

mis mis James I. Gray Moncester, Co. Sirgina,



LITERATURE, HISTORY, AND INSPIRATION)

OF THE

HOLY BIBLE.

PREPARED EXPRESSLY FOR THE PEOPLE'S STANDARD EDITION

BY JAMES P. BOYD, L.B., A.M.

Entered according to Act of Congress, in the year 1872, by ZIEGLER & McCURDY, in the Office of the Librarian of Congress, at Washington, District of Columbia

PREFATORY.

In the preparation of this work upon the Bible, as much reliance as seemed good has been placed on original investigation. Yet due recourse has been had to the researches of able authors, without whose assistance our labors must have been tedious, and at times unprolific of results. It gives us pleasure to say that we have been often aided by such authorities as Stowe, Smith, Horne, Tregelles, Pond, and others.

The scope of concise Bible histories and Biblical reviews cannot vary much, though their arrangement may. We respectfully submit that the arrangement here adopted is more nearly natural than any other, observing, as it does, the great contradistinguishing features of the Testaments, yet preserving as much as possible the order of the books, with which order every reader of the Scriptures is familiar.

For historical students perhaps the Chronological Arrangement would prove most satisfactory, doubtful as some of the dates of authorship are, especially of the older books of the Old Testament. But for all the purposes of the general reader, and for those ready references and comparisons made by ministers and others, it is certainly preferable to keep extra Biblical information in channels as nearly as possible parallel with those

Worn deep by thoughts familiar, And oft-repeated travel after truth.

The plan we shall follow may be outlined thus:

PART I .- THE OLD TESTAMENT.

Chapter I.—Introductory.

- " II.—The Pentateuch.
- " III.—Historical Books.
- " IV.—Poetical Books.
- " V.—Prophetic Books.
- " VI.—The Apochryphal Writings.
- " VII.—The Inter-Biblical Period.

PART II.—THE NEW TESTAMENT.

Chapter I.—Introductory.

- " II.—Historical Books.
- " III.-Epistolary Books.
- " IV.—Prophetic Writings.

PART III .- AFTER HISTORY OF THE BIBLE.

Chapter I .- The Completed Canon.

" II.—The Bible in English.

PART I.

THE OLD TESTAMENT.

CHAPTER I.

INTRODUCTORY.

"IIE term "Bible" is derived from the Greek; and "The Bible" is usually said to be the equivalent of the Greek term 'o biblos, pronounced thus, "ho biblos," and translated, "The Book." For all ordinary purposes this incorporation-it is scarcely a translation-of the Greek term would suffice. But to be more accurate, the term "Bible" is derived from a later Greek word, one denoting a higher culture and greater perfection in literature, art, and science. In that language the generic or root word is "bublos," meaning the bark of the Egyptian papyrus and the rough materials made from it, such as mats, ropes, etc. When, afterwards, the Egyptian artizans manufactured from the inner lining of this bark a species of paper, or brought it into the market to be converted into paper elsewhere, the Greeks called both the raw and manufactured article "biblos," to distinguish it from the rough bark of the tree and the coarser articles made of it. Even after the inner and prepared bark was written on, and so long as it retained the form of a scroll, it was called "biblos." But when these cumbersome scrolls came to be divided and to take the more convenient shape of tablets, they were designated by the term "biblion," a diminutive of the word "biblos;" that is, the large or single scroll, "biblos," became a collection of little scrolls, "biblion," plural, "biblia." "Biblion" then was the distinctive Greek word for book, and the plural of it, "Biblia," "The Books," was used to designate the Bible for many centuries after the acceptance of the completed Canon. It was not therefore until the importance of the sacred volume had so increased in the minds of comparatively modern scholars as to warrant the use of a great distinguishing singular, that the Greek idea of plurality departed, and the "Biblia," or Books, considered as a grand and inspiring whole, came to be designated

as "The Book," or "The Bible." In comparison with all other books it is justly so distinguished, for there is nothing in history so marvellous as its preservation, nothing in language so chaste and simple as its text, and nothing within reach of mortal thought that so refines and spiritualizes.

