

A
Golden
Treasury
of the
Bible



A GOLDEN TREASURY
OF THE BIBLE



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A GOLDEN TREASURY OF THE BIBLE

I. FROM THE OLD TESTAMENT
AND APOCRYPHA

II. FROM THE NEW TESTAMENT

Selected and Edited

by

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PART I
THE OLD TESTAMENT
AND APOCRYPHA

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PREFACE TO PART I THE OLD TESTAMENT AND APOCRYPHA

The character of this part of the book, as of the New Testament which follows it, is sufficiently indicated by the general title and by the broad scope of the contents, which go far beyond those of a usual anthology of choice readings. An anthology proceeds by way of occasional selection; the method here pursued is rather that of frequent omission. The aim has been to present in shorter compass and in attractive form what is best and most enduring in the religious literature of Israel.

OMISSIONS. One book of the Old Testament (Esther) and several Apocryphal books are omitted altogether, on grounds of inferior literary quality or of lesser religious interest; on twofold grounds the major portions of other books (e.g., Leviticus and Chronicles) are passed over. Applying the same principle of selection, further omissions on a smaller scale are frequently made; but reasonable continuity has been preserved, and in all cases care has been taken to avoid doing violence to the essential character of the books. The conventional chapter and verse divisions have been ignored, and a title has been given to each reading; but chapter references are given at the foot and in the table of Contents.

VERSIONS. It has not been deemed satisfactory to use one version throughout. Appreciation of the unadorned English prose of the Authorized Version has dictated its use, uncorrected, in the whole of the great narrative section from Genesis to Nehemiah and Malachi; except that some of the short poetic passages (printed as verse) are given in a corrected and more rhythmic form. But one cannot adhere strictly to the A.V. beyond this point of respect it is to be shown, for the actual words of the prophets, poets and sages, since the A.V., for all its beauty, is a defective translation based upon a defective text. In these later sections, accordingly, although it is still the basis, and sometimes—as in the Psalms—the corrections are fewer by far than those of the Revised Version, yet where accuracy is of first importance, as in the Prophets, and modern scholarship brings it within reach, an endeavour has been made to attain it. Where the Septuagint and other ancient versions seem to offer a much more probable reading of an obscure word or phrase, these variants have also been freely but not irresponsibly adopted. The constant gain in clarity and intelligibility, and the frequent enhancements in beauty of thought and expression, far outweigh the occasional losses.

[PREFACE]

ORDER OF BOOKS. In the English Bible, from Job onwards, the order of the books is most outlandish and confusing. An immense gain is secured by rearranging them in a rational and more or less chronological order. Hence the Prophets are here given in their historical sequence, Second Isaiah, for example, separated from his great predecessor of many centuries earlier. The Wisdom Literature, likewise, both canonical and apocryphal, has an interest and a significance which cannot be appreciated until the books are read in the order of their appearance, and as a cumulative contribution to Jewish ethics and religion.

PROSE AND VERSE. Much of the Prophetic and Wisdom Literature is in Hebrew poetry, and so far as possible this has been indicated by printing in verse form. There is no advantage, however, in observing this distinction when the poetic character of the original has inevitably been lost in translation, such passages are accordingly printed as prose.

TRANSPPOSITION. In the genera of selection and omission, short passages have occasionally been transposed, in order to present the reading in a more rounded or coherent form. Extreme examples of this are found in the readings selected from the short and disconnected oracular utterances of Moses, and in the complete rearrangement of selected Proverbs under topical headings. In such instances the method seems justifiable. Only once or twice, and then as it were by way of appropriate quotation, is a passage inserted from another book, for some exceptional reason clearly indicated by footnote or otherwise (e.g. pp. 57, 75).

INTRODUCTORY PARAGRAPHS. For the purpose of giving the minimum of helpful information concerning each book and the circumstances under which it was written, short introductory paragraphs are provided, in the belief that little is required, beyond a brief explanation and a corrected translation of shorter passages, to give every intelligent reader a clear grasp of the significance and the nobility of Hebrew religious literature.

I am deeply indebted to two friends who have shared with me a considerable portion of the work which has gone to the editing of these readings, although neither of them must be held responsible for any defect: the Rev. Herbert McLachlan, M.A., D.D., Principal of the Unitarian College, Manchester, and sometime Dean of the Theological Faculty of the University of Manchester, who has given abundant assistance in the correction of the Prophets and Wisdom Literature, and Miss Dorothy Tarrant, M.A., Ph.D., Reader in Greek at Bedford College, University of London, who has collaborated with me throughout the final revision of the whole.

MORTIMER ROWE

London, October, 1934

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SECTION I

THE NARRATORS AND
LAWGIVERS

GENESIS

Genesis is the Hebrew "Book of Beginnings," unfolding a story which commences at the very dawn of time, and belongs to the days before history proper begins. Its editor derived his material from many sources in the realms of tribal legend and primitive tradition. He relates the fortunes of the nomadic ancestors of the western Semitic peoples, tracing them down to the sojourn of Jacob's descendants, the Israelites, in Egypt.

THE DAYS OF CREATION

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 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 everything 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.

(...)

THE SECOND STORY OF THE CREATION OF MAN

Derived from an earlier and independent creation story.

Now 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 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 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 said, It is not good that the man should be alone; I will make him an help meet for him.

And the Lord God caused a deep sleep to (a) 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.

(11)

THE EXPULSION FROM EDEN

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 Adam, 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 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. (11)

CAIN AND ABEL

In the day that God created man, in the likeness of God made he him; male and female created he them,

and blessed them. And Adam called his wife's name Eve; because she was the mother of all living. And she conceived, and bare Cain; and again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain,

vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord.

(19)

THE STORY OF THE FLOOD

Many ancient peoples preserved a tradition of a widespread deluge. The Hebrew story, which itself interweaves two slightly differing versions, owes something to an earlier Babylonian legend, but is incomparably more beautiful both in telling and in character.

And it came to pass, when men began to multiply on the face of the earth, that 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 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; for Noah was a just man, and Noah walked with God. 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, 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 everything 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. 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 yet seven days, and I will cause it to rain upon the earth forty days and forty nights. 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. For all the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights. And the waters increased, and bare up the ark, and it was lifted up above the earth, and went upon the face of the waters; and all the high hills, that were under the whole heaven, were covered. And all flesh died that moved upon the earth, all in whose nostrils was the breath of life, both man, and cattle, and the creeping things, and the fowl of the heaven; and Noah only remained alive, and they that were with him in the ark.

And God remembered Noah, and every living thing, and all the cattle that was with him on the ark; and God made a wind to pass over the earth, and the waters assuaged, 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 the ark rested upon the mountains of Ararat. And 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 Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And Noah went forth, and his sons, and his wife, and his sons' wives with him : every beast, every creeping thing, and every fowl, went forth out of the ark. And Noah builded an altar unto the Lord, 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.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth : and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. And I, behold, I establish my covenant with

you, and with your seed after you ; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth. And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth. And this is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations : I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud ; and I will remember the everlasting covenant which I have established between me and all flesh that is upon the earth.

THE TOWER OF BABEL

A tradition of the origin of tongues.

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 thus 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. [17]

THE CALL OF ABRAM

Now Terah took Abram his son, and Lot the son of his son Haran, and Sarai his son Abram's wife ; and they went forth from Ur of the Chaldees, to go into the land of Canaan ; and they came unto Haran, and dwelt there. And Terah died in Haran.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh : and the Canaanite was then in the land. And the Lord

appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent : and there he builded an altar unto the Lord, and called upon the name of the Lord.

And Abram was very rich in cattle, in silver, and in gold. And Lot also, which went with Abram, had flocks, and herds, and tents ; and the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together ; and there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee ? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other ; Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thy seed for ever ; and I will make thy seed as the dust of the earth : so that if a man can number the dust of the

earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

And the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

Behold, my covenant is with thee: neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

[XII, XII, XI']

ABRAHAM'S INTERCESSION FOR SODOM

Now the men of Sodom were wicked and sinners before the Lord exceedingly. 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.

