Elisha, "Thy servant my husband is dead; thou knowest that thy servant feared the Lord; and the creditor is come to take my two sons to be bondmen." And Elisha said, "What shall I do for thee? What hast thou in the house?" And she answered, "There is nothing in the house save a pot of oil." And he said, "Go, borrow empty vessels of thy neighbors; borrow not a few. And when thou art come in thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels and set aside that which is full." So the widow did as Elisha had said. And when all the vessels were full the oil stayed. And she came and told Elisha, and he said, "Go, sell the oil and pay thy debt, and live thou and thy children of the rest."

266. The Shunammite Builds the Prophet's Chamber.

And Elisha passed by the house of a great woman on his way to Shunem, and she would have him come in and eat bread. And she said unto her husband, "I perceive that this is an holy man of God. Let us make a little room for him and set him there a bed and a table and a candlestick so that when he comes to us he shall turn in thither." So one day as he came and was resting in the room he said to Gehazi his servant, "Call this Shunammite." And when she stood before him Elisha said, "Thou hast been careful for us with all this care; what is to be done for thee? Shall I speak to the king or to the captain of the host in thy favor?"

But she answered, "I dwell among mine own people." Then Elisha said to his servant, "What then is to be done for her?" And he answered, "Truly, she hath no child, and her husband is old." And when Elisha had called the woman again, he said unto her, "About this season next year thou shalt embrace a son." And the woman bare a son according to the word of Elisha.

267. The Woman's Son Dies.

And it came to pass on a day when the child was grown that it went with its father out to the reapers. And it cried, "My head, my head." And the father sent the child to its mother by a lad. And its mother held the child on her knees until noon, and then it died. And she went up and laid the child upon the bed in the room of the man of God. And she asked her husband that an ass be saddled that she might go to the man of God and return. But he, knowing not the death of the child, said, "Why today? It is neither new moon nor the Sabbath?" But she hasted upon the ass and came to mount Carmel to the man of God. But he saw her afar off and said to Gehazi, his servant, "It is the Shunammite. Go meet her and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" And she answered, "It is well." And when she came to Elisha she caught him by the feet, and Gehazi would thrust her away. But Elisha said, "Let her alone; for her soul is vexed within her, and the Lord hath not revealed it unto me." And she said, "Did I ask a son of my Lord? Did I not say do not deceive me?"

268. Elisha Restores the Child. (2 Kings 4)

Then Elisha said to his servant, "Gird up thy loins and take my staff, and if thou meet any man stop not to salute him, and lay this staff on the face of the child." But the mother said, "As the Lord liveth and thy soul liveth I will not leave thee." So he arose and followed her. Gehazi passing on before laid the staff on the face of the child, but there was neither voice nor hearing. And when Elisha came,

behold, the child was dead. So he shut the door upon himself and the child, and prayed unto the Lord, and stretched himself upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and the flesh of the child waxed warm. This he did the second time, and the child sneezed seven times, and opened its eyes. And when he had called the woman he said, "Take up thy son."

269. Two Miracles are Performed.

And Elisha came to Gilgal and there was a famine in the land. And the sons of the prophets came to him and he said to his servant, "Set on the great pot and seethe pottage for the prophets." And one went out and gathered his lap full of wild gourds and shredded them into the pot. But when it was poured out as they were eating of it one cried out, "O thou man of God, there is death in the pot." And they could not eat thereof. But Elisha said, "Bring meal," and he cast it into the pot, and said, "Pour out that the people may eat." And there was no harm in the pot. And a certain man brought Elisha bread of the first fruits twenty cakes, and ears of corn in the husk. And there was a great company, and Elisha bade his servant to give unto the people that they might eat. And his servant said, "What, should I set this before an hundred men?" And Elisha said, "Give the people that they may eat, for thus saith the Lord, They shall eat and shall leave thereof." So he set it before them and they did eat and left thereof according to the word of the Lord.

270. Naaman, the Leper.

Now Naaman captain of the host of the king of Syria was a great man with his master; he was a mighty man in valor, but he was a leper. And a little captive maid of the children of Israel waited upon the wife of Naaman. And she said unto her mistress, "Would God my lord were with the prophet in Samaria, for he would heal him of his leprosy." And Naaman was told of the words of the little maid. And

when the king heard it he commanded Naaman to go to the prophet, and take with him a very rich present. So Naaman brought the letter of the king of Syria to the king of Israel, and the letter said, "Behold, I have sent Naaman my servant to thee that thou mayest recover him of his leprosy." When the king of Israel read the letter he rent his clothes and said, "Am I God to kill and make alive? See how he seeketh a quarrel against me."

271. Elisha Sends Him to Jordan.

And when Elisha heard it he sent to the king saying, "Let him come to me and he shall know that there is a prophet in Israel." Now Naaman came with his horses and chariot and stood at the door of the house of Elisha. And Elisha sent a messenger unto him saying, "Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth and went away, and said, "Behold, I thought he would surely come out to me and stand and call on the name of the Lord his God and move up and down his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage.

272. The Leper Healed.

But his servants came unto him saying, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it? how much rather then when he said, Wash and be clean?" Then Naaman went down and dipped himself seven times in Jordan according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean. And he returned and stood before Elisha and said, "Now I know that there is no God in all the earth but in Israel. Now therefore I pray take a blessing of thy servant." But Elisha said, "As the Lord liveth before whom I stand, I will receive nothing." And when he urged him, he still refused. So Naaman asked for

two mule loads of earth, that he might stand on the earth of Israel when he offered a sacrifice in the house of the idol Rimmon, and that his sacrifice might be accounted a sacrifice to Jehovah God of Israel. And Elisha sent him away in peace.

Questions on Chapter XXIII.—(1) What was the first miracle Elisha performed after he crossed Jordan? (2) Tell the story of the wicked children and the bears. (3) How did Elisha bring water to the armies in the dry valley? (4) Tell the story of the widow and the oil. (5) How did a Shunammite woman show kindness to the prophet? (6) What was her reward? (7) Tell the story of her son's sickness and restoration from death. (8) Describe the miracle of the pottage and the feeding of the hundred men. (9) How came Naaman the leper to have hope? (10) What did the king of Israel think? (11) What did Elisha tell him to do? (12) How did Naaman receive the words of the prophet? (13) How was he healed?

CHAPTER XXIV

273. Gehazi's Covetousness.

Now Gehazi the servant of Elisha said, "My master hath spared Naaman in not receiving that which he brought, but as the Lord liveth I will run after him and take somewhat of him." So he followed after him. And when Naaman saw him running after him he came down from his chariot and came to meet him and said, "Is all well?" And he said, "All is well, but my master hath sent me saying, There have just come to me two young men from mount Ephraim sons of the prophets. Give them I pray thee a talent of silver and two changes of garments." And Naaman said take two talents. And he gave him two talents of silver and two changes of garments. But when he went in and stood before his master, Elisha said, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And Elisha replied, "Went not my heart with thee when the man turned from his chariot to meet thee? Is it a time to receive money and to receive garments and olive yards and vineyards and sheep and oxen and men-servants and maid servants? Therefore, the leprosy shall cleave unto thee and thy seed forever." And Gehazi went out a leper as white as snow.

274. Elisha Makes the Iron to Swim. (2 Kings 6)

And the sons of the prophets said to Elisha, "This place where we dwell is too small. Let us go to Jordan and bring every man a stick of timber that we may enlarge the place." And they constrained Elijah to go with them. And when they had come to Jordan as one was felling a beam the axe head fell into the water, and the man cried, "Alas, my master, for it was borrowed." And Elisha said, "Where fell it?" And he showed him the place. And he cut down a stick and cast it in, and the iron did swim. And he put out his hand and took it.

275. An Army Baffled.

Then when the king of Syria warred against Israel he would tell his servants, "In such and such a place shall be my camp." And Elisha would send to the king of Israel saying, "Pass not such a place for thither are the Syrians come down." So the king of Israel saved himself not once nor twice. And the heart of the king of Syria was sore troubled for this thing, and he called his servants and demanded, "Shew me which of you is for the king of Israel?" But one of his servants said, "None, my lord O king, but Elisha the prophet telleth the king of Israel the words that thou speakest in thy bed chamber. And the king said, "Go spy where he is that I may send and fetch him." And it was told him saying, "Behold he is in Dothan." So he sent a great host with horses and chariots, and compassed the city about.

276. The Fiery Defenders of Dothan.

And it came to pass in the morning when the servant of Elisha had risen early behold, the host encompassed the city. And the servant cried, "Alas, my master, how shall we do?" And Elisha said, "Fear not. For they that be with us are more than they that be with them." And Elisha prayed that the eyes of the servant might be opened. And the Lord opened the eyes of the young man, and behold, the mountain was full of horses and chariots of fire round about Elisha. And Elisha prayed again unto the Lord, and said, "Smite this people I pray with blindness." And he smote them with blindness according to the word of Elisha. And Elisha came down to the host and said, "Follow me." But he led them to Samaria to the King of Israel. And when they were come, Elisha prayed the Lord to open their eyes, and they saw they were in the midst of Samaria. And the king said, "My father, shall I smite them? shall I smite them?" And he answered, "Thou shalt not smite them. Wouldst thou smite those whom thou hadst taken captive with the sword and bow? Set bread and water before them that they may eat and drink, and go to

their master." And he prepared great provision for them, and when they had eaten he sent them away.

277. Elisha's Prophecy of Plenty in Famine. (2 Kings 7)

And there was a great famine in Samaria, because Ben-hadad had come against Samaria and besieged it. And as the king of Israel was passing by on the wall there cried a woman unto him saying, "Help, my lord O king." And he said, "If the Lord do not help thee whence shall I help thee? What aileth thee?" And she answered, "This woman said unto me, Give thy son that we may eat him today, and we will eat my son tomorrow. So we boiled my son and did eat him, and I said unto her on the next day, Give thy son that we may eat him; and she hath hid her son." And when the king heard the words of the women he rent his clothes, and the people looked, and behold, he had sackcloth upon his flesh. And the king was wroth because the prophet had persuaded him to let the Syrians go when they had come before, and he said, "God do so to me and more also if the head of Elisha shall stand on him this day."

278. The Discovery of the Lepers.

But the messenger whom the king sent took not Elisha. And Elisha said, "Hear the word of the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel in the gate of Samaria." Then a lord on whose hand the king leaned answered, "If the Lord make windows in heaven might this thing be?" And Elisha answered, "Thou shalt see it with thine eyes, but shall not eat thereof." And there were four lepers outside the gate and they said one to another, "Why sit we here until we die? If we enter the city then the famine is in the city and we shall die there. And if we sit still we die also. Now let us go unto the host of the Syrians: if they save us alive we shall live; but if they kill us we shall but die." And they arose up in the twilight and went to the uttermost part of the camp of the Syrians, but there was no man there.

279. The Syrians Flee from Their Camp.

For the Lord had made the host of the Syrians to hear a noise of chariots and of horses and the noise of a great host. And they said one to another, "The king of Israel hath hired the king of the Hittites and the king of the Egyptians to come against us." Therefore, they arose and fled, and left their tents and their horses and asses, even the camp as it was, and fled for their lives. And the lepers went into a tent and ate and drank and carried away silver and gold and raiment and hid it, and they did the same for another tent. Then said one to another, "We do not well. This day is a day of good tidings, and we hold our peace. If we tarry till the morning light some mischief will come upon us. Now come that we may tell the king's household." So they came and told the porter of the city, and he called the other porters and they told the king.

280. The Famine Comes to An End.

But the king would not believe, and he said, "I will show you what the Syrians have done to us. They know that we are hungry, therefore they are gone out of the camp to hide themselves in the field, saying, When they shall come out of the city, we shall catch them alive and get into the city." And one of his servants said, "Let some take five of the horses that are left in the city, and let us send and see." So they did, and they followed after the host of the Syrians as far as the Jordan, and behold the way was full of garments and vessels which the Syrians had cast away in their haste. And the people went out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel and two measures of barley for a shekel according to the word of the Lord. Now the king had appointed the lord upon whose hand he leaned, to have charge of the gate, and the people trode upon him in the gate and he died. So it was fulfilled as Elisha had said, the man saw, but did not eat thereof.