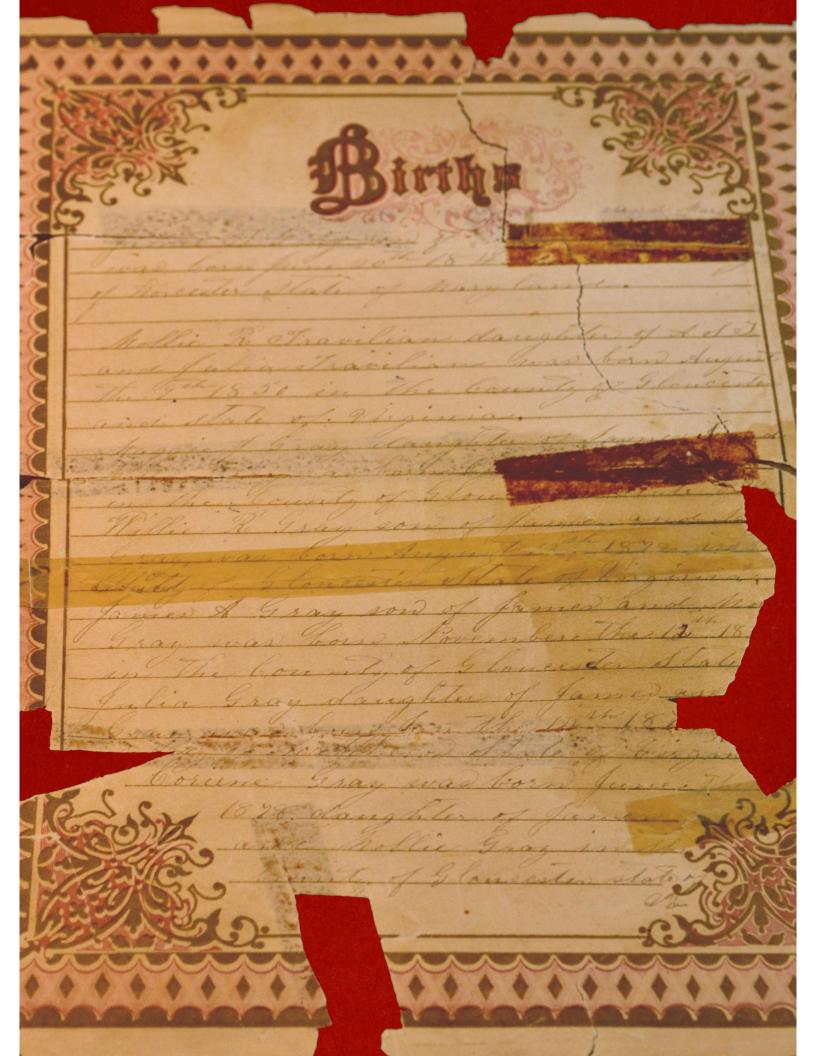
Under the corroding hand of time, opulent and powerful dynasties have passed away. Their peoples and their records, their arts and their sciences, are scarcely known to us, except as gathered in fragments from some sculptured monument or engraved ruin. But amid all the throes of empires and the extinction of countless peoples the sacred word has been preserved. Its authorship is a succession of inspirations, it antedates all other books or records, it is newer and far more sublime than the richest offspring of unaided human thought, or the grandest results of imagination.

The tyranny of times has obscured its effulgence, as clouds the sun; but the dark periods have passed, and new glory has followed wherever its brightness and warmth have been felt. However cruel and ignorant communities may have been, its introduction has eventuated in civilization and refinement. As a code it contains the essence of all laws and all constitutions. As history, it is a model of exactness and impartiality. As revelation, it lifts the soul above contaminating things, and provides for it a welcome in the realms of rest.

That part of the Bible denominated the Old Testament, is composed of thirty-nine books, the first five of which constitute the *Torah*, or law of the Jews, being Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Twelve are in their nature historical, namely, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and cr Chronicles, Ezra, Nehemiah, and Esther. Five are in figure and arrangemenonietical, viz., Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomonis book rest, seventeen in number, are prophecies. We shall speak of each more last solemn place, also of such other works, no longer extant, as are incidentally ork under God sacred authors, as well as of those writings immediately preceding to