But Abraham stood before the Lord; and Abraham grew 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.

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. For the Lord rained upon Sodom and upon Gomorrah brimstone and fire 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 God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. And 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. But his wife looked back from behind him, and she became a pillar of salt.

[XVIII, XII]

HAGAR AND ISHMAEL

Now Sarah conceived, and bare Abraham a son in his old age. And Abraham called the name of his son Isaac (*He who laughs*). And Sarah said, God hath made me to laugh, so that all that hear will laugh with me ; for I have born Abraham 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 bondwoman and her son : for the son of this bondwoman 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 bondwoman ; 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 bondwoman 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 bowshot : for she said, Let me not see the death of the child. And she sat over against him, and left 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 of Paran, and became an archer. And his mother took him a wife out of the land of Egypt.

[XIX]

THE PROVING OF ABRAHAM

For a people still familiar with the thought of human sacrifice, this story embodied in unforgettable fashion the lesson that though their God demanded loyalty to the uttermost, he did not exact the dreadful offerings associated with the religions of neighbouring tribes.

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 any thing 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 beheld 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 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.

ORIENTAL COURTESY

A business transaction conducted with the most elaborate politeness of phrase.

And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah: and Sarah died in Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us, in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

And Abraham stood up, and bowed himself to the

people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and treat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field, for as much money as it is worth he shall give it me for a possession of a burying-place amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

And Abraham bowed down himself before the people of the land, and he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field, take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant: and the field of Ephron, which was in Machpelah, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession of a burying-place in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, in the land of Canaan.

[XXIII]

ISAAC'S MARRIAGE

And Abraham was old, and well stricken in age: and he said unto his eldest servant of his house, that ruled over all that he had, 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. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And the servant swore to him concerning that matter. And he took ten 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 that, behold, Rebekah came out, who was born to Bethuel, son of Nahor, Abraham's brother, with her pitcher upon her shoulder: and the damsel was very fair to look upon: 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 and 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 ungarded 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 *told all his errand, and *said, 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 these words, he worshipped the Lord, bowing himself to the earth. 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 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 Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant look Rebekah, and went his way.

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

* * The repetition of the story is omitted, and these words are inserted in its place.

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. [LXXIV]

CONTENTION AND CONCILIATION

And there was a famine in the land, and Isaac went unto Adamelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of, sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and in thy seed shall all the nations of the earth be blessed.

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him, and the man waxed great, and went forward, and grew until he became very great; for he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him, for all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Adimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; and his servants digged in the valley, and found there a well of springing water; and the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours. And he called the name of the well Esau; because they

strave with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba; and the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Then Adimelech went to him from Gerar, and Abuzzath one of his friends, and Pnchol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink; and they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. [LXXV]

JACOB'S SHREWDNESS AND GUILE

Illustrating belief in the irrevocability of the spoken word or blessing

And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him.

and Rebekah his wife conceived. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And they called the name of the firstborn Esau, and his brother was called Jacob. And Isaac was threescore years old when she bare them. And the boys grew, and Esau was a cunning hunter, a man of the field: and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: and Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day, and he swaere unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

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 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 meal 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 peoples 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 earnest, 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 subtlety, 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 away from the fatness
 of the earth,
 and from the dew of heaven from above ;
 By thy sword shalt thou live,
 and shalt serve thy brother ;
 But 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. [XXX. XXXIII.]

JACOB'S FLIGHT, AND HIS VISION OF THE LADDER

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. And these words of Esau his elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran, and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

And Jacob went out from Beers-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 beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld 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 wherewith 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 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 thee the tenth unto thee. [XXVII, XXVIII]

JACOB'S COURTSHIP

Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and beheld 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 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 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: and Laban said unto Jacob, Because thou art my kinsman, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel; and Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

[XIX]

JACOB'S RETURN AND RECONCILIATION

[Twenty years later.]

Then Jacob rose up, and set his sons and his wives, Rachel and Leah, upon camels; and he carried away all his cattle, and all his goods which he had gotten, for to go to Isaac his father in the land of Canaan. And he sent messengers before him to Esau his brother; and he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I

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have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands, and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother: she goats, and he goats, ewes, and rams, milch camels, kine, and bulls, she asses, and foals: and he delivered them into the hand of his servants, and said, Pass over before me, and put a space between drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whether goest thou? and whose are these before thee? then thou shalt say, They be

thy servant Jacob's ; it is a present sent unto my lord Esau : and, behold, also he is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face ; peradventure he will accept of me.

So went the present over before him : and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had ; and Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name ? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name ? And he blessed him there. And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and

kissed him : and they wept. And he lifted up his eyes, and saw the women and the children ; and said, Who are these with thee ? And he said, The children which God hath graciously given thy servant. Then the handmaids came near, they and their children, and they bowed themselves : and Leah also with her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves.

And he said, What meanest thou by all this drove which I met ? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother ; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee : because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me : and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant : and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it ? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle : therefore the name of the place is called Succoth.

JOSEPH AND HIS BRETHREN, THE SONS OF JACOB

The story of Joseph's boyhood, his betrayal into bondage at the hands of his brethren, and his rise to power and fame in Egypt, is one of the literary masterpieces of the ancient world, most beautifully conceived and written. It should be read as a continuous narrative (Genesis xxxix-l), hence two selections only, from the latter part of the story, are here given.

THE RECONCILIATION

And Judah and his brethren came to Joseph's house ; for he was yet there - and they fell before him on the ground. Then Judah came near unto him, and said, O 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 gray 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 gray 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 restrain 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 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 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

[GENESIS]

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, Titus 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.

[GEN. XLV]

JACOB BLESSES JOSEPH AND HIS SONS

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And he beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him, and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees,

[GENESIS]

and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands willingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he set Ephraim before Manasseh.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. And he said,

Joseph is a fruitful bough,
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,
 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,
 on the crown of the head of him
 that was separate from his brethren.

[XLVIII. XLIX.]

EXODUS

Exodus records the birth of a nation, the escape of the Israelites from bondage in Egypt under the leadership of Moses, and their union as a group of kindred tribes. They were bound together by the worship of their own God, who entered into a covenant with them at Sinai to guide and protect them so long as they were obedient to the laws of righteousness which he had given them through their liberator. Although full of miracle and marvel, of elaboration and idealisation, the story represents the real beginning of Hebrew history, perhaps about 1250 B.C.

THE BIRTH AND YOUTH OF MOSES

And Joseph died, and all his brethren, and all that generation. 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. But the more they afflicted them, the more they multiplied and grew. 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. And the King of Egypt spake to

(*EXODUS*)

the Hebrew midwives, and said, When ye do the office of a midwife to the Hebrew women, if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 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.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked

(*EXODUS*)

on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian. [1. 11]

THE VISION OF THE BURNING BUSH

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God; and God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob, and God looked upon the children of Israel, and had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here

am I. And he said, Draw not nigh hither. put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you; the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together; and they shall hearken to thy voice.

And Moses said unto the Lord, O my Lord, I am not

eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

(15, 16, 17)

BRICKS WITHOUT STRAW

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let my

people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he lay upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words.

And the taskmasters went out, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw; and the taskmasters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with

thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge, because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people: neither hast thou delivered thy people at all. Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

[17. 7]

THE PASSOVER AND THE ESCAPE FROM BONDAGE

Exodus 21-22 relates in full the story of the Ten Plagues, by means of which Israel's God broke down the resistance of Pharaoh; the following reading tells of the last and most terrible of all, which brought about Israel's escape, and the institution of the Passover.

