

PASSAGES
FROM THE
BIBLE

J. G. HAZEN



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PASSAGES OF THE BIBLE

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CHOSEN FOR THEIR LITER-
ARY BEAUTY AND INTEREST

BY J. G. FRAZER

FELLOW OF TRINITY COLLEGE

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PREFACE TO FIRST EDITION



THAT our English version of the Bible is one of the greatest classics in the language is admitted by all in theory, but few people appear to treat it as such in practice. The common man reads it for guidance and comfort in daily life and in sorrow: the scholar analyses it into its component parts, and discusses their authorship and date; and the historian, the antiquary, and the anthropologist have recourse to it as a storehouse of facts illustrative of their special subjects. But how many read it, not for its religious, its linguistic, its historical and antiquarian interest, but simply for the sake of the enjoyment which as pure literature it is fitted to afford? It may be conjectured that the number of such readers is very small. The reason, or, at all events, a chief reason, of this is not far to seek. The passages of greatest literary beauty and interest—those on which the fame of the book as a classic chiefly rests—are scattered up and down it, imbedded, often at rare intervals, in a great mass of other matter, which,

however interesting and important as theology or history, possesses only subordinate value as literature. It seemed to me, therefore, that a service might be rendered to lovers of good literature by disengaging these gems from their setting, and presenting them in a continuous series. This I have essayed to do in the present volume. That my choice of passages should always commend itself to the reader is not to be expected. Choice in such matters depends on individual taste, and tastes proverbially differ. The most I can hope for is that the selection as a whole should be approved of by the majority of readers, and that, though they may think other passages worthy, they will deem few or none of the selected passages unworthy, of a place in the volume.

The passages are printed, without variation, from the Authorised Version. Here and there I have omitted a verse or two, but these omissions can always be ascertained by consulting the reference at the head of each passage. In arranging the passages I have followed the order in which they occur in the Bible, except when literary or chronological considerations appeared to recommend some modification of that order. I trust that the grounds for all such departures from the traditional order will be too obvious to need explanation or defence.

In the notes I have attempted to clear up the few difficulties which might perplex even educated and intelligent readers. When these difficulties arise from the obscurity or corruption of the

Hebrew text of the Old Testament, my explanations are necessarily given at second hand, since I know no Hebrew. But by consulting standard commentaries and some of the more recent versions, especially the English Revised Version, I have endeavoured to ascertain the correct meaning of the original and to convey it briefly to the reader. I have also put together a few parallels from other literatures, and have illustrated some Hebrew legends and customs from the folk-lore of other peoples.

Apart from all questions of its religious and historical import, which do not here concern us, the Bible is an epic, if not a history, of the world; or, to change the metaphor, it unrolls a vast panorama in which the ages of the world move before us in a long train of solemn imagery, from the creation of the earth and the heavens onward to the final passing away of all this material universe and the coming of a new heaven and a new earth wherein shall dwell righteousness. Against this gorgeous background, this ever shifting scenery, now bright with the hues of heaven, now lurid with the glare of hell, we see mankind strutting and playing their little part on the stage of history. We see them taken from the dust and returning to the dust: we see the rise and fall of empires: we see great cities, now the hive of busy multitudes, now silent and desolate, a den of wild beasts. All life's fever is there—its loves and hopes and joys, its high endeavours, its suffering and sin and sorrow. And then, last scene of all, we see

the great white throne and the endless multitude gathered before it: we hear the final doom pronounced; and as the curtain falls we catch a glimpse of the fires of hell and the glories of heaven—a vision of a world (how different from this!) where care and sin and sorrow shall be no more, where the saints shall rest from their labours, and where God himself shall wipe away all tears from their eyes. This may not be science and history, but it is at least an impressive pageant, a stately drama: without metaphor, it is noble literature; and like all noble literature it is fitted to delight, to elevate, and to console.

J. G. F.

Trinity College, Cambridge,
10th April 1895.

PREFACE TO SECOND EDITION



SINCE the first edition of this book was published about fourteen years ago, I have read through the Old Testament in Hebrew, and my admiration of it has only been deepened by a closer acquaintance. In the present edition fifteen passages, mostly narrative, and some notes have been added. It is gratifying to me to observe that the example which I set of treating the Bible as pure literature has since been followed by others, who have similarly edited the Old and New Testaments or portions of them in a form divested, as far as possible, of all purely theological import. The publication of such books may be welcomed as a sign that the love of the Bible is not confined to those who accept its dogmas. Though many of us can no longer, like our fathers, find in its pages the solution of the dark, the inscrutable riddle of human existence, yet the volume must still be held sacred by all who reverence the high aspirations to which it gives utterance, and the pathetic associations with which the faith and piety of

so many generations have invested the familiar words. The reading of it breaks into the dull round of common life like a shaft of sunlight on a cloudy day, or a strain of solemn music heard in a mean street. It seems to lift us for a while out of ourselves, our little cares and little sorrows, into communion with those higher powers, whatever they are, which existed before man began to be, and which will exist when the whole human race, as we are daily reminded by the cataclysms and convulsions of nature, shall be swept out of existence for ever. It strengthens in us the blind conviction, or the trembling hope, that somewhere, beyond these earthly shadows, there is a world of light eternal, where the obstinate questionings of the mind will be answered and the heart find rest.

J. G. FRAZER.

Cambridge, Midsummer Day 1909.

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THE CREATION OF THE WORLD

Genesis I. 1—ii. 3.



IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it

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was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping

thing, and beast of the earth after his kind : and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good. And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him ; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

II

THE CREATION AND FALL OF MAN

Genesis ii. 4—iii. 24.



THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads. The name of the first is Pison : that is it which compasseth the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyx

stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye

shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between

thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

THE GREAT FLOOD

Genesis vi.—viii.



AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of

fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the

earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and

he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days ; and again he sent forth the dove out of the ark ; and the dove came in to him in the evening ; and, lo, in her mouth was an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord ; and took of every clean beast, and of every clean fowl, and offered

burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

IV

THE TOWER OF BABEL

Genesis xi. 1-9.



AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to

build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

V

GOD COMMUNES WITH ABRAHAM

Genesis xviii.



AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according

to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the

city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

THE END OF SODOM AND GOMORRAH

Genesis xix. 12-28.



AND the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee

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unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

VII

HAGAR AND ISHMAEL

Genesis xxi. 1-20.



AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham

was an hundred years old when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God

hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad ; and he grew, and dwelt in the wilderness, and became an archer.

VIII

THE SACRIFICE OF ISAAC

Genesis xxii. 1-19.



AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And

he said, Behold the fire and the wood ; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering : so they went both of them together.

And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord ; for because thou hast done this thing, and hast not withheld thy son, thine only son ; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.

IX

THE WOOING OF REBEKAH

Genesis xxiv.



AND Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of

his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels

had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and

maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old : and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell : but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way ; and thou shalt take a wife for my son of my kindred, and of my father's house : then shalt thou be clear from this my oath, when thou comest to my kindred ; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go : behold, I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink ; and she say to me, Both drink thou, and I will also draw for thy camels : let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder ; and she went down unto the well, and drew water : and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also : so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou ? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him : and I put the earring upon her

face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me : and if not, tell me ; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord : we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah : he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night : and they rose up in the morning ; and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten ; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man ? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

X

ISAAC BLESSES JACOB

Genesis xxvii. 1-41.



AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau

went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found

it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that

hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

JACOB'S DREAM

Genesis xxviii. 10-22.



AND Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold! the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place

Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

XII

THE MEETING OF JACOB AND RACHEL
AT THE WELL.

Genesis xxix. 1-14.



THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be

gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

XIII

THE STORY OF JOSEPH

I. JOSEPH IS SOLD BY HIS BRETHREN INTO EGYPT

Genesis xxxvii.



AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was

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the son of his old age : and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren : and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed : for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? And his brethren envied him ; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ?

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit ; and, behold, Joseph was not in the pit ; and he rent his clothes. And he returned unto his brethren, and said, The child is not ; and I, whither shall I go ? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood : and they sent the coat of many colours, and they brought it to their father ; and said, This have we found : know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat ; an evil beast hath devoured him : Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted : and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

2. JOSEPH IS CAST INTO PRISON

Genesis xxxix.



AND Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him : and he made him

overseer over his house, and all that he had he put into his hand. And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her until his lord came

home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

3. JOSEPH INTERPRETS THE DREAMS OF PHARAOH'S BUTLER AND BAKER

Genesis xl.



AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged

Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream,

and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

4. PHARAOH SETS JOSEPH OVER ALL THE LAND OF EGYPT

Genesis xli.



AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and leanfleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came

up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well-favoured; and they fed in a meadow: and, behold, seven other kine came up

after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill-favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this and let him

appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And

in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

5. JOSEPH'S BRETHREN COME TO BUY CORN
IN EGYPT

Genesis xlii.



NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons: we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land

ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come thither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money

into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not

to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

6. JOSEPH ENTERTAINS HIS BRETHREN

Genesis xliii.



AND the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the

blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds. And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and

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we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for this is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birth-right, and the youngest according to his youth: and the men marvelled one at another. And he

took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

7. JOSEPH MAKES HIMSELF KNOWN TO
HIS BRETHREN

Genesis xlv. 1.—xlv. 15.



AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye

shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy

servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave. Now therefore, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come

near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

8. JOSEPH SENDS FOR HIS FATHER JACOB
INTO EGYPT

Genesis xlv. 16-28, xlvi. 1-7, 28-34.



AND the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they

told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan,

are come unto me ; and the men are shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation ? that ye shall say, Thy servants trade hath been about cattle from our youth even until now, both we and also our fathers : that ye may dwell in the land of Goshen : for every shepherd is an abomination unto the Egyptians.

9. JOSEPH GIVES HIS FATHER AND HIS BRETHREN
A POSSESSION IN THE LAND OF EGYPT

Genesis xlvii.



THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation ? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said, moreover, unto Pharaoh, For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee : the land of Egypt is before thee : in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest any men of activity among them, then make them

rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from

my lord, how that our money is spent ; my lord also hath our herds of cattle : there is not ought left in the sight of my lord, but our bodies and our lands : wherefore shall we die before thine eyes, both we and our land ? buy us and our land for bread, and we and our land will be servants unto Pharaoh ; and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh ; for the Egyptians sold every man his field, because the famine prevailed over them : so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not : for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them ; wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh : lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt, unto this day, that Pharaoh should have the fifth part ; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh

that Israel must die : and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt : but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me, and he sware unto him. And Israel bowed himself upon the bed's head.

10. JACOB BLESSES HIS SONS AND DIES

Genesis xlix.



AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power : unstable as water, thou shalt not excel ; because thou wentest up to thy father's bed ; then defiledst thou it : he went up to my couch.

Simeon and Levi are brethren ; instruments of cruelty are in their habitations. O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united ! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel.

Judah, thou art he whom thy brethren shall praise : thy hand shall be in the neck of thine

enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships: and his border shall be unto Zidon.

Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel;) even by the

God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb : the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel : and this is it that their father spake unto them, and blessed them ; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

II. THE BURIAL OF JACOB AND THE DEATH
OF JOSEPH

Genesis 1.



AND Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father : and the physicians embalmed Israel. And forty days were fulfilled for him ; for so are fulfilled the days of those which are embalmed : and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die : in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen : and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaan-

ites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians : wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them : for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not : for am I in the place of God ? But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not : I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he and his father's house : and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation : the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die : and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.

XIV

THE BIRTH AND UPBRINGING OF
MOSES

Exodus i. 7-14, 22—ii. 10.



AND the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we : come on, let us deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein

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they made them serve, was with rigour. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him, that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

THE DEATH OF THE FIRSTBORN

Exodus xii. 21-30.



THEN Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin ; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the

dungeon; and all the firstborn of cattle. And 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.

XVI

THE DESTRUCTION OF THE EGYPTIANS
IN THE RED SEA

Exodus xiv.



AND the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pur-

sued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the

camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the

midst of the sea ; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians : and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.

XVII

THE SONG OF MOSES AND THE
CHILDREN OF ISRAEL

Exodus xv. 1-21



THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously :

The horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation :

He is my God, and I will prepare him an habitation ; My father's God, and I will exalt him.

The Lord is a man of war :

The Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea :

His chosen captains also are drowned in the Red sea.

The depths have covered them :

They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power :

Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast
overthrown them that rose up against thee :
Thou sentest forth thy wrath, which consumed
them as stubble.

And with the blast of thy nostrils the waters were
gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the
sea.

The enemy said,
I will pursue, I will overtake, I will divide the
spoil ;
My lust shall be satisfied upon them ;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered
them :

They sank as lead in the mighty waters.
Who is like unto thee, O Lord, among the gods ?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders ?
Thou stretchedst out thy right hand,
The earth swallowed them.

Thou in thy mercy hast led forth the people which
thou hast redeemed :
Thou hast guided them in thy strength unto thy
holy habitation.

The people shall hear, and be afraid :
Sorrow shall take hold on the inhabitants of
Palestina.

Then the dukes of Edom shall be amazed ;
The mighty men of Moab, trembling shall take
hold upon them ;
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them ;
By the greatness of thine arm they shall be as still
as a stone ;
Till thy people pass over, O Lord,

Till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance,

In the place, O Lord, which thou hast made for thee to dwell in ;

In the Sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances.

And Miriam answered them,

Sing ye to the Lord, for he hath triumphed gloriously ;

The horse and his rider hath he thrown into the sea.

XVIII

THE GIVING OF THE LAW
ON MOUNT SINAI

Exodus xix. 1.—xx. 21.



IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness ; and there

Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall

not live : when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people ; and they washed their clothes. And he said unto the people, Be ready against the third day : come not at your wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount : and the Lord called Moses up to the top of the mount ; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai : for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee : but let not the priests and the people break through

to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing 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 shewing mercy unto thousands of them that love me, and keep my commandments. 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. Remember the sabbath day, to keep it holy. Six days shalt thou labour, 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 manservant, nor thy maidservant, 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: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's

house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

XIX

GOD MAKES ALL HIS GOODNESS TO
PASS BEFORE MOSES

Exodus xxxiii. 12-xxxiv. 8.



AND Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy

sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the

first: and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.

XX

BALAAM BLESSES ISRAEL

Numbers xxiv. 1-9.



AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said,
Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:
How goodly are thy tents, O Jacob!

And thy tabernacles, O Israel!
 As the valleys are they spread forth,
 As gardens by the river's side,
 As the trees of lign aloes, which the Lord hath
 planted,
 And as cedar trees beside the waters.
 He shall pour the water out of his buckets,
 And his seed shall be in many waters,
 And his king shall be higher than Agag,
 And his kingdom shall be exalted.
 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.
 He couched, he lay down as a lion,
 And as a great lion: who shall stir him up?
 Blessed is he that blesseth thee,
 And cursed is he that curseth thee.

XXI

A SONG OF MOSES

Deuteronomy xxxii. 1-43.



HEAR, O ye heavens, and I will
 speak;
 And hear, O earth, the words of my
 mouth.
 My doctrine shall drop as the rain,
 My speech shall distil as the dew,
 As the small rain upon the tender herb,
 And as the showers upon the grass:
 Because I will publish the name of the Lord:
 Ascribe ye greatness unto our God.
 He is the Rock, his work is perfect;
 For all his ways are judgment:

A God of truth, and without iniquity,
Just and right is he.
They have corrupted themselves, their spot is not
the spot of his children :
They are a perverse and crooked generation.
Do ye thus requite the Lord,
O foolish people and unwise ?
Is not he thy father that hath bought thee ?
Hath he not made thee, and established thee ?
Remember the days of old,
Consider the years of many generations :
Ask thy father, and he will shew thee ;
Thy elders, and they will tell thee.
When the Most High divided to the nations their
inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel :
For the Lord's portion is his people ;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness ;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings ;
So the Lord alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
That he might eat the increase of the fields ;
And he made him to suck honey out of the rock,
And oil out of the flinty rock ;
Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan,

And goats, with the fat of kidneys of wheat ;
And thou didst drink the pure blood of the grape.
But Jeshurun waxed fat, and kicked :
Thou art waxen fat, thou art grown thick, thou
art covered with fatness :

Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They provoked him to jealousy with strange gods,
With abominations provoked they him to anger.
They sacrificed unto devils, not to God ;
To gods whom they knew not,
To new gods that came newly up,
Whom your fathers feared not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.
And when the Lord saw it, he abhorred them,
Because of the provoking of his sons and of his
daughters.

And he said, I will hide my face from them,
I will see what their end shall be :
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which
is not God ;
They have provoked me to anger with their vani-
ties :
And I will move them to jealousy with those
which are not a people ;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them ;
I will spend mine arrows upon them.
They shall be burnt with hunger, and devoured
with burning heat,

And with bitter destruction :

I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

The sword without,

And terror within,

Shall destroy both the young man and the virgin,

The suckling also with the man of grey hairs.

I said, I would scatter them into corners,

I would make the remembrance of them to cease
from among men :

Were it not that I feared the wrath of the enemy,

Lest their adversaries should behave themselves
strangely,

And lest they should say, Our hand is high,

And the Lord hath not done all this.

For they are a nation void of counsel,

Neither is there any understanding in them.

Oh that they were wise, that they understood
this,

That they would consider their latter end !

How should one chase a thousand,

And two put ten thousand to flight,

Except their Rock had sold them,

And the Lord had shut them up ?

For their rock is not as our Rock, even our
enemies themselves being judges.

For their vine is of the vine of Sodom,

And of the fields of Gomorrah :

Their grapes are grapes of gall,

Their clusters are bitter :

Their wine is the poison of dragons,

And the cruel venom of asps.

Is not this laid up in store with me,

And sealed up among my treasures ?

To me belongeth vengeance and recompence ;

Their foot shall slide in due time :

For the day of their calamity is at hand,

And the things that shall come upon them make haste.

For the Lord shall judge his people,
And repent himself for his servants,
When he seeth that their power is gone,
And there is none shut up, or left.
And he shall say, Where are their Gods,
Their rock in whom they trusted ;
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings ?
Let them rise up and help you,
And be your protection.

See now that I, even I, am he,
And there is no god with me :
I kill, and I make alive ;
I wound, and I heal :
Neither is there any that can deliver out of my hand.

For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword,
And mine hand take hold on judgment,
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
And that with the blood of the slain and of the captives,
From the beginning of revenges upon the enemy.
Rejoice, O ye nations, with his people ;
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people.

MOSES BLESSES THE CHILDREN OF ISRAEL AND DIES

Deuteronomy xxxiii.-xxxiv. 8.



AND this is the blessing wherewith
Moses the man of God blessed the
children of Israel before his death.
And he said,
The Lord came from Sinai,
And rose up from Seir unto them ;
He shined forth from mount Paran,
And he came with ten thousands of saints :
From his right hand went a fiery law for them.
Yea, he loved the people ;
All his saints are in thy hand :
And they sat down at thy feet ;
Every one shall receive of thy words.
Moses commanded us a law,
Even the inheritance of the congregation of Jacob.
And he was king in Jeshurun,
When the heads of the people and the tribes of
Israel were gathered together.
Let Reuben live, and not die ;
And let not his men be few.
And this is the blessing of Judah : and he said,
Hear, Lord, the voice of Judah,
And bring him unto his people :
Let his hands be sufficient for him ;
And be thou an help to him from his enemies.
And of Levi he said,
Let thy Thummim and thy Urim be with thy holy
one,
Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of
Meribah ;

Who said unto his father and to his mother, I
have not seen him ;
Neither did he acknowledge his brethren,
Nor knew his own children :
For they have observed thy word,
And kept thy covenant.
They shall teach Jacob thy judgments,
And Israel thy law :
They shall put incense before thee,
And whole burnt sacrifice upon thine altar.
Bless, Lord, his substance,
And accept the work of his hands :
Smite through the loins of them that rise against
him,
And of them that hate him, that they rise not
again.
And of Benjamin he said,
The beloved of the Lord shall dwell in safety by
him ;
And the Lord shall cover him all the day long,
And he shall dwell between his shoulders.
And of Joseph he said,
Blessed of the Lord be his land,
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious fruits brought forth by the
sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth and ful-
ness thereof,
And for the good will of him that dwelt in the
bush :
Let the blessing come upon the head of Joseph,
And upon the top of the head of him that was
separated from his brethren.

His glory is like the firstling of his bullock,
And his horns are like the horns of unicorns :
With them he shall push the people together to
the ends of the earth :

And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.

And of Zebulun he said,
Rejoice, Zebulun, in thy going out ;
And, Issachar, in thy tents.

They shall call the people unto the mountain ;
There they shall offer sacrifices of righteousness :
For they shall suck of the abundance of the seas,
And of treasure hid in the sand.

And of Gad he said,
Blessed be he that enlargeth Gad :
He dwelleth as a lion,
And teareth the arm with the crown of the head.
And he provided the first part for himself,
Because there, in a portion of the lawgiver, was
he seated ;

And he came with the heads of the people,
He executed the justice of the Lord,
And his judgments with Israel.

And of Dan he said,
Dan is a lion's whelp :
He shall leap from Bashan.

And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the Lord ;
Possess thou the west and the south.

And of Asher he said,
Let Asher be blessed with children ;
Let him be acceptable to his brethren,
And let him dip his foot in oil.
Thy shoes shall be iron and brass ;
And as thy days, so shall thy strength be.
There is none like unto the God of Jeshurun,

Who rideth upon the heaven in thy help,
And in his excellency on the sky.

The eternal God is thy refuge,

And underneath are the everlasting arms :

And he shall thrust out the enemy from before
thee ;

And shall say, Destroy them.

Israel then shall dwell in safety alone :

The fountain of Jacob shall be upon a land of corn
and wine ;

Also his heavens shall drop down dew.

Happy art thou, O Israel :

Who is like unto thee, O people saved by the
Lord,

The shield of thy help,

And who is the sword of thy excellency !

And thine enemies shall be found liars unto thee ;

And thou shalt tread upon their high places.

And Moses went up from the plains of Moab unto the mountains of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord 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 Bethpeor : 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 Israei wept for Moses in the plains of Moab thirty days : so the days of weeping and mourning for Moses were ended.

XXIII

RAHAB RECEIVES THE SPIES

Joshua ii.



AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : and it came to pass, about the time of shutting of the gate, when it was dark, that the men went out : whither the men went I wot not : pursue after them quickly ; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords : and as soon as they which pursued after them were gone out, they shut the gate.

And, before they were laid down, she came up unto them upon the roof ; and she said unto the

men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear: behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house

into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

XXIV

THE DEFEAT AND DEATH OF SISERA

Judges iv.



AND the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt

under the palm tree of Deborah between Ramah and Beth-el in Mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his

chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary: so he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

THE SONG OF DEBORAH

Judges v.



WHEN sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, When the people willingly offered themselves.

Hear, O ye kings ; give ear, O ye princes ;
 I, even I, will sing unto the Lord ;
 I will sing praise to the Lord God of Israel.
 Lord, when thou wentest out of Seir,
 When thou marchedst out of the field of Edom,
 The earth trembled, and the heavens dropped,
 The clouds also dropped water.
 The mountains melted from before the Lord,
 Even that Sinai from before the Lord God of Israel.
 In the days of Shamgar the son of Anath,
 In the days of Jael, the highways were unoccupied,
 And the travellers walked through byways.
 The inhabitants of the villages ceased, they ceased
 in Israel,
 Until that I Deborah arose,
 That I arose a mother in Israel.
 They chose new gods ;
 Then was war in the gates :
 Was there a shield or spear seen
 Among forty thousand in Israel ?
 My heart is toward the governors of Israel,
 That offered themselves willingly among the people.
 Bless ye the Lord.
 Speak, ye that ride on white asses,
 Ye that sit in judgment,
 And walk by the way.

They that are delivered from the noise of archers
in the places of drawing water,
There shall they rehearse the righteous acts of
the Lord,

Even the righteous acts toward the inhabitants of
his villages in Israel :

Then shall the people of the Lord go down to the
gates.

Awake, awake, Deborah ;

Awake, awake ; utter a song :

Arise, Barak, and lead thy captivity captive, thou
son of Abinoam.

Then he made him that remaineth have dominion
over the nobles among the people :

The Lord made me have dominion over the mighty.
Out of Ephraim was there a root of them against
Amalek ;

After thee, Benjamin, among thy people :

Out of Machir came down governors,

And out of Zebulun they that handle the pen of
the writer.

And the princes of Issachar were with Deborah ;

Even Issachar, and also Barak :

He was sent on foot into the valley.

For the divisions of Reuben there were great
thoughts of heart.

Why abodest thou among the sheep-folds,

To hear the bleatings of the flocks ?

For the divisions of Reuben there were great
searchings of heart.

Gilead abode beyond Jordan :

And why did Dan remain in ships ?

Asher continued on the sea shore,

And abode in his breaches.

Zebulun and Naphtali were a people that jeoparded
their lives unto the death in the high places of
the field.

The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo ;
They took no gain of money.
They fought from heaven ;
The stars in their courses fought against Sisera,
The river of Kishon swept them away,
That ancient river, the river Kishon.
O my soul, thou hast trodden down strength.
Then were the horse-hoofs broken by the means
 of the prancings,
The prancings of their mighty ones.
Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof ;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.
Blessed above women shall Jael the wife of Heber
 the Kenite be ;
Blessed shall she be above women in the tent.
He asked water, and she gave him milk ;
She brought forth butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer ;
And with the hammer she smote Sisera,
She smote off his head,
When she had pierced and stricken through his
 temples.
At her feet he bowed, he fell, he lay down :
At her feet he bowed, he fell :
Where he bowed, there he fell down dead.
The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming ?
Why tarry the wheels of his chariots ?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not sped ? have they not divided the prey ;

To every man a damsel or two; to Sisera a prey
of divers colours,
A prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of them that take the spoil?
So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he
goeth forth in his might.

XXVI

GIDEON DEFEATS THE MIDIANITES

Judges vii. 1-23.



THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that

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lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of

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Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they 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 three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

THE STORY OF ABIMELECH

Judges ix.



AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and

go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian; and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem; and the men

of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal, the son of Ebed, said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that

were with him, by night, and they laid wait against Shechem in four companies. And Gaal, the son of Ebed, went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him; and many were overthrown and wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

JEPHTHAH'S VOW

Judges xi. 30-40.



AND Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine 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.

So Jephthah passed over unto the children of Ammon, to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. 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, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and

bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

XXIX

THE BIRTH OF SAMSON

Judges xiii. 2-24.



AND there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah

and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

XXX

SAMSON'S RIDDLE

Judges xiv.



AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines:

for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcase of the lion; and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, 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. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house

with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed 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 took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

XXXI

SAMSON AND DELILAH

Judges xvi. 4-31.



AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee, every one of us, eleven hundred

pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her

words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house;

and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson 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 that were therein: so the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father. And he judged Israel twenty years.

THE STORY OF RUTH

I. RUTH AND NAOMI

Ruth i.



NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons, Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she rose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on their way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted

up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters; why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say I have hope, if I should have an husband also to-night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, 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. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? So Naomi returned,

and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

2. RUTH AMONG THE REAPERS.

Ruth ii.



AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young

men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. 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. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And she took it up, and went into the city; and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned

to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

3. RUTH AND BOAZ AT THE THRESHINGFLOOR

Ruth iii.



THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what

thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn : and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself ; and, behold, a woman lay at his feet. And he said, Who art thou ? And she answered, I am Ruth thine handmaid : spread therefore thy skirt over thine handmaid ; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter ; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not ; I will do to thee all that thou requirest : for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman : howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well ; let him do the kinsman's part : but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth : lie down until the morning. And she lay at his feet until the morning : and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her : and she went into the city.

And when she came to her mother in law, she said, Who art thou, my daughter ? And she told

her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

4. BOAZ TAKES RUTH TO WIFE

Ruth iv. 1-17.



THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabites, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a

man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, 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 thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

HANNAH DEVOTES SAMUEL TO THE LORD

1 Samuel i.



NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite : and he had two wives ; the name of the one was Hannah, and the name of the other Peninnah : and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. And when the time was that Elkanah offered, he gave to Peninnah his wife, to all her sons and her daughters, portions : but unto Hannah he gave a worthy portion ; for he loved Hannah : but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her ; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou ? and why eatest thou not ? and why is thy heart grieved ? am I not better to thee than ten sons ?

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And

she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be

weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good : tarry until thou have weaned him ; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh : and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed ; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord ; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

XXXIV

GOD SPEAKS TO THE CHILD SAMUEL

I Samuel ii. 18, 19, ^jiii. 1-18.



BUT Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days ; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that

he could not see ; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep ; that the Lord called Samuel : and he answered, Here am I. And he ran unto Eli, and said, Here am I ; for thou calledst me. And he said, I called not ; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel 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. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I ; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down : and it shall be, if he call thee, that 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. Then Samuel answered, Speak ; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both 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. For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened

the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

XXXV

THE ARK OF GOD IS TAKEN DEATH OF ELI

I Samuel iv.



AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord

came into the camp, all Israel shouted with a great shout, so that the earth rang again. And 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 they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be ye strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my

son? And the messenger answered, and said, Israel has fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel; for the ark of God is taken.

XXXVI

SAMUEL ANOINTS DAVID TO BE KING

1 Samuel xvi.



AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me.

And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen 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 unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that

day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David, thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID SLAYS GOLIATH

I Samuel xvii.



NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we

may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the first-born ; and next unto him, Abinadab ; and the third, Shammah. And David was the youngest ; and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words : and David heard them. And all the men of Israel,

when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men: and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock; and I went out

after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in

the name of the Lord of hosts, the God of the armies of Israel, 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 host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all 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 he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

DAVID AND JONATHAN

1 Samuel xviii. 1-4, xx.



AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If

thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city ; for there is a yearly sacrifice there for all the family. If he say thus, It is well ; thy servant shall have peace : but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant ; for thou hast brought thy servant into a covenant of the Lord with thee : notwithstanding, if there be in me iniquity, slay me thyself ; for why shouldest thou bring me to thy father ? And Jonathan said, Far be it from thee : for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee ? Then said David to Jonathan, Who shall tell me ? or what if thy father answer thee roughly ?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee ; the Lord do so and much more to Jonathan : but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace : and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not : but also thou shalt not cut off thy kindness from my house for ever : no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him : for he loved him as

he loved his own soul. Then Jonathan said to David, To morrow is the new moon : and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them ; then come thou : for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee ; go thy way : for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field : and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall : and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day : for he thought, Something hath befallen him, he is not clean ; surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day ? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem : and he said, Let me go, I pray thee ; for our family hath a sacrifice in the city ; and my brother, he hath commanded me to be there : and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my

brethren : therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan

said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed : and Jonathan went into the city.

XXXIX

THE WITCH OF ENDOR

1 Samuel xxviii. 3-25.



NOW Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem : and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me him

up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto

thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

XL

DAVID'S LAMENT FOR SAUL AND
JONATHAN

2 Samuel i. 17, 19-27.



AND David lamented with this lamentation over Saul and over Jonathan his son :

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 fields of offerings :

For there the shield of the mighty is vilely cast
away,

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 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 thine 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 are the mighty fallen,
 And the weapons of war perished !

XLI

GOD REBUKES AND PUNISHES DAVID

2 Samuel xii. 1-10, 13-23.



AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor. The rich man had exceeding many flocks and herds ; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up ; and it grew up together with him, and with his children ; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man ; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the

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servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

XLII

THE DEATH OF ABSALOM

2 Samuel xviii.



AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai

the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David: and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put

forth mine hand against the king's son : for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him : and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale : for he said, I have no son to keep my name in remembrance : and he called the pillar after his own name : and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day ; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready ?

But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee 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!

XLIII

DAVID BLESSES THE LORD

I Chronicles xxix. 10-19.



HEREFORE David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now

have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

XLIV

SOLOMON'S DREAM

1 Kings iii. 5-15.



IN Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore 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 a people?

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; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

XLV

THE JUDGMENT OF SOLOMON

1 Kings iii. 16-28.



THEN came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. 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 rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, 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. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. 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 bowels yearned upon 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, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

THE WISDOM OF SOLOMON

I Kings iv. 29-34.



AND God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

THE QUEEN OF SHEBA VISITS
KING SOLOMON

I Kings x. 1-13.



AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed

with him of all that was in her heart. And Solomon told her all her questions : there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord ; there was no more spirit in her. And 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: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

SOLOMON'S PRAYER

1 Kings viii. 22-53.



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 he said,

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And

hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sins of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever 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 ; (for thou, even thou only, knowest the hearts of all the children of men ;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake ; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm ;) when he shall come and pray toward this house ; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for : that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name : then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near ; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city

which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and with the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

XLIX

THE WIDOW'S CRUSE

1 Kings xvii.



AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the

word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. And it came to pass, after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to 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, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, 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 make me thereof a little cake first, and bring it unto me, and after make for thee and for 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 went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass, after these things, that the son of the woman, the mistress of the house, fell

sick ; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah ; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother : and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

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ELIJAH AND THE RAIN

I Kings xviii.



AND it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab ; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor

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of his house. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, 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: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said; It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O

Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. 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 pour it on the burnt 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. And the water ran round about the altar; and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things 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 the God; the Lord, he is the 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.

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 to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, 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 it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, 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.

LI

ELIJAH ON MOUNT HOREB

I Kings xix.



AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here,

Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he 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 before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

LII

THE TRANSLATION OF ELIJAH

2 Kings ii. 1—12.



AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el.

And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And

he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that 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 he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; 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.