281. Hazael Murders His Master.

And Elisha came to Damascus, and Benhadad king of Syria was sick. And it was told him that Elisha was come and he sent Hazael with a rich present saying, "Shall I recover of this disease?" And Elisha answered, "Say unto him, Thou mayest certainly recover; howbeit the Lord hath showed me that he shall surely die." And Elisha bowed his head and wept. And Hazael said, "Why weepest my lord?" And he answered, "Because I know the evil that thou wilt do unto the children of Israel. Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children and rip up their women with child." And Hazael said, "But what! is thy servant a dog that he should do this great thing?" And Elisha answered, "The Lord hath showed me that thou shalt be king over Syria." And Hazael returned and told the king, "Thou shalt surely recover." But on the morrow he took a thick cloth and dipped it in water and spread it on the face of the king so that he died. And Hazael reigned in his stead.

282. The Wicked Son of a Good Father.

And Jehoram [Joram] son of Jehoshaphat did evil in the sight of the Lord, and walked in the ways of Ahab, king of Israel, for the daughter of Ahab was his wife. In his reign Edom and Libnah revolted from Judah.

283. The House of Ahab on the Throne of Judah.

And Joram slept with his fathers and Ahaziah reigned in his stead. His mother's name was Athaliah, granddaughter of Omri king of Israel. And Ahaziah king of Judah walked in the way of the house of Ahab. And he went with Joram king of Israel to fight against Hazael king of Syria at Ramah. Now the death of Ahaziah and Joram was on this wise:

284. Jehu Chosen King By the Lord.

Ahaziah had come down to see Joram who was sick because of the wound he had received in battle. And Elisha sent one of the sons of the prophets to go to Ramoth-gilead and there secretly anoint Jehu to be king of Israel. And he

called Jehu out from his company and anointed him saying, "Thus saith the Lord God of Israel: I have anointed thee king over the people of the Lord, even Israel. And thou shalt smite the house of Ahab thy master that I may avenge the blood of my servants the prophets and the blood of all the servants of the Lord at the hand of Jezebel. For the whole house of Ahab shall perish. And the dogs shall eat Jezebel, and there shall be none to bury her."

285. Death of the Two Kings. (2 Kings 9; 2 Chron. 22)

And Jehu returned to his company and told the matter to his fellows, and they blew the trumpet and proclaimed him king. So Jehu rode in a chariot and went to Jezreel, for Joram lay there. And Ahaziah king of Judah was with him. Now there stood a watchman on the tower of Jezreel, and he came and said, "I see a company." And Joram said, "Let a horseman go and see if it be in peace." But when the horseman came to Jehu he was compelled to fall in behind. And the watchman came to Joram for he saw this, and he also reported, "The driving is like the driving of Jehu, for he driveth furiously." And so the two kings made ready their chariots and went out against Jehu. And Joram said, "Is it peace Jehu?" And Jehu replied, "What peace while the whoredoms of thy mother Jezebel are so many?" And Joram turned and fled crying, "There is treachery, O Ahaziah." And Jehu drew a bow to his full strength and shot Joram through the heart. And he ordered the body to be cast into the field of Naboth. And as Ahaziah king of Judah fled by the way of the garden house Jehu followed, and his servants smote Ahaziah in his chariot. And he fled to Megiddo and died there. And his servants carried him to Jerusalem and buried him in the sepulchre of his fathers.

286. Death of Jezebel.

And when Jehu was come to Jezreel, Jezebel heard of it, and painted her face and dressed her hair, and looked out of a window. And as Jehu entered in at the gate she said, "Had Zimri peace who slew his master?" And Jehu looked

up and called, "Who is on my side? Who?" And two or three eunuchs looked out. And he said, "Throw her down." So they threw her down and some of her blood was sprinkled on the wall, and on the horses, and they trod her under foot. But after Jehu had eaten and drunk he said, "Go see now this cursed woman and bury her, for she is a king's daughter." But they found no more of her than the skull and the feet and the palms of her hands. And Jehu said, "This is according to the word of the Lord which he spake by Elijah the prophet, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

Questions on Chapter XXIV.—(1) What was the sin of Gehazi? (2) What was his punishment? (3) When did Elisha make iron to swim? (4) Who told the king of Israel the movements and purposes of the Syrians? (5) What did the servant see surrounding Dothan? (6) What was there defending the prophet he did not at first see? (7) What happened to the Syrians? (8) Where did the prophet lead them? What was done to them? (9) Describe the effect of famine in Samaria. (10) What impossible thing did Elisha prophesy? (11) What discovery did the three lepers make? (12) What happened to the prince who refused to believe Elijah's prophecy? (13) Tell the story of Hazael. (14) Through what means did Jehu come to the throne of Israel? (15) Who was Athaliah, and how came she to reign on the throne of David? (16) How did the wicked Jezebel come to her death?

CHAPTER XXV

287. Jehu Destroys the Worship of Baal.

And Jehu wrote letters to all the elders of Israel and they slew the seventy sons of Ahab and brought their heads to Jehu in baskets. And Jehu slew all that remained of the house of Ahab in Jezreel, all his great men, his kinsfolks and his priests. And as he journeyed to Samaria he met the brethren of Ahaziah king of Judah and he took them and slew them also, even two and forty men. And meeting Jehonadab the son of Rechab he said, "Is thine heart right as my heart with thy heart? If it is, give me thy hand." And Jehonadab said, "It is." And Jehu took him up into his chariot. And Jehu said, "Come with me and see my zeal for the Lord." And Jehu gathered the people together and said, "Ahab served Baal a little but Jehu shall serve him much." And he called together to a sacrifice all the prophets of Baal and all his priests and servants, until none was wanting, for he said, "Whosoever is wanting shall die." But Jehu did it in subtilty that he might destroy them all. And when the house was full from one end to the other, and it had been made sure that none who served the God of Israel were in there, Jehu put a guard of eighty persons at the doors, and when the servants of Baal sacrificed to Baal, Jehu said to the guards and captains, "Go in and slay them all; let none come forth." And they smote them all with the edge of the sword, and burned the images of Baal and destroyed his house. Thus Jehu destroyed Baal out of Israel. Yet he left the golden calves in Bethel and Dan. And Jehu slept with his fathers, and Jehoahaz his son reigned in his stead.

288. The Wicked Daughter of Jezebel.

Now when Athaliah the mother of Ahaziah saw that her son was dead she arose and destroyed all the seed royal.

But the sister of the king Ahaziah found Joash, the infant son of the king, in the heap of the slain alive, and she hid him and his nurse, so that he was not slain. And he was hid with her in the house of the Lord six years, and Athaliah reigned over the land. And in the seventh year of the reign of Athaliah Jehoiada made a conspiracy with the rulers and captains, and they surrounded the temple. And the priest brought forth the king's son and put the crown upon him and made him king. And when Athaliah heard the clapping of hands and cries of "God save the king" she came into the temple. And when she saw what had occurred, she rent her clothes and cried, "Treason, treason." And the people of the guards took her out by the horse gate of the king's house and slew her there. And they brake down the house of Baal which Athaliah had built, and slew the priest, and all the people rejoiced. Seven years old was Jehoash when he began to reign.

289. Joash Repairs the Temple. (2 Kings 12; 2 Chron. 24)

And Joash ordered that an offering be taken from the people for the repair of the temple. And Jehoiada the priest took a chest and bored a hole in the lid of it and set it by the right side of the altar. And the priests that kept the door put therein all the money that was brought into the house of the Lord. When there would be much money in the chest the scribe and high priest came up and put the money in bags. And they gave the money to the workmen that had the oversight and they laid it out to the carpenters and builders that wrought upon the house of the Lord, and to masons and hewers of stone, and to cut timber and stone. Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed upon the workmen, for they dealt faithfully. But Jehoiada waxed old, and died an hundred and thirty years old. And after the death of the priest, Joash hearkened unto the princes of Judah, and they left the house of the Lord God of Israel and served groves and idols. But the Spirit of the Lord came upon Zechariah

son of Jehoiada the priest, and he said, "Why transgress ye the commandments of the Lord that ye cannot prosper? Because ye have forsaken the Lord he hath also forsaken you." And the people stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada had shown him but slew his son. And the Lord executed judgment against Joash at the hand of the Syrians, and when they had departed they left him in great diseases, and his own servants conspired and slew him. And they buried him in the city of David, but they buried him not in the sepulchre of the kings. And Amaziah his son reigned in his stead.

290. The Sons of Jehu Follow the Way of Jeroboam.

And Jehoahaz the son of Jehu did evil in the sight of the Lord and followed the sins of Jeroboam son of Nebat which made Israel to sin. And the anger of the Lord was stirred against Israel and he delivered them into the hand of Hazael king of Syria and Benhadad his son all the days of their life. And Jehoahaz besought the Lord because of the oppression, and the Lord sent a deliverer. Nevertheless they departed not from the sins of the house of Jereboam. And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead. But he did that which was evil in the sight of the Lord, and followed all the sins of Jeroboam. And he fought against Amaziah king of Judah. And Joash slept with his fathers, and Jeroboam II sat upon his throne.

291. Death of Elisha. (2 Kings 13)

Now Elisha the prophet was fallen sick and Joash king of Israel came down and wept over his face and said, "O my father, my father. The chariot of Israel and the horsemen thereof." And Elisha said unto him, "Take bow and arrows." And he took unto him bow and arrows. And he said to the king of Israel, "Put thine hand upon the bow." And he put his hand upon it, and Elisha put his hands upon the king's hands. And he said, "Open the window eastward." And he

opened it. Then Elisha said, "Shoot." And he shot. And he said, "The arrow of the Lord's deliverance, for thou shalt smite the Syrians." And he said, "Take the arrows and smite upon the ground." And the king smote thrice, and stayed. And the man of God was wroth with him, and said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it. Whereas now thou shalt smite Syria but thrice." And Elisha died. And bands of Moabites invaded the land. And as they were burying a man they cast him into the sepulchre. And when the man touched the bones of Elisha he revived and stood up on his feet.

292. Judah Offends Israel. (2 Chron. 25)

Now Amaziah king of Judah did right in the sight of the Lord, but not with a perfect heart. He gathered Judah together and numbered three hundred thousand choice men to go forth to war. Also he hired an hundred thousand mighty men of valor from Israel for an hundred thousand talents of silver. But a man of God came to him saying, "O king, let not the army of Israel go with thee, for the Lord is not with Israel." But Amaziah said, "What shall we do for the hundred talents which I have given the army of Israel?" And the man of God answered, "The Lord is able to give thee much more than this." But the anger of the men of Israel was greatly kindled against Judah because of this. It came to pass that when Amaziah came back from the slaughter of the Edomites that he brought the gods of the children of Seir and set them up to be his gods, and bowed himself down before them and burned incense unto them.

293. The King of Israel Spoils Jerusalem.

Wherefore the anger of the Lord burned against Amaziah, and he sent him a prophet which said, "Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand?" And the king took advice and sent a challenge to Joash king of Israel to battle, but the king of Israel warned the king of Judah. And as

the matter was of the Lord to punish Judah, Amaziah would fight with Israel. So Judah was put to the worse before Israel and they fled every man to his tent. And Joash brake down the walls of Jerusalem and took all the gold and silver and all the vessels in the house of God with Obed-edom and the treasure of the king's house. Now they made a conspiracy against Amaziah in Jerusalem and he fled to Lachish, but they slew him there. And all the people took Uzziah who was sixteen years old and made him king.

294. Prosperous Reign of Uzziah.

In the days of Zechariah who had understanding in the visions of God, Uzziah sought God, and as long as he sought the Lord, God made him to prosper. God helped him against the Arabians and the Philistines, and the Ammonites gave gifts. He built towers in the walls about Jerusalem and fortified them, and built towers in the desert and digged many wells, for he had much cattle, and he had husbandmen and vinedressers, for he loved farming. And he made in Jerusalem engines invented by cunning men to be on the towers to shoot arrows and great stones. And his name spread far abroad, for he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God and went into the temple of the Lord to offer incense.

295. Uzziah Stricken With Leprosy.

But Azariah the priest went in and withstood him with eighty other priests of the Lord that were valiant men. And they said, "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron. Go out of the sanctuary; for thou hast trespassed." Then Uzziah was wroth, for he had a censer in his hand to burn incense, and while he was wroth leprosy rose up in his forehead, and Azariah the chief priest and all the priests looked upon him, and they thrust him out. Yea, and he himself hastened to go out, because the Lord had smitten him. And he was a leper unto the day of his death, and dwelt apart

in a house by himself. And Jotham his son was over the king's house judging the people of the land.