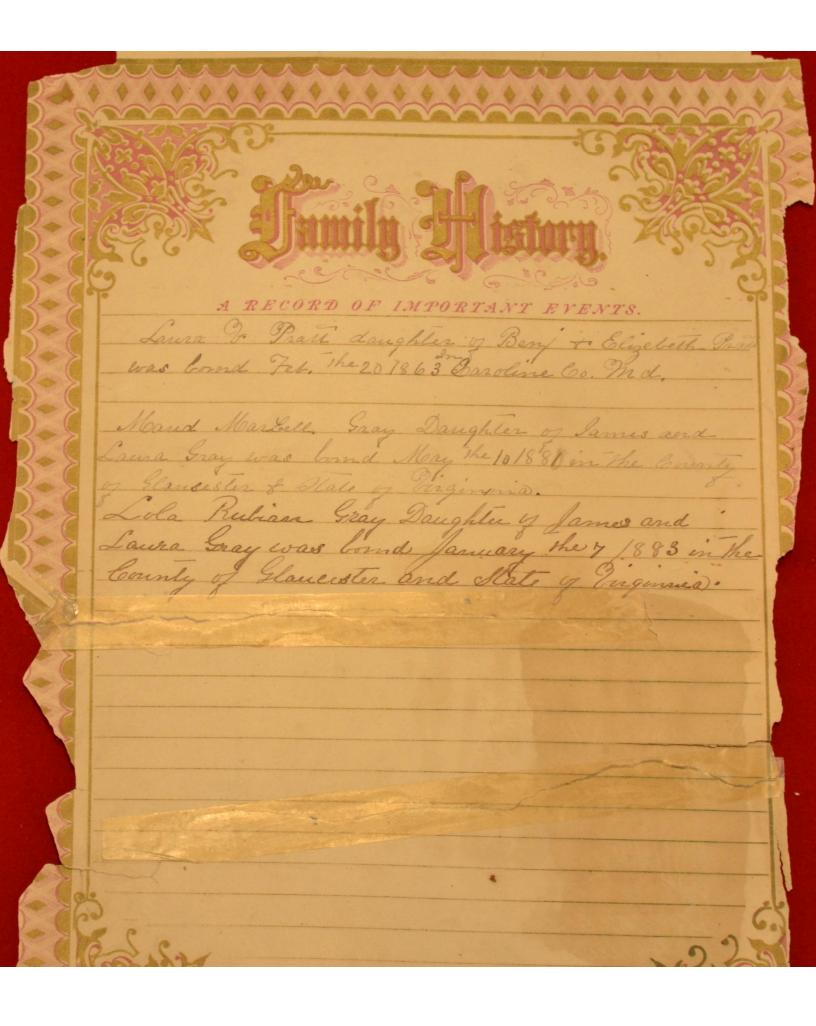


16 wared on the 17 ith to Fitchett of mathews in. Onc. Coy. Gray Daughter of Gran Edith to Gray was oucester State of Virg