ELISHA RESTORES TO LIFE THE CHILD OF THE SHUNAMMITE

2 Kings iv. 8-37.



AND it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among my own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to 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 the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as

thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

LIV

THE VISION OF THE ANGEL GUARDS

2 Kings vi. 8-17.



THEN the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him

of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

LV

THE TRIALS OF JOB

Job i.



HERE 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. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen,

and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all : for Job said, It may be that my sons have sinned, and cursed God in their hearts. 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 among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power ; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house : and there came a messenger unto Job, and said, The oxen were plowing,

and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

LVI

THE NARROW HOUSE

Job iii.



AFTER this Job opened his mouth, and
 cursed his day. And Job spake, 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 ;

Let not God regard it from above,

Neither let the light shine upon it.

Let darkness and the shadow of death stain it ;

Let a cloud dwell upon it ;

Let the blackness of the day terrify it.

As for that night, let darkness seize upon it ;

Let it not be joined unto the days of the year,

Let it not come into the number of the months.

Lo, let that night be solitary,

Let no joyful voice come therein.

Let them curse it that curse the day,

Who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark ;

Let it look for light, but have none ;

Neither let it see the dawning of the day :

Because it shut not up the doors of my mother's
 womb,

Nor hid sorrow from mine eyes.

Why died I not from the womb ?

Why did I not give up the ghost when I came out
 of the belly ?

Why did the knees prevent me ?

Or why the breasts that I should suck?
For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners rest together;
They hear not the voice of the oppressor.
The small and great are there;
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon
me,
And that which I was afraid of is come unto me.
I was not in safety, neither had I rest, neither was
I quiet;
Yet trouble came.

LVII

A VISION OF THE NIGHT

Job iv. 12-21.



NOW a thing was secretly brought to
 me,
 And mine ear received a little thereof.
 In thoughts from the visions of the
 night,
 When deep sleep falleth on men,
 Fear came upon me, and trembling,
 Which made all my bones to shake.
 Then a spirit passed before my face ;
 The hair of my flesh stood up :
 It stood still, but I could not discern the form
 thereof :
 An image was before mine eyes,
 There was silence, and I heard a voice, saying,
 Shall mortal man be more just than God ?
 Shall a man be more pure than his maker ?
 Behold, he put no trust in his servants ;
 And his angels he charged with folly :
 How much less in them that dwell in houses of
 clay,
 Whose foundation is in the dust,
 Which are crushed before the moth ?
 They are destroyed from morning to evening :
 They perish for ever without any regarding it.
 Doth not their excellency which is in them go
 away ?
 They die, even without wisdom.

THE BLESSED LIFE

Job v. 6-26.



ALTHOUGH affliction cometh not forth
of the dust,
Neither doth trouble spring out of
the ground ;
Yet man is born unto trouble,
As the sparks fly upward.

I would seek unto God,
And unto God would I commit my cause :
Which doeth great things and unsearchable ;
Marvellous things without number :
Who giveth rain upon the earth,
And sendeth waters upon the fields :
To set up on high those that be low ;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enter-
prise.

He taketh the wise in their own craftiness :
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword, from their
mouth,

And from the hand of the mighty.

So the poor hath hope,

And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth :

Therefore despise not thou the chastening of the
Almighty :

For he maketh sore, and bindeth up :

He woundeth, and his hands make whole.

He shall deliver thee in six troubles :

Yea, in seven there shall no evil touch thee.
 In famine he shall redeem thee from death :
 And in war from the power of the sword.
 Thou shalt be hid from the scourge of the tongue :
 Neither shalt thou be afraid of destruction when it
 cometh.
 At destruction and famine thou shalt laugh :
 Neither shalt thou be afraid of the beasts of the
 earth.
 For thou shalt be in league with the stones of the
 field :
 And the beasts of the field shall be at peace with
 thee.
 And thou shalt know that thy tabernacle shall be
 in peace ;
 And thou shalt visit thy habitation, and shalt not
 sin.
 Thou shalt know also that thy seed shall be great,
 And thine offspring as the grass of the earth.
 Thou shalt come to thy grave in a full age,
 Like as a shock of corn cometh in in his season.

LIX

WEARY DAYS

Job vii.



IS there not an appointed time to man
 upon earth ?
 Are not his days also like the days
 of an hireling ?
 As a servant earnestly desireth the
 shadow,
 And as an hireling looketh for the reward of his
 work :
 So am I made to possess months of vanity,
 And wearisome nights are appointed to me.

When I lie down, I say,
When shall I arise, and the night be gone?
And I am full of tossings to and fro unto the
dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin is broken, and become loathsome.
My days are swifter than a weaver's shuttle,
And are spent without hope.
O remember that my life is wind:
Mine eye shall no more see good.
The eye of him that hath seen me shall see me no
more:
Thine eyes are upon me, and I am not.
As the cloud is consumed and vanisheth away:
So he that goeth down to the grave shall come up
no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a whale,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than my life.
I loathe it; I would not live alway:
Let me alone; for my days are vanity.
What is man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?

I have sinned ; what shall I do unto thee, O thou
preserver of men ?

Why hast thou set me as a mark against thee,
So that I am a burden to myself ?

And why dost thou not pardon my transgression,
and take away mine iniquity ?

For now shall I sleep in the dust ;

And thou shalt seek me in the morning, but I
shall not be.

LX

VAIN WISDOM

Job xi. 7-12.



CANST thou by searching find out God ?

Canst thou find out the Almighty
unto perfection ?

It is as high as heaven ; what canst
thou do ?

Deeper than hell ; what canst thou
know ?

The measure thereof is longer than the earth,
And broader than the sea.

If he cut off, and shut up,

Or gather together, then who can hinder him ?

For he knoweth vain men :

He seeth wickedness also ; will he not then con-
sider it ?

For vain man would be wise,

Though man be born like a wild ass's colt.

THE FRAILTY OF MAN

Job xiv. 1-12



MAN that is born of a woman
 Is of few days, and full of trouble.
 He cometh forth like a flower, and is
 cut down :
 He fleeth also as a shadow, and con-
 tinueth not.

And dost thou open thine eyes upon such an one,
 And bringest me into judgment with thee ?
 Who can bring a clean thing out of an unclean ?
 not one.

Seeing his days are determined, the number of his
 months are with thee,
 Thou hast appointed his bounds that he cannot
 pass ;

Turn from him, that he may rest,
 Till he shall accomplish, as an hireling, his day.
 For there is hope of a tree, if it be cut down, that
 it will sprout again,

And that the tender branch thereof will not cease.
 Though the root thereof wax old in the earth,
 And the stock thereof die in the ground ;
 Yet through the scent of water it will bud,
 And bring forth boughs like a plant.

But man dieth, and wasteth away :
 Yea, man giveth up the ghost, and where is he ?
 As the waters fail from the sea,
 And the flood decayeth and drieth up :
 So man lieth down, and riseth not :
 Till the heavens be no more, they shall not awake,
 Nor be raised out of their sleep.

OMNES EODEM COGIMUR

Job xxi. 23-33.



NE dieth in his full strength,
 Being wholly at ease and quiet:
 His breasts are full of milk,
 And his bones are moistened with
 marrow.

And another dieth in the bitterness of
 his soul,

And never eateth with pleasure.

They shall lie down alike in the dust,

And the worms shall cover them.

Behold, I know your thoughts,

And the devices which ye wrongfully imagine
 against me.

For ye say, Where is the house of the prince?

And where are the dwelling places of the wicked?

Have ye not asked them that go by the way?

And do ye not know their tokens,

That the wicked is reserved to the day of destruc-
 tion?

They shall be brought forth to the day of wrath.

Who shall declare his way to his face?

And who shall repay him what he hath done?

Yet shall he be brought to the grave,

And shall remain in the tomb.

The clods of the valley shall be sweet unto him,

And every man shall draw after him, as there are
 innumerable before him.

THE TRUE WISDOM

Job xxviii.



SURELY there is a vein for the silver,
And a place for gold where they fine
it.

Iron is taken out of the earth,
And brass is molten out of the stone.
He setteth an end to darkness,

And searcheth out all perfection :

The stones of darkness, and the shadow of death.

The flood breaketh out from the inhabitant ;

Even the waters forgotten of the foot :

They are dried up, they are gone away from men.

As for the earth, out of it cometh bread :

And under it is turned up as it were fire.

The stones of it are the place of sapphires :

And it hath dust of gold.

There is a path which no fowl knoweth,

And which the vulture's eye hath not seen :

The lion's whelps have not trodden it,

Nor the fierce lion passed by it.

He putteth forth his hand upon the rocks ;

He overturneth the mountains by the roots.

He cutteth out rivers among the rocks ;

And his eye seeth every precious thing.

He bindeth the floods from overflowing ;

And the thing that is hid bringeth he forth to
light.

But where shall wisdom be found ?

And where is the place of understanding ?

Man knoweth not the price thereof ;

Neither is it found in the land of the living.

The depth saith, It is not in me :

And the sea saith, It is not with me.

It cannot be gotten for gold,
Neither shall silver be weighed for the price
thereof.

It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it :
And the exchange of it shall not be for jewels of
fine gold.

No mention shall be made of coral, or of pearls :
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom ?

And where is the place of understanding ?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven ;
To make the weight for the winds ;
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder :
Then did he see it, and declare it ;
He prepared it, yea, and searched it out.
And unto man he said, Behold, the fear of the Lord,
that is wisdom ;
And to depart from evil is understanding.

LXIV

THE DAYS THAT ARE NO MORE

Job xxix.



MOREOVER Job continued his parable,
and said,

Oh that I were as in months past,
As in the days when God preserved
me ;

When his candle shined upon my
head,

And when by his light I walked through darkness ;

As I was in the days of my youth,

When the secret of God was upon my tabernacle ;

When the Almighty was yet with me,

When my children were about me ;

When I washed my steps with butter,

And the rock poured me out rivers of oil ;

When I went out to the gate through the city,

When I prepared my seat in the street !

The young men saw me, and hid themselves :

And the aged arose, and stood up.

The princes refrained talking,

And laid their hand on their mouth.

The nobles held their peace,

And their tongue cleaved to the roof of their
mouth.

When the ear heard me, then it blessed me ;

And when the eye saw me, it gave witness to me :

Because I delivered the poor that cried,

And the fatherless, and him that had none to help
him.

The blessing of him that was ready to perish came upon me :

And I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me :

My judgment was as a robe and a diadem.

I was eyes to the blind,

And feet was I to the lame.

I was a father to the poor :

And the cause which I knew not I searched out.

And I brake the jaws of the wicked,

And plucked the spoil out of his teeth.

Then I said, I shall die in my nest,

And I shall multiply my days as the sand.

My root was spread out by the waters,

And the dew lay all night upon my branch.

My glory was fresh in me,

And my bow was renewed in my hand.

Unto me men gave ear, and waited,

And kept silence at my counsel.

After my words they spake not again ;

And my speech dropped upon them.

And they waited for me as for the rain ;

And they opened their mouth wide as for the latter rain.

If I laughed on them, they believed it not ;

And the light of my countenance they cast not down.

I chose out their way, and sat chief,

And dwelt as a king in the army,

As one that comforteth the mourners.

GOD'S MIGHTY WORKS

Job xxxviii.-xxxix.



WHEN the Lord answered Job out of the whirlwind, and said,
 Who is this that darkeneth counsel
 By words without knowledge?
 Gird up now thy loins like a man;
 For I will demand of thee, and
 answer thou me.

Where wast thou when I laid the foundations of the earth?

Declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest?

Or who hath stretched the line upon it?

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?

When I made the cloud the garment thereof,

And thick darkness a swaddlingband for it,

And brake up for it my decreed place,

And set bars and doors,

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;

That it might take hold of the ends of the earth,

That the wicked might be shaken out of it?

It is turned as clay to the seal ;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea ?
Or hast thou walked in the 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 ?
Declare if thou knowest it all.
Where is the way where light dwelleth ?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the
house thereof ?
Knowest thou it, because thou wast then born ?
Or because the number of thy days is great ?
Hast thou entered into the treasures of the snow ?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war ?
By what way is the light parted,
Which scattereth the east wind upon the earth ?
Who hath divided a watercourse for the overflow-
ing of waters,
Or a way for the lightning of thunder ;
To cause it to rain on the earth, where no man is ;
On the wilderness, wherein there is no man ;
To satisfy the desolate and waste ground ;
And to cause the bud of the tender herb to spring
forth ?
Hath the rain a father ?
Or who hath begotten the drops of dew ?
Out of whose womb came the ice ?
And the hoary frost of heaven, who hath gendered it ?
The waters are hid as with a stone,
And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion ?
Canst thou bring forth Mazzaroth in his season ?
Or canst thou guide Arcturus with his sons ?
Knowest thou the ordinances of heaven ?
Canst thou set the dominion thereof in the earth ?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee ?
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 ?
Who can number the clouds in wisdom ?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together ?
Wilt thou hunt the prey for the lion ?
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait ?
Who provideth for the raven his food ?
When his young ones cry unto God,
They wander for lack of meat.
Knowest thou the time when the wild goats of the
rock bring forth ?
Or canst thou mark when the hinds do calve ?
Canst thou number the months that they fulfil ?
Or knowest thou the time when they bring forth ?
They bow themselves, they bring forth their young
ones,
They cast out their sorrows.
Their young ones are in good liking, they grow up
with corn ;
They go forth, and return not unto them.
Who hath sent out the wild ass free ?
Or who hath loosed the bands of the wild ass ?
Whose house I have made the wilderness,

And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the unicorn be willing to serve thee,
Or abide by thy crib ?
Canst thou bind the unicorn with his band in the
 furrow ?
Or will he harrow the valleys after thee ?
Wilt thou trust him, because his strength is great ?
Or wilt thou leave thy labour to him ?
Wilt thou believe him, that he will bring home thy
 seed,
And gather it into thy barn ?
Gavest thou the goodly wings unto the peacocks ?
Or wings and feathers unto the ostrich ?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones, as though
 they were not hers :
Her labour is in vain without fear ;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength ?
Hast thou clothed his neck with thunder ?
Canst thou make him afraid as a grasshopper ?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his
 strength :
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted ;
Neither turneth he back from the sword.

The quiver rattleth against him,
 The glittering spear and the shield.
 He swalloweth the ground with fierceness and rage:
 Neither believeth he that it is the sound of the
 trumpet.

He saith among the trumpets, Ha, ha !
 And he smelleth the battle afar off,
 The thunder of the captains, and the shouting.
 Doth the hawk fly by thy wisdom,
 And stretch her wings toward the south ?
 Doth the eagle mount up at thy command,
 And make her nest on high ?
 She dwelleth and abideth on the rock,
 Upon the crag of the rock, and the strong place.
 From thence she seeketh the prey,
 And her eyes behold afar off.
 Her young ones also suck up blood :
 And where the slain are, there is she.

LXVI

BEHEMOTH AND LEVIATHAN

Job xl. 6-xli.



THEN answered the Lord unto Job out
 of the whirlwind, and said,
 Gird up thy loins now like a man :
 I will demand of thee, and declare
 thou unto me.

Wilt thou also disannul my judgment?
 Wilt thou condemn me, that thou mayest be
 righteous ?

Hast thou an arm like God ?
 Or canst thou thunder with a voice like him ?
 Deck thyself now with majesty and excellency ;
 And array thyself with glory and beauty.
 Cast abroad the rage of thy wrath :

N

And behold every one that is proud, and abase him.
 Look on every one that is proud, and bring him low ;
 And tread down the wicked in their place.

Hide them in the dust together ;
 And bind their faces in secret.

Then will I also confess unto thee

That thine own right hand can save thee.

Behold now behemoth, which I made with thee ;

He eateth grass as an ox.

Lo now, his strength is in his loins,

And his force is in the navel of his belly.

He moveth his tail like a cedar :

The sinews of his stones are wrapped together.

His bones are as strong pieces of brass ;

His bones are like bars of iron.

He is the chief of the ways of God :

He that made him can make his sword to approach
 unto him.

Surely the mountains bring him forth food,

Where all the beasts of the field play.

He lieth under the shady trees,

In the covert of the reed, and fens.

The shady trees cover him with their shadow ;

The willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not :

He trusteth that he can draw up Jordan into his
 mouth.

He taketh it with his eyes :

His nose pierceth through snares.

Canst thou draw out leviathan with an hook ?

Or his tongue with a cord which thou lettest
 down ?

Canst thou put an hook into his nose ?

Or bore his jaw through with a thorn ?

Will he make many supplications unto thee ?

Will he speak soft words unto thee ?

Will he make a covenant with thee ?

Wilt thou take him for a servant for ever ?
 Wilt thou play with him as with a bird ?
 Or wilt thou bind him for thy maidens ?
 Shall the companions make a banquet of him ?
 Shall they part him among the merchants ?
 Canst thou fill his skin with barbed irons ?
 Or his head with fish spears ?
 Lay thine hand upon him,
 Remember the battle, do no more.
 Behold, the hope of him is in vain :
 Shall not one be cast down even at the sight of
 him ?
 None is so fierce that dare stir him up :
 Who then is able to stand before me ?
 Who hath prevented me, that I should repay
 him ?
 Whatsoever is under the whole heaven is mine.
 I will not conceal his parts,
 Nor his power, nor his comely proportion.
 Who can discover the face of his garment ?
 Or who can come to him with his double bridle ?
 Who can open the doors of his face ?
 His teeth are terrible round about.
 His scales are his pride,
 Shut up together as with a close seal.
 One is so near to another,
 That no air can come between them.
 They are joined one to another,
 They stick together, that they cannot be sundered.
 By his neesings a light doth shine,
 And his eyes are like the eyelids of the morning.
 Out of his mouth go burning lamps,
 And sparks of fire leap out.
 Out of his nostrils goeth smoke,
 As out of a seething pot or caldron.
 His breath kindleth coals,
 And a flame goeth out of his mouth.

In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together :
They are firm in themselves; they cannot be
moved.

His heart is as firm as a stone ;
Yea, as hard as a piece of the nether millstone.
When he raiseth up himself, the mighty are afraid :
By reason of breakings they purify themselves.
The sword of him that layeth at him cannot
hold :

The spear, the dart, nor the habergeon.
He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee :
Slingstones are turned with him into stubble.
Darts are counted as stubble :
He laugheth at the shaking of a spear.
Sharp stones are under him :
He spreadeth sharp pointed things upon the
mire.

He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
He maketh a path to shine after him ;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things :
He is a king over all the children of pride.

LXVII

BLESSED IS THE MAN

Psalm i.



BLESSED is the man that walketh not
in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the
Lord ;

And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of
water,

That bringeth forth his fruit in his season ;

His leaf also shall not wither ;

And whatsoever he doeth shall prosper.

The ungodly are not so :

But are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the
judgment,

Nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous :

But the way of the ungodly shall perish.

LXVIII

LORD, HOW ARE THEY INCREASED

Psalm iii.



LORD, how are they increased that
trouble me !

Many are they that rise up against
me.

Many there be which say of my soul,
There is no help for him in God.

But thou, O Lord, art a shield for me ;

198 LORD, HOW ARE THEY INCREASED

My glory, and the lifter up of mine head.
I cried unto the Lord with my voice,
And he heard me out of his holy hill.
I laid me down and slept ;
I awaked ; for the Lord sustained me.
I will not be afraid of ten thousands of people,
That have set themselves against me round about.
Arise, O Lord ; save me, O my God :
For thou hast smitten all mine enemies upon the
cheek bone ;
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the Lord :
Thy blessing is upon thy people.

LXIX

O LORD OUR LORD, HOW EXCELLENT

Psalm viii.



LORD our Lord,
How excellent is thy name in all the
earth !
Who hast set thy glory above the
heavens.
Out of the mouth of babes and
sucklings hast thou ordained strength
Because of thine enemies,
That thou mightest still the enemy and the
avenger.
When I consider thy heavens, the work of thy
fingers,
The moon and the stars, which thou hast ordained ;
What is man, that thou art mindful of him ?
And the son of man, that thou visitest him ?
For thou hast made him a little lower than the
angels,
And hast crowned him with glory and honour.

Thou madest him to have dominion over the works
of thy hands ;

Thou hast put all things under his feet :

All sheep and oxen,

Yea, and the beasts of the field ;

The fowl of the air, and the fish of the sea,

And whatsoever passeth through the paths of the
seas.

O Lord our Lord,

How excellent is thy name in all the earth !

LXX

LORD, WHO SHALL ABIDE

Psalm xv.



LORD, who shall abide in thy taber-
nacle ?

Who shall dwell in thy holy hill ?

He that walketh uprightly, and work-
eth righteousness,

And speaketh the truth in his heart.

He that backbiteth not with his tongue,

Nor doeth evil to his neighbour,

Nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned ;

But he honoureth them that fear the Lord.

He that sweareth to his own hurt, and changeth
not.

He that putteth not out his money to usury,

Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

PRESERVE ME, O GOD

Psalm xvi.



RESERVE me, O God : for in thee do
I put my trust.

O my soul, thou hast said unto the
Lord, Thou art my Lord :

My goodness extendeth not to thee ;
But to the saints that are in the earth,

And to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after
another god :

Their drink offerings of blood will I not offer,
Nor take up their names into my lips.

The Lord is the portion of mine inheritance and of
my cup :

Thou maintainest my lot.

The lines are fallen unto me in pleasant places ;
Yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel :
My reins also instruct me in the night seasons.

I have set the Lord always before me :

Because he is at my right hand, I shall not be
moved.

Therefore my heart is glad, and my glory rejoiceth :
My flesh also shall rest in hope.

For thou wilt not leave my soul in hell ;

Neither wilt thou suffer thine Holy One to see
corruption.

Thou wilt show me the path of life :

In thy presence is fulness of joy ;

At thy right hand there are pleasures for evermore.

LXXII

I WILL LOVE THEE, O LORD

Psalm xviii. 1-36.



I WILL love thee, O Lord, my strength.
 The Lord is my rock, and my fortress,
 and my deliverer ;
 My God, my strength, in whom I
 will trust ;
 My buckler, and the horn of my sal-
 vation, and my high tower.
 I will call upon the Lord, who is worthy to be
 praised :
 So shall I be saved from mine enemies.
 The sorrows of death compassed me,
 And the floods of ungodly men made me afraid.
 The sorrows of hell compassed me about :
 The snares of death prevented me.
 In my distress I called upon the Lord,
 And cried unto my God :
 He heard my voice out of his temple,
 And my cry came before him, even into his ears.
 Then the earth shook and trembled ;
 The foundations also of the hills moved
 And were shaken, because he was wroth.
 There went up a smoke out of his nostrils,
 And fire out of his mouth devoured :
 Coals were kindled by it.
 He bowed the heavens also, and came down :
 And darkness was under his feet.
 And he rode upon a cherub, and did fly :
 Yea, he did fly upon the wings of the wind.
 He made darkness his secret place ;
 His pavilion round about him were
 Dark waters and thick clouds of the skies.

At the brightness that was before him his thick
clouds passed,

Hail stones and coals of fire.

The Lord also thundered in the heavens,

And the Highest gave his voice ;

Hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them ;

And he shot out lightnings, and discomfited
them.

Then the channels of waters were seen,

And the foundations of the world were discovered

At thy rebuke, O Lord,

At the blast of the breath of thy nostrils.

He sent from above, he took me,

He drew me out of many waters.

He delivered me from my strong enemy,

And from them which hated me : for they were too
strong for me.

They prevented me in the day of my calamity :

But the Lord was my stay.

He brought me forth also into a large place ;

He delivered me, because he delighted in me.

The Lord rewarded me according to my righteous-
ness ;

According to the cleanness of my hands hath he
recompensed me.

For I have kept the ways of the Lord,

And have not wickedly departed from my God.

For all his judgments were before me,

And I did not put away his statutes from me.

I was also upright before him,

And I kept myself from mine iniquity.

Therefore hath the Lord recompensed me accord-
ing to my righteousness,

According to the cleanness of my hands in his
eyesight.

With the merciful thou wilt shew thyself merciful ;

With an upright man thou wilt shew thyself upright ;

With the pure thou wilt shew thyself pure ;

And with the froward thou wilt shew thyself froward.

For thou wilt save the afflicted people ;

But wilt bring down high looks.

For thou wilt light my candle :

The Lord my God will enlighten my darkness.

For by thee I have run through a troop ;

And by my God have I leaped over a wall.

As for God, his way is perfect :

The word of the Lord is tried :

He is a buckler to all those that trust in him.

For who is God save the Lord ?

Or who is a rock save our God ?

It is God that girdeth me with strength,

And maketh my way perfect.

He maketh my feet like hinds' feet,

And setteth me upon my high places.

He teacheth my hands to war,

So that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation :

And thy right hand hath holden me up,

And thy gentleness hath made me great.

Thou hast enlarged my steps under me,

That my feet did not slip.

THE HEAVENS DECLARE THE GLORY OF GOD

Psalm xix.



HE heavens declare the glory of God ;
And the firmament sheweth his
handywork.
Day unto day uttereth speech,
And night unto night sheweth know-
ledge.

There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his
chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it :
And there is nothing hid from the heat thereof.
The law of the Lord is perfect, converting the
soul :
The testimony of the Lord is sure, making wise
the simple.
The statutes of the Lord are right, rejoicing the
heart :
The commandment of the Lord is pure, enlighten-
ing the eyes.
The fear of the Lord is clean, enduring for ever :
The judgments of the Lord are true and righteous
altogether.
More to be desired are they than gold, yea, than
much fine gold :
Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned :
 And in keeping of them there is great reward.
 Who can understand his errors ?
 Cleanse thou me from secret faults.
 Keep back thy servant also from presumptuous
 sins ;
 Let them not have dominion over me : then shall I
 be upright,
 And I shall be innocent from the great transgres-
 sion.
 Let the words of my mouth, and the meditation of
 my heart, be acceptable in thy sight,
 O Lord, my strength, and my redeemer.

LXXIV

THE LORD IS MY SHEPHERD

Psalm xxiii.



THE Lord is my shepherd ; I shall not
 want.

He maketh me to lie down in green
 pastures :

He leadeth me beside the still
 waters.

He restoreth my soul :

He leadeth me in the paths of righteousness for
 his name's sake.

Yea, though I walk through the valley of the
 shadow of death,

I will fear no evil : for thou art with me ;

Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence
 of mine enemies :

Thou anointest my head with oil ; my cup runneth
 over.

Surely goodness and mercy shall follow me all the
days of my life:

And I will dwell in the house of the Lord for ever.

LXXV

THE EARTH IS THE LORD'S

Psalm xxiv.



THE earth is the Lord's, and the fulness
thereof;

The world, and they that dwell
therein.

For he hath founded it upon the
seas,

And established it upon the floods.

Who shall ascend into the hill of the Lord?

Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity,

Nor sworn deceitfully.

He shall receive the blessing from the Lord,

And righteousness from the God of his salvation.

This is the generation of them that seek him,

That seek thy face, O Jacob.

Lift up your heads, O ye gates;

And be ye lift up, ye everlasting doors;

And the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty,

The Lord mighty in battle.

Lift up your heads, O ye gates;

Even lift them up, ye everlasting doors;

And the King of glory shall come in.

Who is this King of glory?

The Lord of hosts,

He is the King of glory.

THE LORD IS MY LIGHT

Psalm xxvii.



THE Lord is my light and my salvation ;
whom shall I fear ?

The Lord is the strength of my life ;
of whom shall I be afraid ?

When the wicked, even mine enemies
and my foes, came upon me to

eat up my flesh,

They stumbled and fell.

Though an host should encamp against me,

My heart shall not fear :

Though war should rise against me,

In this will I be confident.

One thing have I desired of the Lord, that will I
seek after ;

That I may dwell in the house of the Lord all the
days of my life,

To behold the beauty of the Lord, and to enquire
in his temple.

For in the time of trouble he shall hide me in his
pavilion :

In the secret of his tabernacle shall he hide me ;

He shall set me up upon a rock.

And now shall mine head be lifted up above mine
enemies round about me :

Therefore will I offer in his tabernacle sacrifices of
joy ;

I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice :

Have mercy also upon me, and answer me.

When thou saidst, Seek ye my face ; my heart said
unto thee,

Thy face, Lord, will I seek.

Hide not thy face far from me ;
 Put not thy servant away in anger :
 Thou hast been my help ;
 Leave me not, neither forsake me, O God of my
 salvation.

When my father and my mother forsake me,
 Then the Lord will take me up.

Teach me thy way, O Lord,
 And lead me in a plain path,
 Because of mine enemies.

Deliver me not over unto the will of mine enemies :
 For false witnesses are risen up against me, and
 such as breathe out cruelty.

I had fainted, unless I had believed to see the
 goodness of the Lord
 In the land of the living.

Wait on the Lord :

Be of good courage, and he shall strengthen thine
 heart :

Wait, I say, on the Lord.

LXXVII

GIVE UNTO THE LORD, O YE MIGHTY

Psalm xxix.



GIVE unto the Lord, O ye mighty,
 Give unto the Lord glory and strength.
 Give unto the Lord the glory due
 unto his name ;
 Worship the Lord in the beauty of
 holiness.

The voice of the Lord is upon the waters :
 The God of glory thundereth :
 The Lord is upon many waters.
 The voice of the Lord is powerful ;
 The voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars ;
 Yea, the Lord breaketh the cedars of Lebanon.
 He maketh them also to skip like a calf ;
 Lebanon and Sirion like a young unicorn.
 The voice of the Lord divideth the flames of fire.
 The voice of the Lord shaketh the wilderness ;
 The Lord shaketh the wilderness of Kadesh.
 The voice of the Lord maketh the hinds to calve,
 And discovereth the forests :
 And in his temple doth every one speak of his glory.
 The Lord sitteth upon the flood ;
 Yea, the Lord sitteth King for ever.
 The Lord will give strength unto his people ;
 The Lord will bless his people with peace.

LXXVIII

REJOICE IN THE LORD

Psalm xxxiii.



REJOICE in the Lord, O ye righteous :
 For praise is comely for the upright.
 Praise the Lord with harp :
 Sing unto him with the psaltery and
 an instrument of ten strings.
 Sing unto him a new song ;

Play skilfully with a loud noise.
 For the word of the Lord is right ;
 And all his works are done in truth.
 He loveth righteousness and judgment :
 The earth is full of the goodness of the Lord.
 By the word of the Lord were the heavens made ;
 And all the host of them by the breath of his
 mouth.
 He gathereth the waters of the sea together as an
 heap :
 He layeth up the depth in storehouses.

O

Let all the earth fear the Lord :

Let all the inhabitants of the world stand in awe
of him.

For he spake, and it was done ;

He commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to
nought :

He maketh the devices of the people of none effect.

The counsel of the Lord standeth for ever,

The thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord ;

And the people whom he hath chosen for his own
inheritance.

The Lord looketh from heaven ;

He beholdeth all the sons of men.

From the place of his habitation he looketh

Upon all the inhabitants of the earth.

He fashioneth their hearts alike ;

He considereth all their works.

There is no king saved by the multitude of an
host :

A mighty man is not delivered by much strength.

An horse is a vain thing for safety :

Neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear
him,

Upon them that hope in his mercy ;

To deliver their soul from death,

And to keep them alive in famine.

Our soul waiteth for the Lord :

He is our help and our shield.

For our heart shall rejoice in him,

Because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us,

According as we hope in thee.

LXXIX

I WILL BLESS THE LORD

Psalm xxxiv.



WILL bless the Lord at all times :
 His praise shall continually be in my
 mouth.
 My soul shall make her boast in the
 Lord :
 The humble shall hear thereof, and
 be glad.

O magnify the Lord with me,
 And let us exalt his name together.
 I sought the Lord, and he heard me,
 And delivered me from all my fears.
 They looked unto him, and were lightened :
 And their faces were not ashamed.
 This poor man cried, and the Lord heard him,
 And saved him out of all his troubles.
 The angel of the Lord encampeth round about
 them that fear him,
 And delivereth them.
 O taste and see that the Lord is good :
 Blessed is the man that trusteth in him.
 O fear the Lord, ye his saints :
 For there is no want to them that fear him.
 The young lions do lack, and suffer hunger :
 But they that seek the Lord shall not want any
 good thing.
 Come, ye children, hearken unto me :
 I will teach you the fear of the Lord.
 What man is he that desireth life,
 And loveth many days, that he may see good ?
 Keep thy tongue from evil,
 And thy lips from speaking guile.
 Depart from evil, and do good ;

Seek peace, and pursue it.

The eyes of the Lord are upon the righteous,
And his ears are open unto their cry.

The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth,
And delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken
heart;

And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous :

But the Lord delivereth him out of them all.

He keepeth all his bones :

Not one of them is broken.

Evil shall slay the wicked :

And they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants :

And none of them that trust in him shall be
desolate.

LXXX

FRET NOT THYSELF

Psalm xxxvii.



FRET not thyself because of evil-doers,
Neither be thou envious against the
workers of iniquity.

For they shall soon be cut down like
the grass,

And wither as the green herb.

Trust in the Lord, and do good ;

So shalt thou dwell in the land, and verily thou
shalt be fed.

Delight thyself also in the Lord ;

And he shall give thee the desires of thine heart.

Commit thy way unto the Lord ;

Trust also in him ; and he shall bring it to pass.
And he shall bring forth thy righteousness as the
light,
And thy judgment as the noonday.
Rest in the Lord, and wait patiently for him :
Fret not thyself because of him who prospereth in
his way,
Because of the man who bringeth wicked devices
to pass.
Cease from anger, and forsake wrath :
Fret not thyself in any wise to do evil.
For evil-doers shall be cut off :
But those that wait upon the Lord, they shall in-
herit the earth.
For yet a little while, and the wicked shall not be :
Yea, thou shalt diligently consider his place, and
it shall not be.
But the meek shall inherit the earth ;
And shall delight themselves in the abundance of
peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him :
For he seeth that his day is coming.
The wicked have drawn out the sword, and have
bent their bow,
To cast down the poor and needy,
And to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.
A little that a righteous man hath
Is better than the riches of many wicked.
For the arms of the wicked shall be broken :
But the Lord upholdeth the righteous.
The Lord knoweth the days of the upright :
And their inheritance shall be for ever.
They shall not be ashamed in the evil time :

And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the Lord shall be as the fat of
lambs :

They shall consume ; into smoke shall they con-
sume away.