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you

the beginning of months : it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste. It is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, for in this selfsame day have I brought your armies out of the land of Egypt ; therefore shall ye observe this day in your generations by an ordinance for ever.

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 strike the lintel and the two side posts with the blood. 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 when ye be come to the land which the Lord will give you, according as he hath promised, and your children shall say unto you, What mean ye by this service ? 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. 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 there was a great cry in Egypt ; for there was not a house where there was not one dead. And Pharaoh called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel ; take your flocks and your herds, as ye have said, and be gone. And all the hosts of the Lord went out from the land of Egypt.

This is that night of the Lord to be observed of all the children of Israel in their generations. [XIII]

THE DELIVERANCE AT THE RED SEA

And it came to pass, when Pharaoh had let the people go, that God led them through the way of the wilderness of the Red Sea. And they took their journey from Succoth, and encamped in Ethara, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night : he took not away the pillar of the cloud

[EXODUS]

by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp between Migdol and the sea. 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 he pursued after the children of Israel: and the children of Israel went out with an high hand: but the Egyptians pursued after them, all the horses and chariots of Pharaoh, and overtook them encamping by the sea.

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?

[EXODUS]

thou unto me? speak unto the children of Israel, that they go forward: and they shall go on dry ground through the midst of the sea: and the Egyptians shall know that I am the Lord.

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 children of Israel went into the midst of the sea upon the dry ground. 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 locked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. 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.

Thus the Lord saved Israel that day out of the hand of the Egyptians: 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.

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 shall reign for ever and ever.

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.

[III. XV]

THE WATERS OF MARAH, AND THE MANNA

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur ; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink ? And he cried unto the Lord ; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees : and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness : and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And Moses and Aaron said unto all the children of Israel, The Lord beareth your murmurings which ye murmur against him : and what are we ? your

murmurings are not against us, but against the Lord.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord : for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God.

And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons ; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And the house of Israel called the name thereof manna : and it was like coriander seed, white ; and the taste of it was like wafers made with honey.

[XV. A 15]

JETHRO'S COUNSEL

When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt: then Jethro came unto Moses into the wilderness, where he encamped at the mount of God; and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him, and they asked each other of their welfare; and they came into the tent.

And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

And it came to pass on the morrow, that Moses sat to judge the people. and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto

his father in law, Because the people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee, thou art not able to perform it thyself alone. Hearken now unto my voice: I will give thee counsel, and God shall be with thee. Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge. so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.

THE THEOPHANY AND THE DECALOGUE

In the third month, when the children of Israel were gone forth out of the land of Egypt, came they into the wilderness of Sinai; 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 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 Moses went down from the mount, and sanctified the people. 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 stand 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 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 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; * that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.* For in six days the Lord

* * From the above commandment is Deut. v. 14, 15.

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. And the Lord said unto Moses, "I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

(XIX. 17.)

* * From the parallel story to Deut. v. 18, 29

WISE LAWS FROM "THE BOOK OF THE COVENANT"

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, and these are the judgments which thou shalt set before them:

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Thou shalt not raise a false report: put not thine hand with the wicked to be an upright witness;

keep thee far from a false matter. Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou wrest the judgment of thy poor in his cause. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and be still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread. [thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:] and the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the

end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God. The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

[XXI. XXV.]

THE GOLDEN CALF

And the Lord said unto Moses, Come up to me into the mount, and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God; and a cloud covered the mount. And the glory of the Lord shined upon mount Sinai, and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. And the Lord gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

And when the people saw that Moses delayed to come down out of the mount, the people gathered

[SCENE]

themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing. Go I hear. And it came to pass, as soon as

[SCENE]

he came nigh unto the camp, that he saw the calf, and the dancing. And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did the people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, O thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

[XXXI, XXXII]

MOSES' VISION OF GOD

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

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 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.

[XLIII, XLIV]

[THE TABERNACLE IN THE WILDERNESS]

Later poetry here creates the tradition that even while in the wilderness the tribes of Israel worshipped their God with elaborate ceremonial, forshadowing that of the glorious Temple at Jerusalem in after-days.

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord. Take ye room among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet,

and fine linen, and shittim wood, and oil for the light, and spices for anointing oil and for the sweet incense, and onyx stones, and stones to be set for the ephod and for the breastplate.

And every wise hearted among you shall come, and make all that the Lord hath commanded, the tabernacle, his tent, and his covering, the ark, the mercy seat, the table, and all his vessels, and the shewbread, the candlestick also for the light, and the incense altar, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt offering, the hangings of the court, his pillars, and the hanging for the door of the court, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

And all the congregation of the children of Israel came, every man whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen; and every one that did offer an offering of silver and brass, brought the Lord's offering. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Abioliab, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, and of the weaver. And Moses called Bezaleel and Abioliab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

And according to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and behold, they had done it as the Lord had commanded: and Moses

blessed them. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it, and he took and put the testimony into the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony. And he reared up the court round about the tabernacle, and the altar, and set up the hanging of the court gate. So Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

[LXXIV, LXXV, LXXVI, XL]

LEVITICUS

In Leviticus is the major portion of the elaborate system of ceremonial and moral law which, though here associated with the foundations of Hebrew national life and religion, belongs for the most part to a far later period. From a mass of material of little interest to the general reader, three selections of abiding value are here given, to illustrate the spirit rather than the letter of the law.

UNWITTING OFFENCES, AND BREACHES OF TRUST

And the Lord spake unto Moses, saying,

If a soul commit a trespass, and sin through ignorance; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, for a trespass offering: and he shall make amends for the harm that he hath done: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

* Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously,

whether he be born in the land, or a stranger, the same reproveth the Lord; and that soul shall be cut off from among his people.*

If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, for a trespass offering, unto the priest: and the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

[1, 17]

THE SABBATICAL YEAR AND THE JUBILEE

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto

* * From Numbers x. 29, 30.

the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year, until her fruits come in ye shall eat of the old store.

And thou shalt number seven sabbaths of years unto thee, seven times seven years, the space of forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: and ye shall return every man unto his possession, and every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

In the year of this jubilee ye shall return every man unto his possession. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and have none to redeem it, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with

thee. Take thou no usury of him, or increase: but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase: I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids. but over your brethren the children of Israel, ye shall not rule one over another with rigour. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid.

[XXI.]

RIGHTEOUSNESS AND BÉNEDICTION

And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

Ye shall fear every man his mother, and his father, and keep my sabbaths. I am the Lord your God.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shall thou profane the name of thy God: I am the Lord.

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down as a tale-bearer among thy people.

Thou shalt not hate thy brother in thine heart.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. I am the Lord.

[EXPLICITUS]

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine. And I will walk among you, and will be your God, and ye shall be my people.

[XIX. XX]

* And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them:

[EXPLICITUS]

The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee,
and be gracious unto thee;
The Lord lift up his countenance upon thee,
and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.*

NUMBERS

This book presents the narrative of many incidents during the period between the migration from Egypt and the settlement in Canaan—the traditional "forty years in the wilderness."

THE FLESHPOTS OF EGYPT

And the children of Israel departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them.

And the next multitude that was among them fell a lustung : and the children of Israel also wept again, and said, Who shall give us flesh to eat ? We remember the fish, which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlic : but now our soul is dried away : there is nothing at all, beside this manna, before our eyes. And the manna was as coriander seed : and the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it : and the taste of it was as the taste of fresh oil.

Then Moses heard the people weep throughout their families, every man in the door of his tent : and the anger of the Lord was kindled greatly ; Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? Have I conceived all this people ? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a

nursing father beareth the sucking child, unto the land which thou swearst unto their fathers ? Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not see my wretchedness.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them, and they were of them that were written, but went not out unto the tabernacle : and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake ? would

God that all the Lord's people were prophets, and that the Lord would put his spirit upon them ! And Moses got him into the camp, he and the elders of Israel. [11]

THE EXPEDITION OF THE SPIES

And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers send a man, every one a ruler among them. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up unto the mountain : and see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many : and what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether in tents, or in strong holds ; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.