296. Jeroboam II. (2 Kings 14:23)

Now Jeroboam II king of Israel reigned forty and one years and he departed not from all the sins of Jeroboam the son of Nebat who made Israel to sin. He recovered Damascus and Hamath which belonged to Judah.

297. Three Reigns of Wickedness In One Year.

And Jeroboam slept with his fathers, and Zechariah his son reigned in his stead six months. And he did evil in the sight of the Lord and Shallum conspired against him and slew him and reigned in his stead. And Shallum reigned but one month for Menahem came up from Tirzah and smote Shallum and slew him and reigned in his stead. But Menahem also did evil in the sight of the Lord. And when the king of Assyria came against him he gave him a thousand talents of silver which he exacted from the mighty men of wealth of Israel even fifty shekels of silver from each man. So the king of Assyria turned back. And Menahem slept with his fathers and Pekahiah his son reigned in his stead.

Questions on Chapter XXV.—(1) What steps did Jehu take to rid the land of the worship of Baal? (2) How was the life of Joash preserved from his grandmother, and how did he come to the throne? (3) What good things did he as a young man? (4) What was his life after the death of the old priest? (5) What can you say concerning the son and grandson of Jehu, king of Israel? (6) Give an incident of the last days of Elisha. (7) What was the sin of Amaziah? (8) In what was Uzziah accounted great? (9) What unlawful act did his pride prompt him to commit? (10) What was his punishment? (11) Contrast Jeroboam II with Jeroboam I. (12) Tell the story of three wicked reigns in one year.

CHAPTER XXVI

298. **Beginning of the End of Israel.** (2 Kings 15)

But Pekahiah departed not from the sins of Jeroboam the son of Nebat who made Israel to sin. And he reigned but two years, for Pekah, a captain of his, conspired against him and slew him, and reigned in his stead. In his days began the dispersion of the ten tribes of Israel, for Tilgath-Pilneser king of Assyria came up and carried away captives the inhabitants of Naphtali to Assyria.

299. **A Half Good Father and a Wholly Bad Son.**

Now Jotham king of Judah did much that was right in the sight of the Lord, yet he entered not into the temple, and the people did corruptly. He repaired the walls of Jerusalem, built castles and towers in the forests. He had victory over the Ammonites, and for three years the children of Ammon gave him as tribute each year an hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley. So Jotham prospered because he prepared his ways before the Lord. And Jotham slept with his fathers and Ahaz his son reigned in his stead. But Ahaz did not that which was right in the sight of the Lord, for he walked in the ways of the kings of Israel, and made molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire a sacrifice to Moloch. He sacrificed also, and burnt incense in the high places and on the hills and under every green tree. Wherefore the Lord delivered him into the hand of the king of Syria who carried away a great multitude of captives to Damascus, and into the hand of the king of Israel who smote him with great slaughter. For Pekah king of Israel slew in Judah in one day one hundred and twenty thousand men of valor because they had forsaken the Lord God of their fathers. And the children of Israel carried away captive from Judah their brethren two

hundred thousand women and sons and daughters, and took away much spoil from them. But the prophet Oded met the men of war, and would not allow them to retain their brethren as bondmen and bondwomen. So the armed men left the captives before the princes and all the congregation, and they took of the spoil and clothed all that were naked among them, and arrayed them and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses and brought them to Jericho to their brethren.

300. Ahaz Turns from the Lord to the Gods of Damascus.

And the Lord brought Judah low because of Ahaz, for he transgressed sore against the Lord. Judah was smitten by the Edomites and by the Philistines, so Ahaz sent unto the king of Assyria for help. And he took away a portion out of the house of the Lord and out of the house of the king and of the princes, and gave it to the king of Assyria. But the king of Assyria helped him not, but oppressed him. Now when Ahaz went to Damascus to meet Tilgath-Pilneser, king of Assyria, he saw an altar there, and he sent to Urijah the priest the fashion of the altar according to all the workmanship thereof. And Urijah the priest made the altar for Ahaz as the altar at Damascus, and offered sacrifices at the strange altar instead of the altar of the Lord according to the word of Ahaz. And Ahaz slept with his fathers, but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his son reigned in his stead.

301. End of the Kingdom of Israel. (2 Kings 17)

And Hoshea made conspiracy against Pekah, king of Israel, and slew him and reigned in his stead. But Shalmaneser king of Assyria came up against him, and Hoshea became his servant and paid him tribute. But Hoshea angered the king of Assyria, for he sent to So the king of Egypt for help, and sent no tribute to Shalmaneser as he had done year by year. And the king of Assyria shut him up in prison. And he took Samaria, and carried Israel to Assyria and placed them by the river Gozan and in the cities of the Medes. For

so it was that the children of Israel had sinned against the Lord their God which had brought them up out of the land of Egypt from under the hand of Pharaoh and had served other gods.

302. God's Charge Against Israel.

The Lord testified against Israel and against Judah by all the prophets saying, "Turn ye from your evil ways and keep my commandments and my statutes which I commanded your fathers and which I sent unto you by my servants the prophets." But they hardened their necks as their fathers had done, and rejected his statutes and his covenant, and they followed vanity and became vain and went after the heathen that were round about them. And they made them molten images, even two golden calves, and made a grove, and worshipped all the stars of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantment, and said themselves to do evil in the sight of the Lord. Therefore, the Lord rejected all the seed of Israel, and afflicted them and delivered them into the hand of the spoilers until he had cast them out of his sight.

303. The Beginning of the Samaritans.

Now the king of Assyria brought men from Babylon and Cuthah and Ava and Hamath and from Sepharvaim and placed them in the cities of Samaria instead of the children of Israel, and they dwelt there. And so it was at the beginning that they feared not the Lord, and he sent lions among them which slew some of them. Wherefore, they sent word unto the king of Assyria, "The nations which thou hast placed in the cities of Samaria know not the manner of the God of the land. Therefore, he hath sent lions among them, and behold, they slay them, because the people do not after the manner of the God of the land." Then the king of Assyria commanded, "Carry thither one of the priests and let him go there and teach them the manner of the God of the land." Then one of the priests whom they had carried away came

and dwelt in Bethel and taught the people how they should fear the Lord. Howbeit, every nation made gods of their own and worshipped them in the houses which the Samaritans had made. So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so do they unto this day.

304. The Reformation Under Hezekiah. (2 Kings 18; 2 Chron. 29)

And Hezekiah king of Judah did that which was right in the sight of the Lord according to all that David his father did. He removed the high places, and brake down the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made in the wilderness, because the people worshipped it, and he called it but a piece of brass. And he clave unto the Lord and departed not from following him. And the Lord was with him, and he prospered. And he rebelled against Assyria, and smote the Philistines unto Gaza.

305. Sennacherib Blasphemes Jehovah.

And Sennacherib king of Assyria came up against Jerusalem, and he sent messengers unto Hezekiah saying, "Now on whom dost thou trust that thou rebellest against me? If ye say unto me, We trust in the Lord our God, is not that the God whose altars and high places Hezekiah has taken away?" And the servants of Hezekiah whom he had sent to speak with the messengers of the king of Assyria said, "Speak unto us in the Syrian language for we understand it, but talk not with us in the Jews' language in the ears of the people that are on the wall." But Rab-shakeh stood and cried with a loud voice in the Jews' language, "Thus saith the king: Let not Hezekiah deceive you, for he shall not be able to deliver you. Neither let Hezekiah make you to trust in the Lord to deliver you. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?"

306. Isaiah Brings a Message of Comfort.

But the servants of Hezekiah held their peace, and rent their clothes and told these words unto the king. And when the king heard it he rent his clothes and covered himself with sackcloth, and sent unto Isaiah the prophet. And Isaiah returned answer, "Be not afraid of the words which you have heard with which the servants of the King of Assyria hath blasphemed the Lord. Thus saith the Lord, Behold, I will send a blast upon him and he shall return unto his own land where he shall fall by the sword." And the king of Assyria withdrew to fight against the king of Egypt, but he sent a letter unto Hezekiah saying, "Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Hath the gods of the nations delivered them?"

307. Hezekiah's Prayer.

And Hezekiah received the letter and read it and spread it before the Lord. And he prayed saying, "O Lord God of Israel, which dwelleth between the cherubims, thou art the God even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth; Lord, bow down thy ear and hear. Open Lord thine eyes and see. And hear the words of Sennacherib which he hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands and have cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone, therefore, they have destroyed them. Now, therefore, O Lord our God I beseech thee to save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

308. Deliverance Promised.

Then Isaiah sent unto Hezekiah saying, "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib I have heard. This is the word that the Lord hath spoken concerning him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn;

the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? Against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. Therefore, saith the Lord concerning the king of Assyria, He shall not come into the city, nor shoot an arrow there, nor come before it with a shield, nor cast up a bank against it. But the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake and for my servant David's sake."

309. An Angel Slays the Assyrians.

And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and eighty-five thousand. And when the people arose in the morning they saw the corpses. So Sennacherib went away and returned to Nineveh. And as he was worshipping in the house of his god, two of his sons slew him with the sword. And his son Esarhaddon reigned in his stead.

310. Hezekiah's Prayer in Sickness.

In those days Hezekiah fell sick, and the prophet Isaiah came and told him, "Thus saith the Lord, Set thine house in order, for thou shalt die and not live." Then he turned his face to the wall and prayed unto the Lord saying, "I beseech thee Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight." And Hezekiah wept sore. But before the prophet had gone into the middle court, the word of the Lord came unto him saying, "Turn again and tell Hezekiah captain of my people, Thus saith the Lord, the God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee. On the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria."

311. The Sun Dial Turns Backward Ten Degrees.

And Isaiah said, "Take a lump of figs." And they took it and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, "What shall be the sign that the Lord will heal me and that I shall go up to the house of the Lord the third day?" And Isaiah said, "This sign shalt thou have of the Lord, shall the shadow go forward ten degrees or back ten degrees?" And Hezekiah said, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." And Isaiah cried unto the Lord, and he brought the shadow backward ten degrees by which it had gone down in the dial of Ahaz.

312. Hezekiah Shows His Treasures to the Enemy.

And the king of Babylon sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick. And Hezekiah showed the messengers all the house of his precious things, all the silver and the gold, the spices and the precious ointment. And there was nothing in his house nor in all his dominion that Hezekiah showed them not. Then came Isaiah the prophet and said unto him, "From whence came these men unto thee?" And Hezekiah said, "They are come from a far country, from Babylon." And Isaiah said, "What have they seen in thy house?" And the king answered, "All the things that are in mine house have they seen; there is nothing among my treasures that I have not shown them." And Isaiah said unto Hezekiah, "Hear the word of the Lord, Behold the days come that all that is in thine house and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon. Nothing shall be left, saith the Lord. And they shall take away thy sons and they shall be eunuchs in the palace of the king of Babylon." And Hezekiah said, "Good is the word of the Lord. Good that peace and truth be in my days." And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David. And all Judah and all the inhabi-

tants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

Questions on Chapter XXVI.—(1) In whose reign did the dispersion of the kingdom of Israel begin? (2) Mention some of the good and some of the bad of the reign of Jotham. (3) What was said to be the cause of his prosperity? (4) Give a short history of wicked Ahaz. (5) Tell of the end of the kingdom of Israel. (6) What was the charge God laid against Israel? (7) How were the people called the Samaritans formed? (8) How did Jehovah come to have any part in their religion? (9) How did Hezekiah, son of Ahaz, begin to reign? (10) What message of comfort did the prophet Isaiah bring when the king of Assyria came against Jerusalem? (11) In what manner did Hezekiah pray to the Lord? (12) What did the Lord tell Isaiah to answer? (13) In what way was the city saved? (14) Tell of Hezekiah's sickness and prayer. (15) How did the Lord answer? (16) What sign did He give? (17) What mistake did the foolish pride of Hezekiah lead him into?

CHAPTER XXVII

313. *The Wickedness of Manasseh.* (2 Kings 21; 2 Chron. 33)

But Manasseh did that which was evil in the sight of the Lord like unto the abominations of the heathen whom the Lord had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped the stars and served them. He even raised up these altars in Jerusalem whereof the Lord had said, "In Jerusalem shall my name be forever." And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire as an offering to Moloch. Also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit and with wizards. He even set up the idol which he had made, in the house of God, in the temple which Solomon had made. So Manasseh made Judah to err and to do worse than the heathen whom the Lord destroyed before the children of Israel.