The wicked borroweth, and payeth not again :
But the righteous sheweth mercy, and giveth.
For such as be blessed of him shall inherit the
earth ;

And they that be cursed of him shall be cut off.
The steps of a good man are ordered by the Lord :
And he delighteth in his way.

Though he fall, he shall not be utterly cast down :
For the Lord upholdeth him with his hand.

I have been young, and now am old ;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.

He is ever merciful, and lendeth ;
And his seed is blessed.

Depart from evil, and do good ;
And dwell for evermore.

For the Lord loveth judgment,
And forsaketh not his saints ;
They are preserved for ever :

But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.

The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.

The law of his God is in his heart ;
None of his steps shall slide.

The wicked watcheth the righteous,
And seeketh to slay him.

The Lord will not leave him in his hand,
Nor condemn him when he is judged.

Wait on the Lord, and keep his way,

And he shall exalt thee to inherit the land :
 When the wicked are cut off, thou shalt see it.
 I have seen the wicked in great power,
 And spreading himself like a green bay tree.
 Yet he passed away, and, lo, he was not :
 Yea, I sought him, but he could not be found.
 Mark the perfect man, and behold the upright :
 For the end of that man is peace.
 But the transgressors shall be destroyed together :
 The end of the wicked shall be cut off.
 But the salvation of the righteous is of the Lord :
 He is their strength in the time of trouble.
 And the Lord shall help them, and deliver them :
 He shall deliver them from the wicked, and save
 them,
 Because they trust in him.

LXXXI

I SAID I WILL TAKE HEED

Psalm xxxix.



SAID, I will take heed to my ways,
 That I sin not with my tongue :
 I will keep my mouth with a bridle,
 While the wicked is before me.
 I was dumb with silence, I held my
 peace, even from good ;

And my sorrow was stirred.
 My heart was hot within me ;
 While I was musing the fire burned :
 Then spake I with my tongue,
 Lord, make me to know mine end,
 And the measure of my days, what it is ;
 That I may know how frail I am.

Behold, thou hast made my days as an hand-breadth ;

And mine age is as nothing before thee :

Verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew :

Surely they are disquieted in vain :

He heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for ?

My hope is in thee.

Deliver me from all my transgressions :

Make me not the reproach of the foolish.

I was dumb, I opened not my mouth ;

Because thou didst it.

Remove thy stroke away from me :

I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity,

Thou makest his beauty to consume away like a moth :

Surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry ;

Hold not thy peace at my tears :

For I am a stranger with thee,

And a sojourner, as all my fathers were.

O spare me, that I may recover strength,

Before I go hence, and be no more.

LXXXII

AS THE HART PANTETH

Psalm xlii.



S the hart panteth after the water
brooks,

So panteth my soul after thee, O
God.

My soul thirsteth for God, for the
living God :

When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy
God?

When I remember these things, I pour out my
soul in me :

For I had gone with the multitude, I went with
them to the house of God,
With the voice of joy and praise, with a multitude
that kept holyday.

Why art thou cast down, O my soul?

And why art thou disquieted in me?

Hope thou in God : for I shall yet praise him

For the help of his countenance.

O my God, my soul is cast down within me :

Therefore will I remember thee from the land of
Jordan,

And of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy water-
spouts :

All thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness
in the daytime,

And in the night his song shall be with me,

And my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me?
 Why go I mourning because of the oppression of the enemy?
 As with a sword in my bones, mine enemies reproach me;
 While they say daily unto me, Where is thy God?
 Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him,
 Who is the health of my countenance, and my God.

LXXXIII

JUDGE ME, O GOD

Psalm xliii.



JUDGE me, O God, and plead my cause
 against an ungodly nation:
 O deliver me from the deceitful and
 unjust man.
 For thou art the God of my strength:
 why dost thou cast me off?

Why go I mourning because of the oppression of the enemy?
 O send out thy light and thy truth: let them lead me;
 Let them bring me unto thy holy hill,
 And to thy tabernacles.
 Then will I go unto the altar of God,
 Unto God my exceeding joy:
 Yea, upon the harp will I praise thee, O God, my God.
 Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope in God: for I shall yet praise him,
 Who is the health of my countenance, and my God.

MY HEART IS INDITING

Psalm xlv.



MY heart is inditing a good matter :
 I speak of the things which I have
 made touching the king :
 My tongue is the pen of a ready
 writer.

Thou art fairer than the children of
 men :

Grace is poured into thy lips :
 Therefore God hath blessed thee for ever.
 Gird thy sword upon thy thigh, O most mighty,
 With thy glory and thy majesty.
 And in thy majesty ride prosperously
 Because of truth and meekness and righteousness ;
 And thy right hand shall teach thee terrible things.
 Thine arrows are sharp in the heart of the king's
 enemies ;
 Whereby the people fall under thee.
 Thy throne, O God, is for ever and ever :
 The sceptre of thy kingdom is a right sceptre.
 Thou lovest righteousness, and hatest wickedness :
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.
 All thy garments smell of myrrh, and aloes, and
 cassia,
 Out of the ivory palaces, whereby they have made
 thee glad.
 Kings' daughters were among thy honourable
 women :
 Upon thy right hand did stand the queen in gold
 of Ophir.
 Hearken, O daughter, and consider, and incline
 thine ear ;

Forget also thine own people, and thy father's
house ;

So shall the king greatly desire thy beauty :

For he is thy Lord ; and worship thou him.

And the daughter of Tyre shall be there with a gift ;

Even the rich among the people shall entreat thy
favour.

The king's daughter is all glorious within :

Her clothing is of wrought gold.

She shall be brought unto the king in raiment of
needlework :

The virgins her companions that follow her shall
be brought unto thee.

With gladness and rejoicing shall they be brought :

They shall enter into the king's palace.

Instead of thy fathers shall be thy children,

Whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all
generations :

Therefore shall the people praise thee for ever and
ever.

LXXXV

GOD IS OUR REFUGE

Psalm xlvi.



OD is our refuge and strength,

A very present help in trouble.

Therefore will not we fear, though
the earth be removed,

And though the mountains be carried
into the midst of the sea ;

Though the waters thereof roar and be troubled,

Though the mountains shake with the swelling
thereof.

There is a river, the streams whereof shall make
glad the city of God,

The holy place of the tabernacles of the Most High.

God is in the midst of her ; she shall not be moved :
God shall help her, and that right early.

The heathen raged, the kingdoms were moved :
He uttered his voice, the earth melted.

The Lord of hosts is with us ;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth ;

He breaketh the bow, and cutteth the spear in sunder ;

He burneth the chariot in the fire.

Be still, and know that I am God :

I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us ;
The God of Jacob is our refuge.

LXXXVI

GREAT IS THE LORD

Psalm xlviii.



GREAT is the Lord, and greatly to be praised

In the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth,

Is mount Zion, on the sides of the north,
The city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled,

They passed by together.

They saw it, and so they marvelled ;
 They were troubled, and hasted away.
 Fear took hold upon them there,
 And pain, as of a woman in travail.
 Thou breakest the ships of Tarshish with an east
 wind.

As we have heard, so have we seen
 In the city of the Lord of hosts, in the city of our
 God :

God will establish it for ever.
 We have thought of thy lovingkindness, O God,
 In the midst of thy temple.
 According to thy name, O God,
 So is thy praise unto the ends of the earth :
 Thy right hand is full of righteousness.
 Let mount Zion rejoice,
 Let the daughters of Judah be glad,
 Because of thy judgments.
 Walk about Zion, and go round about her :
 Tell the towers thereof.
 Mark ye well her bulwarks,
 Consider her palaces ;
 That ye may tell it to the generation following.
 For this God is our God for ever and ever :
 He will be our guide even unto death.

LXXXVII

MISERERE

Psalm li.



HAVE mercy upon me, O God, according
 to thy lovingkindness :
 According unto the multitude of thy
 tender mercies blot out my trans-
 gressions.
 Wash me thoroughly from mine ini-
 quity,
 And cleanse me from my sin.

For I acknowledge my transgressions :
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done this evil in thy sight :
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity ;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts :
And in the hidden part thou shalt make me to
know wisdom.
Purge me with hyssop, and I shall be clean :
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness ;
That the bones which thou hast broken may re-
joice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God ;
And renew a right spirit within me.
Cast me not away from thy presence ;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation ;
And uphold me with thy free spirit.
Then will I teach transgressors thy ways ;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God
of my salvation :
And my tongue shall sing aloud of thy righteous-
ness.
O Lord, open thou my lips ;
And my mouth shall shew forth thy praise.
For thou desirest not sacrifice ; else would I give it :
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit :
A broken and a contrite heart, O God, thou wilt
not despise.

Do good in thy good pleasure unto Zion :
 Build thou the walls of Jerusalem.
 Then shalt thou be pleased with the sacrifices of
 righteousness, with burnt offering and whole
 burnt offering :
 Then shall they offer bullocks upon thine altar.

LXXXVIII

GIVE EAR TO MY PRAYER, O GOD

Psalm lv.



GIVE ear to my prayer, O God ;
 And hide not thyself from my sup-
 plication.
 Attend unto me, and hear me :
 I mourn in my complaint, and make
 a noise ;

Because of the voice of the enemy,
 Because of the oppression of the wicked :
 For they cast iniquity upon me,
 And in wrath they hate me.
 My heart is sore pained within me :
 And the terrors of death are fallen upon me.
 Fearfulness and trembling are come upon me,
 And horror hath overwhelmed me.
 And I said, Oh that I had wings like a dove !
 For then would I fly away, and be at rest.
 Lo, then would I wander far off,
 And remain in the wilderness.
 I would hasten my escape
 From the windy storm and tempest.
 Destroy, O Lord, and divide their tongues :
 For I have seen violence and strife in the city.
 Day and night they go about it upon the walls
 thereof :
 Mischief also and sorrow are in the midst of it.
 Wickedness is in the midst thereof :

Deceit and guile depart not from her streets.
 For it was not an enemy that reproached me ;
 Then I could have borne it :
 Neither was it he that hated me that did magnify
 himself against me ;
 Then I would have hid myself from him :
 But it was thou, a man mine equal,
 My guide, and mine acquaintance.
 We took sweet counsel together,
 And walked unto the house of God in company.
 Let death seize upon them,
 And let them go down quick into hell :
 For wickedness is in their dwellings, and among
 them.
 As for me, I will call upon God ;
 And the Lord shall save me.
 Evening, and morning, and at noon, will I pray,
 and cry aloud ;
 And he shall hear my voice.
 He hath delivered my soul in peace from the battle
 that was against me :
 For there were many with me.
 God shall hear, and afflict them,
 Even he that abideth of old.
 Because they have no changes,
 Therefore they fear not God.
 He hath put forth his hands against such as be at
 peace with him :
 He hath broken his covenant.
 The words of his mouth were smoother than butter,
 But war was in his heart :
 His words were softer than oil,
 Yet were they drawn swords.
 Cast thy burden upon the Lord, and he shall sus-
 tain thee :
 He shall never suffer the righteous to be moved.
 But thou, O God, shalt bring them down into the
 pit of destruction :

Bloody and deceitful men shall not live out half
their days ;
But I will trust in thee.

LXXXIX

O GOD, THOU ART MY GOD

Psalm lxiii.



GOD, thou art my God ; early will I
seek thee :

My soul thirsteth for thee, my flesh
longeth for thee

In a dry and thirsty land, where no
water is ;

To see thy power and thy glory,

So as I have seen thee in the sanctuary.

Because thy lovingkindness is better than life,

My lips shall praise thee.

Thus will I bless thee while I live :

I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and
fatness ;

And my mouth shall praise thee with joyful lips ;

When I remember thee upon my bed,

And meditate on thee in the night watches.

Because thou hast been my help,

Therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee :

Thy right hand upholdeth me.

But those that seek my soul, to destroy it,

Shall go into the lower parts of the earth.

They shall fall by the sword :

They shall be a portion for foxes.

But the king shall rejoice in God ;

Every one that sweareth by him shall glory :

But the mouth of them that speak lies shall be
stopped.

PRAISE WAITETH FOR THEE, O GOD

Psalm lxxv.



RAISE waiteth for thee, O God, in
Sion :

And unto thee shall the vow be
performed.

O thou that hearest prayer,
Unto thee shall all flesh come.

Iniquities prevail against me :

As for our transgressions, thou shalt purge them
away.

Blessed is the man whom thou choolest, and
causest to approach unto thee,

That he may dwell in thy courts :

We shall be satisfied with the goodness of thy
house,

Even of thy holy temple.

By terrible things in righteousness wilt thou
answer us,

O God of our salvation ;

Who art the confidence of all the ends of the earth,
And of them that are afar off upon the sea :

Which by his strength setteth fast the mountains ;
Being girded with power :

Which stilleth the noise of the seas, the noise of
their waves,

And the tumult of the people.

They also that dwell in the uttermost parts are
afraid at thy tokens :

Thou makest the outgoings of the morning and
evening to rejoice.

Thou visitest the earth, and waterest it :

Thou greatly enrichest it with the river of God,
which is full of water :

Thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly :

Thou settlest the furrows thereof :

Thou makest it soft with showers :

Thou blessest the springing thereof.

Thou crownest the year with thy goodness ;

And thy paths drop fatness.

They drop upon the pastures of the wilderness :

And the little hills rejoice on every side.

The pastures are clothed with flocks ;

The valleys also are covered over with corn ;

They shout for joy, they also sing.

XCI

GIVE THE KING THY JUDGMENTS

Psalm lxxii. 1-19.



GIVE the king thy judgments, O God,
And thy righteousness unto the
king's son.

He shall judge thy people with right-
eousness,

And thy poor with judgment.

The mountains shall bring peace to the people,
And the little hills, by righteousness.

He shall judge the poor of the people,

He shall save the children of the needy,

And shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon
endure,

Throughout all generations.

He shall come down like rain upon the mown
grass :

As showers that water the earth.

In his days shall the righteous flourish ;

And abundance of peace so long as the moon
endureth.

He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before
him ;

And his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring
presents :

The kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him :

All nations shall serve him.

For he shall deliver the needy when he crieth ;

The poor also, and him that hath no helper.

He shall spare the poor and needy,

And shall save the souls of the needy.

He shall redeem their soul from deceit and
violence :

And precious shall their blood be in his sight.

And he shall live, and to him shall be given of the
gold of Sheba :

Prayer also shall be made for him continually ;

And daily shall he be praised.

There shall be an handful of corn in the earth upon
the top of the mountains ;

The fruit thereof shall shake like Lebanon :

And they of the city shall flourish like grass of the
earth.

His name shall endure for ever :

His name shall be continued as long as the sun :

And men shall be blessed in him :

All nations shall call him blessed.

Blessed be the Lord God, the God of Israel,

Who only doeth wondrous things.

And blessed be his glorious name for ever :

And let the whole earth be filled with his glory ;

Amen, and Amen.

I CRIED UNTO GOD WITH MY VOICE

Psalm lxxvii.



CRIED unto God with my voice,
Even unto God with my voice; and
he gave ear unto me.

In the day of my trouble I sought the
Lord :

My sore ran in the night, and ceased

not :

My soul refused to be comforted.

I remembered God, and was troubled :

I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking :

I am so troubled that I cannot speak.

I have considered the days of old,

The years of ancient times.

I call to remembrance my song in the night :

I commune with mine own heart :

And my spirit made diligent search.

Will the Lord cast off for ever ?

And will he be favourable no more ?

Is his mercy clean gone for ever ?

Doth his promise fail for evermore ?

Hath God forgotten to be gracious ?

Hath he in anger shut up his tender mercies ?

And I said, This is my infirmity :

But I will remember the years of the right hand of
the Most High.

I will remember the works of the Lord :

Surely I will remember thy wonders of old.

I will meditate also of all thy work,

And talk of thy doings.

Thy way, O God, is in the sanctuary :

Who is so great a God as our God ?

Thou art the God that doest wonders :
 Thou hast declared thy strength among the people.
 Thou hast with thine arm redeemed thy people,
 The sons of Jacob and Joseph.
 The waters saw thee, O God,
 The waters saw thee ; they were afraid :
 The depths also were troubled.
 The clouds poured out water :
 The skies sent out a sound :
 Thine arrows also went abroad.
 The voice of thy thunder was in the heaven :
 The lightnings lightened the world :
 The earth trembled and shook.
 Thy way is in the sea,
 And thy path in the great waters,
 And thy footsteps are not known.
 Thou leddest thy people like a flock
 By the hand of Moses and Aaron.

XCIH

GIVE EAR, O SHEPHERD OF ISRAEL

Psalm lxxx.



GIVE ear, O Shepherd of Israel,
 Thou that leadest Joseph like a
 flock ;
 Thou that dwellest between the
 cherubims, shine forth.
 Before Ephraim and Benjamin and

Manasseh stir up thy strength,
 And come and save us.
 Turn us again, O God, and cause thy face to shine ;
 And we shall be saved.
 O Lord God of hosts,
 How long wilt thou be angry against the prayer of
 thy people ?

Thou feedest them with the bread of tears ;
 And givest them tears to drink in great measure.
 Thou makest us a strife unto our neighbours :
 And our enemies laugh among themselves.
 Turn us again, O God of hosts,
 And cause thy face to shine ; and we shall be
 saved.

Thou hast brought a vine out of Egypt :
 Thou hast cast out the heathen, and planted it.
 Thou preparedst room before it,
 And didst cause it to take deep root, and it filled
 the land.

The hills were covered with the shadow of it,
 And the boughs thereof were like the goodly
 cedars.

She sent out her boughs unto the sea,
 And her branches unto the river.
 Why hast thou then broken down her hedges,
 So that all they which pass by the way do pluck
 her ?

The boar out of the wood doth waste it,
 And the wild beast of the field doth devour it.
 Return, we beseech thee, O God of hosts :
 Look down from heaven, and behold, and visit this
 vine ;

And the vineyard which thy right hand hath
 planted,

And the branch that thou madest strong for thyself.
 It is burnt with fire, it is cut down :

They perish at the rebuke of thy countenance.
 Let thy hand be upon the man of thy right hand,
 Upon the son of man whom thou madest strong
 for thyself.

So will not we go back from thee :
 Quicken us, and we will call upon thy name.
 Turn us again, O Lord God of hosts,
 Cause thy face to shine ; and we shall be saved.

HOW AMIABLE ARE THY TABERNACLES

Psalm lxxxiv.



HOW amiable are thy tabernacles,
 O Lord of hosts!
 My soul longeth, yea, even fainteth
 for the courts of the Lord :
 My heart and my flesh crieth out for
 the living God.

Yea, the sparrow hath found an house,
 And the swallow a nest for herself, where she may
 lay her young,

Even thine altars, O Lord of hosts,
 My King, and my God.

Blessed are they that dwell in thy house :
 They will be still praising thee.

Blessed is the man whose strength is in thee ;
 In whose heart are the ways of them.

Who passing through the valley of Baca make it a
 well ;

The rain also filleth the pools.

They go from strength to strength,
 Every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer :

Give ear, O God of Jacob.

Behold, O God our shield,

And look upon the face of thine anointed.

For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,
 Than to dwell in the tents of wickedness.

For the Lord God is a sun and shield :

The Lord will give grace and glory :

No good thing will he withhold from them that
 walk uprightly.

O Lord of hosts,

Blessed is the man that trusteth in thee.

LORD, THOU HAST BEEN OUR DWELL-
ING PLACE

Psalm xc.



LORD, thou hast been our dwelling place
In all generations.
Before the mountains were brought
forth,
Or ever thou hadst formed the earth
and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction ;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood ; they are
as a sleep :
In the morning they are like grass which groweth
up.
In the morning it flourisheth, and groweth up ;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath :
We spend our years as a tale that is told.
The days of our years are threescore years and ten ;
And if by reason of strength they be fourscore
years,
Yet is their strength labour and sorrow ;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger ?
Even according to thy fear, so is thy wrath.

So teach us to number our days,
 That we may apply our hearts unto wisdom.
 Return, O Lord, how long ?
 And let it repent thee concerning thy servants.
 O satisfy us early with thy mercy ;
 That we may rejoice and be glad all our days.
 Make us glad according to the days wherein thou
 hast afflicted us,
 And the years wherein we have seen evil.
 Let thy work appear unto thy servants,
 And thy glory unto their children.
 And let the beauty of the Lord our God be upon
 us :
 And establish thou the work of our hands upon us ;
 Yea, the work of our hands establish thou it.

XCVI

HE THAT DWELLETH IN THE SECRET
PLACE OF THE MOST HIGH

Psalm xci.



HE that dwelleth in the secret place of
 the Most High
 Shall abide under the shadow of the
 Almighty.
 I will say of the Lord, He is my
 refuge and my fortress :

My God ; in him will I trust.
 Surely he shall deliver thee from the snare of the
 fowler,
 And from the noisome pestilence.
 He shall cover thee with his feathers,
 And under his wings shalt thou trust :
 His truth shall be thy shield and buckler.
 Thou shalt not be afraid for the terror by night ;
 Nor for the arrow that flieth by day ;

Nor for the pestilence that walketh in darkness ;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand ;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the Lord, which is my
 refuge,
Even the Most High, thy habitation ;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder :
The young lion and the dragon shalt thou trample
 under feet.
Because he hath set his love upon me, therefore
 will I deliver him :
I will set him on high, because he hath known my
 name.
He shall call upon me, and I will answer him :
I will be with him in trouble ;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

IT IS A GOOD THING TO GIVE THANKS

Psalm xcii.



IT is a good thing to give thanks unto
 the Lord,
 And to sing praises unto thy name,
 O Most High :
 To shew forth thy lovingkindness in
 the morning,
 And thy faithfulness every night,
 Upon an instrument of ten strings, and upon the
 psaltery ;
 Upon the harp with a solemn sound.
 For thou, Lord, hast made me glad through thy
 work :
 I will triumph in the works of thy hands.
 O Lord, how great are thy works !
 And thy thoughts are very deep.
 A brutish man knoweth not ;
 Neither doth a fool understand this.
 When the wicked spring as the grass,
 And when all the workers of iniquity do flourish ;
 It is that they shall be destroyed for ever :
 But thou, Lord, art most high for evermore.
 For, lo, thine enemies, O Lord,
 For, lo, thine enemies shall perish ;
 All the workers of iniquity shall be scattered.
 But my horn shalt thou exalt like the horn of an
 unicorn :
 I shall be anointed with fresh oil.
 Mine eye also shall see my desire on mine enemies,
 And mine ears shall hear my desire of the wicked
 that rise up against me.
 The righteous shall flourish like the palm tree :
 He shall grow like a cedar in Lebanon.

Those that be planted in the house of the Lord
 Shall flourish in the courts of our God.
 They shall still bring forth fruit in old age ;
 They shall be fat and flourishing ;
 To shew that the Lord is upright :
 He is my rock, and there is no unrighteousness in
 him.

XCVIII

THE LORD REIGNETH

Psalm xciii.



THE Lord reigneth, he is clothed with
 majesty ;

The Lord is clothed with strength,
 wherewith he hath girded him-
 self :

The world also is stablished, that it
 cannot be moved.

Thy throne is established of old :

Thou art from everlasting.

The floods have lifted up, O Lord,

The floods have lifted up their voice ;

The floods lift up their waves.

The Lord on high is mightier than the noise of
 many waters,

Yea, than the mighty waves of the sea.

Thy testimonies are very sure :

Holiness becometh thine house,

O Lord, for ever.

O SING UNTO THE LORD

Psalm xcvi.



SING unto the Lord a new song :
 Sing unto the Lord, all the earth.
 Sing unto the Lord, bless his name ;
 Shew forth his salvation from day to
 day.

Declare his glory among the heathen,
 His wonders among all people.

For the Lord is great, and greatly to be praised :
 He is to be feared above all gods.

For all the gods of the nations are idols :
 But the Lord made the heavens.

Honour and majesty are before him :
 Strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people,
 Give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name :
 Bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness :
 Fear before him, all the earth.

Say among the heathen that the Lord reigneth :
 The world also shall be established that it shall
 not be moved :

He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad ;
 Let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein :
 Then shall all the trees of the wood rejoice

Before the Lord : for he cometh,
 For he cometh to judge the earth :

He shall judge the world with righteousness,
 And the people with his truth.

THE LORD REIGNETH

Psalm xcvi.



THE Lord reigneth; let the earth re-
joice;

Let the multitude of isles be glad
thereof.

Clouds and darkness are round about
him:

Righteousness and judgment are the habitation of
his throne.

A fire goeth before him,

And burneth up his enemies round about.

His lightnings enlightened the world:

The earth saw, and trembled.

The hills melted like wax at the presence of the
Lord,

At the presence of the Lord of the whole earth.

The heavens declare his righteousness,

And all the people see his glory.

Confounded be all they that serve graven images,

That boast themselves of idols:

Worship him, all ye gods.

Zion heard, and was glad;

And the daughters of Judah rejoiced

Because of thy judgments, O Lord.

For thou, Lord, art high above all the earth:

Thou art exalted far above all gods.

Ye that love the Lord, hate evil:

He preserveth the souls of his saints;

He delivereth them out of the hand of the wicked.

Light is sown for the righteous,

And gladness for the upright in heart.

Rejoice in the Lord, ye righteous;

And give thanks at the remembrance of his holiness.

CI

O SING UNTO THE LORD

Psalm xcvi.



SING unto the Lord a new song ;
 For he hath done marvellous things :
 His right hand, and his holy arm,
 hath gotten him the victory.
 The Lord hath made known his
 salvation :

His righteousness hath he openly shewed in the
 sight of the heathen.

He hath remembered his mercy and his truth
 toward the house of Israel :

All the ends of the earth have seen the salvation
 of our God.

Make a joyful noise unto the Lord, all the earth :
 Make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp ;

With the harp, and the voice of a psalm.

With trumpets and sound of cornet

Make a joyful noise before the Lord, the King.

Let the sea roar, and the fulness thereof ;

The world, and they that dwell therein.

Let the floods clap their hands :

Let the hills be joyful together

Before the Lord ; for he cometh to judge the earth :

With righteousness shall he judge the world, and
 the people with equity.

Q

MAKE A JOYFUL NOISE UNTO THE LORD

Psalm c.



MAKE a joyful noise unto the Lord,
all ye lands.

Serve the Lord with gladness :
Come before his presence with singing.

Know ye that the Lord he is God :
It is he that hath made us, and not we ourselves ;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise :
Be thankful unto him, and bless his name.
For the Lord is good ; his mercy is everlasting ;
And his truth endureth to all generations.

BLESS THE LORD, O MY SOUL

Psalm ciii.



BLESS the Lord, O my soul :

And all that is within me, bless his
holy name.

Bless the Lord, O my soul,
And forget not all his benefits :

Who forgiveth all thine iniquities ;

Who healeth all thy diseases ;

Who redeemeth thy life from destruction ;

Who crowneth thee with lovingkindness and
tender mercies ;

Who satisfieth thy mouth with good things ;

So that thy youth is renewed like the eagle's.

The Lord executeth righteousness

And judgment for all that are oppressed.
 He made known his ways unto Moses,
 His acts unto the children of Israel.
 The Lord is merciful and gracious,
 Slow to anger, and plenteous in mercy.
 He will not always chide :
 Neither will he keep his anger for ever.
 He hath not dealt with us after our sins,
 Nor rewarded us according to our iniquities.
 For as the heaven is high above the earth,
 So great is his mercy toward them that fear him.
 As far as the east is from the west,
 So far hath he removed our transgressions from us.
 Like as a father pitieth his children,
 So the Lord pitieth them that fear him.
 For he knoweth our frame ;
 He remembereth that we are dust.
 As for man, his days are as grass :
 As a flower of the field, so he flourisheth :
 For the wind passeth over it, and it is gone ;
 And the place thereof shall know it no more.
 But the mercy of the Lord is from everlasting to
 everlasting upon them that fear him,
 And his righteousness unto children's children ;
 To such as keep his covenant,
 And to those that remember his commandments
 to do them.
 The Lord hath prepared his throne in the heavens ;
 And his kingdom ruleth over all.
 Bless the Lord, ye his angels,
 That excel in strength, that do his commandments,
 Harkening unto the voice of his word.
 Bless ye the Lord, all ye his hosts ;
 Ye ministers of his, that do his pleasure.
 Bless the Lord, all his works
 In all places of his dominion :
 Bless the Lord, O my soul.

BLESS THE LORD, O MY SOUL

Psalm civ.



BLESS the Lord, O my soul.

O Lord my God, thou art very great ;
 Thou art clothed with honour and
 majesty.

Who coverest thyself with light as
 with a garment :

Who stretchest out the heavens like a curtain :

Who layeth the beams of his chambers in the
 waters :

Who maketh the clouds his chariot :

Who walketh upon the wings of the wind :

Who maketh his angels spirits ;

His ministers a flaming fire :

Who laid the foundations of the earth,

That it should not be removed for ever.

Thou coveredst it with the deep as with a garment :

The waters stood above the mountains.

At thy rebuke they fled ;

At the voice of thy thunder they hasted away.

They go up by the mountains ; they go down by
 the valleys

Unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over ;

That they turn not again to cover the earth.

He sendeth the springs into the valleys,

Which run among the hills.

They give drink to every beast of the field :

The wild asses quench their thirst.

By them shall the fowls of the heaven have their
 habitation,

Which sing among the branches.

He watereth the hills from his chambers :

The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man :
That he may bring forth food out of the earth ;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the Lord are full of sap ;
The cedars of Lebanon, which he hath planted ;
Where the birds make their nests :
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats,
And the rocks for the conies.
He appointed the moon for seasons :
The sun knoweth his going down.
Thou makest darkness, and it is night :
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O Lord, how manifold are thy works !
In wisdom hast thou made them all :
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships :
There is that leviathan, whom thou hast made to
play therein.
These wait all upon thee,
That thou mayest give them their meat in due
season.
That thou givest them they gather :
Thou openest thine hand, they are filled with good.

246 BLESS THE LORD, O MY SOUL

Thou hidest thy face, they are troubled :
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created ;
And thou renewest the face of the earth.
The glory of the Lord shall endure for ever :
The Lord shall rejoice in his works.
He looketh on the earth, and it trembleth :
He toucheth the hills, and they smoke.
I will sing unto the Lord as long as I live :
I will sing praise to my God while I have my being.
My meditation of him shall be sweet :
I will be glad in the Lord.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Praise ye the Lord.

CV

O GIVE THANKS UNTO THE LORD

Psalm cvii.



GIVE thanks unto the Lord, for he is good :

For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the
hand of the enemy ;

And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south.
They wandered in the wilderness in a solitary way ;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.

And he led them forth by the right way,
 That they might go to a city of habitation.
 Oh that men would praise the Lord for his good-
 ness,
 And for his wonderful works to the children of
 men !

For he satisfieth the longing soul,
 And filleth the hungry soul with goodness.
 Such as sit in darkness and in the shadow of death,
 Being bound in affliction and iron ;
 Because they rebelled against the words of God,
 And contemned the counsel of the Most High :
 Therefore he brought down their heart with labour ;
 They fell down, and there was none to help.
 Then they cried unto the Lord in their trouble,
 And he saved them out of their distresses.
 He brought them out of darkness and the shadow
 of death,

And brake their bands in sunder.
 Oh that men would praise the Lord for his good-
 ness,
 And for his wonderful works to the children of
 men !

For he hath broken the gates of brass,
 And cut the bars of iron in sunder.
 Fools, because of their transgression
 And because of their iniquities, are afflicted :
 Their soul abhorreth all manner of meat ;
 And they draw near unto the gates of death.
 Then they cry unto the Lord in their trouble,
 And he saveth them out of their distresses.
 He sent his word, and healed them,
 And delivered them from their destructions.
 Oh that men would praise the Lord for his good-
 ness,
 And for his wonderful works to the children of
 men !

248 O GIVE THANKS UNTO THE LORD

And let them sacrifice the sacrifices of thanksgiving,

And declare his works with rejoicing.

They that go down to the sea in ships,

That do business in great waters ;

These see the works of the Lord,

And his wonders in the deep.

For he commandeth, and raiseth the stormy wind,

Which lifteth up the waves thereof.

They mount up to the heaven, they go down again
to the depths :

Their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken
man,

And are at their wit's end.

Then they cry unto the Lord in their trouble,

And he bringeth them out of their distresses.

He maketh the storm a calm,

So that the waves thereof are still.

Then are they glad because they be quiet ;

So he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness,

And for his wonderful works to the children of
men !

Let them exalt him also in the congregation of
the people,

And praise him in the assembly of the elders.

He turneth rivers into a wilderness,

And the watersprings into dry ground ;

A fruitful land into barrenness,

For the wickedness of them that dwell therein.

He turneth the wilderness into a standing water,

And dry ground into watersprings.

And there he maketh the hungry to dwell,

That they may prepare a city for habitation ;

And sow the fields, and plant vineyards,

Which may yield fruits of increase.

He blesseth them also, so that they are multiplied
greatly ;

And suffereth not their cattle to decrease.

Again, they are minished and brought low
Through oppression, affliction, and sorrow.

He poureth contempt upon princes,
And causeth them to wander in the wilderness,
where there is no way.