Now the time was the time of the firstripe grapes. So they went up, and searched the land. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates, and of the figs. And they returned after forty days. And they came to Moses, and to all the congregation of the children of Israel, and brought back word unto them, and shewed the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great : and moreover we saw the children of Anak there.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people ; for they are stronger than we. And they brought up an evil report of the land, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak : and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried ; and the people wept that night. And they murmured against Moses and against Aaron, and said, Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return into Egypt ? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes : and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land, if the Lord delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the Lord is with us : fear them not. But all the congregation had stoned them with stones.

And the Lord said unto Moses, How long will this people provoke me ? and how long will it be ere they

believe me, for all the signs which I have shewed among them? Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Say unto the children of Israel, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, ye shall wander in the wilderness forty years. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, and ye shall know my breach of promise.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly. [XIII, XIV.]

BALAK THE KING AND BALAAM THE SEER

A masterly story illustrating belief in the potency of a seer's malediction. preserving also, in the incident of the ass, a piece of folk-lore unique in the Old Testament.

I. BALAAM IS SUMMONED TO CURSE ISRAEL

And the children of Israel set forward, and pitched in the plains of Moab. And Balak the son of Zippor was king of the Moabites. And Moab was sore afraid of the people, because they were many: and Moab said, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. Balak sent messengers therefore unto Balaam the son of Beor, to

call him, saying, Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, and drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me. And God came unto Balaam, and said, What men are these with thee? And Balaam said, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I

[SPEAKERS]

pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

And God came unto Balaam at night, and said unto him, Rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. [XIII]

11 BALAAM AND THE ASS

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went, and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was

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thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times. unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that thou shalt speak. [XIII]

12. THE THREEFOLD BLESSING OF ISRAEL

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him. And he said, Did I not earnestly send unto thee to call thee? wherefore comest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. And they built seven altars, and offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go:

peradventure the Lord will come to meet me : and whatsoever he sheweth me I will tell thee. And God met Balaam : and he put a word in his mouth, and said, Return unto Balak, and thus thou shalt speak. And Balaam returned unto him, and took up his parable, and said,

From Aram hath Balak brought me,
the King of Moab from the mountains of the East,
Come, curse me Jacob,
and come, defy Israel.

How shall I curse, whom God hath not cursed ?
or how shall I defy, whom the Lord hath not defied ?
For from the top of the rocks I see him,
and from the hills I behold him :
Lo, a people that shall dwell alone,
and shall not be reckoned among the nations.
Let me die the death of the righteous,
and let my last end be like his !

And Balak said unto Balaam, What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth ? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : and curse me them from thence. And he brought him to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here, while I meet the Lord yonder.

And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, Balak said, What hath the Lord spoken ? And he took up his parable, and said,

Rise up, Balak, and hear ;
hearken unto me, thou son of Zippor :
God is not a man, that he should lie ;
neither the son of man, that he should repent :
Hath he said, and shall he not do it ?
or hath he spoken, and shall he not make it good ?
Behold, I have received commandment to bless :
and he hath blessed ; and I cannot reverse it.
Now shall it be said of Jacob and of Israel,
What hath God wrought !
The Lord his God is with him,
and the shout of a king is among them.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do ? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place : peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And they built seven altars, and offered a bullock and a ram on every altar. And Balaam lifted up his eyes, and he saw Israel abiding in his tents ; and the spirit of God came upon him. And he took up his parable, and said,

How goodly are thy tents, O Jacob :
and thy tabernacles, O Israel !
As the valleys are they spread forth,
as gardens by the river side,
As the trees of lign aloes which the Lord hath planted,
and as cedar trees beside the waters,
His seed shall be in many waters :
and his kingdom shall be exalted,

Blessed is he that blesseth thee :
and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place. I thought to promote thee unto great honour, but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that I will speak? And now, behold, I go unto my people, come therefore, and I will advertise thee what this people shall do to thy people in the latter days. 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,
and knew the knowledge of the Most High,
Which saw the vision of the Almighty,
falling into a trance, but having his eyes open :
I see him, but not now
I behold him, but not nigh ;
There shall come forth a star out of Jacob,
and a sceptre shall rise out of Israel,
and shall smite the corners of Moab
Israel shall do valiantly,
and out of Jacob shall come he that shall have
dominion

And Balaam rose up, and went and returned to his
place : and Balak also went his way

[XIII XIII]

THE REQUEST OF REUBEN AND GAD

Now the children of Reuben and the children of Gad had a very great multitude of cattle : and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle ; they came and spake unto Moses, and to the princes of the congregation, saying, The country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle : wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh barnea to see the land : for when they went up unto the valley of Esbal, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones : but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not

return unto our houses, until the children of Israel have inherited every man his inheritance.

And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep: and do that which hath proceeded out of your mouth.

And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours. And Moses gave unto them the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

[XIX]

DEUTERONOMY

In Deuteronomy, a work of vivid imaginative reconstruction, Moses is depicted as assembling all the tribes of Israel before him, while in dramatic and eloquent oration he rehearses their history, their law, and their religious covenant, and utters solemn warning and guidance for their future. This undoubtedly contains "the book of the law" discovered in the Temple during the reign of Josiah in 621 B.C., which led to the great revival and reformation of religion (see page 248). It reveals the profound moral influence of the prophets of the eighth and seventh centuries.

ISRAEL THE CHOSEN PEOPLE

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, according unto all that the Lord had given him in commandment unto them.

And Moses said, Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only

(DEUTERONOMY)

take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and shall do evil in the sight of the Lord thy God, to provoke him to anger: the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul: when thou art in tribulation, if thou turn to the Lord thy God; for the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right or

(DEUTERONOMY)

hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

[17. 5]

HEAR, O ISRAEL!

And Moses said, Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when

thou shalt have eaten, and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. [11. 172]

GOD THY LEADER

And Moses said, All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to

hunger, and led thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to

get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

Hear, O Israel: thou art to pass over Jordan this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

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GRATITUDE TO GOD

And Moses said, And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. And know ye this day: for I speak

not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm: but your eyes have seen all the great acts of the Lord which he did.

Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it: and that ye may prolong your days in the land, which the Lord swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you (saith the Lord) the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord

your God shall choose to cause his name to dwell there ; your God shall ye bring all that I command you ; your burnt offerings, and your sacrifices, and all your choice vows which ye vow unto the Lord : and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maid-servants, and the Levite that is within your gates.

[X-XXXI]

THE SEPTENNIAL RELEASE

And Moses said, At the end of every seven years thou shalt make a release. And this is the manner of the release : Every creditor that lendeth ought unto his neighbour shall release it. he shall not exact it of his neighbour, or of his brother ; because it is called the Lord's release. Of a foreigner thou mayest exact it again : but that which is due with thy brother thine hand shall release ; save when there shall be no poor among you, for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance. For the Lord thy God blesseth thee, as he promised thee : and thou shalt lend unto many nations, but thou shalt not borrow ; and thou shalt reign over many nations, but they shall not reign over thee.

If there be among you a poor man of one of thy brethren within any of thy gates, thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou givest him nought ; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not

be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years ; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty : thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winnepsess : of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee : therefore I command thee this thing to day. It shall not seem hard unto thee, when thou sendest him away free from thee ; for he hath been worth a double hired servant to thee, in serving thee six years ; and the Lord thy God shall bless thee in all that thou doest.

[XV]

JUDGES AND RULERS

And Moses said, When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me ; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose : one from among thy brethren shalt thou set king over thee : thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself : neither

shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law

which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister thee before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

[LXX, XXII]

ENCHANTERS AND FALSE PROPNETS

And Moses said, Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

The Lord thy God will raise up unto thee a prophet

[DEUTERONOMY]

from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly. And the Lord said unto me, I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

[21, 2171]

WISE AND HUMANE LAWS

Thy neighbour's landmark.