314. *Manasseh's Repentance.*

Wherefore the Lord delivered him into the hands of the king of Assyria, who took him among the thorns and bound him with fetters and carried him to Babylon. And when he was in affliction he besought the Lord his God and humbled himself greatly before the God of his fathers, and prayed unto him. And God was entreated of him and heard his supplication, and brought him again to Jerusalem and into his kingdom. Then Manasseh knew that the Lord he was God. And Manasseh took away the strange gods, and the idol out of the house of the Lord, and all the altars he built, and cast them out of the city. And he repaired the altar of the Lord, and offered peace offerings and thank offerings, and commanded Judah to serve the Lord God only.

And Manasseh slept with his fathers and they buried him in his own house. And Amnon his son reigned in his stead.

315. Amnon Child of His Father's Evil Days.

But Amnon did that which was evil in the sight of the Lord as had Manasseh his father, for he sacrificed unto all the carved images which his father had made, and he humbled not himself as Manasseh humbled himself, but trespassed more and more. And his servants conspired against him and slew him in his own house. And the people made Josiah his son king in his stead.

316. Josiah, the King Who Loved the Lord. (2 Kings 22; 2 Chron. 34)

Now Josiah was but eight years old when he began to reign, and when he was sixteen he began to seek after the God of his father David. And when he was twenty years of age he began to purge Judah and Jerusalem from the high places and the groves, and the carved and molten images. And he brake down the altars of Baalim and the sun images which were on high above them he cast down, and made dust of them, and strowed them upon the graves of them that had sacrificed unto them. And he burned the bones of the priests upon their altars and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim and Simeon and Naphtali. And when he had cleansed all Israel he returned to Jerusalem.

317. Josiah Repairs the Temple.

Now when he was twenty and six years of age he sent Shaphan and Maaseiah and Joah to repair the house of the Lord his God. And when they came to Hilkiah the high priest they delivered the money which the Levites which kept the doors of the house of God had gathered. And they put the money into the hand of the workmen who did work faithfully.

318. The Workmen Find the Book of the Law.

And when they brought out the money that was brought unto the house of the Lord, Hilkiah the priest found a book of the Law of the Lord given by Moses. And Hilkiah gave

the book to Shaphan the scribe and he took it and read in it before the king. And it came to pass that when the king heard the words of the law that he rent his clothes. And the king commanded, "Go enquire of the Lord for me, and for them that are left in Israel and Judah concerning the words of the book that is found. For great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord to do all that is written in this book.

319. The Prophecy of Huldah.

And they went to Huldah, the prophetess, and they spake unto her to that effect. And she answered, "Thus saith the Lord: Behold, I will bring evil upon this place and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah; because they have forsaken me and have burned incense unto other gods that they might provoke me to anger with all the works of their hands. Therefore, my wrath shall be poured out upon this place and shall not be quenched. As for the king of Judah who sent you to enquire of the Lord, say unto him, Because thine heart was tender and thou didst humble thyself before God when thou heardest his words, and didst rend thy clothes and weep before me, behold, I will gather thee to thy fathers in peace, neither shall thine eyes see all the evil that I will bring upon this place and upon the inhabitants."

320. Josiah Calls for Reformation in Israel.

Then the king sent and gathered together all the elders of Judah and Jerusalem, and all the priests and Levites, and all the people great and small, and he read before them all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place and made a covenant to walk before the Lord and to keep his commandments and his testimonies and his statutes with all his heart and with all his soul. And he caused all that were present to stand to it.

321. Josiah's Great Passover.

Moreover, Josiah kept a passover unto the Lord in Jerusalem. And he set the priests in their charges and said unto the Levites that taught all Israel which were holy unto the Lord, "Put the holy ark in the house which Solomon the son of David, king of Israel did build, and prepare yourselves according to the writings of David and Solomon, and stand in the holy place according to the divisions of the house of the fathers. So kill the passover and sanctify yourselves and prepare your brethren that they may do according to the word of the Lord by the hand of Moses." So the service was prepared and the priests stood in their places. And the children of Israel that were present kept the passover at that time and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept.

322. Josiah's Fatal Foolishness.

After all this when the king of Egypt came up to fight against the king of Babylon, Josiah went out against him. But the king of Egypt sent messengers saying, "I am not come to fight against thee. Forbear from meddling with God who is with me that he destroy thee not." Nevertheless, Josiah would not turn back, and disguised himself that he might fight with him. And the archers shot at king Josiah, and he said to his servants, "Have me away: for I am sore wounded." And they brought him to Jerusalem, and he died. And all Judah and Jerusalem mourned for Josiah.

323. The Coming End of Judah.

And the people took Jehoahaz, son of Josiah, and made him king, and he reigned but two months, for the king of Egypt removed him and taxed the land an hundred talents of silver and a talent of gold, and made Eliakim, the brother of Jehoahaz king, and turned his name to Jehoiakim. And Jehoiakim did that which was evil in the sight of the Lord. In his days Nebuchadnezzar king of Babylon came up and

Jehoiakim became his servant three years. Then he turned and rebelled against him. And bands of Chaldees and of Moabites and Ammonites and Syrians came up against Judah to destroy it. And Nebuchadnezzar came up against him, and took him bound in fetters to Babylon, and also took the vessels of the house of the Lord and put them in the temple at Babylon. And Jehoiachin his son reigned in his stead. And he reigned three months and ten days, and Nebuchadnezzar returned and besieged Jerusalem. And Jehoiachin went out to meet him, and he and his mother and his princes and his officers. And Nebuchadnezzar carried out thence all the treasures of the king's house and all the treasures of the house of the Lord, and cut in pieces all the vessels of gold which Solomon king of Israel had made, and he carried away the princes and mighty men of valor, ten thousand, and all the craftsmen and smiths. And none remained save the poorest sort of the people of the land.

324. The Last King of Judah. (2 Kings 24; 2 Chron. 36)

And the king of Babylon made Zedekiah king, and he did that which was evil in the sight of the Lord, and he rebelled against Nebuchadnezzar king of Babylon. And the word of the Lord came unto Jeremiah the prophet saying, "Go speak to Zedekiah and tell him, Behold I will deliver this city into the hand of the king of Babylon and he shall burn it with fire. And thou shalt not escape out of his hand but shalt surely be taken and be delivered into his hand. And thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah, thou shalt not die by the sword." But neither he nor his servants nor the people of the land did hearken unto the words of the Lord. Nevertheless he sent messengers unto Jeremiah saying, "Pray now unto the Lord our God for us."

325. Jeremiah Is Arrested. (Jeremiah 37)

And it came to pass that when Jeremiah was returning from going into Benjamin that he was taken in the gate of

Benjamin by the captain of the ward and charged with having deserted unto the Chaldeans. But Jeremiah said, "It is false. I fall not away to the Chaldeans." But the guard took him to the princes who hated the prophet, and they smote him and put him in a cell and there he remained many days. Then Zedekiah the king came and took him out to his own house secretly, and said, "Is there any word from the Lord?" And Jeremiah answered, "There is, for thou shalt be delivered into the hand of the king of Babylon. But what have I offended against thee or against thy servants or against this people that ye have put me in prison? O my lord the king, cause me not to return to the house of Jonathan the scribe lest I die there."

326. Jeremiah Rescued from the Second Dungeon. (Jeremiah 38)

Then Zedekiah commanded that Jeremiah should remain in the court of the prison and be given bread so long as there was bread in the city. But the princes who had heard the prophecy of Jeremiah that he who remained in the city should die of the sword, by the famine or the pestilence, but that he who should go forth to the Chaldeans should live, they came unto the king saying, "We beseech thee let this man be put to death. For thus he weakeneth the hands of the men of war that remain in the city and the hands of all the people. For this man seeketh not the welfare of the people but their hurt." Then the king said, "Behold, he is in your hands." Then they took Jeremiah and cast him into a dungeon which was a cess pool in which there was mire, and Jeremiah sank in the mire. Now when Ebed-melech an Ethiopian eunuch of the king's house heard that the princes had put Jeremiah in this dungeon he came and spake unto the king saying, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, and he is like to die for hunger in the place where he is for there is no more bread in the city." And the king gave permission that the prophet might be taken up out of the dungeon. So the eunuch took the thirty men whom the king sent, and threw down some old cloths and rotten rags and let them down by cords to Jere-

miah. And he said to Jeremiah, "Put now these old clouts under thine armholes under the ropes." And Jeremiah did so and they took him up out of the dungeon. And Jeremiah remained in the court of the prison.

327. The King Seeks Jeremiah.

And again Zedekiah came unto Jeremiah to seek the word of the Lord. And Jeremiah said, "If I declare it wilt thou not surely put me to death? and if I give thee counsel wilt thou hearken unto me?" And the king made an oath that Jeremiah should receive no hurt for declaring the word of the Lord. And again the prophet spake the word of the Lord, that Jerusalem should be taken and if the king and the people should go forth to Nebuchadnezzar their lives would be saved, but if they would not go forth, the city would be taken and destroyed by fire, and none of the people escape. But the king feared to trust the word of the Lord, and said to the prophet, "Let no man know of these words and thou shalt not die." So Jeremiah abode in the court of the prison until the city was taken.

328. Jerusalem Taken by Nebuchadnezzar. (2 Kings 25)

And it came to pass in the ninth year of the reign of Zedekiah that Nebuchadnezzar king of Babylon besieged Jerusalem, and laid against it two years. And the famine was sore in the city, so that there was no bread for the people. Then the city was broken up and all the men of war fled by night by the way of the gate between the two walls, and they went by the way of the plain. But the army of the Chaldeans pursued after them and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him. And they carried him up to Babylon, and the king of Babylon slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and put him in prison so long as he lived.

329. Beginning of the Seventy Years of Babylonish Captivity.

But the king of Babylon gave charge to his officers concerning Jeremiah, that he be allowed to come to Babylon if he chose, or to remain in Judah. And the king gave him

support and a present. So Jerusalem was overthrown, and her people who despised the commandments of God and profaned his Sabbaths were carried away captive until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath to fulfill seventy years, according to the prophecy of Jeremiah.

Questions on Chapter XXVII.—(1) How did the life of Manasseh correspond with that of his father Hezekiah? (2) What caused a change in his life? (3) What effect had his repentance? (4) Did Amnon follow his father's younger or later days? (5) Tell about Josiah when he was eight, sixteen, twenty, and twenty-six years of age. (6) What great work did he undertake for Jerusalem? (7) What did the workmen find in the rubbish in the temple? (8) What effect had its reading upon the king? (9) What was the message Huldah the prophetess sent to the king in answer to his message of inquiry? (10) Tell of Josiah's great passover. (11) How did Josiah come to his death? (12) How did Jehoiakim come to be king? (13) Give some incidents of his reign. (14) Who was the last king of Judah? (15) What message did the prophet Jeremiah bring him? (16) What charge did the princes bring against Jeremiah? (17) Who took pity upon Jeremiah in the dungeon and how did he rescue him? (18) Tell of the taking of Jerusalem by Nebuchadnezzar and the beginning of the seventy years captivity of Judah.

CHAPTER XXVIII

330. Faithful Hebrew Princes in Babylon. (2 Kings 20; the Book of Daniel)

And it came to pass in the days of Hezekiah, king of Judah, that Isaiah the prophet came unto him saying, "Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day shall be carried into Babylon, and of thy sons that shall issue from thee shall they take away and they shall be eunuchs in the palace of the king of Babylon." Now when the Lord gave Jehoiakim into the hand of the king of Babylon, with the young men the princes of Judah, the king of Babylon spake unto Ashpenaz the master of his eunuchs that he should bring unto him certain of the children of Israel, of the king's seed and of the princes, children in whom was no blemish as had ability to stand in the king's palace, that they might teach them the learning and tongue of the Chaldeans. And the king appointed them a portion of the king's meat and wine which he drank. Now among these children were Daniel, Hananiah, Mishael, and Azariah. But the prince of the eunuchs named them Belteshazzar, Shadrach, Meshach and Abednego.