Yet setteth he the poor on high from affliction,
And maketh him families like a flock.

The righteous shall see it, and rejoyce ;

And all iniquity shall stop her mouth.

Whoso is wise, and will observe these things,
Even they shall understand the lovingkindness of
the Lord.

CVI

I WILL LIFT UP MINE EYES UNTO
THE HILLS

Psalm cxxi.



WILL lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be
moved :

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The Lord is thy keeper :

The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The Lord shall preserve thee from all evil :

He shall preserve thy soul.

The Lord shall preserve thy going out, and thy
coming in,
From this time forth, and even for evermore.

CVII

I WAS GLAD WHEN THEY SAID
UNTO ME

Psalm cxxii.



WAS glad when they said unto me,
Let us go into the house of the
Lord.

Our feet shall stand
Within thy gates, O Jerusalem.
Jerusalem is builded

As a city that is compact together :
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem :
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God
I will seek thy good.

THEY THAT TRUST IN THE LORD

Psalm cxxv.



THEY that trust in the Lord
 Shall be as mount Zion, which
 cannot be removed, but abideth
 for ever.

As the mountains are round about
 Jerusalem,

So the Lord is round about his people
 From henceforth, even for ever.

For the rod of the wicked shall not rest upon the
 lot of the righteous ;
 Lest the righteous put forth their hands unto
 iniquity.

Do good, O Lord, unto those that be good,
 And to them that are upright in their hearts.
 As for such as turn aside unto their crooked ways,
 The Lord shall lead them forth with the workers
 of iniquity :

But peace shall be upon Israel.

WHEN THE LORD TURNED AGAIN

Psalm cxxvi.



WHEN the Lord turned again the cap-
 tivity of Zion,

We were like them that dream.

Then was our mouth filled with
 laughter,

And our tongue with singing :

Then said they among the heathen,

The Lord hath done great things for them.

The Lord hath done great thing for us ;
 Whereof we are glad.
 Turn again our captivity, O Lord,
 As the streams in the south.
 They that sow in tears shall reap in joy.
 He that goeth forth and weepeth, bearing precious
 seed,
 Shall doubtless come again with rejoicing, bring-
 ing his sheaves with him.

CX

DE PROFUNDIS

Psalm cxxx.



OUT of the depths have I cried unto
 thee, O Lord.
 Lord, hear my voice :
 Let thine ears be attentive
 To the voice of my supplications.
 If thou, Lord, shouldst mark ini-
 quities,
 O Lord, who shall stand ?
 But there is forgiveness with thee,
 That thou mayest be feared.
 I wait for the Lord, my soul doth wait,
 And in his word do I hope.
 My soul waiteth for the Lord
 More than they that watch for the morning ;
 I say, more than they that watch for the morning.
 Let Israel hope in the Lord :
 For with the Lord there is mercy,
 And with him is plenteous redemption.
 And he shall redeem Israel
 From all his iniquities.

CXI

LORD, MY HEART IS NOT HAUGHTY

Psalm cxxxii.



LORD, my heart is not haughty, nor
mine eyes lofty :
Neither do I exercise myself in great
matters,
Or in things too high for me.
Surely I have behaved and quieted
myself,
As a child that is weaned of his mother :
My soul is even as a weaned child.
Let Israel hope in the Lord
From henceforth and for ever.

CXII

BEHOLD HOW GOOD AND HOW
PLEASANT

Psalm cxxxiii.



BEHOLD, how good and how pleasant
it is
For brethren to dwell together in
unity !
It is like the precious ointment upon
the head,
That ran down upon the beard,
Even Aaron's beard ;
That went down to the skirts of his garments ;
As the dew of Hermon,
And as the dew that descended upon the mountains
of Zion :
For there the Lord commanded the blessing,
Even life for evermore.

CXIII

BY THE RIVERS OF BABYLON

Psalm cxxxvii.



BY the rivers of Babylon,
 There we sat down ; yea, we wept,
 When we remembered Zion.
 We hanged our harps
 Upon the willows in the midst thereof.
 For there they that carried us away
 captive required of us a song ;
 And they that wasted us required of us mirth,
 saying,
 Sing us one of the songs of Zion.
 How shall we sing the Lord's song
 In a strange land ?
 If I forget thee, O Jerusalem,
 Let my right hand forget her cunning.
 If I do not remember thee,
 Let my tongue cleave to the roof of my mouth ;
 If I prefer not Jerusalem
 Above my chief joy.
 Remember, O Lord, the children of Edom
 In the day of Jerusalem ;
 Who said, Rase it, rase it,
 Even to the foundation thereof.
 O daughter of Babylon, who art to be destroyed ;
 Happy shall he be, that rewardeth thee
 As thou hast served us.
 Happy shall he be, that taketh and dasheth thy
 little ones
 Against the stones.

O LORD, THOU HAST SEARCHED ME

Psalm cxxxix.



LORD, thou hast searched me, and
known me.

Thou knowest my downsitting and
mine uprising,

Thou understandest my thought afar
off.

Thou compassest my path and my lying down,
And art acquainted with all my ways.

For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before,
And laid thine hand upon me.

Such knowledge is too wonderful for me ;
It is high, I cannot attain unto it.

Whither shall I go from thy Spirit ?

Or whither shall I flee from thy presence ?

If I ascend up into heaven, thou art there :

If I make my bed in hell, behold, thou art there.

If I take the wings of the morning,

And dwell in the uttermost parts of the sea ;

Even there shall thy hand lead me,

And thy right hand shall hold me.

If I say, Surely the darkness shall cover me ;

Even the night shall be light about me.

Yea, the darkness hideth not from thee ;

But the night shineth as the day :

The darkness and the light are both alike to thee.

For thou hast possessed my reins :

Thou hast covered me in my mother's womb.

I will praise thee ; for I am fearfully and wonder-
fully made :

Marvellous are thy works ;

256 O LORD, THOU HAST SEARCHED ME
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the
earth.
Thine eyes did see my substance, yet being un-
perfect ;
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O
God!
How great is the sum of them !
If I should count them, they are more in number
than the sand :
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God :
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Lord, that hate thee ?
And am not I grieved with those that rise up
against thee ?
I hate them with perfect hatred :
I count them mine enemies.
Search me, O God, and know my heart :
Try me, and know my thoughts :
And see if there be any wicked way in me,
And lead me in the way everlasting.

BLESSED BE THE LORD

Psalm cxliv.



BLESSED be the Lord my strength,
 Which teacheth my hands to war,
 And my fingers to fight :
 My goodness, and my fortress ;
 My high tower, and my deliverer ;
 My shield, and he in whom I trust ;

Who subdueth my people under me.

Lord, what is man, that thou takest knowledge of
 him !

Or the son of man, that thou makest account of
 him !

Man is like to vanity :

His days are as a shadow that passeth away.

Bow thy heavens, O Lord, and come down :

Touch the mountains, and they shall smoke.

Cast forth lightning, and scatter them :

Shoot out thine arrows, and destroy them.

Send thine hand from above ;

Rid me, and deliver me out of great waters,

From the hand of strange children ;

Whose mouth speaketh vanity,

And their right hand is a right hand of falsehood.

I will sing a new song unto thee, O God :

Upon a psaltery and an instrument of ten strings
 will I sing praises unto thee.

It is he that giveth salvation unto kings :

Who delivereth David his servant from the hurtful
 sword.

Rid me, and deliver me from the hand of strange
 children,

Whose mouth speaketh vanity,

And their right hand is a right hand of falsehood :

R

That our sons may be as plants grown up in their youth ;
 That our daughters may be as corner-stones,
 polished after the similitude of a palace :
 That our garners may be full, affording all manner
 of store :
 That our sheep may bring forth thousands and ten
 thousands in our streets :
 That our oxen may be strong to labour ;
 That there be no breaking in, nor going out ;
 That there be no complaining in our streets.
 Happy is that people, that is in such a case :
 Yea, happy is that people, whose God is the Lord.

CXVI

I WILL EXTOL THEE, MY GOD

Psalm cxlv.



WILL extol thee, my God, O king ;
 And I will bless thy name for ever
 and ever.
 Every day will I bless thee ;
 And I will praise thy name for ever
 and ever.

Great is the Lord, and greatly to be praised ;
 And his greatness is unsearchable.
 One generation shall praise thy works to another,
 And shall declare thy mighty acts.
 I will speak of the glorious honour of thy majesty,
 And of thy wondrous works.
 And men shall speak of the might of thy terrible
 acts :
 And I will declare thy greatness.
 They shall abundantly utter the memory of thy
 great goodness,
 And shall sing of thy righteousness.

The Lord is gracious, and full of compassion ;
Slow to anger, and of great mercy.

The Lord is good to all :

And his tender mercies are over all his works.

All thy works shall praise thee, O Lord ;

And thy saints shall bless thee.

They shall speak of the glory of thy kingdom,

And talk of thy power ;

To make known to the sons of men his mighty
acts,

And the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom,

And thy dominion endureth throughout all gener-
ations.

The Lord upholdeth all that fall,

And raiseth up all those that be bowed down.

The eyes of all wait upon thee ;

And thou givest them their meat in due season.

Thou openest thine hand,

And satisfiest the desire of every living thing.

The Lord is righteous in all his ways,

And holy in all his works.

The Lord is nigh unto all them that call upon him,

To all that call upon him in truth.

He will fulfil the desire of them that fear him :

He also will hear their cry, and will save them.

The Lord preserveth all them that love him :

But all the wicked will he destroy.

My mouth shall speak the praise of the Lord :

And let all flesh bless his holy name for ever and
ever.

PRAISE YE THE LORD

Psalm cxlvii.



PRAISE ye the Lord :

For it is good to sing praises unto
our God ;

For it is pleasant ; and praise is
comely.

The Lord doth build up Jerusalem :

He gathereth together the outcasts of Israel.

He healeth the broken in heart,

And bindeth up their wounds.

He telleth the number of the stars ;

He calleth them all by their names.

Great is our Lord, and of great power :

His understanding is infinite.

The Lord lifteth up the meek :

He casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving ;

Sing praise upon the harp unto our God :

Who covereth the heaven with clouds,

Who prepareth rain for the earth,

Who maketh grass to grow upon the mountains.

He giveth to the beast his food,

And to the young ravens which cry.

He delighteth not in the strength of the horse :

He taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him,

In those that hope in his mercy.

Praise the Lord, O Jerusalem ;

Praise thy God, O Zion.

For he hath strengthened the bars of thy gates ;

He hath blessed thy children within thee.

He maketh peace in thy borders,

And filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth :
 His word runneth very swiftly.
 He giveth snow like wool :
 He scattereth the hoarfrost like ashes.
 He casteth forth his ice like morsels :
 Who can stand before his cold ?
 He sendeth out his word, and melteth them :
 He causeth his wind to blow, and the waters flow.
 He sheweth his word unto Jacob,
 His statutes and his judgments unto Israel.
 He hath not dealt so with any nation :
 And as for his judgments, they have not known
 them.
 Praise ye the Lord.

CXVIII

PRAISE YE THE LORD

Psalm cxlviii.



PRAISE ye the Lord.

Praise ye the Lord from the heavens :
 Praise him in the heights.
 Praise ye him, all his angels :
 Praise ye him, all his hosts.
 Praise ye him, sun and moon :
 Praise him, all ye stars of light.
 Praise him, ye heavens of heavens,
 And ye waters that be above the heavens.
 Let them praise the name of the Lord :
 For he commanded, and they were created.
 He hath also stablished them for ever and ever :
 He hath made a decree which shall not pass.
 Praise the Lord from the earth,
 Ye dragons, and all deeps :
 Fire, and hail ; snow, and vapours ;
 Stormy wind fulfilling his word :
 Mountains, and all hills ;

Fruitful trees, and all cedars :
 Beasts, and all cattle ;
 Creeping things, and flying fowl :
 Kings of the earth, and all people ;
 Princes, and all judges of the earth :
 Both young men, and maidens ;
 Old men, and children :
 Let them praise the name of the Lord :
 For his name alone is excellent ;
 His glory is above the earth and heaven.
 He also exalteth the horn of his people,
 The praise of all his saints ;
 Even of the children of Israel, a people near unto
 him.
 Praise ye the Lord.

CXIX

THE PRAISE OF WISDOM

Proverbs iii. 13-17.



HAPPY is the man that findeth wisdom,
 And the man that getteth under-
 standing.

For the merchandise of it is better
 than the merchandise of silver,
 And the gain thereof than fine gold.

She is more precious than rubies :
 And all the things thou canst desire are not to be
 compared unto her.

Length of days is in her right hand ;
 And in her left hand riches and honour.
 Her ways are ways of pleasantness,
 And all her paths are peace.

THE VOICE OF WISDOM

Proverbs viii.



DOTH not wisdom cry?
 And understanding put forth her
 voice?
 She standeth in the top of high
 places,
 By the way in the places of the paths.
 She crieth at the gates, at the entry of the city,
 At the coming in at the doors.
 Unto you, O men, I call;
 And my voice is to the sons of man.
 O ye simple, understand wisdom:
 And, ye fools, be ye of an understanding heart.
 Hear; for I will speak of excellent things;
 And the opening of my lips shall be right
 things.
 For my mouth shall speak truth;
 And wickedness is an abomination to my lips.
 All the words of my mouth are in righteousness;
 There is nothing froward or perverse in them.
 They are all plain to him that understandeth,
 And right to them that find knowledge.
 Receive my instruction, and not silver;
 And knowledge rather than choice gold.
 For wisdom is better than rubies;
 And all the things that may be desired are not to
 be compared to it.
 I wisdom dwell with prudence,
 And find out knowledge of witty inventions.
 The fear of the Lord is to hate evil:
 Pride, and arrogancy, and the evil way,
 And the froward mouth, do I hate.
 Counsel is mine, and sound wisdom:

I am understanding ; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule, and nobles,
Even all the judges of the earth.
I love them that love me ;
And those that seek me early shall find me.
Riches and honour are with me ;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold ;
And my revenue than choice silver.
I lead in the way of righteousness,
In the midst of the paths of judgment :
That I may cause those that love me to inherit
substance ;
And I will fill their treasures.
The Lord possessed me in the beginning of his
way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth ;
When there were no fountains abounding with
water.
Before the mountains were settled,
Before the hills was I brought forth :
While as yet he had not made the earth, nor the
fields,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there :
When he set a compass upon the face of the depth :
When he established the clouds above :
When he strengthened the fountains of the deep :
When he gave to the sea his decree,
That the waters should not pass his command-
ment :
When he appointed the foundations of the earth :

Then I was by him, as one brought up with him :
 And I was daily his delight,
 Rejoicing always before him ;
 Rejoicing in the habitable part of his earth ;
 And my delights were with the sons of men.
 Now therefore hearken unto me, O ye children :
 For blessed are they that keep my ways.
 Hear instruction, and be wise,
 And refuse it not.
 Blessed is the man that heareth me,
 Watching daily at my gates,
 Waiting at the posts of my doors.
 For whoso findeth me findeth life,
 And shall obtain favour of the Lord.
 But he that sinneth against me wrongeth his own
 soul :
 All they that hate me love death.

CXXI

THE PRIMROSE PATH

Proverbs vii.



MY son, keep my words,
 And lay up my commandments with
 thee.
 Keep my commandments, and live ;
 And my law as the apple of thine eye.
 Bind them upon thy fingers,
 Write them upon the table of thine heart.
 Say unto wisdom, Thou art my sister ;
 And call understanding thy kinswoman :
 That they may keep thee from the strange woman,
 From the stranger which flattereth with her words.
 For at the window of my house
 I looked through my casement,
 And beheld among the simple ones,

I discerned among the youths,
A young man void of understanding,
Passing through the street near her corner ;
And he went the way to her house,
In the twilight, in the evening,
In the black and dark night :
And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.
(She is loud and stubborn ;
Her feet abide not in her house :
Now is she without, now in the streets,
And lieth in wait at every corner.)
So she caught him, and kissed him,
And with an impudent face said unto him,
I have peace offerings with me ;
This day have I paid my vows.
Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
I have decked my bed with coverings of tapestry,
With carved works, with fine linen of Egypt.
I have perfumed my bed
With myrrh, aloes, and cinnamon.
Come, let us take our fill of love until the morning :
Let us solace ourselves with loves.
For the goodman is not at home,
He is gone a long journey :
He hath taken a bag of money with him,
And will come home at the day appointed.
With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
He goeth after her straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks ;
Till a dart strike through his liver ;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
Hearken unto me now therefore, O ye children,

And attend to the words of my mouth.
 Let not thine heart decline to her ways,
 Go not astray in her paths.
 For she hath cast down many wounded :
 Yea, many strong men have been slain by her.
 Her house is the way to hell,
 Going down to the chambers of death.

CXXII

THE VIRTUOUS WOMAN

Proverbs xxxi. 10-31.



HO can find a virtuous woman ?
 For her price is far above rubies.
 The heart of her husband doth safely
 trust in her,
 So that he shall have no need of spoil.
 She will do him good and not evil
 All the days of her life.
 She seeketh wool and flax,
 And worketh willingly with her hands.
 She is like the merchants' ships ;
 She bringeth her food from afar.
 She riseth also while it is yet night,
 And giveth meat to her household,
 And a portion to her maidens.
 She considereth a field, and buyeth it :
 With the fruit of her hands she planteth a vineyard.
 She girdeth her loins with strength,
 And strengtheneth her arms.
 She perceiveth that her merchandise is good :
 Her candle goeth not out by night.
 She layeth her hands to the spindle,
 And her hands hold the distaff.
 She stretcheth out her hand to the poor ;
 Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household :
 For all her household are clothed with scarlet.
 She maketh herself coverings of tapestry ;
 Her clothing is silk and purple.
 Her husband is known in the gates,
 When he sitteth among the elders of the land.
 She maketh fine linen, and selleth it ;
 And delivereth girdles unto the merchant.
 Strength and honour are her clothing ;
 And she shall rejoice in time to come.
 She openeth her mouth with wisdom ;
 And in her tongue is the law of kindness.
 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 Her children arise up, and call her blessed ;
 Her husband also, and he praiseth her.
 Many daughters have done virtuously,
 But thou excellest them all.
 Favour is deceitful, and beauty is vain :
 But a woman that feareth the Lord, she shall be
 praised.
 Give her of the fruit of her hands ;
 And let her own works praise her in the gates.

CXXIII

THE FIELD OF THE SLOTHFUL

Proverbs xxiv. 30-34.



LWENT by the field of the slothful,
 And by the vineyard of the man void
 of understanding ;
 And, lo, it was all grown over with
 thorns,
 And nettles had covered the face
 thereof,

And the stone wall thereof was broken down.
 Then I saw, and considered it well :

I looked upon it, and received instruction.
 Yet a little sleep, a little slumber,
 A little folding of the hands to sleep :
 So shall thy poverty come as one that travelleth ;
 And thy want as an armed man.

CXXIV

VANITY OF VANITIES

Ecclesiastes i.



THE words of the Preacher, the son of David, king of Jerusalem.

Vanity of vanities, saith the Preacher, vanity of vanities ; all is vanity. What profit hath a man of all his labour which he taketh under the sun ? One generation passeth away, and another generation cometh : but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north ; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea ; yet the sea is not full ; unto the place from whence the rivers come, thither they return again. All things are full of labour ; man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be ; and that which is done is that which shall be done : and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new ? it hath been already of old time, which was before us. There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

CXXV

CARPE DIEM

Ecclesiastes ix. 1-11.



FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one

event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

YOUTH AND AGE

Ecclesiastes xi. 7-xii. 7.



TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoyce in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoyce, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the

streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

CXXVII

THE TIME OF THE ROSES

Song of Solomon ii.



AM the rose of Sharon,
 And the lily of the valleys.
 As the lily among thorns,
 So is my love among the daughters.
 As the apple tree among the trees of
 the wood,

So is my beloved among the sons.

I sat down under his shadow with great delight,
 And his fruit was sweet to my taste.

He brought me to the banqueting house,
 And his banner over me was love.

Stay me with flagons, comfort me with apples:
 For I am sick of love.

His left hand is under my head,
 And his right hand doth embrace me.

I charge you, O ye daughters of Jerusalem,
 By the roes and by the hinds of the field,
 That ye stir not up, nor awake my love,
 Till he please.

The voice of my beloved! behold he cometh
 Leaping upon the mountains, skipping upon the
 hills.

My beloved is like a roe or a young hart:
 Behold, he standeth behind our wall,
 He looketh forth at the windows,

s

Shewing himself through the lattice.

My beloved spake, and said unto me,

Rise up, my love, my fair one, and come away.

For, lo, the winter is past,

The rain is over and gone ;

The flowers appear on the earth ;

The time of the singing of birds is come,

And the voice of the turtle is heard in our land ;

The fig tree putteth forth her green figs,

And the vines with the tender grape give a good
smell.

Arise, my love, my fair one, and come away.

O my dove, that art in the clefts of the rock, in the
secret places of the stairs,

Let me see thy countenance, let me hear thy
voice ;

For sweet is thy voice, and thy countenance is
comely.

Take us the foxes, the little foxes, that spoil the
vines :

For our vines have tender grapes.

My beloved is mine, and I am his :

He feedeth among the lilies.

Until the day break, and the shadows flee away,

Turn, my beloved, and be thou like a roe or a
young hart

Upon the mountains of Bether.

CXXVIII

LOVE'S GARDEN

Song of Solomon iv.



BEHOLD, thou art fair, my love ; be-
hold thou art fair ;

Thou hast doves' eyes within thy
locks :

Thy hair is as a flock of goats,
That appear from mount Gilead.

Thy teeth are like a flock of sheep that are even
shorn,

Which came up from the washing ;

Whereof every one bear twins,

And none is barren among them.

Thy lips are like a thread of scarlet,

And thy speech is comely :

Thy temples are like a piece of pomegranate

Within thy locks.

Thy neck is like the tower of David builded for an
armoury,

Whereon there hang a thousand bucklers,

All shields of mighty men.

Thy two breasts are like two young roes that are
twins,

Which feed among the lilies.

Until the day break, and the shadows flee away,

I will get me to the mountain of myrrh,

And to the hill of frankincense.

Thou art all fair, my love ;

There is no spot in thee.

Come with me from Lebanon, my spouse,

With me from Lebanon :

Look from the top of Amana,

From the top of Shenir and Hermon,

From the lions' dens,

From the mountains of the leopards.
Thou hast ravished my heart, my sister, my spouse ;
Thou hast ravished my heart with one of thine
 eyes,
With one chain of thy neck.
How fair is thy love, my sister, my spouse !
How much better is thy love than wine !
And the smell of thine ointments than all spices !
Thy lips, O my spouse, drop as the honeycomb :
Honey and milk are under thy tongue ;
And the smell of thy garments is like the smell of
 Lebanon.
A garden enclosed is my sister, my spouse ;
A spring shut up, a fountain sealed.
Thy plants are an orchard of pomegranates, with
 pleasant fruits :
Camphire, with spikenard,
Spikenard and saffron ;
Calamus and cinnamon, with all trees of frank-
 incense ;
Myrrh and aloes, with all the chief spices :
A fountain of gardens,
A well of living waters,
And streams from Lebanon.
Awake, O north wind ; and come, thou south :
Blow upon my garden, that the spices thereof may
 flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

A LOVER'S QUEST

Song of Solomon v.



AM come into my garden, my sister,
my spouse :

I have gathered my myrrh with my
spice ;

I have eaten my honeycomb with
my honey ;

I have drunk my wine with my milk :

Eat, O friends ;

Drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh :

It is the voice of my beloved that knocketh, saying,

Open to me, my sister, my love, my dove, my un-
defiled :

For my head is filled with dew,

And my locks with the drops of the night.

I have put off my coat ; how shall I put it on ?

I have washed my feet ; how shall I defile them ?

My beloved put in his hand by the hole of the
door,

And my bowels were moved for him.

I rose up to open to my beloved ;

And my hands dropped with myrrh,

And my fingers with sweet smelling myrrh,

Upon the handles of the lock.

I opened to my beloved ;

But my beloved had withdrawn himself, and was
gone :

My soul failed when he spake :

I sought him, but I could not find him ;

I called him, but he gave me no answer.

The watchmen that went about the city found me,

They smote me, they wounded me ;

The keepers of the walls took away my veil from
me.

I charge you, O daughters of Jerusalem, if ye find
my beloved,

That ye tell him, that I am sick of love.

What is thy beloved more than another beloved,

O thou fairest among women ?

What is thy beloved more than another beloved,

That thou dost so charge us ?

My beloved is white and ruddy,

The chiefest among ten thousand.

His head is as the most fine gold,

His locks are bushy, and black as a raven.

His eyes are as the eyes of doves by the rivers of
waters,

Washed with milk, and fitly set.

His cheeks are as a bed of spices, as sweet flowers :

His lips like lilies dropping sweet smelling myrrh.

His hands are as gold rings set with the beryl :

His belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets
of fine gold :

His countenance is as Lebanon, excellent as the
cedars.

His mouth is most sweet : yea, he is altogether
lovely.

This is my beloved, and this is my friend,

O daughters of Jerusalem.

THE FAIREST LOVE

Song of Solomon vi. 1-7, 9-13.



HITHER is thy beloved gone,
 O thou fairest among women?
 Whither is thy beloved turned aside?
 That we may seek him with thee.
 My beloved is gone down into his
 garden, to the beds of spices,

To feed in the gardens, and to gather lilies.

I am my beloved's, and my beloved is mine :

He feedeth among the lilies.

Thou art beautiful, O my love, as Tirzah,

Comely as Jerusalem,

Terrible as an army with banners.

Turn away thine eyes from me,

For they have overcome me :

Thy hair is as a flock of goats

That appear from Gilead.

Thy teeth are as a flock of sheep

Which go up from the washing,

Whereof every one beareth twins,

And there is not one barren among them.

As a piece of a pomegranate are thy temples

Within thy locks.

My dove, my undefiled is but one ;

She is the only one of her mother,

She is the choice one of her that bare her.

The daughters saw her, and blessed her ;

Yea, the queens and the concubines, and they
 praised her.

Who is she that looketh forth as the morning,

Fair as the moon,

Clear as the sun,

And terrible as an army with banners ?

I went down into the garden of nuts,
 To see the fruits of the valley,
 And to see whether the vine flourished,
 And the pomegranates budded.
 Or ever I was aware, my soul made me
 Like the chariots of Ammi-nadib.
 Return, return, O Shulamite ;
 Return, return, that we may look upon thee.
 What will ye see in the Shulamite ?
 As it were the company of two armies.

CXXXI

HIS TRUE LOVE'S PRAISE

Song of Solomon vii.



OW beautiful are thy feet with shoes,
 O prince's daughter !
 The joints of thy thighs are like
 jewels,
 The work of the hands of a cunning
 workman.

Thy navel is like a round goblet,
 Which wanteth not liquor :
 Thy belly is like an heap of wheat
 Set about with lilies.
 Thy two breasts are like two young roes
 That are twins.
 Thy neck is as a tower of ivory ;
 Thine eyes like the fishpools in Heshbon, by the
 gate of Bath-rabbim :
 Thy nose is as the tower of Lebanon
 Which looketh toward Damascus.
 Thine head upon thee is like Carmel,
 And the hair of thine head like purple ;
 The king is held in the galleries.
 How fair and how pleasant art thou,

O love, for delights!
 This thy stature is like to a palm tree,
 And thy breasts to clusters of grapes.
 I said, I will go up to the palm tree,
 I will take hold of the boughs thereof:
 Now also thy breasts shall be as clusters of the vine,
 And the smell of thy nose like apples;
 And the roof of thy mouth like the best wine for
 my beloved,
 That goeth down sweetly,
 Causing the lips of those that are asleep to speak.
 I am my beloved's,
 And his desire is toward me.
 Come, my beloved, let us go forth into the field;
 Let us lodge in the villages.
 Let us get up early to the vineyards;
 Let us see if the vine flourish, whether the tender
 grape appear,
 And the pomegranates bud forth:
 There will I give thee my loves.
 The mandrakes give a smell,
 And at our gates are all manner of pleasant fruits,
 new and old,
 Which I have laid up for thee, O my beloved.

CXXXII

LOVE AND JEALOUSY

Song of Solomon viii. 6-7.



SET me as a seal upon thine heart, as a
 seal upon thine arm:
 For love is strong as death;
 Jealousy is cruel as the grave:
 The coals thereof are coals of fire,
 Which hath a most vehement flame.
 Many waters cannot quench love,

Neither can the floods drown it:
 If a man would give all the substance of his house
 for love,
 It would utterly be contemned.

CXXXIII

IMMUNIS ARAM SI TETIGIT MANUS

Isaiah I. 10—17



HEAR the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

CXXXIV

THE MOUNTAIN OF THE LORD

Isaiah ii. 2-4.



AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

CXXXV

THE SONG OF THE VINEYARD

Isaiah v. 1-7.



NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and

he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

CXXXVI

THE REIGN OF PEACE

Isaiah xi. 1-9.



AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing

of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

CXXXVII

THE FALL OF BABYLON

Isaiah xiii. 19-22, xiv. 4-12.



AND Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their

pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

CXXXVIII

THE DESOLATION OF BABYLON

Revelation xviii.



AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils,

and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more

at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CXXXIX

DEPARTED JOYS

Isaiah xvi. 8-10.



FOR the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

CXL

THE WIND OF GOD'S ANGER

Isaiah xvii. 12-14.



TOE to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and

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they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

CXLI

THE REIGN OF RIGHTEOUSNESS

Isaiah xxxii.



BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled,

ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

CXLII

THE REWARD OF THE RIGHTEOUS

Isaiah xxxiii. 14-21.



THE sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain

of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

CXLIII

A DESOLATE CITY

Isaiah xxxiv. 11-15.



BUT the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles

in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

CXLIV

THE RETURN TO ZION

Isaiah xxxv.



THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CXLV

A VOICE IN THE WILDERNESS

Isaiah xl.



COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the

people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he

seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

CXLVI

WHEN THE POOR AND NEEDY SEEK
WATER

Isaiah xli. 17-20.



WHEN the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree; and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

CXLVII

THE SERVANT OF THE LORD

Isaiah xlii. 1-4.



BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set

judgment in the earth: and the isles shall wait for his law.

CXLVIII

GOD PLEADS WITH ISRAEL

Isaiah xliii. 22-26.



BUT thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

CXLIX

THE REDEMPTION OF JACOB

Isaiah xliv. 21-23.



REMEMBER these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the

Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

CL

O THAT THOU HADST HEARKENED

Isaiah xlviii. 17-19.



THUS saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

CLI

LISTEN, O ISLES

Isaiah xlix. 1-23.



LISTEN, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant,

O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break

forth into singing, O mountains : for the Lord hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that make thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallow thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me : give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of

thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

CLII

THE LORD SHALL COMFORT ZION

Isaiah li. I-II.



HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham, your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not

the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

CLIII

HOW BEAUTIFUL UPON THE
MOUNTAINS

Isaiah lii. 1-2, 7-10.



AWAKE; awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the

voice ; with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.

CLIV

THE MAN OF SORROWS

Isaiah liii.



WHO hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers

is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.

CLV

THE EVERLASTING KINDNESS OF THE
LORD

Isaiah liv. 7-14.



FOR a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have

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I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

CLVI

HO, EVERY ONE THAT THIRSTETH

Isaiah lv.



HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader

and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

THE TRUE FAST

Isaiah lviii. 5-12.



IS it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations

of many generations; and thou shalt be called,
The repairer of the breach, The restorer of paths
to dwell in.

CLVIII

THE CITY OF GOD

Isaiah lx. 1-20.



ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name

of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an ever-

lasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

CLIX

A PREACHER OF GLAD TIDINGS

Isalah lxi.



THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be

unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

CLX

IN ALL THEIR AFFLICTION HE WAS AFFLICTED

Isaiah lxiii. 1-9.



WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in

mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

CLXI

OH THAT THOU Wouldest REND THE
HEAVENS

Isaiah lxiv. 1-4, 6-12.



H that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since

the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

CLXII

THE GOLDEN AGE

Isaiah lxxv. 17-25.



FOR, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant

of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

CLXIII

A LAMENT FOR ISRAEL

Jeremiah viii. 18-22.



WHEN I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there

no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

CLXIV

THE RESTORATION OF ISRAEL

Jeremiah xxxi. 1-17.



AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will

I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

GOD'S MERCIES

Lamentations iii. 22-33.



IT is of the Lord's mercies that we are not consumed, because his compassions fail not.

They are new every morning : great is thy faithfulness.

The Lord is my portion, saith my soul ; therefore will I hope in him.

The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

It is good for a man that he bear the yoke in his youth.

He sitteth alone and keepeth silence, because he hath borne it upon him.

He putteth his mouth in the dust ; if so be there may be hope.

He giveth his cheek to him that smiteth him : he is filled full with reproach.

For the Lord will not cast off for ever :

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly nor grieve the children of men.

THE GLORY OF ASSYRIA

Ezekiel xxxi. 3-9.



BEHOLD, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

A COVENANT OF PEACE

Ezekiel xxxiv. 22-31.



THEREFORE will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock,

the flock of my pasture, are men, and I am your God, saith the Lord God.

CLXVIII

THE VISION OF BELSHAZZAR

Daniel v.



BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and 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 over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be

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clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the inter-

pretation of the thing : and I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour : and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him : and he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is,

and whose are all thy ways, hast thou not glorified : then was the part of the hand sent from him ; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing : 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 Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler of the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

CLXIX

DANIEL IN THE LIONS' DEN

Daniel vi.



IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ; and over these three presidents, of whom Daniel was first ; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find

occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house ; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not

thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and 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, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the

den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a 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 for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CLXX

GOD'S LOVE AND MERCY

Hosea xiv. 4-9.



I WILL heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof

shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

CLXXI

THE MARCH OF THE LOCUSTS

Joel i. 4-12, 17-20, ii. 1-11.



THAT which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for

the wheat and for the barley ; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth ; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered : because joy is withered away from the sons of men. The seed is rotten under their clods, the garners are laid desolate, the barns are broken down ; for the corn is withered. How do the beasts groan ! the herds of cattle are perplexed, because they have no pasture ; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry : for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee : for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain : let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand ; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them ; and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them. The appearance of them is as the appearance of horses ; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained : all faces shall gather blackness. They shall run

like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

CLXXII

THE STORY OF JONAH

I. JONAH'S DISOBEDIENCE AND PUNISHMENT.

Jonah i-ii.



NOW the word of the Lord came unto Jonah the son of Amittai, 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; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea,

so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. 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. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done

as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly, and said,
I cried by reason of mine affliction unto the
Lord,

And he heard me ;

Out of the belly of hell cried I,

And thou heardest my voice.

For thou hadst cast me into the deep, in the midst
of the seas ;

And the floods compassed me about :

All thy billows and thy waves passed over
me.

Then I said, I am cast out of thy sight ;

Yet I will look again toward thy holy temple.

The waters compassed me about, even to the
soul :

The depth closed me round about,

The weeds were wrapped about my head.

I went down to the bottoms of the mountains ;

The earth with her bars was about me for
ever :

Yet hast thou brought up my life from corruption,
O Lord my God.

When my soul fainted within me I remembered
the Lord :

And my prayer came in unto thee, into thine holy
temple.

They that observe lying vanities

Forsake their own mercy.

But I will sacrifice unto thee with the voice of
thanksgiving;

I will pay that that I have vowed.

Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited
out Jonah upon the dry land.

2. JONAH PROPHECIES TO NINEVEH.

Jonah iii.-iv.



AND the word of the Lord came unto
Jonah the second time, saying, Arise,
go unto Nineveh, that great city,
and preach unto it the preaching
that I bid thee. So Jonah arose,
and went unto Nineveh, according
to the word of the Lord. Now Nineveh was an
exceeding great city of three days' journey. And
Jonah began to enter into the city a day's journey,
and he cried, and said, Yet forty days, and Nineveh
shall be overthrown.

So the people of Nineveh believed God, and pro-
claimed a fast, and put on sackcloth, from the
greatest of them even to the least of them. For
word came unto the king of Nineveh, and he
arose from his throne, and he laid his robe from
him, and covered him with sackcloth, and sat in
ashes. And he caused it to be proclaimed and
published through Nineveh by the decree of the
king and his nobles, saying, Let neither man
nor beast, herd nor flock, taste any thing: 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 his 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? 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, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to 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 on the gourd, for the which thou hast not laboured, 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 sixscore thousand persons that cannot discern between their right hand and their left hand ; and also much cattle ?

CLXXIII

THE ACCEPTABLE OFFERING

Micah vi. 6-8.



HEREWITH shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

CLXXIV

HABAKKUK'S PRAYER

Habakkuk iii. 2-19.



LORD, I have heard thy speech, and was afraid :

O Lord, revive thy work in the midst of the years,

In the midst of the years make known ;

In wrath remember mercy.

God came from Teman,
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light ;

He had horns coming out of his hand :
And there was the hiding of his power.
Before him went the pestilence,
And burning coals went forth at his feet.
He stood, and measured the earth :
He beheld, and drove asunder the nations ;
And the everlasting mountains were scattered,
The perpetual hills did bow :
His ways are everlasting.
I saw the tents of Cushan in affliction :
And the curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers ?
Was thine anger against the rivers ?
Was thy wrath against the sea,
That thou didst ride upon thine horses
And thy chariots of salvation ?
Thy bow was made quite naked,
According to the oaths of the tribes, even thy word.
Thou didst cleave the earth with rivers.
The mountains saw thee, and they trembled :
The overflowing of the water passed by :
The deep uttered his voice,
And lifted up his hands on high.
The sun and moon stood still in their habitation :
At the light of thine arrows they went,
And at the shining of thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of thy people,
Even for salvation with thine anointed ;
Thou woundedst the head out of the house of the
wicked,
By discovering the foundation unto the neck.
Thou didst strike through with his staves the head
of his villages :
They came out as a whirlwind to scatter me :
Their rejoicing was as to devour the poor secretly.

Thou didst walk through the sea with thine horses,
 Through the heap of great waters.
 When I heard, my belly trembled ;
 My lips quivered at the voice :
 Rottenness entered into my bones, and I trembled
 in myself,
 That I might rest in the day of trouble :
 When he cometh up unto the people, he will invade
 them with his troops.
 Although the fig tree shall not blossom,
 Neither shall fruit be in the vines ;
 The labour of the olive shall fail,
 And the fields shall yield no meat ;
 The flock shall be cut off from the fold,
 And there shall be no herd in the stalls :
 Yet I will rejoice in the Lord,
 I will joy in the God of my salvation.
 The Lord God is my strength,
 And he will make my feet like hinds' feet,
 And he will make me to walk upon mine high
 places.

CLXXV

MARY MAGNIFIES THE LORD

Luke i. 46-55.



AND Mary said :

My soul doth magnify the Lord,
 And my spirit hath rejoiced in God
 my Saviour.

For he hath regarded the low estate
 of his handmaiden :

For, behold, from henceforth all generations shall
 call me blessed.

For he that is mighty hath done to me great things ;
 And holy is his name.

Y

And his mercy is on them that fear him from
generation to generation.

He hath shewed strength with his arm ;
He hath scattered the proud in the imagination of
their hearts.

He hath put down the mighty from their seats,
And exalted them of low degree.

He hath filled the hungry with good things ;
And the rich he hath sent empty away.

He hath holpen his servant Israel,
In remembrance of his mercy ;
As he spake to our fathers,
To Abraham, and to his seed for ever.

CLXXVI

THE PROPHECY OF ZACHARIAS

Luke i. 67-79.



AND his father Zacharias was filled with
the Holy Ghost, and prophesied,
saying,
Blessed be the Lord God of Israel ;
For he hath visited and redeemed
his people,

And hath raised up an horn of salvation for us
In the house of his servant David ;
As he spake by the mouth of his holy prophets,
which have been since the world began ;
That we should be saved from our enemies, and
from the hand of all that hate us ;
To perform the mercy promised to our fathers,
And to remember his holy covenant ;
The oath which he sware to our father Abraham,
That he would grant unto us, that we, being
delivered out of the hand of our enemies,
Might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest :

For thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people,

By the remission of their sins,

Through the tender mercy of our God ;

Whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace.

CLXXVII

THE NATIVITY

Luke ii. 4-19.



AND Joseph also went out from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the

angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

CLXXVIII

THE STAR OF BETHLEHEM

Matthew ii. 1-12.



NOW when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was

troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou, Bethlehem, in the land of Juda,
Art not the least among the princes of Juda:
For out of thee shall come a Governor,
That shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

CLXXIX

NUNC DIMITTIS

Luke ii. 25-32.



AND, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, According to thy word : For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people ; A light to lighten the Gentiles, And the glory of thy people Israel.

CLXXX

CHRIST IN THE TEMPLE DISPUTING
WITH THE DOCTORS

Luke ii. 40-51.



AND the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem after the custom

of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

CLXXXI

THE TEMPTATION

Matthew iv. 1-11.



THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

CLXXXII

CHRIST IN THE SYNAGOGUE

Luke iv. 16-22.



AND he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, Because he hath anointed me to preach the gospel to the poor ; He hath sent me to heal the brokenhearted,

To preach deliverance to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To preach the acceptable year of the Lord.

And he closed the book, and gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

CLXXXIII

THE BEATITUDES

Matthew v. 1-12.



AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

CLXXXIV

LOVE YOUR ENEMIES

Matthew v. 43-48.



YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

ALMSGIVING, PRAYER, AND FASTING

Matthew vi. 1-18.



TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our

debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

CLXXXVI

THE TRUE RICHES

Matthew vi. 19-34.



LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one,

and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

JUDGE NOT

Matthew vii. 1-5.



JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

ASK, AND IT SHALL BE GIVEN YOU

Matthew vii. 7-12.



ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

THE NARROW WAY

Matthew vii. 13-14.



ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

CXC

THE TWO FOUNDATIONS

Matthew vii. 15-27.



BWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I

profess unto them, I never knew you : depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

CXCI

COMFORT IN PERSECUTION

Matthew x. 28-42.



AND fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth : I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother,

and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CXCII

REST FOR THE WEARY

Matthew xi. 25-30.



AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

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for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

CXCIII

BEHOLD MY MOTHER AND MY BRETHREN

Matthew xii. 46-50.



WHILE he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CXCIV

THE SOWER

Matthew xiii. 3-9, 18-23.



AND he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they

withered away. And some fell among thorns ; and the thorns sprung up, and choked them : but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

CXCv

THE HIDDEN TREASURE AND THE PEARL OF GREAT PRICE

Matthew xiii. 44-46.



AGAIN, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a

merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

CXCVI

THE GREATEST IN THE KINGDOM OF HEAVEN

Matthew xviii. 1-14.



AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little

ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

CXCVII

THE UNFORGIVING SERVANT

Matthew xviii. 23-35.



THEREFORE is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience

with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CXCVIII

THE YOUNG MAN OF GREAT POSSESSIONS

Matthew xix. 16-22.



AND, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

CXCIX

THE LABOURERS IN THE VINEYARD

Matthew xx. 1-16.



FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman

of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

CC

THE TRIBUTE MONEY

Matthew xxii. 15-22.



WHEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE TWO GREAT COMMANDMENTS

Matthew xxii. 35-40.



WHEN one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

THE WISE AND THE FOOLISH VIRGINS

Matthew xxv. 1-13.



WHEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but

go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

CCIII

THE TALENTS

Matthew xxv. 14-30.



FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had

received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

CCIV

THE JUDGMENT DAY

Matthew xxv. 31-46.



WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and

he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

THE WIDOW'S TWO MITES

Mark xii. 41-44.



AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A WOMAN WASHES CHRIST'S FEET

Luke vii. 36-50.



AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man,

if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

THE GOOD SAMARITAN

Luke x. 25-37.



AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest

thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CCVIII

MARTHA AND MARY

Luke x. 38-42.



NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CCIX

THE FOOLISH RICH MAN

Luke xii. 15-21.



AND he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because

I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

CCX

HUMILITY

Luke xiv. 7-11.



AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

2 A

THE GREAT SUPPER

Luke xiv. 12-24.



THEN said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

CCXII

THE LOST SHEEP AND THE LOST
PIECE OF SILVER

Luke xv. 1-10.



WHEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy

in the presence of the angels of God over one sinner that repenteth.

CCXIII

THE PRODIGAL SON

Luke xv. 11-32.



AND he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his

hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CCXIV

THE PHARISEE AND THE PUBLICAN

Luke xviii. 9-14.



AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God,

I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

CCXV

THE WATER OF LIFE

John iv. 5-26.



THEN cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou

greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

THE BREAD OF LIFE

John vi. 26-35.



ESUS answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

THE GOOD SHEPHERD

John x. 1-16.



VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the

good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

CCXVIII

THE RAISING OF LAZARUS

John xi. 1-46.



NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto

them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave for four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off : and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this ? She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town,

but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou has sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came

to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

CCXIX

CHRIST BLESSES THE CHILDREN

Mark x. 13-16.



AND they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

CCXX

CHRIST LAMENTS OVER JERUSALEM

Matthew xxiii. 37-39.



JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

THE ENTRY INTO JERUSALEM

Luke xix. 28-44.



AND when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city,

and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

CCXXII

THE LAST SUPPER

John xiii. 1, Matthew xxvi. 26-29, John xiii. 2-38.



NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he

was come from God, and went to God ; he riseth from supper, and laid aside his garments ; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For he knew who should betray him ; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ? Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send

receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest

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thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CCXXIII

CHRIST'S BEQUEST OF PEACE

John xiv. 1-27.



LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that

I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father

will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

CCXXIV

CHRIST'S INTERCESSORY PRAYER

John xvii.



THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but

for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my

glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CCXXV

THE AGONY IN THE GARDEN, AND THE BETRAYAL

Matthew xxvi. 36-56.



THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for

their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out, as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

CCXXVI

PETER DENIES HIS LORD

Luke xxii. 54-62.



THEN took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

CHRIST BEFORE PILATE

John xviii. 28—xix. 16.



THEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth

heareth my voice. Pilate saith unto him, What is truth ?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release

him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

CCXXVIII

THE CRUCIFIXION

Luke xxiii. 26-49.



AND as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For

if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God,

saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

CCXXIX

THE ENTOMBMENT AND THE
RESURRECTION

Luke xxiii. 50-56, John xx. 1-29.



AND, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord

out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and

your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

THE EVENING WALK TO EMMAUS

Luke xxiv. 13-32.



AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had

said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

CCXXXI

THE MARTYRDOM OF STEPHEN

Acts vi. 8-15, vii. 54-60.



AND Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the

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people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

* * * * *

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CCXXXII

PETER'S ESCAPE FROM PRISON

Acts xii. 1-19.



NOW, about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him. Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that

leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand, to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

CCXXXIII

PAUL AT ATHENS

Acts xvii. 16-34.



NOW while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples

made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CCXXXIV

THE TUMULT IN THE THEATRE AT
EPHESUS

Acts xix. 23-41.



AND the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not venture himself into the theatre. Some there-

fore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

PAUL'S FAREWELL TO EPHESUS

Acts xx. 17-38.



AND from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of

God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CCXXXVI

PAUL'S VOYAGE AND SHIPWRECK

Acts xxvii.



AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aris-

tarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The Fair Havens; nigh thereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Claudia, we had much

work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the

soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

WHO SHALL SEPARATE US

Romans viii.



HERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit

do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that

all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CCXXXVIII

THE LAW OF LOVE

Romans xiii. 8-14.



WE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE CHRISTIAN LIFE

Romans xii.



BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints;

given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

CCXL

CHARITY

I Corinthians xiii.



THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CCXLI

THE RESURRECTION OF THE DEAD

I Corinthians xv. 35-58.



BUT some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory

of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory

422 THE RESURRECTION OF THE DEAD
through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CCXLII

PER ASPERA AD ASTRA

2 Corinthians iv.



HEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believed, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CCXLIII

THE EARTHLY AND THE HEAVENLY
HOUSE

2 Corinthians v. 1-10.



FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but

clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

CCXLIV

MINISTERS OF GOD

2 Corinthians vi. 1-10.



WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the power of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour

and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

CCXLV

THE FRUIT OF THE SPIRIT

Galatians v. 16-24.



THIS I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

THE LOVE OF CHRIST

Ephesians iii.



FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CCXLVII

HEAVENLY ARMOUR

Ephesians vi. 10-18.



FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith,

wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

CCXLVIII

THE PEACE OF GOD

Philippians iv. 1-8.



HEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

CCXLIX

SURSUM CORDA

Colossians iii.



IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of per-

fectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CCL

FOR EVER WITH THE LORD

I Thessalonians iv. 9-18.



BUT as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and

that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

CCLI

THE CHILDREN OF LIGHT

I Thessalonians v. 1-10.



BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake

you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

CCLII

AN EXHORTATION

I Thessalonians v. 14-24.



NOW we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

CONTENTMENT

I Timothy vi. 6-16.



BUT godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

PURE RELIGION

James i.



AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any

man ; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE SONS OF GOD

1 John iii. 1-3.



BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

CCLVI

THE DISCIPLINE OF CHASTISEMENT

Hebrews xii. 5-11.



YE have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening

for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

CCLVII

BEHOLD, I STAND AT THE DOOR, AND KNOCK

Revelation iii. 14-22



AND unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten : be zealous therefore, and repent.

Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

CCLVIII

THE HEAVENLY JERUSALEM

Hebrews xii. 18-19, 22-24.



FOR ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

CCLIX

AN INHERITANCE INCORRUPTIBLE

I Peter i.



PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant

mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoyce, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye

call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CCLX

UNTIL THE DAY DAWN

2 Peter i. 1-19.



SIMON PETER a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our

Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses

of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

CCLXI

PAUL'S BOAST

2 Corinthians xi. 16-18, 22-28.



LSAY again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness

and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

CCLXII

THE CLOUD OF WITNESSES

Hebrews xi. i.-xii. 2.



OW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles

with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a

proper child ; and they were not afraid of the king's commandment. By faith 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 in Egypt : for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being desti-

tute, afflicted, tormented ; (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

CCLXIII

THE TWO CROWNS

I Corinthians ix. 24-27.



K NOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.

CCLXIV

THE CROWN OF RIGHTEOUSNESS

2 Timothy iv. 6-8.



FOR I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

CCLXV

THE SAINTS IN GLORY

Revelation vii. 9-17.



AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes?

and whence came they? And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.

CCLXVI

THE TRIUMPH SONG OF HEAVEN

Revelation v. 8-13.



AND when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was

slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

CCLXVII

THE SAINTS' REST

Revelation xiv. 2-13.



AND I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and

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earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

CCLXVIII

THE GREAT AWAKENING

Daniel xii. 1-3.



AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every

one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

CCLXIX

DIES IRAE, DIES ILLA

Revelation vi. 8-17.



AND I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty

wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

CCLXX

THE LAST JUDGMENT

Revelation xx. 11-15.



AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

JERUSALEM THE GOLDEN

Revelation xxi. 1-12, 21-27; xxii. 1-5.



AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And

he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his

servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

NOTES

In the following Notes R.V. signifies the English Revised Version of the Bible. The recent German translation of the Old Testament is referred to by the name of the translator and editor, Kautzsch.

P. 1. 'The Creation of the World.' This account of the creation of the world is now believed by critics to have formed part of what they call the Priestly Document, which they identify with the Book of the Law brought by Ezra from Babylon (Ezra, vii. 6). If they are right, the Priestly Document was written at Babylon and therefore can hardly have altogether escaped the influence of Babylonian religion and mythology. In point of fact it is generally admitted that the narrative of creation contained in the first chapter of Genesis agrees partially with the more ancient and far cruder Babylonian narrative of the creation, as it is known to us from the tablets which have come to light in modern times. The author of the Priestly Document, says Professor W. H. Bennett, 'lived in Babylon after the Exile; he had read the older books, and also Babylonian annals of ancient times, and poems on the beginnings of the gods and the world. But he did not merely piece together bits from other works. . . . He tells his story so that it may illustrate the fuller Divine teaching; and he leaves out anything that might seem to clash with it. His account of the Creation is the last of many editions of an ancient Semitic story; but he has purged it of its polytheistic superstition, and made it a noble and simple declaration of the making of all things by God.' ('The Century Bible, Genesis,' edited by W. H. Bennett, D.D., p. 35 sq.)

P. 4. 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life.' The Biblical account of the creation of man agrees remarkably with some even more detailed accounts of the same event which have been handed down among rude peoples in various parts of the world. It may be not uninteresting to compare a few of these accounts with the Biblical narrative. Thus, for example, the Maoris say that Tiki made man after his own image. He took red clay, kneaded it with his own blood, fashioned it into human form, and gave the image breath. See R. Taylor, 'New Zealand,' p. 117; compare Shortland, 'Maori Religion and Mythology,' p. 21 sq. In Tahiti it was said that Taaroa, the Creator, made man out

of red earth. One day he caused the man to fall asleep; and while he slept, the Creator took out one of his bones (ivi) and made a woman out of it, whom he gave to the man to be his wife. See Ellis, 'Polynesian Researches,' i. p. 110. The story of the creation of woman out of a rib of the first man seems to have been current in New Zealand also. See J. L. Nicholas, 'Narrative of a Voyage to New Zealand,' p. 59. In the Pelew Islands there is a legend that the first men were made out of clay kneaded with the blood of various animals, and that the characters of these first men and of their descendants were determined by the characters of the animals whose blood had been kneaded with the primordial clay. See Kubary, 'Die Religion der Pelauer,' in Bastian's 'Allerlei aus Volks- und Menschenkunde,' i. pp. 3, 56. According to a Melanesian legend, told in Mota, one of the Banks Islands, the hero Qat made men of clay, the red clay from the marshy riverside at Vanua Lava. At first he made men and pigs just alike, but his brothers remonstrated with him, so he beat down the pigs on all fours and made men walk upright. See Codrington, 'The Melanesians,' p. 158. Some of the wild tribes of Borneo tell how in the beginning two great birds tried to make man. For this purpose they first made trees; but by this means they could not succeed. Then they tried to form him out of the rocks; but they only succeeded in making statues. Lastly they took earth, mixed it with water, and so modelled a man of red clay, and he lived. See 'Transactions of the Ethnological Society of London,' New Series, ii. (1863) p. 27. The Kumis of south-eastern India say that God made the world and the trees and the creeping things first, and then set about making man. He made a clay man and a clay woman; but at night, while God slept, a great snake came and ate up the clay figures. This happened twice or thrice, and God was at his wits' end, till at last he got up very early one morning and made a clay dog and put life into it; then he made the clay man and the clay woman, and set the dog to watch over them, and that night, when the snake came as usual to eat them up, the dog barked and frightened it away. See Lewin, 'Wild Races of South-eastern India,' p. 224 sq. The Kasyas of Assam tell the same tale (A. Bastian, 'Völkerstämme am Brahmaputra,' p. 8). Some of the Australian blacks, in the neighbourhood of Melbourne, used to say that the Creator, whom they called Pund-jel, made the first two men of clay. He began by cutting three sheets of bark with his knife. Then he took a large lump of clay, kneaded it into a proper consistency, spread it out on the bark, and set to work to make a clay man. First he made the feet, then the legs, then the trunk, the arms, and the head. When he had made another of the same sort he was well pleased with his work, looked at the clay men for a long time, and danced round them. Next he took stringy bark from a tree, made hair of it, and stuck it on the heads of the clay men. Then he looked at them again, was much pleased, and danced round them again. Last of all he lay upon each of them, and breathed very hard into their mouths, noses, and navels,

till they began to stir. Thereupon he danced round them for the third time, and made them get up and speak. See R. Brough Smyth, 'The Aborigines of Victoria,' i. p. 425. The Innuït or Eskimo of Point Barrow, Alaska, tell of a time when there was no man in the land; till a spirit of the name of 'á sě lu,' who resided at Point Barrow, made a clay man, set him up on the shore to dry, breathed into him and gave him life, and sent him out into the world. See 'Report of the International Expedition to Point Barrow, Alaska' (Washington, 1885), p. 47. The Greeks said that Prometheus fashioned men out of clay or earth kneaded with water, breathed the winds into them, and made them live. See Apollodorus, i. 7, 1; 'Etymolog. Magnum,' p. 471, line 1 sqq.; Stobæus, 'Florilegium,' ii. 27. As late as the second century of our era the remains of the clay out of which Prometheus had moulded the first men were pointed out at Panopeus in Phocis; we are told that the clay smelt very like the flesh of a man (Pausanias, x. 4, 4). See further 'Darwin and Modern Science' (Cambridge, 1909), p. 152 sqq.

P. 5. 'Now the serpent was more subtil than any beast of the field, etc. Some doubtful traces of a similar story of man's temptation and fall have been found on a Babylonian tablet within recent years. See H. E. Ryle, 'The Early Narratives of Genesis' (London, 1892), p. 40 sq.

P. 8. 'The Great Flood.' Traditions of a great flood in which almost the whole of mankind perished are current in many parts of the world. They occur in western and southern Asia, Australia, New Guinea, the islands of the Pacific (Melanesia, Micronesia, and Polynesia), and America, both North and South. On the other hand, genuine flood-legends seem to be almost or wholly wanting in Africa, central and northern Asia, China, and Japan. See R. Andree, 'Die Flutsagen' (Brunswick, 1891); M. Winternitz, 'Die Flutsagen des Alterthums und der Naturvölker,' in 'Mittheilungen der Anthropologischen Gesellschaft zu Wien,' xxxi. (1901), pp. 305-333. The tradition most akin to the Biblical narrative is the Chaldean or Babylonian one, which, after being long partially known to us through fragments of the Babylonian historian Berosus, was discovered in 1872 in a much fuller form on a Babylonian tablet. The resemblance between the Hebrew and the Babylonian tradition is indeed so close that they cannot be independent of each other. Some scholars have held that the Hebrew narrative was directly borrowed from the Babylonian, but it is perhaps more probable that both were derived from a common Semitic original known to the ancestors of the two nations in the remote prehistoric days when they lived together as one people. See Eb. Schrader, 'The Cuneiform Inscriptions and the Old Testament,' i. p. 46 sqq.; P. Jensen, 'Die Kosmologie der Babylonier' (Strassburg, 1890), p. 367 sqq.; H. E. Ryle, 'The Early Narratives of Genesis,' p. 96 sqq.; G. Maspero, 'Histoire Ancienne

des Peuples de l'Orient' (Paris, 1895), i. p. 566 sqq. It is now generally recognised that the Biblical narrative of the flood is itself compounded out of two independent versions, which differ from each other in some points of detail. Thus according to one of the versions (the Elohist version, as it is called) two animals only of each kind went into the ark. But according to the other version (the Jehovistic, as it is called) there went into the ark seven animals of each of the clean kinds and two only of each of the unclean kinds. Again, the duration of the flood is quite different in the two versions. In the Jehovistic version the whole period from the warning down to the final subsidence of the waters was only sixty-eight days. In the Elohist version, on the other hand, the catastrophe lasted more than a year. See H. E. Ryle, *op. cit.*, p. 97 sqq.; W. Robertson Smith, 'The Old Testament in the Jewish Church' (2), p. 329 sq. The origin of all such legends is to be sought, partly in the recollection of real but local floods, partly in inferences drawn from the discovery of shells and fossil fish on the tops of hills and other spots remote from the sea. Compare E. B. Tylor, 'Researches into the Early History of Mankind' (3), p. 325 sqq.

P. 8. 'The sons of God saw the daughters of men that they were fair,' etc. This passage is interesting as one of the very few fragments of old mythology which have been transplanted unaltered into the Hebrew scriptures. Compare W. Robertson Smith, 'Religion of the Semites' (2), p. 50; H. E. Ryle, 'The Early Narratives of Genesis,' p. 91 sqq.

P. 11. 'The waters asswaged,' etc. With this and what follows we may compare the corresponding passage in the Babylonian tradition, as it is preserved on the clay-tablet which has been already referred to. 'Six days and nights the wind blew, the flood and the tempest raged. When the seventh day dawned, the storm abated: the sea, which the tempest had tossed, grew calm; and the stormy wind ceased to blow. I looked upon the sea, I sent forth my voice, but all mankind was returned to clay. I opened the window; the light fell on my face; I bowed myself, I sat down, I wept; the tears ran down my cheeks. I beheld the world; all was horror and sea. After twelve days land appeared from the waters; the ship grounded on the mountain of the land of Nisir, and stirred not. One day, two days, three days, four days, five days, six days the mountain held the ship fast. When the seventh day dawned, I sent out a dove and released her. The dove flew hither and thither, but finding no place to rest, she returned. Then I sent out a swallow and released her. The swallow flew hither and thither; but finding no place to rest, she returned. Then I sent out a raven and released him. The raven flew, he saw the sinking of the water, he came near, flapping his wings and croaking, but he returned not again.' In this version of the passage, which is slightly abridged, chiefly by the omission of some doubtful words, I have fol-

lowed the translations of Jensen ('Die Kosmologie der Babylonier,' pp. 379, 381) and Maspero ('Histoire Ancienne,' i. p. 569 sq.). In the ancient Greek version of the legend, Deucalion, who corresponds to Noah in the Biblical narrative, sent out a dove from the ark to see whether the flood had abated: if she returned, it was to be a sign that the waters still prevailed; if she flew away, it was to be a sign that they had sunk. See Plutarch, 'De solertia animalium,' 13.

P. 13. 'The Tower of Babel.' The legend of the Tower of Babel has not yet been discovered in Babylonian literature, but it is believed to have attached to one or other of two huge tower-like structures which still exist at and near Babylon (Babel). One of them, among the ruins of Babylon, is still called Babil; the other, situated at Borsippa, to the south of Babylon, is known as Birs-Nimrud. Both were built of brick, apparently in seven successive stages or platforms. The enormous size and height (about 153 feet) of the Birs-Nimrud tower has led many travellers to identify it as the tower of Babel. But the name and the situation are in favour of Babil, which seems to have been the principal temple of ancient Babylon. We know from inscriptions that King Nebuchadnezzar restored the Birs-Nimrud tower. Bricks, bearing Nebuchadnezzar's name, have also been found at Babil, embedded in fine white mortar. See Rawlinson's 'Herodotus,' ii. p. 574 sqq.; Schrader, 'The Cuneiform Inscriptions and the Old Testament,' i. p. 106 sqq.; Perrot et Chipiez, 'Histoire de l'Art dans l'Antiquité,' ii. p. 399 sqq.; H. E. Ryle, 'The Early Narratives of Genesis,' p. 130 sq. An early English traveller, John Eldred, who visited Babylon in 1583 or 1584, tells how he saw there the 'Old Tower of Babel, almost as high as the stonework of Paul's steeple in London' ('Social England,' edited by H. D. Traill, iii. p. 481). The Greeks had a tradition that before the reign of Phoroneus men lived without cities and without laws, speaking one tongue. It was Hermes who introduced diversities of language and divided mankind into nations. The discord which in consequence arose among men displeased Zeus, who set Phoroneus to reign over them. See Hyginus, 'Fab.' 143.

P. 14. 'The Plains of Mamre.' Rather, as in the R.V., 'the oaks (or terebinths) of Mamre.' So in Genesis xiii. 18, xiv. 13. The sacred tree, or its successor, has been shewn for ages near Hebron. Down to the time of Constantine or later a great festival used to be held at the tree every summer; Phoenicians, Arabs, and Greeks as well as Jews flocked to it. See Sozomenus, 'Historia Ecclesiastica,' ii. 4. The descriptions of ancient writers leave it uncertain whether in antiquity the tree was an oak or a terebinth. At present it is a fine old evergreen oak (*Quercus pseudo-coccifera*), the noblest tree in southern Palestine.

P. 18. 'Then the Lord rained upon Sodom and upon Gomorrah

brimstone and fire,' etc. 'Some have identified these words as the description of such an eruption as that of Vesuvius upon Pompeii. But there is no need to invoke the volcano, and those are more in harmony with the narrative who judge that in this heavily bituminous soil there took place one of those terrible explosions and conflagrations which have sometimes broken out in the similar geology of the oil districts of North America. In such soil great reservoirs of oil and gas are formed, and suddenly discharged by their own pressure or by earthquake. The gas explodes, carrying high up into the air masses of the oil, which fall back in fiery rain, and are so inextinguishable that they will float afire on water. Sometimes brine and saline mud are ejected, and over the site of the reservoirs there are tremors and subsidences. Such a phenomenon accounts for all the statements of the narrative' (G. A. Smith, 'The Historical Geography of the Holy Land,' p. 508 sq.).

P. 18. 'She became a pillar of salt.' Josephus says that the pillar still existed in his time ('Ant. Jud.' i. 11, 4). At the south-western side of the Dead Sea, there runs for five miles a ridge of rock-salt, 300 feet high, the surface of which, being partially washed away by the rains, is modelled into jags, cones, pillars and so forth of various shapes. These in time disappear and are replaced by others. On the east side of the ridge there stands at present a round pillar of rock-salt about 40 feet high. Some such pillar no doubt gave rise to the legend of the transformation of Lot's wife. See Dillmann's commentary on this passage, and G. A. Smith's 'Historical Geography of the Holy Land,' p. 501.

P. 28. 'She put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.' In a form of adoption practised by the Galla and Somala of East Africa an ox is killed, its blood is smeared on the forehead of the adopted child, a portion of the fat is laid on the child's neck, and his hands are covered with a piece of the beast's skin. See Ph. Paulitschke, 'Ethnographie Nordost-Afrikas: die materielle Cultur der Danakil, Galla und Somäl' (Berlin, 1893), p. 193 sq.

P. 31. 'A ladder set up on earth, and the top of it reached to heaven.' The natives of Fernando Po say that there used to be a ladder from earth to heaven, and that the gods went up and down it. But one day a cripple started to go up the ladder, and had got a long way up it, followed by his mother, when the gods in disgust threw down the ladder and left mankind to mind their own business. See Miss Mary H. Kingsley, 'Travels in West Africa' (London, 1897), p. 507.