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

Lost sheep and oxen.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and

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thou shalt restore it to him again. In like manner shall thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise. Thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

The bird's nest.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

The muzzled ox.

Thou shalt not muzzle the ox when he treadeth out the corn.

The gleanings of the field.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou hearest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Thy neighbour's vineyard.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own

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pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

A year's grace

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken.

Lens and pledge

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

The millstone

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

Usury

Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Thy servant's hire

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy

strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

Provision for the fugitive

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

Justice and mercy

Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

Thy word thy bond

When thou shalt vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

Two or three witnesses

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Thou shalt not have

Thou shalt not have in thy bag divers weights, a great

and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have : that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God : XIX, XXII, XXV :

HARVEST THANKSGIVING

The Firstfruits, the Feast of Weeks, and the Feast of Tabernacles

And Moses said, It shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous : and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage : and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression : and the Lord brought us forth out of Egypt with a mighty hand,

and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders : and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God : and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. [XXVI]

And Moses said, Seven weeks shalt thou number unto thee : begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt : and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine : and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose : because the

Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. And ye shall not appear before the Lord empty: every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee.

[XVI]

THE BLESSING AND THE CURSE

And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the Lord thy God. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord. And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath, if

that thou hearken unto the commandments of the Lord thy God.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do his commandments and his statutes, that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even

Thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see: so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

!XXXV-XXXV!

CHOOSE LIFE, THAT THOU MAYEST LIVE!

And Moses said, It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers: if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

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.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God.

and that thou mayest obey his voice, and that thou
mayest cleave unto him: for he is thy life, and the
length of thy days. [XXX]

THE SONG AND THE BLESSING OF MOSES

And Moses spake in the ears of all the congregation
of Israel the words of this song:

Give ear, 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.
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
O that they were wise, that they understood this:
that they would consider their latter end!
Rejoice, O ye nations, with his people:
for he will be merciful unto his land, and to his
people.

And Moses the man of God blessed the children of
Israel before his death. And 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 everlasting hills,
And for the precious things of the earth and the fulness
thereof,
And for the good will of him that dwelt in the bush.
Happy art thou, O Israel: who is like unto thee,
O people saved by the Lord,
The shield of thy help,
And the sword of thy excellency!
There is none like unto the God of Jesturun,
When rideth upon the heaven in thy help,
And in his excellency on the sky
As thy days, so shall thy strength be
The Eternal God is thy refuge,
And underneath are the everlasting arms.

[XXX] XXXIII]

THE DEATH OF MOSES

And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day ; I can no more go out and come in : also the Lord hath said unto me, Thou shalt not go over this Jordan. And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand : for what God is there in heaven or in earth, that can do according to thy works, and according to thy might ? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me : and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes : for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him : for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage : for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them, and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of

every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law : and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land.

And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho : and behold the land of Canaan, which I give unto the children of Israel for a possession : and die in the mount whether thou goest up, and be gathered unto thy people ; for thou shalt see the land before thee, but thou shalt not go thither unto the land which I gave the children of Israel.

And Moses went up from the plains of Moab unto the mountain 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 swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab threy days : so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

[III. JAAF. IXXII, XXXIS]

JOSHUA

The books of Joshua and Judges present two contracted accounts of Israel's migration into Canaan and the struggle to obtain possession of "the land of promise." From the book of Joshua we gather the impression of an orderly and successful campaign under the military and moral leadership of the hero whose name it bears. It is a further example of the idealization of history. The following selections are chosen rather for their abiding interest than as typical of the warlike contents of the book.

JOSHUA THE SUCCESSOR OF MOSES

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee : I will not fail thee, nor forsake thee. Be strong and of a good courage. For unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not

from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you.

And to the Reubenites, and to the Gadites, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; and the Lord have given your brethren rest, as he hath given you: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunning.

And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

[2]

HEWERS OF WOOD AND DRAWERS OF WATER

The ingenuous deceitfulness of the inhabitants of Gibeon, when they hear of the fall of Jericho and Ai

Now when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Galgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, to Sihon king of Heshbon, and to Og king of Bashan. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. And it came to pass

at the end of three days, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel : now therefore we may not touch them. This we will do to them ; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them. Let them live : but let them be hewers of wood and drawers of water unto all the congregation.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us ? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand : as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord. 113

THE ALTAR OF REUBEN AND GAD

Now the Lord gave unto Israel all the land which he swore to give unto their fathers ; and they possessed it, 118

and dwell therein. And the Lord gave them rest round about. Then Joshua called the Reubenites, and the Gadites, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have not left your brethren these many days unto this day. And now the Lord your God hath given rest unto your brethren : therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed to do the commandment and the law, to love the Lord your God, and to walk in all his ways, and to cleave unto him, and to serve him with all your heart, and with all your soul. So Joshua blessed them, and sent them away : and they went unto their tents.

And when they came unto the borders of Jordan, they built there an altar by Jordan, a great altar to see to. And the children of Israel heard say, Behold, the children of Reuben and the children of Gad have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto them Phinehas the son of Eleazar the priest, and with him ten princes, of each chief house a prince throughout all the tribes of Israel.

And they came unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord ? If the land of your possession be unclean, then

pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God.

Then the children of Reuben and the children of Gad answered, and said unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, that we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require it; and if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel? for the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord. So shall your children make our children cease from fearing the Lord. Therefore we said, Let us now build us an altar, not for burnt offering, nor for sacrifice: but that it may be a witness between us and you, and our generations after us; that your children may not say to our children in time to come, Ye have no part in the Lord. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for sacrifices, beside the altar of the Lord our God that is before his tabernacle.

And when Phinehas the priest, and the princes of

the congregation, heard the words that they spake, it pleased them. And Phinehas said unto them, This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord. And Phinehas and the princes returned unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God. And the children of Reuben and the children of Gad called the altar Ed (*Ed* is, *Witness*): for, said they, it shall be a witness between us that the Lord is God.

(XII, XIII)

JOSHUA'S FAREWELL

And it came to pass, after the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And he called for all Israel, and for their elders, and said unto them, I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto the Lord your God, as ye have done unto this day.

For the Lord hath driven out from before you great nations and strong; take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and

shall make marriages with them and go in unto them, and they to you know for a certainty that they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

And, behold, this day I am going the way of all the earth, and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Now therefore fear the Lord, and serve him in sincerity and in truth. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and preserved us in all the way wherein we went, and among all the people through whom we passed: therefore will we also serve the Lord, for he is our God.

And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore, said he, incline your heart unto the Lord God of Israel. And the people said

unto Joshua, The Lord our God will we serve, and his voice will we obey.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And he took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And he said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

JUDGES

Judges is an invaluable collection of tribal stories coming down from the unsettled period of the migration, when the various clans of Israel were struggling, more or less independently, to win a footing for themselves among the hostile Canaanites. Such stories would be remembered and recounted for generations before being committed to writing, and they have been roughly linked together and edited by a compiler of the "Deuteronomistic" school. They still bear the stamp of genuine antiquity. Most antique of all, but of literary and historic interest only, is the fierce war-song of Deborah (ch. 5), now here included.

GIDEON'S CALL AND COMMISSION

Now the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished

because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel: I brought you up from Egypt, and brought you forth out of the house of bondage, and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; and I said unto you, I am the Lord your God, fear not the gods of the Amorites, in whose land ye dwell; but ye have not obeyed my voice.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite, and his son Gideon threshed wheat by the winneps, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord looked upon him, and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And Midian was subdued before the children of Israel, so that they lifted up their heads no more.