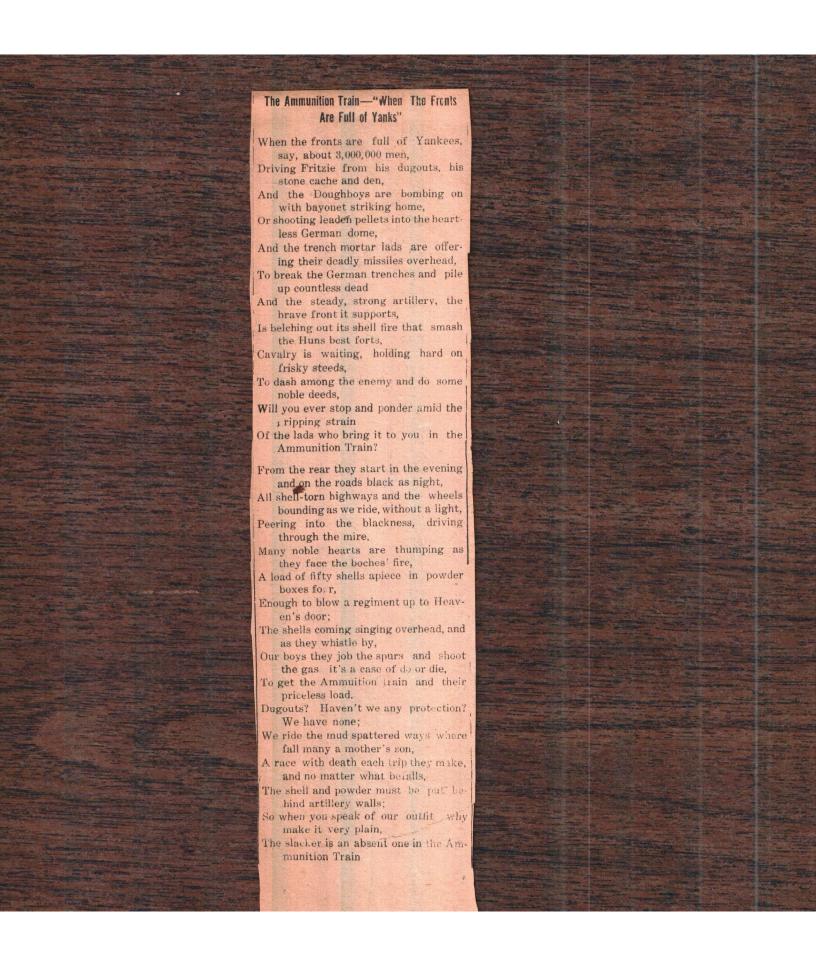


F Gray defarled This life hay 5th 1944 at 3.30 Octook at the age ay depathed their years Importh 5 days



Jas. J. Bray 17 1918 age 75 years-2 months 5 days.