331. Daniel's Noble Purpose.

But Daniel purposed in his heart not to defile himself with the king's meat nor with the wine which he drank. Therefore, he requested of the prince of the eunuchs that he might not so defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And he said unto Daniel, "I fear my lord the king who hath appointed your meat and your drink. For why should he see your faces sadder than the children of your sort? Thus would you endanger my head to the king." Then Daniel said, "Prove thy servants, I beseech thee, ten days and let them give us of

pulse to eat and water to drink. Then let our countenances be looked upon before thee and the countenance of those that eat of the king's meat, and as thou seest deal with thy servants. So he consented and proved them ten days, and behold their countenances appeared fatter in flesh than all those which did eat of the portion of the king's meat.

332. Daniel and His Companions Find Favor With the King.

And God gave these four children knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. Now the days came that they should be brought before the king, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them. And among all was found none like Daniel, Shadrach, Meshach and Abednego. And in all matters of wisdom and understanding that the king required of them he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued unto the first year of king Cyrus.

333. Nebuchadnezzar's Dream.

Now Nebuchadnezzar the king dreamed a dream where-with his spirit was troubled and his sleep brake from him. Then the king commanded to call the magicians and astrologers and the sorcerers and the Chaldeans to show the king his dream. And they came and stood before the king. And they said, "O king, live forever. Tell thy servants thy dream, and we will show the interpretation." But the king answered, "It is gone from me. If ye will not make known unto me the dream and the interpretation thereof ye shall be cut in pieces, and your houses made desolate. But if ye show me the dream and the interpretation thereof ye shall receive of me gifts and reward and great honor." They answered again, "Let the king tell his servants his dream, and we will show the interpretation of it."

334. The Astrologers Fail to Interpret It.

But the king demanded that they tell both the dream and the interpretation. And the Chaldeans answered, "There

is not a man upon the earth that can show the king the matter. There is none other that can show it except the gods whose dwelling is not with flesh." And the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And they sought Daniel and his companions to slay them. Then Daniel when he understood the matter went in and desired of the king that he would give him time, and that he would shew the king the interpretation. And he desired of his companions, that they pray the God of heaven to reveal this secret, that they perish not with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. And Daniel blessed the God of heaven.

335. Daniel Reveals the Dream and the Interpretation to the King.

And the captain of the guard brought in Daniel before the king. And the king said unto Daniel, "Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" And Daniel answered, "The secret the wise men are not able to answer, but there is a God in heaven that revealeth secrets. As for me, this secret is not revealed to me for any wisdom that I have more than any living. Thou sawest, O king, and beheld a great image whose brightness before thee was excellent, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest until a stone was cut out without hands which smote the image upon the feet which were of iron and clay and brake them in pieces. Then was the iron, the clay, the brass, the silver, the gold broken to pieces together and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof. Thou O king, art the head of gold, for the God of heaven hath given thee a kingdom and made thee

ruler over all the children of men. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

336. The Coming Kingdom of God.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these nations, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter. And the dream is certain and the interpretation thereof sure." And the king answered unto Daniel, "Of a truth your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon. And at the request of Daniel he raised Shadrach, Meshach and Abednego to high positions also.

337. The Golden Image.

Now it came to pass that Nebuchadnezzar the king made an image of gold whose height was ninety feet and breadth nine feet, and he set it up in the plain of Dura. And he summoned all the rulers and officers and all the people before the image. And an herald cried, "To you it is commanded, O people, nations and languages that when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye shall fall down and worship the image. And whoso falleth not down and worshippeth shall be cast into the midst of a burning fiery furnace. And certain Chal-

deans came before the king and accused the Jews saying, "There are certain Jews whom thou hast set over the affairs of Babylon, Shadrach, Meshach, and Abednego, these men O king, have not regarded thee. They serve not thy gods, nor worship the golden image which thou hast set up."

338. The Three Hebrew Children Delivered from the Fiery Furnace.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. And he said unto them, "Is it true? Do ye not serve my gods nor worship the golden image which I have set up? Now if when ye hear the sound of the music ye fall down and worship, well. But if ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace. And who is that God that shall deliver you out of my hands?" Then spake Shadrach, Meshach, and Abednego, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee O king, that we will not serve thy gods nor worship the golden image which thou hast set up." Then was Nebuchadnezzar full of fury and his visage was changed toward Shadrach, Meshach, and Abednego, and he commanded that they should heat the furnace seven times hotter than it was wont to be heated and that the most mighty men that were in the army should bind them and cast them into the burning furnace.

339. In the Fiery Furnace.

Then these men were bound in their coats, their hose and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. And because the king's command was urgent and the furnace exceeding hot, the fire slew the men that cast Shadrach, Meshach and Abednego into the furnace. Then the king was dumbfounded, and rose up in haste and spake to his counsellors, "Did we not cast three men bound into the midst of the fire?" And they answered, "True, O king." And he said, "Lo, I see four men loose,

walking in the midst of the fire, and they have no hurt. And the form of the fourth is like the Son of God." Then Nebuchadnezzar came near the door of the burning fiery furnace and called, "Shadrach, Meshach, and Abednego, ye servants of the most high God come forth, and come hither." And they came forth of the midst of the fire.

340. Nebuchadnezzar Recognizes the True God.

And the princes and the governors and the king's counsellors being gathered together saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word and yielded their bodies, that they might not serve nor worship any god except their own God. Therefore, I make a decree, that every people, nation, and language which speak any thing amiss against the God of Shadrach, Meshach, and Abednego shall be cut in pieces and their houses destroyed, because there is no other god that can deliver after this sort." Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon.

Questions on Chapter XXVIII.—(1) Who was Daniel, and how did he come to be in Babylon? (2) What did the king propose to do for these noble captives? (3) What petition did Daniel make of the prince of the eunuchs? (4) What was the test agreed upon? (5) How did the four children of Israel come through their training course? (6) Why could not the wise men interpret the king's dream? (7) How did the king's fury affect Daniel? (8) To whom did Daniel and his companions go for help? (9) What was the dream of Nebuchadnezzar and how did Daniel interpret it? (10) Why did God give the king that dream? (11) Tell the story of the golden image. (12) How came Shadrach, Meshach and Abednego to be thrown into the burning fiery furnace? (13) What effect did it have upon their executioners? (14) How were the three Hebrews saved? (15) What conclusion did Nebuchadnezzar come to?

CHAPTER XXIX

341. The Second Dream of Nebuchadnezzar.

I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid. And the visions of my head troubled me. Neither were the Chaldeans and the astrologers and the magicians and soothsayers able to make known to me the interpretation thereof. But I told unto Daniel, whom I had named Belteshazzar, in whom is the spirit of the holy gods the dream saying, "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and it reached unto heaven, and the sight thereof to the end of the earth. The leaves thereof were fair, and the fruit thereof was much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold a watcher and an holy one came down from heaven.

342. The Sentence of the Holy One.

And he cried aloud, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." And the king said unto Daniel, "Now declare the interpretation thereof, for the spirit of the holy gods is in thee." Then were the thoughts of Daniel troubled for an hour, and then he answered:

343. Daniel's Interpretation.

"The tree that thou sawest is thou, O king, and this is the interpretation, and this is the decree of the most high, which has come upon my lord the king: They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee after that thou shall have known that the heavens do rule. Wherefore, O king, break off thy sins by righteousness, and thy iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

344. Nebuchadnezzar Loses and Regains His Kingdom.

All this came upon king Nebuchadnezzar. At the end of twelve months, as he walked in his palace, he exclaimed, "Is not this great Babylon that I have built by the might of my power and the honor of majesty?" While the word was in the king's mouth there fell a voice from heaven saying, "O king Nebuchadnezzar, the kingdom is departed from thee." And in the same hour he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven till his hairs grew like eagle's feathers and his nails like bird's claws. And at the end of the days the king said, "I lifted up mine eyes unto heaven and my understanding returned unto me, and I blessed the most High, and praised him and honored him that liveth forever, whose dominion is an everlasting dominion and his kingdom from generation to generation. And for the glory of my kingdom mine honor and brightness returned unto me, and my lords and my counsellors sought me, and I was established in my kingdom."

345. A Hand Writes at Belshazzar's Feast.

It came to pass after this that Belshazzar the grandson of Nebuchadnezzar was upon the throne. And he commanded

that the holy vessels which his grandfather had taken from the temple in Jerusalem, should be brought that he and his princes and his wives and his concubines might drink wine from them. And they drank the wine and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand and wrote upon the wall. And the king saw the part of the hand that wrote. Then was the king greatly frightened, and his knees smote together. And he cried aloud to bring in the astrologers, and the Chaldeans, and the soothsayers. And he said to the wise men, "Whosoever shall read this writing and show me the interpretation thereof, shall be clothed with the royal purple and have a chain of gold about his neck, and be the third person in the kingdom. But the wise men could not read the handwriting on the wall.

346. Daniel Is Called for and Interprets the Writing.

But the queen said, "There is a man in thy kingdom in whom is the spirit of the holy gods, and in the days of thy grandfather light and understanding like the wisdom of the gods was found in him. Now let this Daniel be called, and he will show the interpretation." And the king sent for Daniel and spoke to him of the good words he had heard concerning him, and repeated his offer to anyone who should read for him the writing. But Daniel replied, "Let thy gifts be to thyself and thy rewards to another. Yet I will read the writing unto the king, and make known to him the interpretation. The most High God gave unto Nebuchadnezzar a kingdom and majesty and glory and honor, and all people and nations feared before him. But when his heart was lifted up with pride he was driven forth from the sons of men, till he knew that the most High God ruled in the kingdom of men.

347. The Kingdom Lost to Belshazzar.

"And thou, O Belshazzar, hast not humbled thine heart though thou knewest all this, but hast lifted up thyself against the Lord of heaven, and hast brought the vessels of his house

before thee and hast drunk wine in them, and hast praised the gods of silver and gold, of brass and iron, of wood and stone, which see not nor hear, nor know, and hast not glorified the God in whose hand thy breath is. Therefore, was this part of the hand sent from him and this writing was written: MENE MENE TEKEL UPHARSIN. This is the interpretation: MENE, God hath numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances and art found wanting. PERES, thy kingdom is divided and given to the Medes and Persians." Then commanded the king and they clothed Daniel with the purple and put a chain of gold about his neck, and proclaimed him third ruler in the kingdom. In that night was Belshazzar the king slain, and Darius the Median took the kingdom.

348. Daniel's Promotion Makes Him Enemies.

And Darius made Daniel president over the presidents and princes whom he had set over the kingdom, because an excellent spirit was found in him. And the king would set him over the whole realm, but the princes and presidents sought occasion against Daniel. And when his faithfulness and wisdom were manifest they said, "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." So they conspired together to secure from the king an irrevocable decree that any one who should for thirty days ask a petition of any God or man, should be cast into the den of lions. And king Darius signed the decree.

349. Daniel's Faithfulness Brings Him to the Lion's Den.

Now when Daniel knew that the decree was signed, he went into his house, and his windows being open toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before God, as he did aforetime. Then when these men found Daniel praying unto his God, they informed the king against Daniel, and demanded that he be cast into the den of lions. But the king was sore displeased with himself, and he set his heart on Daniel to deliver him.

But the decree of the king could not be broken. And they brought Daniel and cast him into the den of lions. And the king said unto Daniel, "Thy God whom thou servest continually he will deliver thee." And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet that the purpose might not be changed concerning Daniel. And the king went to his palace and passed the night fasting.

350. Daniel's Trust in God Saves Him.

And he arose very early in the morning and went in haste to the den of lions. And when he came to the den he cried with a lamentable voice, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" And Daniel replied, "O king, live forever. My God hath sent his angel and hath shut the lions' mouths that they have not hurt me, as innocency was found in me before him, and unto thee O king have I done no hurt." Then the king was exceeding glad. And Daniel was taken up out of the lions' den, and no hurt was found upon him, because he believed in God. But those men who had accused Daniel were thrown into the den of lions, and the lions brake their bones as soon as they reached the bottom of the den. And Darius made this decree, "That in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God and stedfast forever, and his kingdom shall be even unto the end." So Daniel prospered unto the reign of Cyrus the Persian.