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also : for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you : the Lord shall rule over you. And the country was in quietness forty years in the days of Gideon.

[17. 1331]

JOTHAM'S FABLE

This story of the sudden career of Abimelech is interesting as preserving the only fable of any length in Hebrew literature.

Now Gideon had threescore and ten sons : for he had many wives. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech. And Gideon died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

And it came to pass, as soon as Gideon was dead, that Abimelech 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 Gideon, 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,

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being threescore and ten persons : notwithstanding yet Jotham the youngest son of Gideon was left : for he hid himself.

And all the men of Shechem gathered together, and all the house of Milo, and went, and made Abimelech king. 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 Gideon 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 for

and delivered you out of the hand of Midian :) if ye then have dealt truly and sincerely with Gideon and with his house this day, then rejoice ye wth 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. But Abimelech fought against the city, and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. 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 armour-bearer, 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.

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 Gideon. [P111, IX]

JEPHTHAH'S VOW

A story which affords evidence of the belief in the magical overness of the spoken vow, and the acceptability of a human sacrifice in fulfilment of it.

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons, and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob.

And it came to pass that the children of Ammon made war against Israel. And the elders of Gilead went to fetch Jephthah out of the land of Tob, and they said, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto them, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto them, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And they said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

Then Jephthah went with the elders of Gilead, and the people made him head and captain over them. And he sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king answered unto the messengers, Because Israel took

away my land: when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: and said unto him, Thus saith Jephthah, The Lord God of Israel hath dispossessed the Amorites from before his people Israel; and shouldst thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? so whomsoever the Lord our God shall drive out from before us, them will we possess. Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon.

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah. Then the spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the door 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 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: inasmuch 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 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.

[17]

SAMSON'S DOWNFALL.

At the end of the long story of Samson's extraordinary career comes this moving account of the strong man's triumph, so defeat and death.

Now it came to pass, that Samson 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 these were lies in wait abiding in the chamber.

And three times Samson deceived her.

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 Nazirite 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 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

* These words are inserted in place of the full story of the deception.
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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.

RUTH

A pastoral idyll, in delightful contrast to the preceding stories of battle and conflict. An exquisite later Hebrew nationalistic, it presents a most attractive picture of a Moabitish daughter, and concludes in its conclusion the tradition that King David himself was the great-grandson of this foreigner.

1.

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. 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 arose with her daughters in law, that she might return from the country of Moab: for she had heard how that the Lord had visited his people in giving them bread. Wherefore she went forth, and her two daughters in law with her, and they went on the 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? nay, my daughters; go your way; 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 her. 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. And when Naomi saw that she was stedfastly minded to go with her, then she left speaking unto her. So Naomi returned, and Ruth the Moabitess; and they came to Beth-lehem in the beginning of barley harvest.

2.

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 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. And, behold,

Boaz came, 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 he answered and said, It is the Moabitish damsel that came back with Naomi: 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.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest 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 mealtime 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 said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother in law with whom she had wrought, and said, The man's name is Boaz. And Naomi said unto her, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead; for the man is near of kin unto us, one of our next kinsmen.

So Ruth 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.

Then Naomi 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 followest 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; but if he will not, 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 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. 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.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spoke

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 beside 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 also Ruth the Moabitess, 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.

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.

So Boaz took Ruth, and she was his wife: 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. 17 18:

THE BOOKS OF SAMUEL

The genuine endeavour to compile a historical narrative based upon contemporary documents begins with these books, and is continued in the books of Kings. By utilizing, without re-writing, such existing records as the life of Samuel the seer, an account of the Philistine campaign, the court chronicles of Saul and David, and other sources which are tolerably clear—the compilers carry forward, none on either hand, the story of their nation. But they leave side by side various accounts of some incidents (e.g. the choice of Saul as king, and the first appearance of David before him) which cannot be harmonized.

THE BIRTH AND DEDICATION OF SAMUEL

Now there was a certain man of Ephraim, and his name was Elkanah: 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 her adversary provoked her sore, for to make her fret, because the Lord had shut up her womb: 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 not I better to thee than ten sons?

And this man went up out of his city yearly to worship and to sacrifice unto the Lord of Hosts in Shiloh. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And Hannah 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

[SAMUEL]

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 the Lord remembered her; wherefore it came to pass that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And when she had weaned him, she took him up with her, and brought him unto the house of the Lord in Shiloh; and they brought the child to Eli. And she said, O my 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 they worshipped the Lord there. And Hannah prayed and said,

My heart rejoiceth in the Lord,
mine horn is exalted in the Lord,
because I rejoice in thy salvation.
There is none holy as the Lord:
for there is none beside thee,
neither is there any rock like our God.
For the Lord is a God of knowledge,
and by him actions are weighed.
They that were full have hired out themselves for
bread;
and they that were hungry have ceased.
The Lord maketh poor, and maketh rich
he bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
and lifteth up the beggar from the dunghill,
To set them among princes,
and to make them inherit the throne of glory:

[SAMUEL]

For the pillars of the earth are the Lord's,
and he hath set the world upon them.
The Lord shall judge the ends of the earth:
and he shall give strength unto his king,
and exalt the horn of his anointed.

And Elkanah went to Ramah to his house, and the child did minister unto the Lord before Eli the priest.

[1 Sam. 1, 11]

THE LORD SPEAKS TO SAMUEL.

Now the sons of Eli were sons of Belial, they knew not the Lord. And the sin of the young men was very great before the Lord. 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 grew before the Lord.

Now Eli was very old, and heard all that his sons did unto all Israel; and he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father. And the child Samuel grew on, and was in favour both with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Thy two sons, Hophni and Phinehas, shall die both of them in one day. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I

will build him a sure house, and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left to thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

And 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, si 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 hugu, I will also make an end.

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 what, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

[1 Sam. II. (11)]

ICHABOD THE LOSS OF THE ARK OF THE LORD

Beneath the human interest of this story is the primitive belief, which the enemy fully shares with Israel, in the magical power of a sacred symbol.

Now Israel went out against the Philistines to battle, and the Philistines pitched in Aphek. And when they joined battle, Israel was smitten before the Philistines. And when the 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. And when the ark of the covenant 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 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. 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 wayside 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 he said, What is there done, my son? And the messenger answered and said, Israel is 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 Eli fell from off the seat backward by the side of the gate, and his neck brake, and he died.

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: for the ark of God is taken.

[1 Sam. 17.]

SAUL THE FIRST KING OF ISRAEL

Two accounts are given, equally thrilling but quite irreconcilable, of how Israel's first and famous king was chosen. The second is transparently older, and is here placed first. Samuel, in the story, is a little-known "seer" in an Ephraimite village, who surprises Saul by secretly anointing him king.

SAMUEL CHOOSES SAUL

Now there was a man of Benjamin, whose name was Kish, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed

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through mount Ephraim, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. Then said Saul, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go.

So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; make haste now, for there is a sacrifice of the people to day in the high place: and he doth bless the sacrifice. And when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou

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shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

Then Samuel took a vial of oil, and poured it upon

his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? for God is with thee. And thou shalt go down before me to Gilgal; tarry till I come to thee, and shew thee what thou shalt do.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart. And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? Therefore it became a proverb, Is Saul also among the prophets?

And when he had made an end of prophesying, he came to the high place. And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord, and there Saul and all the men of Israel rejoiced greatly.

[1 Sam. IX. 1.]

THE PEOPLE DEMAND A KING

In the later and "Deuteronomist" version of the story, the demand for a king is depicted as a sinful request, and Samuel, the Judge of Israel and the Prophet of God, is exploring it.

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you. He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and

some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us, that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king.

And Samuel called the people together unto the Lord to Mizpeh, and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations, and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken by lot; when he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken. And when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people. And all the people shouted, and said, God save the king!

