

**THE BIBLE CLASS ASSISTANT; OR SCRIPTURAL
GUIDE FOR SUNDAY SCHOOLS: BEING
SKETCHES OF THE ANTIQUITIES, CUSTOMS,
AND MANNERS OF THE JEWS, IN
ILLUSTRATION OF SCRIPTURE. FOR THE USE OF
TEACHERS, BIBLE CLASSES, AND THE HIGHER
CLASSES IN SUNDAY SCHOOLS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649475667

The Bible Class Assistant; Or Scriptural Guide for Sunday Schools: Being Sketches of the Antiquities, Customs, and Manners of the Jews, in Illustration of Scripture. For the Use of Teachers, Bible Classes, and the Higher Classes in Sunday Schools by Thomas B. Thayer

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

THOMAS B. THAYER

**THE BIBLE CLASS ASSISTANT; OR SCRIPTURAL
GUIDE FOR SUNDAY SCHOOLS: BEING
SKETCHES OF THE ANTIQUITIES, CUSTOMS,
AND MANNERS OF THE JEWS, IN
ILLUSTRATION OF SCRIPTURE. FOR THE USE OF
TEACHERS, BIBLE CLASSES, AND THE HIGHER
CLASSES IN SUNDAY SCHOOLS**

©

THE

BIBLE CLASS ASSISTANT;

OR

SCRIPTURAL GUIDE FOR SUNDAY SCHOOLS:

BEING

SKETCHES OF THE ANTIQUITIES, CUSTOMS, AND
MANNERS OF THE JEWS,

IN ILLUSTRATION OF SCRIPTURE.

DESIGNED FOR

THE USE OF TEACHERS, BIBLE CLASSES, AND THE
HIGHER CLASSES IN SUNDAY SCHOOLS.

Baldwin

By **THOMAS B. THAYER.**

BOSTON:
THOMAS WHITTEMORE.
1840.

BX
9921
T43
1840a
cop. 2

Entered according to Act of Congress, in the year 1840, by
THOMAS WHITTEMORE, in the Clerk's Office of the
District Court of the District of Massachusetts.

CAMBRIDGE:
STEREOTYPED BY
FOLSOM, WELLS, AND THURSTON.

2510
25.2

CONTENTS.

CHAPTER.	PAGE.
I. Books and Authors of the Old Testament. — Historical Books	1
II. Books and Authors of the Old Testament: Continued. — Poetical and Prophe- tical Books	9
III. Books of the New Testament, and their Authors. — Historical	18
IV. Paul and his Epistles	28
V. The Catholic Epistles and their Authors	86
VI. Description of Palestine	43
VII. Agriculture, &c., of the Jews	53
VIII. Dwellings and Domestic Affairs	63
IX. Meals and Entertainments	70
X. Dress, &c.	78
XI. Forms of Salutation. — Hospitality	86
XII. Marriage Customs	94
XIII. The Condition of Children and Slaves	104
XIV. Funeral Customs. — Tombs	110
XV. The Temple	116
XVI. Sacred Persons of the Temple	125

XVII.	The Synagogue, — its Services, Officers, Powers, &c.	132
XVIII.	Hebrew Poetry	140
XIX.	Music, Musical Instruments. — Writing, and Writing Materials	149
XX.	Modes of reckoning and dividing Time	158
XXI.	Jewish and Roman Judicature. — Areopa- gus	164
XXII.	Punishments mentioned in Scripture . .	172

THE
BIBLE CLASS ASSISTANT.

CHAPTER I.

*Books and Authors of the Old Testament. —
Historical Books.*

1. **MOSES**, according to the scriptural account, was raised up by God as a deliverer for his people, who were bond-slaves in Egypt. In consequence of a singular providence, he was adopted by Pharaoh's daughter, and brought up and educated in the palace, and instructed "in all the wisdom of the Egyptians." God appeared to Moses after he had been at the court of Egypt about 40 years, and announced to him his mission, giving him the power to work miracles, in proof of the divine authority thereof. He proceeded to his work, which he faithfully performed, after toiling and suffering some 40 years in the wilderness between Egypt and Canaan. Though Moses was not permitted to enter the Promised Land, he had a view of it from Pisgah, a neighboring mountain. He died at the age of 120, "and his eye was not dim, nor his natural strength abated." Deut. xxxiv. 7. He was remarkable for his benevolence, patience, and meekness, — though, like all mortals, he sometimes erred. The history of Moses be-

came famous among all nations, — and the Orientals, Egyptians, Greeks, and Romans, all borrowed from it, in the accounts of their gods and heroes.

2. *The Books of Moses.* The first five books of the Old Testament are called the *Pentateuch*, from a Greek word, signifying *five instruments*, or *volumes*; and the *Books of Moses*, because written by him. The first is called *GENESIS*, which signifies *creation*, because it gives an account of the creation of the earth, man, &c. It embraces a period of 2369 years, from the creation of the world to the death of Joseph, and contains the most wonderful history that has ever been given to the human race. The most important event, beside the creation, of which record is made, is the Deluge. The second book is called *EXODUS*, which means *Departure*, because it gives an account of the departure of the Israelites from Egypt. It is the history of 145 years, and brings the record down to A. M. 2514. The most remarkable events noted, are the oppression of the Israelites, — the raising up of Moses, — the plagues of Egypt, — the deliverance of Israel, — the passage of the Red Sea, — and the giving of the Law on Mount Sinai. The third book is called *LEVITICUS*, because it treats principally of the laws and institutions of the *Levites*, and priests generally. The transactions seem to have been included within the space of eight, or at most thirty days. The most important particulars, are the

institution of the three great national festivals, the *Pass-over*, *Pentecost*, and *Tabernacles*. **NUMBERS** is the name of the fourth book,—so called from the *numbering* of the Israelites. The first took place soon after their departure from Egypt. chap. i. The second was 38 years after, in the plains of Moab. Chap. xxvi. The book comprises the history of 38 years. The fifth book, and last of the Pentateuch, is called **DEUTERONOMY**, signifying a *second law*, or a *repetition of the law*. It is a sort of summary of the mercies of God to the Israelites, and a repetition of the obligations of the law. The first eight verses of the last chapter are supposed to have been added by Joshua, and the last four by Samuel or Ezra. It embraces a period of two months, and brings the Sacred History to A. M. 2552.

3. **JOSHUA**. This book is supposed to have been written by Joshua, except a few verses of the last chapter. It contains an account of the entrance of the Israelites into the Promised Land, the events which followed, and of the administration of Joshua, to his death. It occupies a space of about 30 years. Joshua was distinguished for his piety, his courage, and warlike talents. **JUDGES**. This book is a history of the Israelites for 317 years, from the death of Joshua to the death of Samson, during which period they were governed by Judges. Hence the name of the book, which gives account of their doings. The book of **RUTH**, is only a sketch of the fortunes of the person whose