Questions on Chapter XXIX.—(1) Relate the second dream of Nebuchadnezzar. (2) How did Daniel interpret it? (3) How long afterward was the dream fulfilled? (4) What effect did the restoration to his kingdom have upon the king? (5) Who was Belshazzar? (6) What frightened him at the feast? (7) What were the words he saw written? (8) How did Daniel come to be called? (9) What was the interpretation given by Daniel? (10) How was it fulfilled? (11) What decree did Daniel's enemies secure from Darius? (12) What effect did it have upon Daniel? Upon the king? (13) How did Daniel escape from the den of lions? (14) What became of his enemies?

CHAPTER XXX

351. Vashti Refuses to Obey King Ahasuerus. (Esther)

Now it came to pass in the days of Ahasuerus, the father of Darius king of Babylon, king of the Medes and Persians, that he made a feast to his lords and princes, and every man drank wine according to his pleasure. And Vashti the queen also made a feast to her women in the royal house. And on the seventh day when the heart of the king was merry with wine he commanded that Vashti the queen be brought before him with the royal crown, that he might show to the people and the princes her beauty, for she was fair to look on. But Vashti refused to come at the king's command, wherefore the king was very wroth and his anger burned in him. And the king said to the wise men, "What shall we do to the queen according to the law, because she hath not performed the commandment of the king?"

352. Vashti Is Banished.

And Memucan answered for the princes, "The queen hath not done wrong to the king only, but to all the princes. This deed shall come abroad to all the women, so that they shall despise their husbands, as Vashti when she came not at the king's commandment. Therefore let a royal decree be written that Vashti come no more before the king, and let the king give her royal estate to another." And the saying pleased the king, and he published the matter and the decree in all the king's provinces, and that every man should bear rule in his own house. Then the king's servants sent throughout all the provinces and gathered together all the fair young virgins to Shushan the palace that the maiden which best pleased the king might be queen instead of Vashti. Now there dwelt in Shushan a Jew of the captivity, Mordecai, who brought up his niece Esther for his own daughter, as her father and mother were dead. And she was fair of form and good of countenance.

353. Esther Is Chosen Queen.

And Esther was brought with other maidens to the king's house. And the Jewish maid found favor with the keeper of the women. And he speedily gave her such things as were meet to be given her out of the king's house, and seven maidens to wait on her, and gave her the best place of the house of the women. But they knew not that she was a Jew. And her uncle walked every day before the court of the women's house to know how Esther did, and what should become of her. And Esther found favor in the sight of all them that looked upon her, so that when she was taken before the king in the appointed time Ahasuerus loved Esther above all the women. And he set the royal crown upon her head, and made her queen instead of Vashti.

354. Mordecai Bows Not Down to Haman.

And Mordecai the uncle of Esther sat in the king's gate, but it was not known that he was kin to the queen nor that she was a Jew. Now the king promoted Haman the Agagite to honor, and set his seat above all the princes, and all the king's servants bowed down before Haman, for so had the king commanded. But Mordecai bowed not down nor did him reverence. And Mordecai gave to the king's servants as the reason for his not bowing down to Haman, that he was a Jew, and the servants told Haman to see how the matter would stand. Then was Haman full of wrath, but he thought it a light thing to lay hands upon Mordecai alone, but thought to destroy all the Jews throughout the whole kingdom because they were the people of Mordecai. And he persuaded the king to make a decree, and it was signed with the king's signet ring, that on the thirteenth day of the twelfth month all the Jews, both young and old, little children and women, should be slain.

355. The Jews Under Sentence of Death.

And the king and Haman sat down to drink wine, but the city of Shushan was perplexed. And when Mordecai saw what was done he rent his clothes and put on sackcloth and

ashes and went out into the midst of the city and cried with a loud and bitter cry. And there was great mourning among the Jews, and fasting and weeping and wailing, and sackcloth and ashes were laid under many. And when the maids told Esther, she sent clothing unto Mordecai, but he received it not, but told the servant of the decree against the Jews, and gave a copy to be shown to Esther. And he charged her that she should go in before the king and make request for her people. But Esther reminded Mordecai of the law that if anyone should come before the king uncalled for he should be put to death except the king should hold out the golden scepter that he should live. And she said, "I have not been called to come in unto the king these thirty days."

356. Esther Goes Unto the King Unbidden.

Then Mordecai sent word unto Esther, "Think not that thou shalt escape in the king's house more than all the Jews. If thou holdest thy peace then deliverance shall come to the Jews from another place, but thou and thy father's house shall perish. And who knoweth whether thou art come to the kingdom for such a time as this?" Then Esther, when she and her maidens and the Jews had prayed and had fasted three days and nights said, "I will go in unto the king, which is not according to law, and if I perish, I perish." So she put on her royal apparel and stood in the court before the king, and she found favor in his sight, and he held out to her the golden scepter. And the king said, "What is thy request, Queen Esther? It shall be given thee to half of the kingdom." And Esther answered, "If it seem good to thee, let the king and Haman come this day unto the banquet I have prepared for him."

357. Haman Builds a Gallows for Mordecai.

And the king and Haman came to the banquet. And again the king said, "What is thy petition? and it shall be granted thee." And again Esther bade the king to a banquet on the morrow. And Haman went forth with a glad and a merry heart. But when he saw Mordecai in the gate, that

he stood not up nor moved for him, he was filled with indignation, but he restrained himself. But when he came to his house he summoned his wife and his friends and rehearsed all the honors the king had bestowed upon him, and how, as the crowning glory, the queen had made a banquet for the king, and him alone. "And yet," he said, "all this is as nothing to me while I see Mordecai sitting in the gate." And his wife and his friends advised him to make a gallows seventy-five feet high and get the king's permission to hang Mordecai thereon. And the word pleased Haman and he caused the gallows to be made.

358. The King Learns That Mordecai Had Saved His Life.

Now it came to pass that on that night the king could not sleep, and he caused the book of the chronicles of the king to be read before him. And there it was told how Mordecai had saved the life of the king, when two of the chamberlains had sought to lay hands on Ahasuerus. And the king said, "What honor and dignity hath been done to Mordecai for this?" And his servants answered, "There is nothing done for him." And the king said, "Who is in the court?" Now Haman had come into the court to speak unto the king to hang Mordecai on the gallows he had prepared for him. So the servants answered, "Haman standeth in the court." And the king said, "Bring him in." So Haman came in, and the king said, "What shall be done unto the man whom the king delighteth to honor?"

359. Haman Unknowingly Prescribes Honor for His Enemy.

Now Haman thought in his heart, "Whom would the king delight to honor more than myself?" So he said, "Let the royal apparel be brought which the king used to wear, and the horse the king rideth upon, and the crown royal which is set upon his head, and let one of the king's most noble princes array that man and bring him on horseback through the city, and proclaim him, Thus shall it be done to the man whom the king delighteth to honor." And the king said to Haman, "Make haste and do even so as thou hast said to

Mordecai the Jew." So Haman did as the king had said unto Mordecai, and Mordecai returned to his place in the king's gate, but Haman went to his own house mourning, having his face covered. And his wife and his friends said to him, "If Mordecai be of the seed of the Jews, thou shalt surely fall before him."

360. Esther Pleads for Her People and Herself.

And while they were yet talking Haman was summoned to Esther's banquet with the king. So it was as before, the king said unto Esther, "What is thy petition, queen Esther? and it shall be granted thee." Then Esther the queen answered, "If I have found favor in thy sight O king, and it please the king, let my life be given me at my petition and my people at my request. For we are sold, and I and my people to be slain. But if we had been sold for bondmen and bondwomen I had held my tongue." Then Ahasuerus said, "Who is he, where is he whose heart has filled him to do so?" And Esther answered, "The enemy is this wicked Haman." And the king, arising in his wrath, went forth into his palace garden. And Haman saw that evil was determined against him by the king, and he stood up to make request for his life before the queen.

361. Haman Is Hanged and the Jews Are Saved.

Now when the king returned from the garden, Haman was fallen upon the couch whereon was Esther, and when the king saw it he cried, "Will he force the queen also before me in the house?" And as the word went out of the king's mouth the servants covered Haman's face. So was Haman hanged upon the gallows he had prepared for Mordecai. And the king gave unto Mordecai charge concerning the defense of the Jews throughout the realm. And no man could withstand them for the fear of the Jews fell upon all the people. And Mordecai was arrayed in royal apparel with blue and white, with a great crown of gold. And the city of Shushan rejoiced and was glad. And the Jews had light and gladness

and joy and honor. And the Jews held in remembrance the days of their deliverance by the feast Purim.

Questions on Chapter XXX.—(1) Who was Ahasuerus? (2) What command did the queen Vashti disobey? (3) What did the nobles suggest to the king as punishment? (4) Who was Esther? (5) Why was she chosen queen? (6) Who was Haman? (7) How did Mordecai offend him? (8) How did Haman propose to avenge himself? (9) What did her uncle persuade Esther to do? (10) How did the king receive her? (11) Tell how she made request for the life of herself and her people. (12) What had Haman prepared for Mordecai? (13) How did the king come to honor Mordecai? (14) What was the end of Haman?

CHAPTER XXXI

362. End of the Babylonish Captivity. (Book of Ezra)

Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, to issue this proclamation: "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem. Who is there among you of his people? His God be with him, and let him build the house of the Lord God of Israel. And let the men of his place help him with silver and gold, with goods and beasts, besides the free will offerings." Then rose up the chief fathers of Judah and Benjamin, the priests and Levites with them, whose spirit God had raised, to go up to build the house of the Lord in Jerusalem. And the king brought forth the holy vessels which Nebuchadnezzar had taken from the house of the Lord, and had put in the house of his gods. All the vessels of gold and of silver were 5,400. Now the whole congregation of them which went up to build the house of the Lord was 49,679. And they had 736 horses and 245 mules and 435 camels and 6,720 asses.

363. The Foundation of the Temple Relaid.

And when the seventh month was come the people gathered themselves together in Jerusalem, Jeshua and his brethren, the priests, and Zerubbabel and his brethren built the altar of the God of Israel. And they offered burnt offering thereon as it is written in the law of Moses. They kept also the feast of tabernacles. But the foundation of the temple of the Lord was not laid. They gave money unto the masons and to the carpenters and cedar trees were brought from Lebanon for building the house of the Lord. And in the second year the Levites from twenty years and up were appointed for the work. And when the builders laid the founda-

tion of the temple of the Lord they set the priests in their apparel with trumpets, and the Levites with cymbals to praise the Lord after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord, "because he is good, for his mercy endureth forever toward Israel." And all the people shouted with a great shout. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.

364. Samaritan Aid Rejected.

Now when the Samaritans heard that the children of the captivity had returned, and were building again the temple of the God of Israel, they came to Zerubbabel saying, "Let us build with you, for we seek your God as ye do, and we have sacrificed unto him since the king of Assyria brought us hither." But Zerubbabel and Jeshua replied, "Ye have nothing to do with us to build a house unto our God. We ourselves will build it as Cyrus king of Persia hath commanded us." Then the people of the land weakened the hands of the people of Judah, and troubled them, and hired counsellors against them to frustrate their purposes.

365. The Samaritans Complain to the King of Persia.

In the reign of Ahasuerus they wrote a letter accusing the Jews, and again when Artaxerxes was king they wrote, "If this city be builded and set up again, they will not pay tribute. Thou shalt find in the book of Records and know that this is a rebellious city and hurtful unto kings, for which cause was this city destroyed." Then Artaxerxes wrote and commanded the work upon the house of God in Jerusalem to cease. And it ceased unto the reign of Darius II, king of Persia. Then rose up Zerubbabel and Jeshua and began to build again. And Tatnai, the Assyrian governor of the territory west of Jordan,

took the names of those in authority who were doing the building, and sent unto Darius to know his will.

366. The King Favors the Jews.

So Darius made inquiry in the records concerning the decree of Cyrus and the building of the temple, and he wrote the governor, "Let the work of this house of God alone. Let them build this house of God." Moreover, he commanded that of the king's goods and the tribute, aid be given the Jews, and bullocks and rams and lambs for sacrifice, that sacrifices might be offered unto the God of heaven, and prayer be made for the life of the king and his sons. And he commanded that any one who should hinder the decree should be hanged upon the timbers of his own destroyed house. So the house of God was finished, and the dedication was kept with joy.