Joseph's brethren ask forgiveness of	nim.	nar. 1, 1	1.	c thought ev	il against me:
Cases and buried him in the cave of	the field of	Before Before CHRIST	20 B	ut as for you, ye thought evil	or to pass, as it
Machpelah, which At	Tell tile mera	1689.	out God	ay, to save much people aliv	re.
for a possession	fron the	ch. 23. 16. Ps. 56. 5. Isa. 10. 7.	25 this d	ow therefore fear ye not: "	I will nourish
Hittite, befor	nd his	ch. 45 5.7. Acts 3. 13,	you, and	I v. And he co	mforted them,
14 ¶And	v his	14, 15. u ch. 47.12.	and spa		
brethren, 9 DYTA NOTED	~ TINS	Matt. 5.44.	22 1	Arg Lull of Vanta?	nd his
father, aft DVANCED	() eir	†Heb. to their hearts.	father's		ed and
13 1.11		m Job 15. ch. 34. 3.	ten year	rs. say, about 3,000,000 men.	
ture hate of XI.	he	21, 22. 2 Job 42.16.	23 A	nd Driving Fritzie from his dugot	ats, his of the
evil which	QUARTER, 18	y Num. 32.	third go	en And the Doughbours	Machir,
16 Anc		† Heb. * ch. 30. 3. charged. † Heb.	the son		oing on p upon
ing, Thy f	g,	borne.	Joseph's	S 1 Or shooting leaden pellets into the	hand
17 So	ly		24 A	nc less German dome,	ne, and
thee now	ir	* Prov. 28. 8 46. 4. 8 48. 21.	aGod wi	ing their death	
sin; "for t	By	13. Ex. 3. 16,	land, un	To break the German trenches an	nead, anam, to
thee, forg	7 de la	°ch. 49. 25. Heb.11.22. bch. 15. 14.	Isaac, an	up countless dead	11 6
God of th	iy iy	P ch. 37. 7, & 26. 3. & 35. 12.	Israel, s	n And the steady, strong artiller	y, the and ye
spake unto	建 工作。	10. & 46. 4. °Ex. 13.19.	shall car		
18 And her Land of the land of the land	THE PROPERTY OF THE PARTY OF TH	[*] Deut. 32. Josh.24.32. 35. Acts 7. 16.	26 S	o the nuns best forts	and ten
nis face: and	Top for	Job Removed	years o	1 Cavalry is waiting, holding ha	rd on he was
am I in the		The same of the sa	column .	ITISKY Steeds	
um I iii tiic				To dash among the enemy and do noble deeds,	
				Will you ever stop and ponder am	id the
ATHENS.	THE REAL PROPERTY AND ADDRESS OF THE PERSON ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON ADDRESS OF THE PERSON ADDRESS OF THE PERSON ADDRESS OF T		76	tripping strain	The second second
	PA	UL'S TRADE.	1	Of the lads who bring it to you in Ammunition Train?	n the
ned city is said to have been named he goddess Athena (Minerva), its chief situated about for	In accordance wi	ith universal Jewish a trade. This usage inciple that, without	1100	P	
aronic Gulf but males from the	upon the sound pri	a trade. This usage inciple that, without	wondag	From the rear they start in the eve	ening Il manner
	est means of earning tempted to know	inciple that, without ng a livelihood, men "Teach thy son the said the Talmud	si serv	and on the roads black as nigh All shell-torn highways and the w	t, wherein
TOW atheed above all ancient cities for its	teach him a trade," Paul had very not	said the Talmud	they ma	bounding as we ride, without a l	inha La
151aci, n	self by the labour	of his	brew n	the blackness dr	iving one was
	Greeks of Corinth an	nd Achaia. "He v	Shiphra	through the mire	
2 Itcubcii, o in most illustrious in	tunity to selfish sha	n, nor would h	16 A	Many noble hearts are thumping they face the boches' fire,	of a mid-
D 1 1 Passell. Let no city was so	church, to charge hi	m with seeking	wife to	A load of fifty shells apiece in nov	wder upon the
4 Dail, and 1	up his assigned room	naer the gospel of	stools;	DOXES 10: r.	· has a brint of
5 And all the Romans, it still retained much flacob were diffeence, and was still the Uni-	the feeble, partially is	nstructed Corin	it be a	Enough to blow a regiment up to H en's door:	
Li curet alunada		v.16.6.	1 1 1	The shells coming singing overhead	d did not
6 And Joseph of which was the citated	Special interest of	taches to Phill 5. 29. the gospel w. 5. 29.	as the	and they whistie by.	Dut Saveu
that generation. wilt On the Around	city of Europe where	the gospel wa		Our boys they job the spurs and si	hoot A
7 And the chof Palas Attena (Minerva),	took its name from I quered it from Thrac was about ten miles		18 1	the gas it's a case of do or die, To get the Ammuition train and t	the mid
creased abundant statue of Minerva, sev-	position on the	rom the Ægæa	wives,	Proceeds todu.	1.
ceeding mighty; triumph of Grecian archi-			thing,	Dugouts? Haven't we any protect	alive?
8 Now there a harmens. Towards the	cinity.	801d III 4, &C		"c have none;	alauli, DC-
A 11 philosoft	Philippi is well knowscene of the last desp Republic, in the very	own in secular, 20.	Womer	We ride the mud spattered ways wifall many a mother's son,	ivered ere
of the children of addressing the people were	Republic, in the year which Brutus and	r 42 B. C. It v	the mi	A race with death each trip they ma	ike livered ere
	faithful adherents of	assius, and Prov. II	1. 20 7	and no matter what progle	
about 50 000	"fleeing," as Brutus (feet, but with the band	mitti ses.	and th	The shell and powder must be put hind artillery walls;	ery mighty.
they multiply, and it	one with the bane	ds."		So when you speak of our outfit	e midwives
falleth out any war, tl		ee am.2.3	feared	make it very blain	
and fight against us, ar		cn. 3. 7. 2 Sam.7.1	1, 22	The slacker is an absent one in the A munition Train	m- pple, saying,
11 Therefore they c	masters,	beut. 20.0. 1 Kings 2	8. Every	Train.	to the river,
to afflict them with their "burdens."		8 5. 4, 5. Ps. 127. Ps. 81. 6. about 157	and e		1 3. JOAN NO.
for Pharaoh treasure-cities, Pithom,			9.		
12 †But the more they afflicted t	nem, the more	as they as flicted	1		
they multiplied and grew. And the	y were grieved	them, so theymulti-	2 Moses		1 He slayeth an
because of the children of Israel. 13 And the Egyptians made the ch	ildren of Ieroo	plied, &c. ach. 6. 2	20. A N	ID there went - "	
to serve with rigour.					
14 And they "made their lives bitter with hard Acts 7. 19. 12 And the woman conceived and bare a son:					
4					
				49	