P. 31. 'And Jacob . . . poured oil upon the top of it.' The custom

of anointing sacred stones is widely spread. In Jerusalem there was a perforated stone which the Jews annually anointed as late as the fourth century of our era (W. Robertson Smith, 'The Religion of the Semites' (2), p. 232). In the 'Characters' of Theophrastus the Superstitious Man pours oil on the smooth stones at the cross-roads and goes down on his knees and worships them. Lucian ('Alexander,' 30) mentions a Roman named Rutillianus, who, whenever he saw an anointed stone, used to fall on his knees before it, worship it, and remain standing beside it in prayer for a long time. Arnobius tells us ('Adversus Nationes,' i. 39) that in the days of his heathenism, whenever he spied a stone greasy with oil, he adored it and prayed to it, as if it possessed some secret virtue. At Delphi there was a stone on which oil was poured every day; it was said to have been the stone which the crafty Rhea gave to her cannibal husband Cronus to swallow instead of the infant Zeus; Cronus swallowed the stone but spat it out again (Pausanias, x. 24, 6). The Waralis, a tribe who inhabit the jungles of northern Konkan (Bombay Presidency), worship Waghia, the lord of tigers, in the form of a shapeless stone smeared with red lead and clarified butter. They give him chickens and goats, break cocoa-nuts on his head, and pour oil on him; and in return he preserves them from tigers and sickness, and gives them good crops. See 'Journal of the Royal Asiatic Society,' vii. (1843) p. 20. At Poona there is a sacred stone which is painted red and anointed ('Asiatic Researches,' vii. p. 394 sq.). In the Key Islands (East Indies) every householder keeps a black stone at the head of his bed; and when he goes out to war, or on a voyage, or on business, he anoints the stone with oil to secure success (J. G. F. Riedel, 'De sluik- en kroesharige Rassen tusschen Selebes en Papua,' p. 423). In Madagascar many stones are anointed with fat or oil by their worshippers, who sometimes sprinkle them with the blood of a victim. Some of these stones are in the beds of streams, and the anointing of the stones is to propitiate the spirits of the water. Other stones are anointed by women who wish to obtain children. See J. Sibree, 'The great African Island,' p. 305; 'The Antananarivo Annual and Madagascar Magazine,' No. 2, p. 164; id. No. 4, p. 404 sq. At a certain point which is particularly difficult for cattle in a mountain pass of East Africa, every man of the Wakamba tribe stops and anoints a particular rock with butter or fat ('Zeitschrift für Ethnologie,' x. (1878) p. 384).

P. 32. 'And he looked, and behold a well in the field,' etc. 'Scenes of this sort at wells were and are still frequent. Stone troughs are set up at the wells, and the rule is that the first comer waters his flock first. Amongst the Bedouins of Arabia the wells belong to particular tribes and families, and strangers may not draw water at them without paying or giving presents for the privilege. They are therefore often the subject of quarrels. The Arabs know how to conceal them cleverly, so that strangers cannot find them' (Knobel).

P. 32. 'Rachel his daughter cometh with the sheep.' 'Amongst the Arabs of Sinai it is the custom for the unmarried daughters to drive the cattle to pasture' (Knobel).

P. 51. 'Whereby indeed he divineth.' The diviner poured water or a mixture of wine and oil into a cup or vessel, or threw pieces of gold and silver or precious stones into a vessel full of liquid; then he watched the motions of the liquid, and the reflections of the light on it, and from the appearances which presented themselves he predicted the future. See Knobel's note on this passage, and A. Bouché-Leclercq, 'Histoire de la Divination dans l'Antiquité,' i. p. 184 sq.

P. 56. 'Joseph shall put his hand upon thine eyes.' That is, shall close thine eyes when thou art dead. This act was regarded also by the Greeks and Romans as a last mark of affection. See Homer, 'II,' xi. 452 sq.; Virgil, 'Æn.' ix. 487.

P. 61. 'Binding his foal unto the vine,' etc. This richly coloured picture of Judæa as a land where vines were so common that beasts were tethered to them instead of to trees, and where wine was so plentiful that clothes were washed in it instead of in water, is no longer true of Judæa, which is now little better than a grey, stony, waterless wilderness. 'The greater part of the Judæan plateau consists of stony moorland, upon which rough scrub and thorns, reinforced by a few dwarf oaks, contend with multitudes of boulders, and the limestone, as if impatient of the thin pretence of soil, breaks out in bare scalps and prominences. There are some patches of cultivation, but though the grain springs bravely from them, they seem more beds of shingle than of soil. The only other signs of life, besides the wild bee and a few birds, are flocks of sheep and goats, or a few cattle, cropping far apart in melancholy proof of the scantiness of the herbage. Where the plateau rolls, the shadeless slopes are for the most part divided between brown scrub and grey rock; the hollows are stony fields traversed by dry torrent-beds of dirty boulders and gashed clay. Where the plateau breaks, low ridge and shallow glen are formed, and the ridge is often crowned by a village, of which the grey stone walls and mud roofs look from the distance like a mere outcrop of the rock; yet round them, or below in the glen, there will be olive-groves, figs, and perhaps a few terraces of vines' (G. A. Smith, 'The Historical Geography of the Holy Land,' p. 305 sq.).

P. 66. 'And when she could not longer hide him, she took for him an ark of bulrushes,' etc. A like story was told of the infancy of King Sargon I. of Babylon. His mother brought him forth in secret, placed him in an ark of bulrushes, stopped the mouth of the ark with bitumen, and set it floating on the river. The ark was found by a

poor man, a drawer of water, who brought up the child and made him a gardener. This legend is inscribed on tablets which were deposited in the library of Nineveh. See Maspero, 'Histoire Ancienne' (Paris, 1895), i. p. 597 sq.

P. 67. 'The Death of the Firstborn.' Of this passage Bright made noble use in a speech delivered in the House of Commons during the Crimean War. Advocating peace with Russia he said: 'I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea; but I am certain that many homes in England in which there now exists a fond hope that the distant one may return—many such homes may be rendered desolate when the next mail shall arrive. The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings. There is no one, as when the firstborn were slain of old, to sprinkle with blood the lintel and the two side-posts of our doors, that he may spare and pass on; he takes his victims from the castle of the noble, the mansion of the wealthy, and the cottage of the poor and the lowly, and it is on behalf of all these classes that I make this solemn appeal.'

P. 73. 'The Giving of the Law on Mount Sinai.' There is a fine passage on the Law in Deuteronomy (xxx. 11-14), that remarkable law-book, which, based on the moral teaching of the early prophets, is written in a tone of tender pleading very unlike the dry laconic style of most primitive codes. It is as if the Shepherd of Israel were piping grave sweet notes to call the strayed sheep to Himself into the fold. As the passage, which might be called 'The Inward Law,' attracted my attention too late to be inserted at its proper place in this volume, I will subjoin it here.

'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'

St. Paul has interpreted the passage in a Christian sense (Romans x. 6-9).

P. 76. 'Thou shalt have no other gods before me,' etc. Another and probably older version of the Ten Commandments is given in Exodus xxxiv. The ancient editor of Exodus has incorporated both versions, though the two differ considerably. As the commandments are not so clearly and precisely enunciated in Exodus xxxiv. as in Exodus xx., critics have differed somewhat in their enumeration of them in the former passage (ch. xxxiv.). The following is the

list according to Professor K. Budde, in his 'Geschichte der Alt-hebräischen Litteratur' (Leipsic, 1906), p. 95:—

1. Thou shalt worship no other god.
2. Thou shalt make thee no molten gods.
3. All the firstborn are mine.
4. Six days shalt thou work, but on the seventh day thou shalt rest.
5. The feast of unleavened bread shalt thou keep in the month when the corn is in ear.¹
6. Thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
7. Thou shalt not offer the blood of my sacrifice with leavened bread.
8. The fat of my feast shall not remain all night until the morning.²
9. The first of the firstfruits of thy ground thou shalt bring unto the house of the Lord thy God.
10. Thou shalt not seethe a kid in its mother's milk.

See also 'The Century Bible, Exodus,' edited by W. H. Bennett, D.D., p. 254 sqq. It will be observed that in this version of the code the commandments are concerned purely with ritual; the moral commandments, which are conspicuous in the other version (Exodus xx.), find no place in it. This is one reason for concluding that the Ten Commandments of Exodus xxxiv. are older than those of Exodus xx.

The commandment not to seethe a kid in its mother's milk is perhaps to be explained by a superstitious belief current among some pastoral tribes in Africa that to boil milk injures the cows from which the milk was drawn. The superstition rests on a relation of sympathy which is imagined to exist between a cow and its milk even at a distance. See 'Anthropological Essays presented to Edward Burnett Tylor' (Oxford, 1907), pp. 151 sqq.

P. 81. 'Their spot is not the spot of his children.' The meaning of the original is here uncertain, owing probably to a corruption of the text (Kautzsch). 'They are not his children, it is their blemish,' R.V.

P. 81. 'Thy father that hath bought thee.' Or 'possessed' or 'gotten thee' (marginal reading).

¹ This commandment does not appear in Exodus xxxiv., but it occurs in the parallel version of the Decalogue in Exodus xxiii. 15.

² The version of the commandment given in Exodus xxiii. 18 is here preferred to the different version in the parallel passage Exodus xxxiv. 25.

P. 85. 'Thy Thummim and thy Urim.' 'In ancient times the priestly oracle of Urim and Thummim was a sacred lot; for in 1 Sam. xiv. 41, the true text, as we can still restore it from the LXX., makes Saul pray, "If the iniquity be in me or Jonathan, give Urim; but if in Israel, give Thummim." This sacred lot was connected with the ephod, which in the time of the Judges was something very like an idol' (W. Robertson Smith, 'The Old Testament in the Jewish Church' (2), p. 292 note).

P. 86. 'Who said unto his father and to his mother, I have not seen him,' etc. That is, who is so absorbed in his higher calling that he disregards the nearest earthly ties. Compare Matthew xi. 37, 'He that loveth father and mother more than me is not worthy of me.'

P. 87. 'Because there, in a portion of the lawgiver, was he seated.' 'For there was the lawgiver's portion reserved,' R. V. The meaning seems to be that Gad claimed the first land conquered in Canaan, on the ground that he had been foremost in the war.

P. 94. 'The Song of Deborah.' According to Wellhausen, the Song of Deborah is the oldest specimen of Hebrew literature, and was composed not long after the time of Moses ('Israelitische und Jüdische Geschichte' (Berlin, 1894), p. 21). 'In places its meaning is doubtful, or obscure, partly owing to the somewhat imperfect state of the text; but we have no difficulty in understanding it sufficiently to be able to appreciate its great lyric and dramatic qualities—its impetuous rapidity, its vivid and picturesque suggestiveness, the brevity and compression, yet completeness, with which it develops its theme. Apart from its literary distinction, it has a high historical value from the light it incidentally throws on the social condition of Israel at the time of its composition' (J. S. Black: Commentary on 'Judges' in 'The Smaller Cambridge Bible for Schools').

P. 94. 'The avenging of Israel.' 'This vague and paraphrastic rendering is due to the Targum. The words literally mean "for that flowing locks ('perá'ôth') were worn in Israel"; and the leading word is the same as in Numbers vi. 5, where it is said of the Nazarite that "he shall not let the locks ('pera') of his head grow long," and in Ezekiel xliv. 20, where the priests are forbidden to "suffer their locks ('pera') to grow long." The expression in all three cases refers to the ancient and widespread practice of vowing to keep the head unshorn until certain conditions had been fulfilled (cf. Acts xviii. 18). The priests were prohibited from making such vows because they might interfere with the regular discharge of the priestly functions; but with warriors in primitive times the unshorn head was a usual mark of their consecration to the work they had undertaken, and their locks

remained untouched till they had achieved their purpose or had perished in the attempt (cf. Psalm lxxviii. 21). War amongst most primitive peoples is a sacred function' (W. Robertson Smith).

P. 94. 'Ye that ride on white asses.' 'The colour meant seems to be not pure white but a light dust colour with a tinge of red. In the cities of the Arabian East "the ass is a riding beast for grave and considerable persons" (Doughty, ii. 482), and white asses are most highly esteemed. In Aleppo the white donkey "is reserved for Pashas, and the richest of rich merchants" (Blunt, "Bed. Tribes," i. 209)' (J. S. Black).

P. 95. 'They that are delivered from the noise of archers in the places of drawing water.' 'Far from the noise of archers, in the places of drawing water,' R.V. The meaning is that 'far from scenes of battle and bloodshed, in the morning and evening talk by the peaceful village fountains, shall the heroic deeds of the brave patriots continue to be mentioned and praised' (J. S. Black). The thought is in substance the same, though the scene of the peaceful talk is laid differently, in Macaulay's stanza:

When the goodman mends his armour
And trims his helmet's plume ;
When the goodwife's shuttle merrily
Goes flashing through the loom ;
With weeping and with laughter
Still is the story told,
How well Horatius kept the bridge
In the brave days of old.

P. 95. 'The pen of the writer.' 'The marshal's staff,' R.V., which for the purpose in hand would be a much more serviceable implement.

P. 95. 'For the divisions of Reuben.' 'Rather, as in R.V., "By the watercourses of Reuben" (though some would render "in the divisions," taking the word in its topographical sense as equivalent to shires or districts). The Reubenite territory was well supplied with water. . . . Reuben's great resolves are here spoken of sarcastically. They came to nothing (see ver. 16); the "native hue of resolution" was "sicklied o'er with the pale cast of thought"' (J. S. Black).

P. 95. 'Abode in his breaches.' 'Abode by his creeks,' R.V.

P. 96. 'Then were the horse-hoofs broken by the means of the prancings,' etc. These lines are intended to convey the clatter of the horse-hoofs of the retreating cavalry dying away in the distance.

' Translate: "then did the horse-hoofs beat, as the strong ones galloped away"' (J. S. Black). Poets and prose writers in all ages have attempted to imitate in words the sound of the march or charge or flight of cavalry. It may be not uninteresting to set down a few of these imitations for comparison. Best known of all is Virgil's

Quadrupedante putrem sonitu quatit ungula campum.

('Æneid,' viii. 596.)

Describing Hyder Ali's devastation of the Carnatic, Burke says: 'A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or sacredness of function, fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers, and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land.' The music and rhythm of this passage, beginning low ('others, without regard to sex'), rising higher and higher in agony to the climax ('a whirlwind of cavalry'), then sinking again to the point from which it rose ('an unknown and hostile land'), is extraordinarily fine. We seem actually to hear the beat of the horse-hoofs coming nearer and nearer, passing us with a stunning roar, a flashing of multitudinous spears, a wild whirl of streaming drapery, and then dying away farther and farther, till it is lost in the distance. For simple musical effect it would be hard to match this passage in literature. Other passages must seem tame after it. It is thus that Sir William Napier describes the charge of the English dragoons at Salamanca: 'In this situation, while Pakenham, bearing onward with a conquering violence, was closing on their flank and the fifth division advancing with a storm of fire on their front, the interval between the two attacks was suddenly filled with a whirling cloud of dust, which moving swiftly forward carried within its womb the trampling sound of a charging multitude.' Macaulay, speaking of the pursuit after Sedgmoor, says: 'The neighbouring villagers long remembered with what a clatter of horse-hoofs and what a storm of curses the whirlwind of cavalry swept by.' The French grenadier in Heine's well-known poem imagines himself lying dead in the grave and hearing

Kanonengebrüll

Und wiehernder Rosse Getrabe.

Dann reitet mein Kaiser wohl über mein Grab,
Viel' Schwerter klirren und blitzen.

But perhaps none of these passages conveys a more vivid impression to ear and eye than Sir Walter Scott's description of a cavalry regiment on the march by moonlight ('Old Mortality,' ch. vi.).

P. 96. 'She put her hand to the nail.' The word translated 'nail' is

said to mean properly 'peg,' and to refer here to the handle of the hammer. The meaning, then, is that while Sisera was drinking the milk, Jael killed him by a blow of a hammer on the head. In the prose version of the tradition (see above p. 93), Jael kills Sisera much less heroically by driving a nail through his forehead as he sleeps. But this difference between the two accounts is probably due to a mere misunderstanding on the part of the writer of the prose narrative, who in paraphrasing the poetical narrative (the original document) took 'peg' to mean 'tent-peg' instead of 'handle of the hammer.' It was the late W. Robertson Smith who first pointed out the true meaning of the word translated 'nail' in the present passage ('The Old Testament in the Jewish Church' (2), p. 132).

P. 96. 'The mother of Sisera looked out at a window,' etc. We may compare,

His mother from the window look'd
 With all the longing of a mother ;
 His little sister weeping walk'd
 The green-wood path to meet her brother ;
 They sought him east, they sought him west,
 They sought him all the forest thorough ;
 They only saw the cloud of night,
 They only heard the roar of Yarrow.
 (Logan, 'The Braes of Yarrow.')

And a verse of the ballad of 'Sir Patrick Spens':

O lang, lang, may their ladies sit
 Wi' their fans into their hand,
 Or e'er they see Sir Patrick Spens
 Come sailing to the land.

P. 100. 'Made Abimelech king by the plain of the pillar.' Rather, with the R.V., 'by the oak (or terebinth) of the pillar.' The tree was a sacred one, as appears from the divine emblem, a rude upright stone, which stood beside it. The oak or terebinth at Shechem is mentioned again in Genesis xxxv. 4, and again in Joshua xxiv. 26, where the great stone beside it is said to have been set up by Joshua. Apparently there was a special connection of some sort between an oak or a terebinth and a king; for we read of a tree called 'the king's oak' ('Allamelech') on the borders of the tribe of Asher (Joshua xix. 26), and according to one account the bones of Saul and of his sons were buried under an oak or terebinth at Jabesh (1 Chronicles x. 12).

P. 106. 'A certain man of Zorah.' The situation and outlook of Zorah, Samson's native place, are thus described by Professor G. A. Smith: 'It is as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the sunshine, with corn, grass,

and olives, scattered boulders and winter brooks, the broad valley below with the pebbly stream and screens of oleanders, the south-west wind from the sea blowing over all. There the child Samson grew up; and the Lord blessed him, and the Spirit of the Lord began to move him in the camp of Dan between Zorah and Eshtaol. Across the valley of Sorek, in full view, is Beth-Shemesh, now 'Ain Shems, House and Well of the Sun, with which name it is so natural to connect his own—Shimshon, 'Sun-like.' Over the low hills beyond is Timnah, where he found his first love and killed the young lion. Beyond is the Philistine Plain, with its miles upon miles of corn, which, if as closely sown then as now, would require scarce three, let alone three hundred, foxes with torches on their tails, to set it all afire. The Philistine cities are but a day's march away, by easy roads. And so from these country braes to yonder plains and the highway of the great world—from the pure home and the mother who talked with angels, to the heathen cities, their harlots and their prisons—we see at one sweep of the eye all the course in which this uncurbed strength, at first tumbling and sporting with laughter like one of its native brooks, like them also ran to the flats and the mud, and, being darkened and befouled, was used by men to turn their mills' ('The Historical Geography of the Holy Land,' p. 221 sq.).

A story which in some points resembles that of Samson is told in the island of Nias, off the west coast of Sumatra. A certain chief, Laubo Maros by name, was taken prisoner by his enemies and condemned to death. It was resolved to drown him, so they flung him into the sea and kept him there for a while. But when they hauled him up by the rope to which he was fastened, he was quite alive. Next they tried him with cold steel, stabbing him in every part of his body; but he took no harm by it. Surely, they thought, fire will do the business. So they tied him to a stake and set fire to it. But though the wood was consumed, he was not even singed. Then they took counsel with his wife, and she revealed her husband's secret. On the middle of his head he had a hair as hard as copper wire, and with this hair his life was bound up. So they pulled out the hair, and immediately he gave up the ghost. See 'Verhandelingen van het Bataviaasche Genootschap van Kunsten en Wetenschappen,' xxx. (Batavia, 1863), p. 111. Similarly in the ballad of 'Lord Soulis' it is told how that wicked lord could not be pierced by spear or arrow, and how, when they tried to bind him, he like Samson burst all their bonds:

They bore him down with lances bright,
 But never a wound or scar had he;
 With hempen bands they bound him tight,
 Both hands and feet, on the Nine-stane lee.

The wizard accurst, the bands he burst:
 They mouldered at his magic spell;
 And neck and heel, in the forged steel,
 They bound him against the charms of hell.

The wizard accurst, the bands he burst :
 No forged steel his charms could bide.

At last in the black spae-book of Michael Scott they find that the wizard, if he is to die, must be boiled in lead.

The notion that Samson's strength resided in his hair, and that if his hair were cut his strength would be gone, has or had till lately its parallels in the superstitions of some of the inhabitants of the East Indies. Thus the people of Amboina used to think that their strength was in their hair, and would leave them if it were shorn (F. Valentyn, 'Oud en Nieuw Oost Indien,' ii. p. 143 sq.). In Ceram it is still supposed that if young people have their hair cropped they will be weakened and enervated thereby (J. G. F. Riedel, 'De sluik-en kroesharige Rassen tusschen Selebes en Papua,' p. 137). The modern inhabitants of Zacynthus believe that the whole strength of the ancient Greeks resided in three hairs on their breasts, and that if these hairs were cut, their strength would vanish; but if these hairs were allowed to grow again, their strength would return (B. Schmidt, 'Das Volksleben der Neugriechen,' p. 206). Superstitions of this kind were collected and examined by the late Professor G. A. Wilken of Leyden, in a paper 'Die Simsonsage,' published in 'De Gids,' for 1888, No. 5.

P. III. 'And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth,' etc. The following account of the way in which Delilah, after several unsuccessful attempts, wheedled Samson out of the secret of his strength, is exactly analogous to a common episode in fairy tales, in which a heroine, imprisoned by an ogre or warlock whose life is bound up with some mysterious object, coaxes him to tell her the secret of his life. The wary monster at first deceives her by false answers; but at last, wearied out by her importunities, he reveals the fatal secret. The heroine at once communicates it to the hero, who is of course waiting to rescue her, and with his help she compasses the giant's life and her own freedom. An example of this widely spread class of tales is the Norse story of 'The Giant who had no heart in his body,' (Asbjørnsen og Moe, 'Norske Folke-Eventyr,' first series, No. 36; Dasent's 'Popular Tales from the Norse,' p. 47 sqq.).

P. II4. 'The Story of Ruth.' 'The Book of Ruth does not offer itself as a document written soon after the period to which it refers; it presents itself as dealing with times far back (Ruth i. 1), and takes obvious delight in depicting details of antique life and obsolete usages; it views the rude and stormy period before the institution of the Kingship through the softening atmosphere of time, which imparts to the scene a gentle sweetness very different from the harsher colours of the old narratives of the Book of Judges. . . . The design of the Book of Ruth has been much discussed, and often in too narrow a spirit; for the author is an artist who takes manifest delight in the touching and graceful details of his picture, and is not simply guided

by a design to impart historical information about David's ancestors, or enforce some particular lesson. . . . Doubtless the writer meant his story to be an example to his own age, as well as an interesting sketch of the past; but this is effected simply by describing the exemplary conduct of Naomi, Ruth, Boaz, and even Boaz's harvesters. All these act as simple, kindly, God-fearing people ought to act in Israel' (W. Robertson Smith, article 'Ruth,' in 'Encyclopædia Britannica,' 9th ed., vol. xxi. p. 111).

P. 116. 'And she went, and came, and gleaned in the field after the reapers.' Keats's lines, in the 'Ode to a Nightingale,' are well known, but may bear repetition :

The voice I hear this passing night was heard
 In ancient days by emperor and clown :
 Perhaps the self-same song that found a path
 Through the sad heart of Ruth, when, sick for home,
 She stood in tears amid the alien corn.

P. 120. 'And he said unto the kinsman, Naomi . . . selleth a parcel of land,' etc. The old Hebrew custom which is here alluded to, and on which the whole story of Ruth turns, is thus explained by the late W. Robertson Smith (article 'Ruth,' in 'Encyclopædia Britannica,' 9th ed. vol. xxi. p. 111 sq.): 'There is one antique custom which the writer follows with peculiar interest and describes with archæological detail as a thing which had evidently gone out of use in his own day. By old Hebrew law, as by the old law of Arabia, a wife who had been brought into her husband's house by contract and payment of a price to her father was not set free by the death of her husband to marry again at will. The right to her hand lay with the nearest heir of the dead. Originally we must suppose, among the Hebrews as among the Arabs, this law was all to the disadvantage of the widow, whose hand was simply part of the dead man's estate; but, while this remained so in Arabia to the time of Mohammed, among the Hebrews the law early took quite an opposite turn; the widow of a man who died childless was held to have a right to have a son begotten on her by the next kinsman, and this son was regarded as the son of the dead and succeeded to his inheritance, so that his name might not be cut off from Israel. The duty of raising up a son to the dead lay upon his brother, and in Deuteronomy xxv. 5 is restricted to the case when brothers live together. In old times, as appears from Genesis xxxviii., this was not so, and the law as put in the book of Ruth appears to be that the nearest kinsman of the dead in general had a right to "redeem for himself" the dead man's estate, but at the same time was bound to marry the widow. The son of this marriage was reckoned as the dead man's son, and succeeded to his property, so that the "redeemer" had only a temporary usufruct in it. Naomi was too old to be married in this way, but she had certain rights over her husband's estate which the next kinsman had

to buy up before he could enter on the property. And this he was willing to do, but he was not willing also to marry Ruth and beget on her a son who would take the name and estate of the dead and leave him out of pocket. He therefore withdraws and Boaz comes in in his place. That this is the sense of the transaction is clear; there is, however, a little obscurity in iv. 5, where one letter seems to have fallen out and we must read on וַגַּם אֶת-רִוּת, and translate "What day thou buyest the field from Naomi thou must also buy Ruth," etc. Compare vv. 9, 10.'

P. 120 sq. 'For to confirm all things; a man plucked off his shoe, and gave it to his neighbour,' etc. In old German law the symbols of a formal resignation of property and inheritance were a shoe filled with earth and a twig or sapling (Grimm, 'Deutsche Rechtsalterthümer' (3), p. 156). In ancient India a custom exactly analogous to the Hebrew custom seems to have prevailed. In an Indian poem Bharata speaks thus to his brother Rama:

' Draw off, O noble descendant of Raghu,
Thy gold-embroidered shoe
In token that thou to me
Dost resign thine heritage, thy dominion.'
And Rama drew his shoe off
And gave it him.

See Sartori, 'Der Schuh im Volksglauben,' 'Zeitschrift des Vereins für Volkskunde,' iv. (1894), p. 179.

P. 140. 'The Witch of Endor.' As Saul is here said to have had the ghost of Samuel called up and consulted, so Periander, tyrant of Corinth, is reported to have had the ghost of his murdered wife Melissa conjured up and questioned (Herodotus v. 92). Again, we read that the Spartan king Pausanias visited the necromancers and summoned up the soul of a girl whom he had slain; she appeared to him, and in dark language hinted at his approaching death. See Plutarch, 'Cimon,' 6; id., 'De sera numinis vindicta,' 10; Pausanias, iii. 17, 9.

P. 148. 'And laid a very great heap of stones upon him.' 'The practice of the Jews to throw a stone at what is called Absalom's tomb is well known. It has half buried the tomb already' (W. H. D. Rouse, in 'Folk-lore,' vi. (1895), p. 173). In many parts of the world it has been customary to raise a heap of stones on any spot where some one has died a violent death, and every passer by adds a stone to the pile. This is still done, for example, in Syria and Morocco. See 'Zeitschrift des Deutschen Palaestina-Vereins,' vii. (1884), p. 102;

A. Jaussen, 'Coutumes des Arabes au pays de Moab' (Paris, 1903), p. 336; E. Doutté, 'Magie et Religion dans l'Afrique du Nord' (Algiers, 1908), pp. 424 sq.

P. 150. 'We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.' So Marcus Aurelius (ii. 17) speaks of life as 'a warfare and a sojourning.' Cicero says ('De Senectute,' 23), 'I depart from life as from an inn, not as from a house; for nature has given us a lodging wherein to tarry but not to dwell.' And Omar Khayyam:

Think in this batter'd Caravanserai,
Whose portals are alternate Night and Day,
How Sultan after Sultan with his pomp
Abode his destin'd Hour, and went his way.

'Tis but a Tent where takes his one day's rest
A Sultan to the realm of Death address
The Sultan rises, and the dark Ferrash
Strikes and prepares it for another Guest.

A Moment's Halt—a momentary taste
Of BEING from the Well amid the Waste—
And, lo!—the phantom Caravan has reacht
The NOTHING it set out from—Oh, make haste!

P. 160. 'And the ravens brought him bread and flesh in the morning.' There is a special propriety in the employment of ravens to minister to the prophet Elijah; for the raven is often regarded as a bird of omen, and even as endowed with prophetic power. Thus the Greeks esteemed the bird sacred to Apollo, the god of prophecy, and Greek augurs drew omens from its croaking (Aelian, 'De Natura Animalium,' i. 48). Moreover, persons who desired to gain the power of divination used to eat the hearts of ravens, believing that they acquired thereby the raven's prophetic soul (Porphyry, 'De Abstinencia,' ii. 48). The Romans thought that a raven stalking up and down on the sands and croaking was calling for rain (Virgil, 'Georgics,' i. 388 sq.). The Lillooet Indians of British Columbia imagine that he who has a raven for his guardian spirit has the gift of prophecy, and that he can especially foretell death and the weather (James Teit, 'The Lillooet Indians,' Leyden and New York, 1906, p. 283). In some parts of Europe, such as Scotland, the North of England, and Denmark, the raven is still deemed ominous of death (Rev. Charles Swainson, 'The Folk-lore and Provincial Names of British Birds,' London, 1886, p. 89 sq.). The sagacity and solemn deportment of

this sable bird have no doubt had much to do with throwing a glamour of mystery and sanctity about it. According to an eminent authority the raven is probably the most highly developed of all birds (Alfred Newton, 'A Dictionary of Birds,' London, 1893-96, p. 766).

P. 164. 'Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.' As the narrative stands, the pouring of water on the altar only serves to enhance the ensuing miracle of the fire from heaven, which consumes the altar and licks up the water in the trench. But when we remember that the events here narrated took place in a time of severe drought and were immediately followed by heavy rain, we may conjecture that the real contest between Elijah and the prophets of Baal was as to which of them could by their magic elicit showers from the brazen heaven, and that the pouring of water on the altar was part of Elijah's rain-making ceremony. Certainly in many parts of the world people have attempted to make rain by pouring water in imitation of the wished-for showers; and the Jews themselves observed this very rite at the Feast of Tabernacles. 'At this season water was drawn from Siloam, carried, amid the blare of trumpets, into the temple precincts through a gate called for this reason the water-gate, and poured upon the altar, running down through a drain into the subterranean receptacle. The reason for the rite is given in another place: "The Holy One, Blessed is He! said, Pour out water before me at the Feast, in order that the rains of the year may be blessed to you." The libation was thus an old rain charm, a piece of mimetic magic' ('Encyclopædia Biblica,' s.v. 'Nature-Worship,' vol. iii., col. 3354). On the same principle we may perhaps explain why the prophets of Baal cut themselves with knives 'till the blood gushed out upon them.' The flowing blood may have been a charm to make the rain flow from the sky. So in Java, when rain is wanted, two men will sometimes thrash each other with supple rods till the blood flows down their backs; the streaming blood represents the rain, and no doubt is supposed to make it fall on the ground. See J. Kremer in 'Mededeelingen van wege het Nederlandsche Zendeling-genootschap,' xxx. (1886), p. 113. Again, the people of Egghiou, a district of Abyssinia, used to engage in sanguinary conflicts with each other, village against village, for a week together every January for the purpose of procuring rain. Some years ago the emperor Menelik forbade the custom. But next year the rain was deficient, and the popular outcry so great, that the emperor yielded to it and allowed the murderous fights to be resumed, only restricting them to two days in the year. The writer who records the custom regards the blood shed on these occasions as a propitiatory sacrifice offered to spirits who control the showers; but perhaps it is an imitation of rain. See Coulbeaux, in 'Les Missions Catholiques,' xxx. (1898), p. 455. Similarly some of the Australian aborigines on the Darling River believed that rain could be produced

by opening a vein in the arm of one of their men and allowing the blood to drop into a piece of hollow bark till it made a little pool. See A. W. Howitt, 'The Native Tribes of South-East Australia,' p. 396.

P. 169. 'There appeared a chariot of fire, and horses of fire, and parted them both asunder,' etc. Dante has described Elisha following with his eyes the chariot and horses of fire till he could see nothing but the flame mounting like a little cloud into the sky :

As he, whose wrongs
The bears aveng'd, at its departure saw
Elijah's chariot, when its steeds erect
Rais'd their steep flight for heav'n ; his eyes, meanwhile,
Straining pursu'd them, till the flame alone,
Upsoaring like a misty speck, he kenn'd.
'Inferno,' xxvi. (Cary's translation).

Southey has made fine use of the chariots and horses of fire in his passage on the death of Nelson: 'Yet he cannot be said to have fallen prematurely whose work was done; nor ought he to be lamented, who died so full of honours, and at the height of human fame. The most triumphant death is that of the martyr; the most awful, that of the martyred patriot; the most splendid, that of the hero in the hour of victory: and if the chariot and the horses of fire had been vouchsafed for Nelson's translation, he could scarcely have departed in a brighter blaze of glory.'

P. 174. 'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.' This scene in heaven, in which God gives over his servant Job to be tempted by Satan, is imitated by Goethe in the 'Prologue in Heaven' which he has prefixed to his great tragedy of 'Faust.' In this 'Prologue' Mephistopheles appears before God in heaven and receives from him leave to tempt his servant Faust so long as Faust shall live on the earth. God warns the Tempter that his wiles will be vain, but Mephistopheles is sneeringly confident that he can lure Faust to perdition.

P. 175. 'Naked came I out of my mother's womb, and naked shall I return thither.' So a poet in the Greek Anthology ('Anthol. Palat.' x. 58) says:

γῆς ἐπὶ βῆν γυμνός, γυμνός θ' ὑπὸ γαίαν ἀπειμι.

'Naked set I foot on earth, and naked I shall depart under earth.'

P. 176. 'Let them curse it that curse the day,
Who are ready to raise up their mourning.'

'The most probable sense of this verse is,

"Let them that curse days curse it,
Them that are skilled to rouse up the Dragon."

They that curse days or a day are enchanters or magicians, who were believed to have power to cast their spells upon a day and overwhelm it with darkness and misfortune' (Davidson). The reference in the second line is to the popular belief, current among rude peoples in all parts of the world, that eclipses are caused by a huge dragon or monster swallowing up the sun or moon; hence the widespread custom of shooting arrows, shouting, and making other loud noises at eclipses in order to frighten away the dragon and rescue the sun or moon from its maw. See E. B. Tylor, 'Primitive Culture,' i. p. 328 sqq.