367. Ezra the Scribe Goes to Jerusalem.

Now in the reign of Artaxerxes, the king sent Ezra the scribe up to Jerusalem with more of the children of Israel and with much silver and gold and free will offerings. And he made a decree that all the captives of Israel who were so minded, should of their own free will return to Judea. Now Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments. And the king commanded, "And thou, Ezra, after the wisdom of thy God, set magistrates and judges which may judge all the people that are beyond the river, all such as know the law of thy God, and teach ye them that know not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death or banishment, or to confiscation of goods or imprisonment.

368. Ezra Finds An Evil State.

And Ezra came to Jerusalem in the fifth month of the seventh year of the king. Now Ezra found that the princes and people of Judah had made marriages with the heathen nations round about. And he rent his garments, and plucked out his hair and his beard, and fell upon his knees because of

the transgression of the people. And he spread out his hands unto the Lord, and confessed before him the sins of Israel, the trespasses for which Israel had been carried into captivity. And there assembled out of Israel a very great congregation of men and women and children, and the people wept a great weeping.

369. The People Put Away Their Strange Wives.

Shechaniah spake unto Ezra saying, "We have trespassed against our God in taking strange wives of the people; yet there is hope for us. Now let us make a covenant with our God to put away all the wives and such as are born of them, according to thy counsel, and let it be done according to the law." And Ezra arose up and made the chief priests and the Levites to swear that they would do according to his word. And proclamation was made throughout Judea and Jerusalem that all the children of the captivity should gather themselves together at Jerusalem to put away their strange wives. And whosoever would not come within three days, all his substance should be forfeited and himself separated from the congregation of Israel. So was Israel cleansed from its disobedience.

Questions on Chapter XXXI.—(1) Who was Cyrus? (2) What had been prophesied concerning him? (3) What did he purpose for the Jews? (4) Who were the leaders of the Jews in the rebuilding of the temple? (5) What request did the Samaritans make? (6) How was it received? (7) What did the Samaritans then do? (8) What stand did Darius take? (9) Who was Ezra? (10) What command did the king give him? (11) What evil state did Ezra find in Jerusalem? (12) What reforms did he accomplish?

CHAPTER XXXII

370. Nehemiah Is Grieved for the Condition of Jerusalem. (Nehemiah)

Words of Nehemiah, son of Hachaliah, of the children of the captivity of Israel, cup-bearer to Artaxerxes king of Persia, in Shushan the palace: It came to pass that Hanani, one of my brethren, came with others from Judah, and I asked them concerning the Jews and Jerusalem. And they said, "The remnant that are left are in great affliction and reproach. The wall of the city is broken down, and the gates are burned with fire." And when I heard these words, I wept and mourned and fasted and prayed before the God of heaven. And I confessed the sins of Israel and of my father's house and mine own. I also remembered His words unto me, how He said, "If ye transgress I will scatter you abroad among the nations; but if ye turn to me, and keep my commandments and do them, though you were cast to the uttermost parts of heaven, yet would I bring you into the place where I have set my name." And I plead this promise.

371. The King Sends Nehemiah to Jerusalem.

Now I was the king's cupbearer, and it came to pass that as I took up the wine before the king, he said unto me, "Why is thy countenance sad, seeing thou art not sick?" Now I had not been sad before time in his presence. And I was sore afraid. And I said unto the king, "The city, the place of my fathers' sepulchres, lieth waste, and the gates are consumed with fire." And the king said, "For what dost thou make request?" So I prayed to the God of heaven, as I made my answer, "If it please the king, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." And the king asked me, "How long shalt thy journey be, and when wilt thou return?" And I set a time; so it pleased the king to send me. And the king gave me let-

ters of authority and order for such things as I should need for the work.

372. Sanballat and Tobiah Oppose Nehemiah.

Now when Sanballat and Tobiah heard of it, it grieved them exceedingly that I was come to seek the welfare of the children of Israel. And I went by night and viewed the broken walls of the city. Then I called together the elders and laid the matter before them, and said, "Come, let us build up the wall of Jerusalem, that we be no more a reproach." And I told them of the king's help, and how the hand of God was upon me. And they said, "Let us rise up and build." But when Sanballat and Tobiah heard it they laughed us to scorn, and despised us, and said, "Will ye rebel against the king?" And I answered, "The God of heaven, he will prosper us, therefore, we, his servants will arise and build, but ye have no portion nor right nor memorial in Jerusalem."

373. The Work Prospers Under Opposition.

So we built the wall, and all the wall was joined together unto the half thereof, for the people had a mind to work. But when the breaches began to be stopped our adversaries were very wroth, and conspired together to come and fight against Jerusalem, and hinder it. But we made our prayer unto God, and set a watch against them day and night. And the men complained because the rubbish was much, and said, "We are not able to build the wall." And when our adversaries said, "They shall not know neither see until we come in the midst of them and slay them," I set the people behind the walls after their families with their spears and bows. And the builders every one had his sword girded by his side, and so we worked.

374. Nehemiah Rebukes the Bondage and Usury of the Princes.

And there was a very great cry among the people, for they had mortgaged their lands and their vineyards and their sons and daughters and sold them into bondage to the princes and nobles, that they might pay the king's tribute and buy

bread. And I was wroth when I heard their cry, and I called a great assembly. And I said, "It is not good that ye do. I pray you, let us leave off this usury, and restore the lands and vineyards and olive yards." And they said, "We will restore them, and we will require nothing of them as thou sayest." And the people did according to this promise. And I took not of the salary of the governor, because the burdens were heavy upon the people, though I fed at my table an hundred and fifty of the Jews and nobles besides my servants which ministered.

375. Sanballat Tries Fear and Bribery to Stop the Work.

And when the wall was builded, though the gates were not set up, Sanballat and Geshem sent unto me saying, "Come let us meet together in some of the villages of the plain of Ono." But they sought to do me mischief. But I sent messengers unto them saying, "I am doing a great work, so that I can not come down." And they sent unto me four times after this sort, and I answered them after the same manner. Now there were among the Jews in the city many who were joined unto Sanballat, and they conspired with him, and they told him all my matters. And they sought to persuade me to shut myself up in the temple lest the adversaries slay me. But I said, "Should such a man as I flee? Who, being as I am, would go into the temple to save his life? I will not go in." And I knew that this was done that they might have an evil report that they might reproach me.

376. The Work Is Completed.

Now the wall was built and the doors set up, and the porters and the singers and the Levites were appointed. And I gave my brother Hanani, and Hananiah ruler of the palace, charge over Jerusalem, for he was a faithful man, and feared God above many. And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot. And while they stand by let them shut the doors and bar them; and appoint watches of the inhabitants, every one in his watch."

377. Ezra Reads the Law of God.

And all the people gathered themselves together as one man into the street that was before the water gate, and they spake unto Ezra the scribe to bring the book of the law of Moses which the Lord had commanded to Israel. And Ezra brought the book and read it in the hearing of the men and women and all that could hear with understanding. And he stood upon a pulpit of wood that they had made for the purpose. And beside him were Levites who explained the law to the people. And Ezra blessed the Lord the Great God, and all the people said, "Amen, amen," with lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground. So they read in the book, in the law of God, distinctly, and gave the sense and caused them to understand the reading. And Nehemiah, the governor and Ezra the scribe said unto all the people, "This day is holy unto the Lord your God; mourn not nor weep." For all the people wept when they heard the words of the law. And I said, "Go your way, eat the fat and drink the sweet and send portions unto them for whom nothing is prepared, for the joy of the Lord is your strength."

378. Keeping of the Sabbath Enforced.

In those days I saw in Judah some treading wine presses on the Sabbath day, and bringing in sheaves, and lading asses, and also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them. There dwelt men of Tyre, also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah for allowing the Sabbath day to be profaned. So I commanded that when it should begin to be dark before the Sabbath that the gates of Jerusalem should be shut, and not opened until after the Sabbath. And I set some of my servants at the gates that there should be no burdens brought in on the Sabbath day. But the merchants and sellers lodged without the gates once

or twice, and I testified against them, "Why lodge about the wall? If ye do so again, I will lay hands on you." Then they came no more on the Sabbath.

Questions on Chapter XXXII.—(1) Who was Nehemiah? Why was he sad? (2) What request did he make of the king? (3) What was granted? (4) What enemies did he find against him in Judah? (5) How did they oppose Nehemiah? (6) How did Nehemiah go about the building of the wall? (7) What abuses did Nehemiah find the nobles guilty of? (8) What was the reply of Nehemiah to those who would have him hide in the temple? (9) Tell about the reading and preaching of Ezra. (10) What effect did it have upon the people? (11) What steps did Nehemiah take to preserve the Sabbath?

CHAPTER XXXIII

379. A Perfect Man. (The Book of Job)

There was a man in the land of Uz whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. And Job's substance was great, for he was very rich. And Job, rising up early offered burnt offerings for his children, for he said, "It may be that my sons have sinned and cursed God in their heart." Thus did Job continually. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also. And the Lord said, "Whence comest thou?" And Satan replied, "From going to and fro in the earth." And the Lord said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?" And Satan answered, "Doth Job fear God for nought? Hast thou not made an hedge about him and about his house, and about all that he hath? But put forth thine hand now and touch all that he hath and he will curse thee to thy face."

380. God Gives Job Into the Hand of Satan for Trial.

And the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." And there was a day when his sons and his daughters were at a feast in their elder brother's house, and there came a messenger unto Job and said, "The oxen were plowing and the asses were feeding beside them when the Sabeans fell upon them and took them away; and they have slain the servants and I only am escaped." And while he was yet speaking, there came also another and said, "The fire of God has fallen from heaven and burned up the sheep and servants, and I alone am left." And while he was yet speaking there came another saying, "The Chaldeans with three bands rushed the camels

and have carried them away and have slain the servants, and I only am left." And while he was yet speaking there came another and said, "Thy sons and thy daughters were eating and drinking in their brother's house, and a great wind smote the house, and it fell upon the young men and they are dead."

381. Job's Health Is Taken, and His Wife Deserts Him.

Then Job arose and rent his robe and shaved his head and fell down upon the ground and worshipped. And he said, "Naked came I into the world, and naked shall I return. The Lord gave, and the Lord taketh away; blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. And again the Lord said unto Satan, "Hast thou considered my servant Job, that he still holdest fast his integrity, although thou movedst me against him to destroy him without cause?" And Satan answered, "Skin for skin, yea, all that a man hath will he give for his life, but put forth thy hand now and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said, "He is in thine hand, but save his life." So Satan smote Job with sore boils from the sole of his foot to the crown of his head, and he took a piece of broken crockery to scrape himself with, as he sat among the ashes. Then his wife said unto him, "Dost thou still retain thy integrity? Curse God and die." But Job said unto her, "Thou speakest as one of the foolishest women speakest. Shall we not receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips.

382. Job's Friends Come to Comfort Him.

Now when Job's three friends, even Eliphaz, Bildad and Zophar, heard of all this evil that was come upon him, they came to mourn with him and comfort him. And Elihu came with them. And when they lifted up their eyes afar off, they knew him not, and they lifted up their voices and wept, and sprinkled dust upon their heads. So they sat down upon the ground with him seven days and seven nights, and none

spake a word with him, for they saw that his grief was very great. And Job opened his mouth and said, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness, and the shadow of death stain it; let a cloud dwell upon it; let it not be joined unto the other days of the year; let it not come unto the number of months. Why did I not die from the womb, why did I not give up the ghost? For now I should have lain still and been quiet, I should have slept; then had I been at rest. There the wicked cease from troubling and the weary are at rest."

383. Then Eliphaz Answered and Said.

"Behold thou hast instructed many, and thou hast strengthened weak hands. Thy words have upholden him that was failing, and thou hast strengthened the feeble knees. But now it is come upon thee and thou faintest; it touches thee and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, whoever perishes, being innocent, or where were the righteous cut off. Even as I have seen, they that plow iniquity and sow wickedness reap the same. By the blast of God they perish, and by the breath of his nostrils they are consumed."

384. Job Answered:

"O that I might have my request that it might please God to destroy me; that he would let loose his hand and cut me off. Then should I yet have comfort. I have not concealed the words of the Holy One; teach me and I will hold my tongue, and cause me to understand wherein I have erred. How forceful are right words, but what doth your arguing prove? Now, therefore, be content, look upon me; for it is before your face, if I lie. Is there iniquity in my tongue?"