'ssecons and radius of fifteen miles of the spot was stopped and the guard search-CORP. EDWIN ROANE'S LETTER TO SISTER IN KING & QUEEN France, Mar. 9, 1919 My dear Libbie: I am now down on the Atlantic coast, It is a very warm climate and plenty of! rain Nothing exciting, only see a fist fight once in a while The last letter I wrote you I was on I the front having a good time chasing the Huns. You remember I drove a truck while on the front I'll tell you it was no snap after all. There were some roads we could not use at all during the day, only used them at night, then the Germans would shell them, but could not do much harm. My work was to carry supplies and ammunition to the guns and crew. I will never forget one morning I was driving along the road which the Ger mans were shelling My gas gave out and my truck stopped just as I got to the crossing. Then I had to gas up, while Fritz was raining shells all around me. Every shell seemed to fall nearer and nearer to me, and I didn't lose any time in getting away after I got started again. I bet my Battery was the luckiest of all, with the exception of several men who lost their hands picking up things on the battle field. You have often heard of the dirty tricks the Germans have done. I have already been in France eighteen months and don't know when I will get back to the States, but hope it will not be long. As it was my work to carry ammunition to the front, will send you a little; poem I cut from the paper. It is aso true as anything I ever read in my life. Give my love to all. Your loving brother, Corp Edwin Roane.

Josh, xv, 36. in the palace of

merely a wild place, "habita

ove), A ruler of Mizpah, Neh. iii, 15. nent), His children were among the ret urned Ne

An Assyrian king, 28-702. He led his maria, 2 Kings xvii,

d, 1 Chron. xi, 44. on of Rehoboam, 2 Chron

Jewish cap-erred to Asia

al beings sur

place of the m

rendered "Almighty" ir

un in Gen. xxxiii, 18 me in peace to the city

um. 1x, 4.
e), Country traversed by Saul when in S. Not identified, 1 Sam. ix, 4. [SHA-

A Levite, 1 Chro

the fou t of Jor

Levites men

took the field as missionaries of an energetic religion, in all its essen-The Wesleys, Whitefield, and several others came to America, and adhered to Wesley being called "Cal-Wesley died in 1791, shment of the ME-

extend to a parity of clerical and lay p change the present aristocratic polity to The church reported, in 1872, 21,2 34 communi cracy of the There on may

METHODIST PROTESTA CI Mostly merged with the Methodist on from the main body It rejects Episcopacy, hers and 72,000 com-orption with "THE the title of "Asso-held in Baltimore, 8, when a secession "THE

centuries, and periodically since. sand. Those who believe in the pre-mille-is and reign with them for a thousand years.

so Second Adventists, because they believe the second red in by the Son of God. At one time they numbered 50,000 fam Miller, born 1781, died 1849, who designated 1843 than a revival of Mille ney believe the secon

med, from Arabic, muhammad, praisew 571, died 632 A. D. His religion is call A class who look upon Father, Son,

His religion is called Islamism

and Mohammedanism. Mohammed pretended to be instructed by the same angel that appeared unto Moses. His motive was to reduce the corrupted religion of traditions, and Shiites, who reject them, and correspond in Persia to the ants of Christendom. This religion prevails in Turkey, Turkish Africa, and several minor Asiatic countries. The Mohammedan population is l purity as profes His motive was to reduce the corrupted religion of as professed by Adam, Noah, Abraham, Moses, Jesus and God Mohammedan faith is, "There is no God but Inhammed is his prophet." The Koran is the Mo

MOLINISTS.—From Louis Molina, of Castile, died 1600. He entered the order of Jesuits in 1553. In 1568 he wrote his work on "The Accord of Grace and Free Will," in which he attempted to reconcile the Augustinian doctrine of free will with God's foreknowledge. This work gave rise to the long controversy

MOMIERS.—Fr., momeric, munmery. A derisive title applied to the Pietists.

MONARCHIANS.—Gr., monos, alone, and archein, to rule. A title assumed in the second century by those who maintained a divine unity against the growing doctrine of the Trinity. The Patripassians elaborated this doctrine.

MONASTICISM.—Gr., monadzein, to live alone. A general term covering the habit or desire of early Christians to degrade the body and live as recluses. Mo-

nasticism sprung up among Christian sects in the second century. It had previously existed among the Jewish Essenes and Therapeuts, and for ages before among the heathen of the East.

MONOPHYSITES.—Gr., monos, alone or single, and phusis, nature. Applied in the fifth century, and still, to those Eastern Christians who maintained that the divine and human nature in Christ formed only one nature. For origin, see Eugenstales. The Eastern churches all became Monophysitic or Monothelitic,

except the Greeks and Nestorians

MONOTHELITES.—Gr., mones, alone or single, and ethelein, to will. In the seventh century many leading Monophysites, or believers in the one nature of Christ, were induced to come back to the church on the admission that after the union of the two natures in Christ he had but one will and one voluntary operation. But the Council of Constantinople (633) condemned the Monothelitic ne Council of Constantinople (633) condemned the Monothelitic Only the Maronites remained Monothelites, and they submitted to

the Pope in 1182 A. D.