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

[1 Sam. VII, VIII, X]

SAMUEL'S WARNING

A fine continuation of the Deuteronomist story above.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed: and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the

Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind mine eyes therewith ? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, May ; but a king shall reign over us : when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired ; and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God : but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

Turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside : for then should ye go after vain things, which cannot profit nor deliver : for they are vain. For the Lord will not forsake his people for his great name's sake. because it hath pleased the Lord to make you his people.

Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you : but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart. For consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

[1 SAM. III.]

SAUL'S DISOBEDIENCE

" To obey is better than sacrifice "

And Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel : now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not.

And Saul gathered the people together, and came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them : for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them : but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. And Samuel rose early to meet Saul in the morning. And Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord. I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul.

[1 Sam. xiv.]

THE UNEXPECTED CHOICE

Samuel's quest for a king in place of Saul

And the Lord repented that he had made Saul king over Israel. 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.

[1 Sam. xvi.]

DAVID THE MUSICIAN

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.

[1 Sam. xvi.]

DAVID AND GOLIATH

Now the Philistines gathered together their armies to battle, and Saul and the men of Israel were gathered together, and set the battle in array against the Philistines, and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and he had greaves of brass upon his legs, and a target of brass between his shoulders. And the shaft of his spear was like a weaver's beam, 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 see 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. And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of Jesse of Beth-lehem-judah; and he had eight sons: and David was the youngest: and the three eldest followed Saul to the battle. But

David went 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 David rose up early in the morning, and left the sheep with a keeper; and he came to the trench, 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 were sore afraid. And they 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, Who is this uncircumcised Philistine, that he should defy the armies of the living God?

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said unto 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 slew him, and delivered it out of his mouth. 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.

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 despised 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. Thus 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; that all the earth may know that there is a God in Israel.

And it came to pass, when the Philistine arose and came and drew nigh to meet David, that David hasted, and ran to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung 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. And when the Philistines saw their champion was dead, they fled.

[2 Sam. XI.]

JONATHAN'S LOVE FOR DAVID

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemoite.

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 went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

[1 Sam. XVII, XVIII.]

SAUL'S JEALOUSY OF DAVID

And it came to pass, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands!

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward, and Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand, and he went out and came in before the people. And David behaved himself wisely in all his ways, and the Lord was with him. Wherefore when Saul saw that he believed himself very wisely, he was afraid of him. But all Israel and Judah loved David.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against

his servant, against David ; because he hath not sinned against thee, and because his works have been to thee-ward very good : for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel : thou sawest it, and didst rejoice : wherefore then wilt thou run against innocent blood, to slay David without a cause ? And Saul hearkened unto the voice of Jonathan : and Saul swore, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. [1 Sam. XVIII, III.]

SAUL'S JEALOUSY AND JONATHAN'S LOVE : A CONTRAST

And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand : and David played on the harp with his hand. And Saul sought to smite David even to the wall with the javelin ; but he slipped away out of Saul's presence, and he smote the javelin into the wall : and David fled, and escaped that night.

And David 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 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, Whatever thy soul desireth, I will even do it for thee. And David said, Behold, to-morrow is the new moon, and I should not ~~eat~~ 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 wrath, 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 shouldst 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. 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 to the place where thou didst hide thyself when the business was in hand. 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 ; then go thy way : for the Lord hath sent thee away. And

(SAMUEL)

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 David's place was empty. Nevertheless Saul spake not any thing that day. And it came to pass on the morrow, 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, and see my brethren; for our family hath a sacrifice in the city. 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? For as long as the soul of Jesse liveth, thou shalt not be established, nor thy kingdom. And Jonathan answered and said, 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, 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, hid 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 anything: 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. So Jonathan made a covenant with the house of David. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. And David arose and departed: and Jonathan went into the city.

[1 Sam. XX, XXI]

DAVID'S CHIVALRY

And David departed, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

*And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through

[SAMUEL]

the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.*

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines. And David went up from thence, and dwelt in strong holds at Engedi.

[1 Sam. XVII, XVIII]

DAVID SPARES SAUL'S LIFE

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold, the day of which the Lord said unto thee,

* * Related in 1 Sam. xviii. 13-17.

[SAMUEL]

Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntedst my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end

of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David swore unto Saul. And Saul went home; but David and his men got them up unto the hold. (1 Sam. XXIV.)

DAVID THE OUTLAW AND NABAL THE POOL

An Introd., in which is told the naive story of the doom of a churl and the reward of a worldly-wise woman.

Now there was a man in Maon, whose possessions were very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings. And David sent out ten young men, and said unto them, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And

now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal all those words in the name of David, and ceased. And Nabal answered and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

So David's young men turned their way, and came and told him all those sayings. And David said, Gird ye on every man his sword. And they did so; and David also girded on his sword: and they went up after David. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he raild on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do, for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

[SAMUEL.]

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, Go on before me, behold, I came after you. But she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

And when Abigail saw David, she lighted off the ass, and bowed herself to the ground, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord: I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house: and the soul of my lord shall be bound in the bundle of life with the Lord thy God: and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have appointed thee ruler over Israel: that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: and

[SAMUEL.]

blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king, and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that he died. And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head.

And David sent and communed with Abigail, to take her to wife. And when the servants of David were come to Abigail, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she bowed herself to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. And Abigail hastened, and arose, and rode upon an ass, with five damsels that went after her; and she went after the messengers of David, and became his wife.

[1 Sam. XXV.]

DAVID SPARES SAUL'S LIFE A SECOND TIME

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah? Then Saul arose, and went down to the wilderness of

Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David said, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked. Then David went over to the other side, and stood on the top of an hill afar off: and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And

now see where the king's spear is, and the cruse of water that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear: and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth my hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

[1 Sam. XXI.]

THE WITCH OF EN-DOR

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. 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 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 enquired 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 thou layest thou a snare for my life, to cause me to die? And Saul swore 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 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, 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

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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.

[SEAN EXFERT]

THE BATTLE OF GILBOA

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down: slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

Now it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obsecrate. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel

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am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

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

Thy glory, O Israel, is slain on thy mountains:
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 hills of Gilboa,
Let neither dew nor rain descend upon you,
Ye fields of death!
For there was the shield of the hero defiled,
The shield of Saul, once adorned with oil.

From the blood of the slain,
From the flesh of the mighty,
The bow of Jonathan turned not back,
The sword of Saul returned not empty.

Saul and Jonathan, beloved and lovely:
In their life and in their death they were not divided.
Swifter were they than eagles,
Stronger were they than lions.

[SAMUEL.]

Ye daughters of Israel !
Weep over Saul,
Who clothed you in scarlet and jewels,
Who decked your apparel with gold.
How are the mighty fallen
In the midst of the battle !
O Jonathan, slain on thine own mountain-heights !
Woe is me for thee, my brother,
Jonathan, to me so beloved !
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen !
The weapons of war perished !

[1 Sam XXXI, 11-56-1.]

SHALL THE SWORD DEVOUR FOR EVER ?

And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah ? And the Lord said unto him, Go up. And David said, Whither shall I go up ? And he said, Unto Hebron. So David went up thither. And the men of Judah came, and there they anointed David king over the house of Judah.

But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim ; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. But the house of Judah followed David. And David was king in Hebron over the house of Judah.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of

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Gibeon : and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side : so they fell down together.

And there was a very sore battle that day ; and Abner was beaten, and the men of Israel, before the servants of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel : and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner ; and in going he turned not to the right hand nor to the left from following Abner. Then Abner looked behind him, and said, Art thou Asahel ? And he answered, I am. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. And Abner said again to Asahel, Turn thee aside from following me : wherefore should I smite thee to the ground ? how then should I hold up my face to Joab thy brother ? Howbeit he refused to turn aside : wherefore Abner with the hinder end of the spear smote him under the fifth rib ; and he fell down there, and died in the same place : and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

Joab also and Abishai pursued after Abner : and the sun went down when they were come to the hull of Ammah, that iseth before Giah by the way of the wilderness of Gibeon. And the children of Benjamin gathered themselves together after Abner, and became

one troop, and stood on the top of an hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: now then do it. for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. [11 Sam 17]

DAVID'S WISH TO BUILD A TEMPLE

The story which is here nobly begun is continued and concluded in the readings on page 260 and page 297.