385. Then Answered Bildad.

"Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he would have cast them away, for their transgression; if thou

wouldest seek unto God, and make thy supplication unto the Almighty; if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Can the rush grow up without mire? can the flag grow without water? While it is yet green and not cut down it withereth before any heat. So are the paths of all that forget God; and the hypocrite's hope shall perish. Behold, God will not cast away a perfect man, neither will he take the ungodly by the hand."

386. And Job Replied:

"I know it is so of a truth, but how should a man be just before God? If he will contend with him he cannot answer him one in a thousand. He is wise in heart and mighty in strength; who hath hardened himself against him and prospered? Though I were perfect, yet would I not know my soul. I would despise my life. There is one thing, therefore, I said it, He destroyeth the perfect and the wicked. Are not my days few? Cease then, and let me alone that I may take comfort a little while before I go whence I shall not return, even to the land of darkness and the shadow of death."

387. Then Answered Zophar:

"Shall thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? for thou hast said, My doctrine is pure, and I am clean in thine eyes. But O that God would speak and open his lips against thee. Know therefore that God exacteth of thee less than thine iniquity deserveth? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? It is deeper than hell. What canst thou know? The measure thereof is larger than the earth and broader than the sea. If he cut off and shut up or gathereth together, then who can turn him away? For he knoweth vain men; he seeth wickedness also; will he not consider it?"

388. If a Man Die, Shall He Live Again?

And Job answered, "No doubt ye are the people, and wisdom shall die with you. But I have understanding as well

as you. I am not inferior to you; yea, who knowest not such things as these? I am as one who is mocked of his neighbor. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies; ye are physicians of no value. O that ye would altogether hold your peace, and that should be your wisdom. Though he should slay me yet will I trust in him; but I will maintain my own ways before him. He also shall be my salvation: for an hypocrite shall not come before him. If a man die shall he live again? Thou shalt call and I shall answer thee; thou wilt have a desire to the work of thy hands.

389. Then Answered Eliphaz:

"Why doth thine heart carry thee away? And what doth thine eyes wink at, that thou turnest thy spirit against God, and lettest such words go out of thy mouth? What is man that he should be clean, and he that is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints: yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh in iniquity like water."

390. Job Would Have Comforted His Friends.

Then Job answered, "I have heard many such things; miserable comforters are ye all. Shall vain words have an end? I also could speak as you do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. But now he hath made me weary; thou hast made desolate all my company. My face is foul with weeping, and on my eyelids is the shadow of death, not for any injustice in my hands; also my prayer is pure. My friends scorn me, but mine eyes poureth out tears unto God."

391. Then Answered Bildad:

"How long will it be ere ye make an end of words? Wherefore are we counted as beasts and reputed as vile in your sight? Yea, the light of the wicked shall be put out.

He is cast into the net by his own feet, and he walketh upon a snare. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light unto darkness, and be chased out of the world."

392. Job Believes In the Resurrection of His Body.

And Job answered, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? O that my words were now written. O that they were printed in a book, that they were graven with an iron pen with lead in the rock forever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms shall destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."

393. Then Answered Zophar:

"Knowest thou not of old since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? The heavens shall reveal his iniquity, and the earth shall rise up against him; the increase of his house shall depart, and his goods shall flow away in the days of his wrath. This is the portion of the wicked man from God, and the heritage appointed unto him by God."

Questions on Chapter XXXIII.— (1) Who was Job? (2) How was he shown to be a religious man in his family? (3) What was God's estimate of him? (4) Into whose hand did God give him for trial? (5) What great losses did he suddenly have? (6) Did he backslide under them? (7) What then did God let Satan do? (8) What did Job's wife advise?

CHAPTER XXXIV

394. The Case of the Wicked.

And Job answered, "I know your thoughts and the devices which you wrongfully imagine against me. For ye say where is the house of the prince? And where are the dwelling places of the wicked? Wherefore do the wicked live and become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. They send forth their children like a flock, and their children dance. They spend their days in wealth, and in a moment go down into the grave. Do ye not know that the wicked are reserved to the day of destruction? they shall be brought forth to the day of wrath."

395. Then Eliphaz Said:

"Can a man be profitable unto God as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy way perfect? Will he reprove thee for fear of thee? Is not thy wickedness great, and thy iniquities infinite? Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacle. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brook. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver, for then shall thou have thy delight in the Almighty, and shall lift up thy face unto God."

396. God Would Strengthen, Not Condemn.

Then Job answered, "Even today my complaint is bitter, my stroke is heavier than I can bear. O that I knew where I might find him. That I might come even to his seat. I would order my cause before him, and fill my mouth with

arguments. Will he plead against me with his great power? No, but he would put strength in me. But he knoweth the way that I take. When he hath tried me I shall come forth as gold. My foot hath held his steps; his way have I kept. Neither have I gone back from the commandments of his lips. I have esteemed the word of his mouth more than my necessary food."

397. Then Said Bildad:

"Is there any number of his armies? And upon whom doth not his light arise? How then can a man be justified with God? or how can he be clean that is born of woman? Behold even to the moon and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm, and the son of man that is a worm?

398. Job Holds Fast His Righteousness.

And Job said, "As God liveth, who hath taken away my judgment; and the Almighty who hast vexed my soul, all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you; till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go. My heart shall not reproach me so long as I live. If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance that God may know mine integrity. If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door, then let my wife grind unto another, and let others bow down upon her. If I did despise the cause of my manservant or of my maidservant when they contended with me, what then shall I do when God riseth up? and when he visiteth what shall I answer him?

399. The Picture of a Good Man.

"If I have withheld the poor from his desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; if I have seen any perish for want of clothing, or any poor without

covering! if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because my hand had gotten much, this also were an iniquity to be punished, for I should have denied the God that is above. The stranger did not lodge in the street; but I opened my doors to the traveller. If my land cry against me, or the furrows thereof complain, let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended."

400. Elihu Speaks.

And Elihu said, "I am young and ye are very old, wherefore I durst not show you my opinion. Behold, I waited for your words; I gave ear to your reasons, while ye searched out what to say. Yea, I attended unto you, and behold, there was none of you that convinced Job, or that answered his words. Let me not I pray you accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away. Surely thou hast spoken in my hearing, and I have heard the voice of thy words saying, I am clean, without transgression, I am innocent; neither is there iniquity in me. Behold, God findeth occasion against me, he counteth me for his enemy. He putteth my feet in the stocks, he marketh all my paths. Behold, in this thou art not just. I will answer thee that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. Therefore hearken unto me ye men of understanding, far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see

not, teach thou me. If I have done iniquity I will do so no more."

401. The Majesty of God.

Then the Lord spake to Job out of the whirlwind, and said, "Gird up thy loins now like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? whereupon are the foundations thereof fastened? or who laid the corner stone thereof? when the morning stars sang together and all the sons of God shouted for joy? Or who shut up the sea with doors when it brake forth as if it had issued out of the womb, and said, Hitherto shalt thou come but no further; and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place? Hast thou entered into the springs of the sea, or hast thou walked in search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? Where is the way where light dwelleth? and as for darkness, where is the place thereof? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? Who hath divided a watercourse for the overflowing waters, or a way for the lightning of thunder, to cause it to rain on the earth? Hath the rain a father? or who hath begotten the drops of the dew? Out of whose womb came the ice, and the hoary frost of heaven, who hath gendered it? Canst thou bind the sweet influence of Pleiades or loose the bands of Orion? Canst thou bring forth the twelve signs in their season? or canst guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou send lightnings that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it?"

402. Job's Confession.

Then Job answered the Lord, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore, have I uttered that I understood not; things too wonderful for me which I knew not. Wherefore I abhor myself and repent in dust and ashes."

403. The Words of Job's Three Friends Condemned.

And it was so that after the Lord had spoken unto Job, the Lord said to Eliphaz, "My wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right as my servant Job hath. Therefore, take unto you now seven bullocks and seven rams, and go to my servant Job and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept lest I deal with you after your folly, in that ye have not spoken of me the thing which is right like my servant Job." So they went and did as the Lord commanded them: and the Lord also accepted Job. And the Lord turned the captivity of Job when he prayed for his friends. Also the Lord gave Job twice as much as he had before.

404. Job's Latter End.

Then there came unto him all his brethren and all his sisters, and his acquaintances, and did eat bread with him in his house, and they comforted him, and each gave him a piece of money and an earring of gold. So the Lord blessed the latter end of Job more than his beginning. He had seven sons and three daughters. And he called the name of the first Jemima, and the second Kezia and the third Keren-happuch. And in all the land were no women found so fair as the daughters of Job. After this lived Job an hundred and forty years and saw his sons and his sons' sons, even four generations. So Job died being old and full of days.

Questions on Chapter XXXIV.—(1) Who were Job's friends? (2) With what did they each charge Job? (3) What did Job maintain? (4) In what estimation did God hold Job's friends? (5) What did He tell them to do? (6) What reward came to Job for his faithfulness?

CHAPTER XXXV

405. *Jonah, Sent to Nineveh, Flees from the Lord.* (Book of Jonah)

Now the word of the Lord came unto Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, where he found a ship going to Tarshish. So he paid his fare and went down into it. But the Lord sent out a great wind into the sea, and there was a mighty tempest so that the ship was like to be broken. Then the sailors were afraid, and cried every man unto his god, and cast forth the goods that were in the ship to lighten it. But Jonah was fast asleep in the hold of the ship. So the shipmaster came to him and said unto him, "What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not."

406. *The Fatal Lot Falls on Jonah.*

And they said, "Let us cast lots that we may know for whose cause this evil is come upon us." So they cast lots, and the lot fell upon Jonah. And they said unto him, "Tell us for whose cause this evil is upon us." And Jonah told them that he was an Hebrew who worshipped the God of heaven which hath made the sea and the dry land, and that he was fleeing from before him. And the men were exceedingly afraid, and they said, "What shall we do unto thee, that the sea may be calm?" And Jonah said, "Take me up and cast me forth into the sea, for I know that for my sake this great tempest is upon you." But the men were unwilling to sacrifice Jonah, and tried hard to row the ship to land. But when they could not, they cried, "Lord let us not perish for this man's life, and lay not innocent blood upon us." So they took Jonah and cast him into the sea, and the sea ceased from

its raging. And the sailors made sacrifice unto the Lord, and offered vows.

407. A Great Fish Swallows Jonah.

Now the Lord had prepared a great fish to swallow Jonah up. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord out of the fish's belly, and the Lord spake unto the fish, and it vomited out Jonah upon dry land. And the word of the Lord came the second time unto Jonah saying, "Arise, go unto Nineveh, and preach unto it the preaching that I bid thee." So Jonah rose and came unto Nineveh which was an exceeding great city of three days' journey. And when Jonah had entered into the city he cried, "And yet forty days and Nineveh shall be overthrown."

408. Nineveh Repents.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest to the least. For the word came unto the king, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes. And he issued a proclamation saying, "Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God. Yea, let them turn every one from their evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

409. Jonah Grieves Because God Saves Nineveh.

And God saw their works that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not. But it displeased Jonah exceedingly that God had spared the city, and he said, "Did I not say so, when I was in my country? Therefore, I fled unto Tarshish, for I knew that thou art a gracious God, and merciful and slow to anger, and of great kindness, and repentest thee of evil. Now, O Lord, I beseech thee, take my life from me. It is better for me to die than to

live." And the Lord said, "Dost thou do well to be angry?" So Jonah went out of the city, and sat under a booth on the east side, to see what would become of the city.

410. Jonah's Gourd.

And God prepared a gourd and made it to come over Jonah that it might be a shadow over his head to deliver him from his grief. And Jonah was exceeding glad of his gourd. But the Lord prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And when the sun arose God sent a strong east wind, and the sun beat upon the head of Jonah that he fainted, and he wished in himself to die. And God said unto Jonah, "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death." Then said the Lord, "Thou hast had pity for the gourd for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night. And should not I spare Nineveh that great city wherein are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle?"

Questions on Chapter XXXV.—(1) What did the Lord tell Jonah to do? (2) How did he obey? (3) What occurred when he took ship? (4) How did the sailors come to throw him into the sea? (5) What kept Jonah from drowning? (6) Why did the fish throw him up on the land? (7) Did God repeat his call to Jonah? (8) What did Jonah preach when he got to Nineveh? (9) What effect did the message have on the people? (10) What command did the king make? (11) Did God spare the city? (12) Was Jonah pleased? (13) Tell about Jonah's gourd.

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