MONTANISTS.—A Phrygian sect, founded by Montanus, a priest of Cybele, about 150 A. D. He fell down in fits of eestasy, and claimed to be an organ of the Paraclete or Holy Spirit. The discipline of the sect was very strict. Condemned by the church. Spread into Asia Minor and Northern Africa. Extinct in the

sixth century.

MONTE-NEGRINES.—Greek Christians of Monte-Negro and Albania.

reject all image worship.

MORAVIANS.—Eng., Moravia. See United Brethren.

MORISONIANS.—See EVANGELICAL UNION.

-See LATTER-DAY SAINTS

on Bear river, and number a few families.

MUGGLETONIANS.—An English sect, which rose about 1651, under the leader MORRISITES .- Dissenters from the Mormons, led by one Morris. They reside

ship of one Lodowicke Muggleton, a journeyman tailor, who claimed a spirit of prophecy. With them God had the real body of a man. He it was who suffered, the devil was the unclean spirit of man. They held to a number of other non-

sensical tenets. Warious sects of Mystics have existed at different times. Generally speaking, Mysticism is the doctrine of those who claim direct intercourse with the Divine Spirit, and acquire a knowledge of God unattainable by the natural intellect, in a mystical and inexplicable way.

METHODIST EPISCOPAL CHURCH

from the main dinal doctrines of

NANEKISM.—A system of religion compounded of Brahminism and Mohammedanism, founded 1419 by Nanek, a Sikh. Professed by the Sikhs in Lahore and Northwestern Hindostan.

NASSARIANS.—From Nasar, the birthplace of its founder. A Mohammedan sect

in Syria. Allied to Sheeahs or Shiltes, which see.

NAZAREANS.—(Nazareth.) See MENDÆANS.

NECESSARIANS.—In ethics, a term applied to those who claim that moral agents act from necessity, and that such necessity is no impairment of their free will in God's economy.

NEOLOGISTS.--Gr., new, and legas, word or doctrine. Applied to German

Rationalists of the eighteenth and nineteenth centuries NEONOMIANS.—Gr., new, new, and nomos, law. Neo

20NOMIANS.—Gr., new, new, and nomos, law. Neonomian has had very vague application in the ethical controversies of the last three centuries, and Neonomianism has been classed as Arminianism. Without reference to sects, Neonomians are those who regard faith, and even its imperfect obedience, as abrogating in the of God the the exaction of perfect legal obedience.

From Nestorius, bishop of Constant

aching two distinct persons. In reality, he was simperbing to the language of the times, reckoning Mary Nestorians have always been noted for their compara il of Alexandria, 430, and Ephesus, 431; died in Egypt, in banis. He so emphasized the two natures in Christ as to bring on him the bishop of Constantinople in 428, condemned in CHAP. XIX, XX.

32 And ye shall bear no sin by reason of it, Matt. 10. Pver. 11. when ye have heaved from it the best of it: neither Luke 10. 7 shall ye pollute the holy things of the children of Tim. 5.18 Israel, lest ye die.

CHAP. XIX.

The water of separation made of the ashes of a red heifer ND the Lord spake unto Moses and winto Aaron, saying,

2 This is the ordinance of the law when the LORD hath commanded, saying, Speak were children of Israel, that they bring thee a without spot, wherein is no blemish, which never came yoke:

3 And ye shall give her unto Eleazar that he may bring her forth without the call one shall slay her before his face:

4 And Eleazar the priest shall take of his with his finger, and 'sprinkle of her blood dire fore the tabernacle of the congregations

5 And one shall burn the heifer in h "her skin, and her flesh, and her bloom, dung, shall he burn:

6 And the priest shall take bed and hyssop, and scarlet, and cast it intilli the burning of the heifer.

7 Then the priest shall wash his reshall bathe his flesh in water, and after come into the camp, and the prices of until the even.