The eclipse-dragon is referred to in another verse of Job (xxvi. 13), which is thus rendered by Professor Davidson :

'By his breath the heavens become bright,
His hand pierceth the fleeing serpent.'

In the present passage the Hebrew word for the monster is 'leviathan,' as it is translated in the R.V. The wizards were supposed to have power to rouse up the dragon and so cause eclipses.

P. 177. 'I should have slept: then had I been at rest,
With kings and counsellors of the earth.'

Compare Lucretius (iii. 1027 sqq.):

Inde alii multi reges rerumque potentes
Occiderunt, magnis qui gentibus imperitarunt.

Adde repertoires doctrinarum atque leporum,
Adde Heliconiadum comites; quorum unus Homerus
Sceptra potitus eadem aliis sopitu' quietest.

And Marcus Aurelius (iii. 3): 'Hippocrates, after healing many diseases, himself fell sick and died. The Chaldæans foretold the deaths of many, and then were themselves overtaken by the common lot. Alexander, and Pompey, and Julius Cæsar, after having so often razed whole cities to the ground, and having slaughtered in battle many tens of thousands of horse and foot, themselves at last departed from life.' And Bossuet ('Funeral Oration on the Duchess of Orleans'): 'Elle va descendre à ces sombres lieues, à ces demeures

souterraines, pour y dormir dans la poussière avec les grands de la terre, comme parle Job ; avec ces rois et ces princes anéantis, parmi lesquels à peine peut-on la placer, tant les rangs y sont pressés, tant la mort est prompte à remplir ces places.' And Addison: 'When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow on the little competitions, factions, and debates of mankind' ('Spectator,' March 30th, 1711).

- P. 177. 'There the wicked cease from troubling ;
And there the weary be at rest.
There the prisoners rest together ;
They hear not the voice of the oppressor.'

Epictetus represents some young and ardent spirits, fired with the thought of their kinship with the divine and with contempt for the meanness of the earthly life, as longing like Job for death and saying : 'Let us depart to the place whence we came ; let us rid ourselves of these fetters that cling to us and weigh us down. Here there are robbers, and thieves, and law-courts, and tyrants, that are thought to have some power over us because of this wretched body and its belongings. Let us show them that they have no power' ('Dissertations,' i. 9. 14 sq.).

- P. 177. 'Wherefore is light given to him that is in misery,
And life unto the bitter in soul?'

We may compare Cowper's sad lines in 'The Shrubbery':

O happy shades! to me unblest!
Friendly to peace, but not to me!
How ill the scene that offers rest,
And heart that cannot rest, agree!

This glassy stream, that spreading pine,
Those alders quivering to the breeze,
Might soothe a soul less hurt than mine,
And please, if anything could please.

.

The saint or moralist should tread
This moss-grown alley, musing, slow,
They seek like me the secret shade,
But not, like me, to nourish woe!

Me, fruitful scenes and prospects waste
 Alike admonish not to roam ;
 These tell me of enjoyments past,
 And those of sorrows yet to come.

P. 178. 'A vision of the night.' This passage is used by Burke to illustrate his view that all conceptions which affect the imagination with a sense of sublimity must be to some extent obscure, perfect clearness of intellectual vision being fatal to the feeling of sublimity by revealing the limits of the object contemplated. He says: 'Let it be considered, that hardly anything can strike the mind with its greatness, which does not make some sort of approach to infinity; which nothing can do while we are able to perceive its bounds; but to see an object distinctly, and to perceive its bounds, is one and the same thing. A clear idea is therefore another name for a little idea. There is a passage in the book of Job amazingly sublime, and this sublimity is principally due to the terrible uncertainty of the thing described.' Then after quoting some sentences from the present passage he analyses the effect of it thus: 'We are at first prepared with the utmost solemnity for the vision; we are at first terrified, before we are let even into the obscure cause of our emotion: but when this grand cause of terror makes its appearance, what is it? Is it not wrapt up in the shades of its own incomprehensible darkness, more awful, more striking, more terrible, than the liveliest description, than the clearest painting, could possibly represent it?' ('Inquiry into the Origin of our Ideas of the Sublime and Beautiful,' pt. ii. section 4).

P. 178. 'them that dwell in houses of clay,
 Whose foundation is in the dust,
 Which are crushed before the moth,' etc.

With this description of the frailty of man we may compare a famous passage of Aristophanes ('Birds,' 686 sqq.):

*"Αγε δὴ φύσιν ἄνδρες ἀμυρόβιοι, φύλλων γενεᾶ προσόμοιοι,
 ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ἀμενηνά,
 ἀπτηῆνες ἐφημέριοι, ταλαοὶ βροτοί, ἀνέρες εἰκελόνειροι.*

Ho! ye men dim-lived by nature, closest to the leaves in feature,
 Feeble beings, clay-create, shadowy tribes inanimate,
 Wingless mortals, in a day, doleful, dreamlike, swept away.

(Kennedy's translation.)

P. 180. 'Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in his season.'

Compare Marcus Aurelius (iv. 48): 'Spend the span of life in accordance with nature, and end it cheerfully, as an olive falls when it is ripe, blessing the olive that bore it, and grateful to the tree from which it sprang.' Charles Lamb tells us that precepts of this sort were not to his taste: he was in love with the green earth, he did not want 'to be weaned by age; or drop, like mellow fruit, as they say, into the grave.'

P. 180. 'As a servant earnestly desireth the shadow.' The labourer looks eagerly for the falling of the evening shadows that he may rest from his labour. Compare Homer's picture ('Od.' xiii. 28 sqq.) of Ulysses sitting at the feast but turning his head ever wistfully to the sun and wearying for it to set, that he might set sail for home:

αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἥλιον κεφαλὴν τρέπε παμφανόωντα,
δύναϊ ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι.
ὡς δ' ὄτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
νειὸν ἀν' ἔλκητρον βόε οἴνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδου φάος ἡελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὡς Ὀδυσσεὺς ἀσπαστὸν ἔδου φάος ἡελίοιο.

'But oft Ulysses to the radiant sun would turn his head, eager for it to set; for he yearned to depart. And as when a man for supper longs, for whom the livelong day two dusky oxen drag through a fallow field the jointed plough, and to whom welcome is sundown that he may go to supper, and his limbs flag as he goes, so welcome was the sundown to Ulysses.'

Homer has here anticipated Gray's picture of the ploughman plodding wearily home in the gloaming. Burns has described the same quiet scene, which, as a ploughman himself, he must have known so well; but he marks the hour not by sunset but by the rise of the evening star:

When o'er the hill the eastern star
Tells bughtin-time is near, my jo;
And owsen frae the furrow'd field
Return sae dowf and wearie O.

P. 181. 'He shall return no more to his house,
Neither shall his place know him any more.'

Compare Lucretius (iii. 894 sqq.):

Jam jam non domus accipiet te laeta, neque uxor
Optima, nec dulces occurrent oscula nati
Præripere et tacita pectus dulcedine tanget.

And Gray's 'Elegy':

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care:
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

P. 181. 'Am I a sea, or a whale,
That thou settest a watch over me?'

'He asks with bitter irony if he is the sea or the monster of the sea, that he must be watched and subdued with plagues lest he prove dangerous to the universe? The proud waves of the sea must be confined and a bound which they cannot pass set to them (ch. xxxviii. 8 sq.; Jer. v. 22); has he a wild, untameable nature like this?' (Davidson).

P. 182. 'Canst thou by searching find out God?'

In a similar vein Faust, in answer to Margaret's tender inquiry whether he believes in God, breaks out:

Wer darf ihn nennen?
Und wer bekennen:
Ich glaub' ihn?
Wer empfinden
Und sich unterwinden
Zu sagen: ich glaub' ihn nicht?
Der Allumfasser,
Der Allerhalter,
Fasst und erhält er nicht
Dich, mich, sich selbst?
Wölbt sich der Himmel nicht dadoben?
Liegt die Erde nicht hierunten fest?
Und steigen freundlich blickend
Ewige Sterne nicht herauf?
Schau' ich nicht Aug' in Auge dir
Und drängt nicht Alles
Nach Haupt und Herzen dir,
Und webt in ewigem Geheimniss
Unsichtbar sichtbar neben dir?
Erfüll' davon dein Herz, so gross es ist,
Und wenn du ganz in dem Gefühle selig bist,
Nenn' es dann, wie du willst,
Nenn's Glück! Herz! Liebe! Gott!
Ich habe keinen Namen
Dafür! Gefühl ist Alles;
Name ist Schall und Rauch,
Umnebelnd Himmelsgluth.

P. 183. 'For there is hope of a tree, if it be cut down, that it will sprout again,' etc. We may compare Homer's famous comparison of the generations of men to the leaves of a tree ('Il.' vi. 146 sqq.):

*οἷη περ φύλλων γενεή, τολή δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγιγνεται ὥρη·
ὡς ἀνδρῶν γενεή ἢ μὲν φύει ἢ δ' ἀπολήγει.*

'As is a generation of leaves, so is a generation of men. The wind sheds the leaves on the ground, but other leaves the budding wood puts forth, when the springtime comes again. So is a generation of men; one flourishes and another fades.'

And an almost equally famous passage of Moschus (iii. 110 sqq.):

*αἰαὶ ταὶ μαλάχαι μὲν ἐπὶν κατὰ κᾶπον δλωνται,
ἠδὲ τὰ χλωρὰ σέλινα τό τ' εὐθαλὲς οὖλον ἀνηθον,
ἕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι·
ἄμμες δ' οἱ μεγάλοι καὶ καρτεροί, οἱ σοφοὶ ἄνδρες,
ὅποτε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα
εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.*

Ah, when the mallows in the garden die,
And the crisp anise, and the parsley green,
They live again and sprout another year.
But men, alas, the mighty and the wise,
When once we die, in hollow earth at peace
We sleep a long, long sleep, to wake no more.

P. 184. 'The clods of the valley shall be sweet unto him.' Compare Tennyson's

sweeter seems
To rest beneath the clover sod,
That takes the sunshine and the rains.'
(*In Memoriam*, x.)

P. 185. 'Surely there is a vein for the silver,' etc. The thought of this noble passage is that 'the precious ores and stones have a place where they may be found, to which men penetrate and from which they bring them forth to the light; but Wisdom has no place where it can be found in all the land of the living' (Davidson).

P. 185. 'He setteth an end to darkness.' That is, 'man setteth,' or 'men set an end to darkness.' The phrase is sometimes understood literally of the light cast by the miner's lamp; but probably 'the expression is more general, meaning that men penetrate into what is dark and deep in the earth, as if it were light and above ground' (Davidson).

- P. 185. 'The flood breaketh out from the inhabitant ;
Even the waters forgotten of the foot :
They are dried up, they are gone away from men.'

This obscure passage gains greatly in clearness and effect in the R.V., where it runs thus :

- 'He breaketh open a shaft away from where men sojourn ;
They are forgotten of the foot that passeth by ;
They hang afar from men, they swing to and fro.'

Professor Davidson, who translates the passage in the same sense, explains it thus: 'The first clause, lit. "away from the dweller" or "inhabitant," describes how the miners sink their shaft deep down below and away from the abode of men above. There they are forgotten by the foot of those overhead, who walk oblivious of them. And the last clause describes how they "hang and swing," i.e. swing suspended in cages or from ropes as they pursue their unnatural operations :

"half way down
Hangs one that gathers samphire—dreadful trade."

- P. 185. 'As for the earth, out of it cometh bread :
And under it is turned up as it were fire.'

'The same idea of the distance from the life of men and the unnaturalness of the miner's work is pursued in the fine contrast between the peaceful, cultivated, and fruitful face of the earth above and the destructive operations carried on in her bowels, which leave a confusion and devastation like that caused by fire. The second clause must be rendered

"And underneath it is overturned as if by fire."

The reference is hardly to actual blasting ; rather to the overthrow and confused ruin that follows the miner's operations' (Davidson).

P. 185. 'He cutteth out rivers among the rocks.' 'The word "rivers" is that commonly used to denote the channels into which the Nile was divided, and might be translated "canals" or channels. Such canals might be intended for drawing off the water accumulating in the mine. The second clause suggests, however, that the word rather means "passages" or galleries, cut in order to pursue the vein, for it is said "his eye seeth every precious thing"' (Davidson).

P. 185. 'He bindeth the floods from overflowing.' 'The reference is to the use of lime or clay to prevent water percolating into the mine' (Davidson).

- P. 185. 'Neither is it found in the land of the living.
The depth saith, It is not in me :
And the sea saith, It is not with me.'

Compare Omar Khayyam (stanzas xxxi., xxxiii.):

Up from Earth's centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many a Knot unravel'd by the Road ;
But not the Master-Knot of Human Fate.

Earth could not answer ; nor the Seas that mourn
In flowing Purple, of their Lord forlorn ;
Nor rolling Heaven, with all his Signs reveal'd
And hidden by the sleeve of Night and Morn.

P. 189. 'And said, Hitherto shalt thou come, but no further :
And here shall thy proud waves be stayed.'

Speaking of the difficulty of governing America across three thousand miles of sea, Burke said: 'You have, indeed, winged ministers of vengeance, who carry your bolts in their pounces to the remotest verge of the sea. But there a power steps in, that limits the arrogance of raging passions and furious elements, and says, "So far shalt thou go, and no farther." Who are you, that should fret and rage, and bite the chains of nature?' ('Speech on Conciliation with America').

P. 189. 'That it might take hold of the ends of the earth,
That the wicked might be shaken out of it.'

The words translated 'ends of the earth' mean literally "'skirts" or "wings" of the earth. The figure is beautiful; the dawn as it pours forth along the whole horizon, on both sides of the beholder, lays hold of the borders of the earth, over which night lay like a covering; and seizing this covering by its extremities it shakes the wicked out of it. The wicked flee from the light. The dawn is not a physical phenomenon merely, it is a moral agent' (Davidson).

P. 190. 'It is turned as clay to the seal ;
And they stand as a garment.'

In the R.V. these lines are thus translated :

'It is changed as clay under the seal ;
And all things stand forth as a garment.'

'Another charming figure. Under the light of morn, the earth, which was formless in the darkness, takes shape like the clay under the seal. In the first clause the words are lit. "as seal-clay." All things with clear-cut impression and vivid colouring stand forth under the light, and together form a various many-coloured garment, in which the earth is robed' (Davidson).

P. 190. 'By what way is the light parted,
Which scattereth the east wind upon the earth?'

The R. V. has:

‘By what way is the light parted,
Or the east wind scattered upon the earth?’

P. 191. ‘Canst thou bring forth Mazzaroth in his season?’ ‘The meaning of “Mazzaroth” is uncertain. The word has been supposed to be another form of “Mazzaloth” (2 Kings xxiii. 5), which is thought to mean the signs of the zodiac. The connection as well as the parallelism of the next clause suggests that some single star or constellation is meant. Others would render “the bright stars”; the planets, perhaps, or some of them, being referred to’ (Davidson).

P. 191. ‘Canst thou set the dominion thereof in the earth?’ ‘The idea is that the heavens and the stars exercise an influence over the earth and the destinies of men’ (Davidson).

P. 192. ‘The unicorn.’ ‘The wild-ox,’ R. V. ‘The English Bible, following the Septuagint, renders the Hebrew “rēēm” by “unicorn.” But two horns are ascribed to the rēēm in Deut. xxxiii. 17, and the Hebrew word reappears in Arabic as the name of the larger antelopes, probably the “Antilope leucoryx,” while in Assyrian the “rimu” appears to be the wild ox. There are fossil remains in the Lebanon both of “Bos primigenius” and “Bison urus,” though both have been long extinct in Palestine’ (‘Encyclopædia Britannica,’ 9th ed. s.v. ‘Unicorn’). Mr. Doughty, the Arabian traveller, proposes to identify the rēēm or unicorn with a species of antelope which is still found wild in the Arabian desert. The Arabs call it ‘wothÿhi’ or ‘wild cow.’ It is a beautiful creature with a hide varying in colour from ash-grey to clear yellow, and with sharp slender horns like rods set upright, each about two feet long. It is the fleetest animal of the desert, and when wounded is dangerous. See C. M. Doughty, ‘Travels in Arabia Deserta,’ i. pp. 327 sq., 562, 592 sq.

P. 192. ‘Hast thou clothed his neck with thunder?’ Gray has imitated this in his ‘Progress of Poesy’:

Two coursers of ethereal race
With necks in thunder clothed, and long-resounding pace.

The description of the war-horse in the present passage of Job is famous. Not unworthy to be set beside it are some lines in which De Quincey in ‘The Glory of Motion’ describes the starting of the mail coaches from the General Post-Office in London on the nights (and in the early part of the century these nights were not infrequent) when news of a victory in Spain had just come in and was to be transmitted by the coaches to all parts of the kingdom.

P. 193. ‘Behemoth and leviathan,’ i.e. the hippopotamus and the crocodile.

P. 195. 'Who hath prevented me, that I should repay him?' This sentence is clearer in the R.V., 'Who hath first given unto me, that I should repay him?' 'None hath given ought to God, so as to have a claim against him, for all things under the heavens are his' (Davidson).

P. 195. 'By his neesings a light doth shine.' 'The animal is said to inflate itself, as it lies basking in the sun, and then force the heated breath through its nostrils, which in the sun appears like a stream of light' (Davidson).

P. 196. 'And sorrow is turned into joy before him.' 'And terror danceth before him,' R.V.

P. 196. 'By reason of breakings they purify themselves.' 'By reason of consternation they are beside themselves,' R.V.

P. 196. 'Sharp stones are under him:
He spreadeth sharp pointed things upon the mire.'

In the R.V. this passage runs:

'His underparts are like sharp potsherds:
He spreadeth as it were a threshing wain on the mire.'

The second line describes the impression made on the mire by the crocodile when he lies down. 'The scales of the belly, though smoother than those on the back, still are sharp, particularly those under the tail, and leave an impression on the mire where he has lain as if a sharp threshing-sledge with teeth had stood on it or gone over it' (Davidson).

P. 198. 'When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man, that thou art mindful of him?'

Even Lucretius confessed that the contemplation of the starry sky suggested the thought of a divine power which guides the courses of the heavens:

Nam cum suspicimus magni cælestia mundi
Templa, super stellisque micantibus aethera fixum,
Et venit in mentem solisque lunaeque viarum,
Tunc aliis oppressa malis in pectora cura
Illa quoque expergefatum caput erigere infit,
Nequae forte deum nobis immensa potestas
Sit, vario motu quae candida sidera verset.

('De Rerum Natura,' v. 1204 sqq.)

The same contemplation suggested to the Psalmist another thought—that of the littleness of the life of man in comparison with the vast-

ness of the universe. Probably all who have thought much about human life have been impressed with a sense of this overwhelming disproportion. Plato has briefly expressed this thought: 'Do you suppose that a mind of grand compass, accustomed to contemplate all time and all existence, can think much of human life?' ('Republic,' vi. p. 286 A). To us moderns, who know that every star is a world, most of them vastly greater than our earth, the conception of the pettiness and insignificance of man is greatly deepened. No one, perhaps, has expressed the conception more forcibly than Pascal: 'Que l'homme contemple donc la nature entière dans sa haute et pleine majesté; qu'il éloigne sa vue des objets bas qui l'environnent; qu'il regarde cette éclatante lumière mise comme une lampe éternelle pour éclairer l'univers; que la terre lui paraisse comme un point, aux prix du vast tour que cet astre décrit; et qu'il s'étonne de ce que ce vaste tour lui-même n'est qu'un point très-délicat à l'égard de celui que les astres qui roulent dans le firmament embrassent. Mais si notre vue s'arrête là, que l'imagination passe outre: elle se lassera plus tôt de concevoir que la nature de fournir. Tout ce monde visible n'est qu'un trait imperceptible dans l'ample sein de la nature. Nulle idée n'en approche. Nous avons beau enfler nos conceptions au-delà des espaces imaginables: nous n'enfantons que des atomes, au prix de la réalité des choses. C'est une sphère infinie dont le centre est partout, la circonférence nulle part' ('Pensées,' ch. ii. section 1). Then after overwhelming us under the worlds upon worlds of the infinitely great, Pascal opens another abyss beneath our feet—the abyss of the infinitely little; and shows that man thus occupies in nature a sort of isthmus between two infinities, both of which he is compelled to believe exists, yet neither of which he can understand. But the conception of the infinitely small—the thought that every atom of our world may itself contain within it systems of earths, and suns, and stars, and that in every one of these minute earths and suns and stars every atom may again contain within it earths and suns and stars still more minute, and so on to infinity—this conception is less obvious and more refined than that of the infinitely great, and we may doubt whether any of the ancients attained to it. The thought of the two infinities, which Pascal applied only to space, may obviously be extended to time. Man is thus seen to stand at the meeting-point not of two, but of many infinities. He indeed moves 'in worlds not realised.' But to return to the thought from which we started: Marcus Aurelius (vii. 47) recommends us to contemplate the courses of the stars and the flux of the elements as a means of purging off the baseness of the earthly life (*ἀποκαθαίρουσι γὰρ αἱ τούτων φαντασίαι τὸν ῥύπον τοῦ χαμαὶ βίου*). Like the Psalmist he evidently considered that whoever dwells much in thought on the vast processes of nature must see the life of man dwindle to a speck.

P. 199. 'In whose eyes a vile person is contemned.' Of Sir John Moore, the hero of Corunna, we are told that 'while he lived he did

not shun, but scorned and spurned the base, and with characteristic propriety they spurned at him when he was dead' (Napier, 'History of the War in the Peninsula').

P. 200. 'My goodness extendeth not to thee,' etc. In the R.V. this passage runs thus:

'I have no good beyond thee.
As for the saints that are in the earth,
They are the excellent in whom is all my delight.'

Professor Cheyne translates to the same effect ('The Book of Psalms,' translated by T. K. Cheyne).

P. 200. 'The lines are fallen unto me in pleasant places.' The reference seems to be to a mode of casting of lots in which the lots consisted of cords or threads. Olshausen compares Micah ii. 5: 'Therefore thou shalt have none that shall cast a cord' ('a line,' R.V.) 'by lot in the congregation of the Lord.'

P. 200. 'Holy One.' 'Godly one' or 'beloved one,' R.V. (marginal readings). 'Loving one,' Cheyne. 'Dein Frommer,' Kautzsch.

P. 204. 'The heavens declare the glory of God,' etc. Addison's well-known hymn ('The spacious firmament on high,' etc.) is only an expansion of the thought expressed in the first few lines of this Psalm. Plato also regarded the sun and moon and stars as proofs of the existence of the gods, in opposition to the clever people who maintained that they were merely earth and stones ('Laws,' x. p. 886 D, E).

P. 205. 'The Lord is my shepherd.' This Psalm, perhaps the most familiar and certainly one of the most beautiful of all the Psalms, may have furnished Heine with some of the images in those pathetic lines in which, dying by inches on his 'mattress-grave,' he commended his dear wife, his lamb, to the care of the Good Shepherd:

Mein Arm wird schwach, es schleicht herbei
Der blasse Tod! Die Schäferei,
Das Hirtenspiel, es hat ein Ende.
O Gott, ich leg' in deine Hände
Zurück den Stab. Behüte du
Mein armes Lamm, wenn ich zur Ruh'
Bestattet bin—und dulde nicht,
Dass irgendwo ein Dorn sie sticht—
O schütz ihr Fliess vor Dornenhecken
Und auch vor Sümpfen, die beflecken;
Lass überall zu ihren Füßen
Das allerliebste Futter spriessen;
Und lass sie schlafen, sorgenlos,
Wie einst sie schlief in meinem Schooss.

In the wonderful conversation which Monica, a few days before her death, had with Augustine at the window looking into the garden, they spoke together of that region where God feeds his people Israel for ever on the pasture of truth: 'Et adhuc adscendebamus interius cogitando et loquendo, et mirando opera tua, et venimus in mentes nostras, et transcendimus eas, ut adtingeremus regionem ubertatis indeficientis, ubi pascis Israel in aeternum veritatis pabulo' ('Confessions,' ix. 10).

P. 211. 'They that seek the Lord shall not want any good thing.' This was the last verse transcribed by Columba in Iona before his death (June 9th, 597 A.D.). He had been copying the Psalter, but when he had got as far as this verse he could go no further, and said that a monk named Baithen must write the rest. This is mentioned in an interesting little volume, 'The Psalms in History and Biography,' by the Rev. John Ker, D.D.

P. 215. 'Lord, make me to know mine end,
And the measure of my days, what it is.'

Horace gave an opposite advice:

Tu ne quaesieris, scire nefas, quem mihi, quem tibi,
Finem di dederint, Leuconoë.

P. 218. 'O send out thy light and thy truth: let them lead me.' Some fifty years ago many ministers of the Church of Scotland resigned their livings on a point of conscience and quitted the Church. The sacrifice they made was an heroic one, for the great majority of the Scottish clergy are poor, and in resigning their livings most of these men gave up all that they had in the world. The final separation from the old Church took place on May 18th, 1843, when nearly four hundred ministers, accompanied by many laymen, left St. Andrew's Church, where the General Assembly held its sittings, and went in procession to Tanfield Hall, which had been engaged to serve as the meeting-place of the new Church. On reaching it they sang the verses of this Psalm, which in the Scottish metrical version begin thus:

O send thy light forth and thy truth;
Let them be guides to me.

Hitherto the day had been dull and gloomy; indeed, a heavy thunder-cloud had for some time darkened the sky. But as these words of the Psalm were being read out to be sung, the sun suddenly broke out, flooding the vast, densely crowded hall with light, and they sang the Psalm in bright sunshine. In their highly strung state the circumstance naturally made a deep impression.

P. 220. 'God is our refuge and strength.' On this Psalm Luther founded his famous hymn, 'Ein' feste Burg ist unser Gott,' which Heine

called the Marseillaise of the Reformation. See 'The Psalms in History and Biography,' by the Rev. John Ker, D.D., p. 78 sqq.

P. 222. Psalm li. 'Have mercy upon me, O God.' This Psalm, the 'Miserere' of the Latin Church, is put by Dante in the mouth of the spirits on the Mount of Purgatory ('Purgatorio,' v. 24). In real life it has consoled the dying and supported the courage of many men and women on the scaffold and at the stake. It was read in Latin to Lady Jane Grey and her husband Guildford Dudley, when they were executed together, August 22nd, 1553; after hearing it in Latin she repeated it in English. See 'The Psalms in History and Biography,' by the Rev. John Ker, D.D., p. 83 sqq.

P. 224. 'And I said, O that I had wings like a dove!
For then would I fly away, and be at rest.'

In a letter attributed to Plato (vii. p. 347 sq.) the philosopher tells how, while detained by the tyrant Dionysius at Syracuse, he kept 'looking outwards, like a bird longing to fly away.' Margaret, in 'Faust,' listlessly watching from her window the cloud-rack over the old town walls, sighs to be a bird that she may fly to her absent lover. And in the same tragedy Faust himself, at sight of the sun sinking in glory on the hills, yearns for wings to waft him in its train for ever round the world.

P. 225. 'For there were many with me.' 'For there were many that strove with me,' R.V. 'For in great numbers were they against me' (Cheyne).

P. 233. 'Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young.'

This is probably to be understood literally. In Greek temples also birds' nests were sacred and might not be meddled with (Herodotus i. 157-159). It is said that the Athenians put a man to death for killing a sacred sparrow of Aesculapius (Aelian, 'Var. Hist.,' v. 17). In the great sanctuary of the Syrian goddess at Hierapolis on the Euphrates pigeons were plentiful and tame (Lucian, 'De dea Syria,' 54). We must remember that in antiquity the windows of temples, as of houses, were unglazed, so that birds could fly in freely (Clement of Alexandria, 'Protrept.,' iv. 52, p. 46 ed. Potter).

P. 233. 'For a day in thy courts is better than a thousand.' So Cicero says of philosophy: 'Est autem unus dies bene et ex praeceptis tuis actus peccanti immortalitati anteponeendus' ('Tuscul. Disput.' v. 2. 5).

- P. 234. 'In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up ;
In the evening it is cut down, and withereth.'

Compare Wordsworth's sonnet, 'The Trossachs':

There 's not a nook within this solemn Pass,
But were an apt confessional for One
Taught by his summer spent, his autumn gone,
That Life is but a tale of morning grass
Wither'd at eve.

- P. 234. 'We spend our years as a tale that is told.'

Life 's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

(Shakespeare, 'Macbeth,' Act v., Scene 5.)

- P. 249. 'I will lift up mine eyes unto the hills,
From whence cometh my help.'

Compare Wordsworth's address to Wansfell, one of the hills near Ambleside to which the poet had often looked up :

Wansfell ! this Household has a favoured lot,
Living with liberty on thee to gaze,
To watch while Morn first crowns thee with her rays,
Or when along thy breast serenely float
Evening's angelic clouds. Yet ne'er a note
Hath sounded (shame upon the Bard !) thy praise
For all that thou, as if from heaven, hast brought
Of glory lavished on our quiet days.
Bountiful Son of Earth ! when we are gone
From every object dear to mortal sight,
As soon we shall be, may these words attest
How oft, to elevate our spirits, shone
Thy visionary majesties of light,
How in thy pensive glooms our hearts found rest.

P. 267. 'The virtuous woman.' We may compare Schiller's picture of the diligent housewife in 'Das Lied von der Glocke':

'Und drinnen waltet
Die züchtige Hausfrau,
Die Mutter der Kinder,
Und herrschet weise
Im häuslichen Kreise,' etc.

P. 269. 'Vanity of vanities.' The thought expressed in this famous passage is that of the weary monotony of life, when the freshness of youth is past. The same thought is expressed in language not dissimilar by Seneca ('Epist.' xxiv. 26): 'Quosdam subit eadem faciendi videndique satietas, et vitæ non odium, sed fastidium, in quod prolabimur ipsa impellente philosophia, dum dicimus: Quousque eadem? nempe expergiscar, dormiam, esuriam, satiabor, algebo, aestuabo. Nullius rei finis est, sed in orbem nexa sunt omnia: fugiunt ac sequuntur. Diem nox premit, dies noctem, aestas in autumnum desinit, autumnus hiems instat, quæ vere conpescitur: omnia sic transeunt ut revertantur. Nihil novi facio nihil novi video: fit aliquando et hujus rei nausea.' So too Lucretius represents Nature as addressing the man who is sated with life and yet loth to quit it:

Nam tibi præterea quod machiner inveniamque,
 Quod placeat, nil est: eadem sunt omnia semper.
 Si tibi non annis corpus jam marcet et artus
 Confecti languent, eadem tamen omnia restant,
 Omnia si pergas vivendo vincere sæcla,
 Atque etiam potius, si numquam sis moriturus.

(Bk. iii. 944 sqq.)

The vanity of life is set forth also by Marcus Aurelius in a powerful passage (ii. 17), though the aspect of it on which he chiefly dwells is not its monotonous and wearisome iteration, but its frailty, its transitoriness, and its brevity: 'The life of man is in time a point; in essence fleeting; in perception dim. The bodily frame is liable to decay: the soul is a whirligig: fortune is inscrutable; and fame uncertain. In a word, all the things of the body are a river, and all the things of the soul a dream and vanity; and life is a warfare and a sojourning, and posthumous fame is oblivion.' Elsewhere, however, the emperor has expressed the Preacher's thought of the endless, weary round in which the life of man and the course of nature move. Thus he says (vi. 37): 'He who has seen the things of to-day, has seen all things, all that has been from eternity, and all that will be to infinity; for all things are alike in origin and form.' Again he says (vii. 49): 'Consider the past—all the many changes of empire. The future, too, may be foreseen, for it will certainly be similar, since it cannot depart from the present order of nature. Hence it is all the same whether you contemplate the life of man for forty years or for ten thousand; for what more will you see?' Once more (x. 27): 'Bear constantly in mind how all things happened in the past as they are happening now, and that they will happen so in the future. Place before your eyes all the dramas and all the scenes that you know from your own experience or from history; for example, the court of Hadrian, the court of Antoninus, the court of Philip, of Alexander, of Cræsus: they were all alike, only the actors on the stage were different.'

P. 270. 'He that increaseth knowledge increaseth sorrow.' So Keats, in the 'Ode to a Nightingale':

Where but to think is to be full of sorrow
And leaden-eyed despairs.

We may compare also the verses, the only verses, of perhaps the greatest of English scholars, Richard Bentley, as they were recited 'with his usual energy' by Dr. Johnson in presence of Adam Smith, who highly approved of them:—

Who strives to mount Parnassus' hill,
And thence poetic laurels bring,
Must first acquire due force and skill,
Must fly with swan's or eagle's wing.

Who Nature's treasures would explore,
Her mysteries and arcana know,
Must high as lofty Newton soar,
Must stoop as delving Woodward low.

Who studies ancient laws and rites,
Tongues, arts, and arms, and history,
Must drudge, like Selden, days and nights,
And in the endless labour die.

Who travels in religious jars,
(Truth mixed with error, shades with rays,)
Like Whiston, wanting pyx or stars,
In ocean wide or sinks or strays.

But grant our hero's hope long toil
And comprehensive genius crown,
All sciences, all arts his spoil,
Yet what reward, or what renown?

Envy, innate in vulgar souls,
Envy steps in and stops his rise;
Envy with poisoned tarnish fouls
His lustre, and his worth decies.

He lives inglorious or in want,
To college and old books confined;
Instead of learn'd, he's call'd pedant;
Dunces advanced, he's left behind:

Yet left content, a genuine stoic he,
Great without patron, rich without South Sea.

See J. Boswell, 'Life of Samuel Johnson' (London, 1835), vii. 370 sq.

P. 270. 'All things come alike to all: there is one event to the righteous, and to the wicked,' etc. Compare Marcus Aurelius, ii. 11: 'Life and death, glory and obscurity, toil and pleasure, wealth and poverty—all these things come alike to the good and to the bad.'

P. 271. 'Go thy way, eat thy bread with joy, and drink thy wine with a merry heart,' etc. The thought is a commonplace of the poets. Parallels might easily be multiplied. We may quote Horace ('Odes,' ii. 3. 13 sqq.):

Huc vina et unguenta et nimium brevis
Flores amoenae ferre jube rosae,
Dum res et aetas et Sororum
Fila trium patiuntur atra.

And Omar Khayyam:

Ah, make the most of what we yet may spend,
Before we too into the dust descend;
Dust into dust, and under Dust, to lie,
Sans Wine, sans Song, sans Singer, and—sans End.

P. 271. 'A living dog is better than a dead lion.' So Achilles in Homer ('Od.' xi. 489 sqq.):

βουλόμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,
ἀνδρὶ παρ' ἀκλήρω, ᾧ μὴ βίωτος πολλὸς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

'I'd rather serve a poor landless man as his thrall than reign o'er all the dead.'

And so the dying Heine:

Er hatte Recht, der edle Heros,
Der weiland sprach im Buch Homeros:
Der kleinste lebendige Philister
Zu Stukkert am Neckar, viel glücklicher ist er,
Als ich, der Pelide, der todte Held,
Der Schattenfürst in der Unterwelt.

And so Villon ('Grand Testament,' xxxvi.):

Myeulx vault vivre soubz gros bureaux
Pauvre, qu'avoir esté seigneur
Et pourrir soubz riches tumbeaux !

P. 272. 'Truly the light is sweet,' etc. The contrast between youth's bright morning and the night of old age and death is another

favourite theme of the poets. We may take, as one example, Leopardi's lines in the poem 'Il Tramonto della Luna':

Ma la vita mortal, poi che la bella
 Giovinezza sparì, non si colora
 D'altra luce giammai, nè d'altra aurora.
 Vedova è insino al fine; ed alla notte
 Che l'altre etadi oscura,
 Segno poser gli Dei la sepoltura.

P. 272. 'Rejoice, O young man, in thy youth,' etc.

This also is a commonplace of the poets. Compare Byron's lines:

O talk to me not of a name great in story;
 The days of our youth are the days of our glory;
 And the myrtle and ivy of sweet two-and-twenty
 Are worth all your laurels, though ever so plenty.

And Herrick's:

Gather ye rose-buds while ye may,
 Old Time is still a-flying:
 And this same flower that smiles to-day,
 To-morrow will be dying.

 That age is best which is the first,
 When youth and blood are warmer;
 But being spent, the worse, and worst
 Times, still succeed the former.

P. 273. 'The time of the roses.' The 'Song of Solomon,' from which this and the following passages are taken, while it is one of the most beautiful, is also one of the obscurest books of the Bible. After long discussions modern critics and commentators are generally agreed in regarding it as a pastoral play, in which three characters speak, namely, King Solomon, a Shulamite maiden, and her shepherd lover. The general plot of the piece is thus given by Professor Driver: 'A beautiful Shulamite maiden, surprised by the king and his train on a royal progress in the north, has been brought to the palace at Jerusalem, where the king hopes to win her affections, and to induce her to exchange her rustic home for the honour and enjoyments which a court-life could afford. She has, however, already pledged her heart to a young shepherd; and the admiration and blandishments which the king lavishes upon her are powerless to make her forget him. In the end she is permitted to return to her mountain home, where, at the close of the poem, the lovers appear hand in hand, and express, in warm and glowing words, the superiority of genuine, spontaneous affection over that which may be purchased by wealth or rank' ('Introduction to the literature of the Old Testament' (5), p. 410 sq.). But we cannot always say with certainty to which of the characters in the piece a particular speech or song should be assigned.

P. 273. 'I am the rose of Sharon, and the lily of the valleys.' Sharon

was part of the great Maritime Plain of Palestine. Its scenery is thus described by Professor G. A. Smith ('The Historical Geography of the Holy Land,' p. 149): 'The whole Maritime Plain possesses a quiet but rich beauty. If the contours are gentle, the colours are strong and varied. Along almost the whole seaboard runs a strip of links and downs, sometimes of pure drifting sand, sometimes of grass and sand together. Outside this border of broken gold there is the blue sea, with its fringe of foam. Landward the soil is a chocolate brown, with breaks and gullies, now bare to their dirty white shingle and stagnant puddles, and now full of rich green reeds and rushes that tell of ample water beneath. Over corn and moorland a million flowers are scattered—poppies, pimpurnels, anemones, the convolvulus and the mallow, the narcissus and blue iris—"roses of Sharon and lilies of the valley." Lizards haunt all the sunny banks. The shimmering air is filled with bees and butterflies, and with the twittering of small birds, hushed now and then as the shadow of a great hawk blots the haze. Nor when darkness comes is all a blank. The soft night is sprinkled thick with glittering fireflies. Such a plain, rising through the heat by dim slopes to the long, persistent range of blue hills beyond, presents to-day a prospect of nothing but fruitfulness and peace.'

P. 274. 'Rise up, my love, my fair one, and come away.' The exquisite picture of love in springtime which is painted in this and the following lines may be paralleled, but hardly surpassed, by the songs of poets of other lands. Thus Hood sings:

It was not in the winter
Our loving lot was cast:
It was the time of roses,—
We pluck'd them as we pass'd.

That churlish season never frown'd
On early lovers yet!
Oh, no—the world was newly crown'd
With flowers when first we met.

And Burns, in the verses 'To Mary in Heaven':

That sacred hour can I forget?
Can I forget the hallow'd grove,
Where by the winding Ayr we met,
To live one day of parting love?

Ayr gurgling kiss'd his pebbled shore,
O'erhung with wild woods, thick'ning green;
The fragrant birch, and hawthorn hoar,
Twin'd am'rous round the raptur'd scene.
The flowers sprang wanton to be prest,
The birds sang love on ev'ry spray,
Till too, too soon, the glowing west
Proclaim'd the speed of winged day.

And Goethe's 'Mailed':

Wie herrlich leuchtet
Mir die Natur!
Wie glänzt die Sonne!
Wie lacht die Flur!

Es dringen Blüten
Aus jedem Zweig
Und tausend Stimmen
Aus dem Gesträuch.

Und freud' und Wonne
Aus jeder Brust.
O Erd', O Sonne!
O Glück, O Lust!

O Lieb', O Liebe!
So golden schön,
Wie Morgenwolken
Auf jenen Höhn!

And Heine's:

Im wunderschönen Monat Mai
Als alle Knospen sprangen,
Da ist in meinem Herzen
Die Liebe aufgegangen.

Im wunderschönen Monat Mai,
Als alle Vögel sangen,
Da hab' ich ihr gestanden
Mein Sehnen und Verlangen.

P. 274. 'The vines with the tender grape give a good smell. Probably every one who has been in a vinegrowing country in early summer, when the grapes are forming, has noticed this sweet smell. The present writer was particularly struck by it one day in May on descending from the Arcadian mountains into the hot maritime plain of Achaia, which is little else than one long vineyard. The day was hot, and the whole air seemed heavy with the rich perfume of the vines.

P. 274. 'The foxes, the little foxes, that spoil the vines.' The ravages of a fox in a vineyard are noticed by Theocritus (*Id. i. 48 sq.*).

P. 276. 'Awake, O north wind; and come thou south:
Blow upon my garden.'

As the 'garden' is here a poetical expression for the loved one, we may compare a verse in the ballad of 'The Dowie Dens of Yarrow':

O gentle wind, that bloweth south,
From where my love repaireth,
Convey a kiss from his dear mouth,
And tell me how he fareth!

P. 277. 'A lover's quest.' This act of the drama is easy to follow. It is a summer night. The Shulamite maiden is sleeping in her chamber, when her lover enters the garden. She hears his voice calling to her; but on rising and opening the door into the garden, she finds him gone, and seeks him up and down the city. There the watchmen find her and illtreat her. She next meets some women, and charges them with a message to her beloved, if they should see him. They ask who her beloved is, and she breaks out into a glowing description of his charms. Some scholars interpret the whole of this scene as a dream dreamed and related by the Shulamite.

P. 277. 'I sleep, but my heart waketh.' The maiden is half sleeping, half wakeful and listening for her lover's voice singing or calling to her in the garden. So in Goethe's verses, the fair one, half sleeping on her pillow, hears dreamily the music of her lover's lute, who is singing to her under the stars:

O gieb, vom weichen Pfühlc,
Träumend, ein halb Gehör!
Bei meinem Saitenspiele
Schlafe! was willst du mehr?

Bei meinem Saitenspiele
Segnet der Sterneheer
Die ewigen Gefühle;
Schlafe! was willst du mehr?

We may compare, too, the serenade in Longfellow's 'Spanish Student,' beginning:

Stars of the summer night!
Far in yon azure deeps,
Hide, hide your golden light!
She sleeps!
My lady sleeps!
Sleeps!

P. 278. 'What is thy beloved more than another beloved,
O thou fairest among women?'

With this and what follows we may compare the verses in the ballad of 'The Gay Goss-hawk,' where the dove thus speaks:

But how sall I your true love find,
Or how suld I her know?
I bear a tongue ne'er wi' her spake,
An eye that ne'er her saw.
O weel sall ye my true love ken,
Sae sune as ye her see;
For of a' the flowers of fair England,
The fairest flower is she.

The red, that 's on my true love's cheek,
 Is like blood-drops on the snaw ;
 The white, that is on her breast bare,
 Like the down o' the white sea-maw.

P. 281. 'For love is strong as death.' In a well-known passage of his essay, 'Of Death,' Bacon says: 'There is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no such terrible enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it; fear pre-occupateth it.' Of the present passage of 'The Song of Solomon' Mr. Saintsbury has said that it is 'the best example known to me of absolutely perfect English prose—harmonious, modulated, yet in no sense trespassing the limits of prose and becoming poetry' ('History of Elizabethan Literature,' p. 217).

P. 282. 'To what purpose is the multitude of your sacrifices unto me?' The thought of this passage, that God loves righteousness more than sacrifice, was not unfamiliar to the more enlightened minds of classical antiquity. Thus we are told of Socrates that 'in offering small sacrifices out of his scanty substance he deemed that he was at no disadvantage compared with those who out of their abundance offered many great sacrifices. For he said that on the one hand it would ill become the gods to love great sacrifices more than small, since then the sacrifices of the wicked would often be more pleasing to them than the sacrifices of the good; and on the other hand it would not be worth while for men to live, if the offerings of the wicked were more acceptable to the gods than the offerings of the just. He himself on the contrary believed that the gods take most delight in the homage of the most pious' (Xenophon, 'Memorabilia, i. 3. 3). To the same effect Isocrates (ii. 20) says: 'Believe me, the fairest sacrifice and the truest worship is to keep yourself as virtuous and as righteous as you may; for the blessing of the gods is more likely to rest on such than on those who sacrifice many victims.' And Seneca, in a passage quoted by Lactantius ('Divin. Inst.' vi. 25), says: 'Think of God as great and mild and venerable for his clement majesty: think of Him as a friend who is always near: think of Him as one who is to be propitiated, not by slaughterings and streams of blood (for what pleasure is there in the butchery of innocent victims?), but by a pure mind and a good and honest purpose.' And Persius ('Sat.' ii. 71 sqq.):

Quin damus id superis, de magna quod dare lance
 Non possit magni Messallae lippa propago:
 Compositum jus fasque animo sanctosque recessus
 Mentis et incoctum generoso pectus honesto.
 Haec cedo ut admoveam templis et farre litabo.

'Give we to the gods what great Messalla's blear-eyed scion cannot give on his great trencher—a heart where right, divine and human, meet in peace; a mind pure in its inmost shrine; a breast where honour reigns indeed. These let me take to the temple; and I will offer meal alone.'

P. 283. 'They shall beat their swords into plowshares,' etc. Bright used this passage at the close of his speech 'On Peace,' delivered at a conference of the Peace Society in Edinburgh at a time when the war with Russia was impending: 'I believe that we shall see, and at no very distant time, sound economic principles spreading much more widely amongst the people; a sense of justice growing up in a soil which hitherto has been deemed unfruitful; and, which will be better than all—the churches of the United Kingdom, the churches of Britain, awaking, as it were, from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labour earnestly for its fulfilment, that there shall come a time—a blessed time—a time which shall last for ever—when nation shall not lift up sword against nation, neither shall they learn war any more.'

P. 285. 'But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures.'

They say the lion and the lizard keep
 The courts where Jamshyd gloried and drank deep:
 And Bahram, that great Hunter—the Wild Ass
 Stamps o'er his Head, but cannot break his sleep.
 (Omar Khayyam, xviii.)

The great Assyrian conqueror Ashurbanipal thus describes the desolation which he wrought in Elam: 'In thirty days I overpowered Elam throughout its entire extent. I deprived its fields of the shouts of men, the trampling of cattle and sheep, and the glad cry of joy. I made the wild asses and gazelles, the animals of the field, as many as there were, lie down therein.' See F. H. Harper, 'Assyrian and Babylonian Literature' (New York, 1901), p. 116.

P. 289. 'And in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.' This picture of the mournful silence and desolation caused by the ravages of war is like that in 'The Flowers of the Forest':

In har'st, at the shearing, nae youths now are jeering,
 Bandsters are lyart, and runkled, and gray;
 At fair or at preaching, nae wooing, nae fleeching—
 The Flowers of the Forest are a' wede away.

At e'en, in the gloaming, nae younkers are roaming
 'Bout stacks, wi' the lasses at bogle to play;
 But ilk ane sits drearie, lamenting her dearie—
 The Flowers of the Forest are weded away.

Dool and wae for the order, sent our lads to the Border!
 The English, for ance, by guile wan the day;
 The Flowers of the Forest, that aye fought the foremost,
 The prime of our land, are cauld in the clay.

We'll hear nae mair liting at the ewe-milking;
 Women and bairns are heartless and wae;
 Sighing and moaning on ilka green loaning—
 The Flowers of the Forest are a' wede away.

P. 291. 'Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city.' We may compare Heine's meditation among the ruins of the castle:

Gras bedeckt jetzt den Turnierplatz
 Wo gekämpft der stolze Mann,
 Der die Besten überwunden
 Und des Kampfes Preis gewann.

Epheu rankt an dem Balkone,
 Wo die schöne Dame stand,
 Die den stolzen Ueberwinder
 Mit den Augen überwand.

P. 292. 'A place of broad rivers and streams.' 'No earthly waters, but the river of the peace of God. Compare Isaiah lxvi. 12' (Matthew Arnold).

P. 303. 'Cut Rahab, and wounded the dragon.' 'Rahab, "the Proud," is Egypt; the dragon is probably the crocodile of the Nile, the emblematic beast of Egypt' (Matthew Arnold). But in several passages of the Bible the name Rahab ('pride') seems to be applied to a mythical monster of the sea (see Psalm lxxxix. 10; and Professor Davidson's note on Job ix. 13). It has been suggested that the name bears the same meaning here, and that the words 'cut Rahab and wounded the dragon' refer to a myth, now lost, but familiar to Isaiah's readers, of the drying up of the great primordial sea at the creation of the world. See H. Gunkel, 'Schöpfung und Chaos' (Göttingen, 1895), p. 30 sqq.

P. 305. 'Because he had done no violence.' 'Although he had done no violence,' R.V.

P. 309. 'Who are these that fly as a cloud, and as the doves to their windows?' 'The prophet has pictured the approach of the caravans

of inland Arabia ; now he pictures the approach of the fleets from the coast lands of the Mediterranean. The fleets with their sails, as seen afar off, are compared to a cloud, or to a flock of white doves flying towards their dovecote' (Matthew Arnold).

P. 312. 'Who is this that cometh from Edom, with dyed garments from Bozrah?' In this passage, which is 'a kind of short drama, of sublime grandeur,' as Matthew Arnold justly calls it, the Prophet represents God Himself as returning, with blood-stained garments, from executing vengeance on Edom. The passage is in the form of a dialogue between the Prophet and God. In the second half of the passage ('I will mention the lovingkindnesses of the Lord,' etc.) 'the subject changes, and the Prophet, reverting to God's old mercies towards Israel, supplicates for their renewal' (Matthew Arnold).

P. 321. 'The vision of Belshazzar.' This is the subject of a well-known poem of Byron's, which begins:

The King was on his throne,
The Satraps thronged the hall ;
A thousand bright lamps shone
O'er that high festival.

P. 325. 'His windows being open in his chamber toward Jerusalem, he kneeled upon his knees,' etc. John Bright, whose imagination was saturated with Biblical imagery, made use of this passage in a speech delivered at Dublin in 1866: 'You will recollect that when the ancient Hebrew prophet prayed in his captivity he prayed with his window open towards Jerusalem. You know that the followers of Mohammed, when they pray, turn their faces towards Mecca. When the Irish peasant asks for food, and freedom, and blessing, his eye follows the setting sun; the aspirations of his heart reach beyond the wide Atlantic, and in spirit he grasps hands with the great Republic of the West.'

P. 328. 'The march of the locusts.' In this passage the prophet has given us a vivid and impressive description (doubtless drawn from the life) of a great host of locusts on the march. For some weeks after they are hatched, the young locusts are unable to fly, and their mode of progression is either by crawling or hopping. But when fully matured they develop a pair of large wings and take to flight. A week or ten days after birth, while they are still in the crawling or hopping stage, the young locusts begin to gather in companies of various sizes and set forth in quest of food. Mr. S. Brown, the English engineer who directed the operations against the locusts in Cyprus and succeeded in extirpating them in that island, has thus described their march: 'They usually commence the day's march when the sun is well up, at from nine to ten o'clock, and halt some time before sunset. Their movements are, however, exceedingly capricious,

as on a cold, cloudy day, or with a strong wind blowing, they hardly move at all. The distance travelled daily varies greatly. I have been told by experienced men that a column of locusts has been known to march as far as two miles. From my own observation I should be disposed to fix one mile as a day's maximum march, and the average rate is very much less than that.

'A great army of locusts on the march is an impressive sight. I have frequently ridden across vast columns a mile or more broad, and from two to three miles long—the whole area literally alive with insect life. Each individual is moved by a common impulse which causes the whole column to advance in the same direction. The locusts are not, however, equally distributed over the whole surface, for wherever a road or path or a dry watercourse presents a line of least resistance they are not slow to take advantage of the track and swarm down it in a dark-coloured and apparently never-ending stream. I do not know what causes determine the direction of their journey; but one thing is certain, that they do not follow any fixed rule, as they frequently change their line of march. No natural obstacles seem to discourage them. I have seen them swarming over walls and houses and down the sides of precipices, and they throw themselves with seeming recklessness into running streams, when, although borne down by the current, they struggle across and land on the opposite bank some way down stream. They will invade a town or village, and even swarm into the houses, and a friend of mine assures me that on one occasion, in the village of Timbo, he could not keep them out of his bed.

'A few days after the locusts have attained the flying stage, wherever they are numerous they unite in vast swarms and fly to great distances. They are exceedingly voracious, both in the creeping and flying stages, but their depredations are most formidable after they fly, owing to the greater distances to which they travel, and the impossibility of any longer protecting crops from their attacks. They prefer the tender leaves and stalks of wheat and barley, or other succulent food, such as vegetables and the young leaves of the vine and cotton plant, but when these fail, hardly anything edible comes amiss to them. They will then devour the leaves and bark of trees, and the corn on the threshing-floor. . . . Owing to its insular position and comparatively small size, it would appear that the swarms of flying locusts in Cyprus are not so numerous, nor is the distance traversed so great as on the mainland. I have, however, ridden through swarms several miles in length, when the insects were as thick as the flakes of a snowstorm. But I have never seen the sun darkened, as by an eclipse, as described by travellers in other lands.' Again, Mr. Brown writes: 'The town of Nicosia still retains its mediæval fortifications almost intact. The "Mur d'enciente" encloses an area of almost perfect geometrical form, eleven bastions connected by walls, forming a polygon of about three miles in circuit. The walls rise from 20 to 30 feet above the ditch, but this formidable

defence, which, if well guarded, would have kept out an hostile army, proved useless against the attacks of the locusts, which swarmed over the walls and invaded the fruit gardens which occupy a considerable portion of the area within the walls.' In Cyprus a method was devised of entrapping the marching columns of locusts into a series of pits, dug at intervals of 40 to 50 yards, and sometimes 30 to 40 feet long. When these traps were in full operation, 'the constant rush of locusts into the pit sounds not unlike a distant fall of water.'

These observations of Mr. Brown, which strikingly illustrate the literal accuracy of the prophet's description ('They shall run to and fro in the city; they shall run upon the wall,' etc.), are taken from a pamphlet by him, called 'The Locust War in Cyprus' (London, 1886).

P. 335. 'Habakkuk's Prayer.' This prayer has been described as 'a lyric ode, which, for sublimity of poetical conception and splendour of diction, ranks with the finest which Hebrew poetry has produced' (Driver, 'Introduction to the Literature of the Old Testament' (5), p. 317).

P. 336. 'He had horns coming out of his hand.' 'He had rays coming forth from his hand,' R.V.

P. 336. 'According to the oaths of the tribes, even thy word.' 'The oaths to the tribes were a sure word,' R.V. According to Kautzsch, the Hebrew text is here corrupt and unintelligible.

P. 336. 'Even for salvation with thine anointed.' 'For the salvation of thine anointed,' R.V.

P. 336. 'Thou woundedst the head out of the house of the wicked.' 'Thou didst smite off the head from the house of the wicked,' R.V. (marginal reading).

P. 336. 'Thou didst strike through with his staves the head of his villages.' 'Thou didst pierce with his own staves the head of his warriors,' R.V.

P. 337. 'That I might rest in the day of trouble:
When he cometh up unto the people, he will invade them
with his troops.'

In the R.V. the passage runs thus:

'That I should rest in the day of trouble,
When it cometh up against the people which invadeth
him in troops.'

According to Kautzsch, the Hebrew is corrupt in the latter part of the passage.

P. 350. 'Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.'

Cum tua pervideas oculis mala lippus inunctis,

Cur in amicorum vitiis tam cernis acutum

Quam aut aquila aut serpens Epidaurius?

(Horace, 'Sat.' i. 3, 25 sqq.)

P. 351. 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' We may compare the description in Cebes's 'Tabula' (ch. xv.) of the road to true Education:

Stranger. What then is the road to the true Education?

Old Man. Seest thou yonder place on high, where no man dwells, and which seems to be a solitude?

Stranger. I see it.

Old Man. And seest thou also a little gate, and a road before the gate which is not much thronged, and very few there be that travel by it, because it seems to be impassable and rough and stony?

Stranger. Indeed I do.

Old Man. And does there not appear to be a high hill, and a very narrow ascent, with deep precipices on this side and on that?

Stranger. I see.

Old Man. That then is the way that leads to the true Education.

The same metaphor is employed by Lucretius (vi. 26 sqq.):

Exposuitque bonum summum quo tendimus omnes

Quid foret, atque viam monstravit, tramite parvo

Qua possemus ad id recto contendere cursu.

P. 352. 'I will liken him unto a wise man, which built his house upon a rock,' etc. Boethius may have had this passage in his mind when he wrote the verses:

Quisquis volet perennem

Cautus ponere sedem

Stabilisque nec sonori

Sterni flatibus Euri

Et fluctibus minantem

Curat spernere pontum,

Montis cacumen alti,

Bibulas vitet harenas.

Illud protervus auster

Totis viribus urget,

Hae pendulum solutae

Pondus ferre recusant.

Fugiens periculosam
 Sortem sedis amoenæ
 Humili domum memento
 Certus figere saxo.
 Quamvis tonet ruinis
 Miscens aequora ventus,
 Tu conditus quieti
 Felix robore valli,
 Duces serenus aevum
 Ridens aetheris iras.

(‘ De Consolatione Philosophiæ,’ ii. 4.)

This tacit reminiscence of the Gospel parable is all the more remarkable because elsewhere in this his most famous work Boethius seems studiously to avoid all reference to Christianity.

P. 356. ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’ Bacon said that the entrance into the kingdom of knowledge was like the entrance into the kingdom of God: ‘ut non alius fere sit aditus ad regnum hominis, quod fundatur in scientiis, quam ad regnum cœlorum, in quod, nisi sub persona infantis, intrare non datur’ (‘Novum Organum,’ i. 68).

P. 361. ‘And at midnight there was a cry made, Behold, the bridegroom cometh.’

Late, late, so late ! and dark the night and chill !
 Late, late, so late ! but we can enter still.
 Too late, too late ! ye cannot enter now.

No light had we : for that we do repent ;
 And learning this, the bridegroom will relent.
 Too late, too late, ye cannot enter now.

No light : so late ! and dark and chill the night !
 O let us in, that we may find the light !
 Too late, too late : ye cannot enter now.

Have we not heard the bridegroom is so sweet ?
 O let us in, tho' late, to kiss his feet !
 No, no, too late ! ye cannot enter now !
 (Tennyson, ‘Guinevere.’)

P. 369. ‘I will pull down my barns, and build greater,’ etc.

Tu secunda marmora
 Locas sub ipsum funus, et sepulchri
 Immemor struis domos.
 (Horace, ‘Odes,’ ii. 18. 17 sqq.)

P. 376. 'And Jesus said unto them, I am the bread of life.' See Matthew Arnold's sonnet 'East London':

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
'Ill and o'erworked, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheer'd with thoughts of Christ, the living bread.'

Oh, human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.

P. 377. 'The Good Shepherd.' 'Judæa, indeed, offers as good ground as there is in all the East for observing the grandeur of the shepherd's character. On the boundless Eastern pasture, so different from the narrow meadows and dyked hillsides with which we are familiar, the shepherd is indispensable. With us, sheep are often left to themselves; but I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judæa, where a day's pasture is thinly scattered over an unfenced tract of country, covered with delusive paths, still frequented by wild beasts, and rolling off into the desert, the man and his character are indispensable. On some high moor, across which at night the hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff, and looking out over his scattered sheep, every one of them on his heart, you understand why the shepherd of Judæa sprang to the front in his people's history; why they gave his name to their king, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice.

'Sometimes we enjoyed our noonday rest beside one of these Judæan wells, to which three or four shepherds came down with their flocks. The flocks mixed with each other, and we wondered how each shepherd would get his own again. But after the watering and the playing were over, the shepherds one by one went up different sides of the valley, and each called out his peculiar call; and the sheep of each drew out of the crowd to their own shepherd, and the flocks passed away as orderly as they came. "The shepherd of the sheep, . . . when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice, and a stranger will they not follow. I am the Good Shepherd, and know My sheep, and am known of Mine." These words our Lord spake in Judæa' (G. A. Smith, 'The Historical Geography of the Holy Land,' p. 311 sqq.).

P. 388. 'Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you.' Similarly Epictetus ('Dissertations,' iii. 13. 10 sqq.) contrasts Cæsar's peace, or the outward peace of the world, with the inward peace of philosophy. 'For behold the great peace which Cæsar gives us. There are no more wars nor fightings nor bands of robbers and pirates. A man may safely journey and sail at all times from east to west. Can Cæsar then give us peace from fever? from fire, or earthquake, or thunderbolt? ay, or from love? He cannot. From sorrow? He cannot. From envy? He can give us peace from none of these things. But philosophy promises to give us peace even from these. What saith it? "If ye give heed unto me, O men, wheresoever ye are, whatsoever ye do, ye shall feel neither pain, nor anger, nor necessity, nor hindrance, but ye shall live unharmed and free from them all." This peace, proclaimed not by Cæsar (for how could he proclaim it?) but by God through reason, may well suffice for a man when he is alone, seeing and considering that, "Now no evil can befall me; for me there is no robber, no earthquake: all things are full of peace and of tranquillity."' "

P. 401. 'Abide with us: for it is toward evening, and the day is far spent.' These words strike the keynote of what is perhaps the most beautiful hymn in our language:

Abide with me! fast falls the eventide;
The darkness deepens; Lord, with me abide!

P. 402. 'And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.' Burke describes as follows the scene in the House of Commons when the repeal of the American Stamp Act was carried (the member who moved the repeal was General Conway): 'I remember, sir, with a melancholy pleasure, the situation of the honourable gentleman who made the motion for the repeal; in that crisis, when the whole trading interest of this empire, crammed into your lobbies, with a trembling and anxious expectation, waited, almost to a winter's return of light, their fate from your resolutions. When, at length, you had determined in their favour, and your doors thrown open, showed them the figure of their deliverer in the well-earned triumph of his important victory, from the whole of that grave multitude there arose an involuntary burst of gratitude and transport. They jumped upon him like children on a long absent father. They clung about him as captives about their redeemer. All England, all America, joined in his applause. Nor did he seem insensible to the best of all earthly rewards, the love and admiration of his fellow-citizens. Hope elevated and joy brightened his crest. I stood near him; and his face, to use the expression of the Scripture of the first martyr, his face was as if it had been the face of an angel' ('Speech on American Taxation').

P. 405. 'An altar with this inscription, TO THE UNKNOWN GOD.' There was an altar or perhaps altars of Unknown Gods at Phalerum, one of the harbours of Athens (Pausanias, i. 1, 4). Philostratus speaks of altars of unknown divinities at Athens (Vit. Apollon. vi. 3, 5); and a plausible explanation of them is given by Diogenes Laertius (Vit. Philosoph. i. 10, 110). He says that when Athens was wasted by a plague, the seer Epimenides was fetched from Crete in the year 496-495 B.C. to put an end to it. He turned some sheep loose and ordered that wherever any one of them lay down it should be sacrificed to the appropriate god. 'Whence,' says Diogenes, 'you may find to this day nameless altars in the townships of Athens, a memorial of the expiation which was then accomplished.' The cautious spirit of polytheism which induced the Athenians to set up altars to unknown gods is illustrated by the practice of the Romans on the occurrence of an earthquake. Not feeling sure what deity was shaking the ground under their feet, they proclaimed a holy day, but without mentioning the deity to whom the day was holy; and if the day was desecrated they offered an expiatory sacrifice to a being vaguely designated as 'whether god or goddess' (Aulus Gellius, ii. 28). There was an altar to unknown gods at Olympia (Pausanias, v. 14, 8).

P. 407. 'A silversmith, which made silver shrines for Diana.' In a Greek inscription found at Ephesus we read of a silver image of Diana which was to be set up in the theatre, probably the very same theatre into which, as the writer of 'Acts' here tells us, the angry mob rushed with the silversmiths at their head. See W. Dittenberger, 'Orientis Graeci Inscriptiones Selectae,' No. 480, vol. ii. pp. 86 sq.

P. 407. 'Great is Diana of the Ephesians!' The great popularity of the worship of Diana at Ephesus is attested by the Greek traveller Pausanias, who lived in the second century of our era. In his 'Description of Greece,' iv. 31, 8, he says: 'All cities recognise Ephesian Diana, and some persons worship her privately above all the gods. The causes of this are, in my opinion, primarily two: first, the fame of the Amazons who are reputed to have set up the image; and second, the vast antiquity of the sanctuary. With these causes three others have co-operated to spread the renown of the Ephesian Diana; the size of the temple, which is the largest building in the world, the prosperity of the city of Ephesus, and the distinction which the goddess there enjoys.'

P. 423. 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' The thought is the same in Bernard of Clugny's hymn:

Hic breve vivitur, hic breve plangitur, hic breve fletur:
 Non breve vivere, non breve plangere retribuetur;
 O retributio! stat brevis actio, vita perennis;
 O retributio! caelica mansio stat lue plenis.

Which is rendered in English thus:—

Brief life is here our portion,
 Brief sorrow, short-lived care ;
 The life that knows no ending,
 The tearless life, is there.

O happy retribution !
 Short toil, eternal rest ;
 For mortals and for sinners
 A mansion with the blest.

P. 428. 'Whose names are in the book of life.'

There is a book
 By seraphs writ with beams of heavenly light,
 On which the eyes of God not rarely look,
 A chronicle of actions just and bright :
 There all thy deeds, my faithful Mary, shine,
 And since thou own'st that praise, I spare thee mine.

(Cowper, 'To Mrs. Unwin'.)

P. 434. 'My brethren, count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience,' etc. 'I cannot praise a fugitive and cloister'd virtue, unexercis'd and unbreath'd, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary' (Milton, 'Areopagitica').

P. 436. 'Now are we the sons of God . . . And every man that hath this hope in him purifieth himself.' We may compare Epictetus, 'Dissertations,' ii. 8. 11 sqq. : 'Thou art a particle of God ; thou hast a portion of Him in thyself. How comes it then that thou art ignorant of thy noble birth? How is it that thou knowest not whence thou camest? . . . Miserable man, thou bearest about God with thee and knowest it not. Thinkest thou I mean a god of silver or gold hung on thy body? Thou carriest him within thee, and perceivest not that thou dost pollute him by foul thoughts and base actions. In the presence of God's image thou wouldest not dare to do any of those things that thou doest ; and yet when God is present in thee and seeth all things and heareth all things, thou art not ashamed to think these thoughts and to do these deeds.' Marcus Aurelius says (iii. 16) that it is a mark of a good man 'not to defile the divinity that lodges in his breast.'

P. 446. 'Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown.' Compare Epictetus, 'Enchiridion,' 29: 'Would you win an Olympic victory? . . . You must lead an orderly life, eat sparingly, abstain from dainties, take hard exercise, at fixed times, in heat, in cold; you must drink no iced drinks nor wine at pleasure: in a word you must give yourself up to your trainer as to a physician. Then in the contest you must be prepared to roll in the dust, to dislocate an arm, to sprain an ankle, to swallow much sand, to be struck, and after all perhaps to be vanquished.'

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