8 And he that burneth her small. in water, and bathe his flesh in the unclean until the even.

9 And a man that is clean () ashes of the heifer, and lay whom it camp in a clean place, and i family congregation of the children of separation: it is a purifical series

10 And he that gathereth (1988) shall wash his clothes, and even: and it shall be unto the and unto the stranger that soje the for a statute for ever.

II THe that toucheth the Wood was †man shall be unclean seven day.

12 He shall purify himself with how the track day, and on the seventh day he shall be seein; but if he purify not himself the third day, then sie seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth Lev. 15. the tabernacle of the LORD; and that soul shall be cut off from Israel: because "the water of separa- ch. 8. 7. tion was not sprinkled upon him, he shall be unclean: "his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent shall be unclean seven days.

15 And every open vessel which hath no cover- Lev. 11. ch. 31, 20. ing bound upon it, is unclean.

your households: for it is "your reward for your CHRIST CHRIST CHRIST about 1471. a sword in the open fields, or a dead body, or a bone hall be unclean seven days. of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the † ashes of the burnt heifer of purification for sin, and † running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that work and upon him that touched a bone, or one slate one dead, or a grave:

ean person shall sprinkle upon the third day, and on the seventh day: which day he shall purify himself, and bathe himself in water, elegical even.

that shall be unclean, and shall shall be cut off from sause he hath 'defiled in water of separation him; he is unclean. rpetual statute unto he water of separahe that toucheth unclean until even. in person toucheth that toucheth it

ater. 7 Moses, smiting Ieribah.

Israel, even the desert of Zin in bode in Kadesh; uried there.

ne congregation; together against

Moses, and spake, I died when our

p the congregation ss, that we and our

anade us to come up unto this evil place? ligs, or of vines, or of there any water to drink. went from the presence door of the tabernacle of They fell upon their faces: ORD appeared unto them.

122, 45. and the gray 7 And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ve unto the rock before their eyes; and it shall give forth his water, and 'thou shalt bring forth to them water out of the rock: so thou shalt give the Isa. 43. 20. congregation and their beasts drink.

9 And Moses took the rod "from before the LORD,

as he commanded him.

w ver.12,41.

families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall pitch rch. 1. 53.

behind the tabernacle westward.

24 And the chief of the house of the the Gershonites shall be Eliasaph the s

25 And the charge of the sons of the tabernacle of the congregation tabernacle, and "the tent, "the covering the hanging for the door of the tabe congregation,

26 And the hangings of the court, tain for the door of the court, which is nacle, and by the altar round about, of it, for all the service thereof.

27 TAnd of Kohath was the Amramites, and the family of the Ize the family of the Hebronites, and the Hebronites, the Uzzielites: these are the familie hathites.

28 In the number of all the males month old and upward, were eight thousand ix hundred, keeping the charge of the sanctuar

29 The families of the sons of Kohath shall pitch dch. 1. 53

on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son

31 And their charge shall be the ark, and the ch. 4. 15. table, and "the candlestick, and 'the altars, and the vessels of the sanctuary wherewith they minister and *the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest schief over the chief of the Leviter be chief over the chief of the Levites, and have oversight of them that keep the charge of the say

33 ¶ Of Merari was the family of the Mahlite and the family of the Mushites: these are the far lies of Merari.

34 And those that were numbered of them, cording to the number of all the males f month old and upward, were six thousand a hundred.

35 And the chief of the house of the fa the families of Merari was Zuriel the son of 'these shall pitch on the side of the tabernacle ward.

36 And †"under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and "ch. 4.31, the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 "But those that encamp before the tabernacle" ch. 1. 53 toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, 'keeping the charge of the sanctuary, och. 18. 5.

and the family of the Shimites: these are the CHRIST CHRIST for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 'All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 ¶ And the Lord said unto Moses, 'Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 'And thou shalt take the Levites for me (I am the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the Lord spake unto Moses, saying, 45 "Take the Levites instead of all the first-born

among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be *redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites:

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: "the shekel is twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

Of the first-born of the children of Israel took ne money; bathousand three hundred and threee and five shekels, after the shekel of the sanc-

51 And Moses gave the money of them that were emed unto Aaron, and to his sons, according to word of the Lord, as the Lord commanded ses.

CHAP. IV.

The age and time of the Levites' service. 17 The office of the priests. ND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 "From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

23.3,24,27 b ver. 15.

111