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all

his enemies, that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in, whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent, and in a tabernacle? In all the places wherein I have walked with all the children of Israel spake I a word with any whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy

kingdom shall be established for ever before thee: thy throne shall be established for ever.

According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? and this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come. And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.

And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of Hosts is the God over Israel: and let the house of thy servant David be established before thee. Now let it please thee to bless the house of thy servant: for thou, O Lord God, hast spoken it. and with thy blessing let the house of thy servant be blessed for ever.

[1 Sam. vii.]

KINDNESS FOR JONATHAN'S SAKE

And David reigned over all Israel, and David executed judgment and justice unto all his people. And David reigned

grew great, and the Lord God of Hosts was with him.

And Jonathan, Saul's son, had a son that was lame at his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for

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him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table, and was lame on both his feet.

[1 Sam 17, 18]

DAVID'S SIN AND NATHAN'S DENUNCIATION

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they besieged Rabbah: but David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself. and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came in unto him.

And it came to pass in the morning, that David wrote a letter to Joab, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and

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there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? know ye not that they would shoot from the wall? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house and she became his wife, and bare him a son. But the thing that David had done displeased the Lord. And the Lord sent Nathan the prophet 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 fourfold, 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. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house. For thou didst it secretly: but I will do this thing before all Israel, and before thine eyes.

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.

[// Sam. II. 11]

THE DEATH OF THE CHILD

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 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 requited, 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.

And David comforted Bath-sheba his wife.

[// Sam. II.]

THE REVOLT AND DEATH OF ABSALOM

A moving story of treachery and loyalty, of victory and anguish. Absalom was David's favourite son.

I CONSPIRACY AND REBELLION

Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

And Absalom dwelt in Jerusalem, and prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass after four years, that Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called: and they went in their simplicity, and they knew not any thing. And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the

men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee: for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king went forth, and all his household after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Gittites, six hundred men which came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest hither yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. [11 Sam. XVI, XV]

II SHIMEI AND SHOBEL

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

And when king David came to Babilon, behold,

[SAMUEL.]

Chence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gea: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. Then said Abishai the son of Neriah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zerubbab? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of the host. So Israel and Absalom pitched in the land of Gilead. And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of

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[SAMUEL.]

Lodebar, and Barzillai the Gileadite of Rogelam, brought beds and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat. for they said, The people is hungry, and weary, and thirsty, in the wilderness.

[17 Sam. I V. 2711.]

III. THE DEATH OF ABSALOM

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 Neriah, Joab's brother, and a third part under the hand of Ittai the Gittite. 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

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[SAMDRL]

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 gubbe. 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.

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 overtook 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!

And the victory that day was turned into mourning unto all the people : for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son !

[II Sam. VIII]

IV. THE END OF THE REVOLT

And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life : for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants : for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night : and that will be worse unto thee than all the evil that befell thee from thy youth until now.

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king : for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back ?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house ?

seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh : wherefore then are ye the last to bring back the king ? And say ye to Amasa, Art thou not of my bone, and of my flesh ? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as the heart of one man ; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan.

And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah to meet king David. And there went over a ferry boat to carry over the king's household. And Shimei the son of Gera fell down before the king, as he was come over Jordan ; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned : therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed ? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me ? shall there any man be put to death this day in Israel ? for do not I know that I am this day king over Israel ? Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

[II Sam. XVII. XIX]

V. THE RETURN OF THE KING

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old; and he had provided the king of sustenance while he lay at Mahanaim. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king; and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king, and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilead, and Chimham went on with him.

And all the people of Judah conducted the king. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king,

and his household, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah and said, We have ten parts in the king, and we have also more right in David than ye; why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

And David came to his house at Jerusalem.

[1 Sam. xix.]

wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Be strong, and of good courage; dread not, nor be dismayed.

So when David was old and full of days, he made Solomon his son king over Israel. And David assembled all the princes of Israel, and the captains of the companies that ministered to the king, and the stewards over all the substance and possession of the king, and all the valiant men, unto Jerusalem, and commanded them to help Solomon his son, saying, Is not the Lord your God with you? and hath he not given you rest on every side? Now set your heart and your soul to seek the Lord your God, arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary. be strong, and do it.

Then David gave to Solomon his son the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about. And David said, The Lord God will be with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And there shall be with thee for all manner of workmanship every willing skillful man, and all the people will be wholly at thy commandment.

And David said unto all the congregation, Solomon

THE BOOKS OF CHRONICLES

Only one reading is given from these two books, and it is placed here, since it forms part of the story of the preparation for the building of Solomon's Temple at Jerusalem (see also pages 183 and 207). The "primary" compilers of Chronicles strictly tell from an ecclesiastical point of view, and at a much later date, the story of Israel and Judah which is more vividly and naturally told in the books of Samuel and Kings. This particular episode, however, is not recorded elsewhere.

DAVID'S PREPARATION FOR SOLOMON'S TEMPLE

And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries. I will therefore now make preparation for it. So David prepared abundantly before his death. Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said, My son, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name. Behold, a son shall be born to thee, who shall be a man of rest, and I will give peace and quietness unto Israel in his days. He shall build an house for my name, and he shall be my son, and I will be his father. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. The Lord give thee

my son is yet young and tender, and the work is great : for the palace is not for me, but for the Lord God. Now I have prepared with all my might for the house of my God the gold, the silver, the brass, the iron and the wood ; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance, for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord ?

Then the chief of the fathers and princes of the tribes of Israel, and the rulers of the king's work, offered willingly, and gave for the service of the house of God gold and silver and brass and iron ; and they with whom precious stones were found gave them to the treasure of the house. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord. and David the king also rejoiced with great joy. Wherefore 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. 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, and to build the palace, for the which I have made provision.

And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and did eat and drink before the Lord on that day with great gladness.

[1 Chron. I, 511, XXVIII, XXXI]

THE BOOKS OF KINGS

There is no real break in narrative or character between the books of Samuel and those of Kings, although, as the work proceeds and the records of brief and troubled reigns are multiplied, the narrative becomes definitely more formal and prosaic, and much is here omitted. It opens, however, in grandeur with the last days of David and the prosperous reign of Solomon (c. 977-927 B.C.); it passes through storm and stress after the revolt of the ten tribes and the establishment of the divided Kingdoms of Israel and Judah; it moves swiftly along summarily of sustained interest in the story of Elijah; and it closes in gloom with the Fall of Jerusalem in 586 B.C., when the people of Judah were deported to Babylon by Nebuchadnezzar. Samaria, the capital of the Northern Kingdom, had already suffered a like fate in 722 at the hands of Sargon II of Assyria.

SOLOMON'S DREAM

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest.

So David slept with his fathers. Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David. But

the people sacrificed in high places, because there was no house built unto the name of the Lord. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the King went to Gibeon to sacrifice there; for that was the great high place.

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.

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; 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.

[1 Kings 1-15]

THE JUDGMENT OF SOLOMON

Then came there two women 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

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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.

[1 Kings 17]

THE BUILDING OF SOLOMON'S TEMPLE

Here is resumed the vivid account of the building of the first Temple of Israel's God (see pp. 142 and 206). It should be realized that the glowing description is that of a highly ornate shrine of modest dimensions: sixty cubits by twenty, i. e. ninety feet by thirty, not of a vast cathedral. It was a house of God, whose worshippers assembled in the open court around.

And Hiram king of Tyre sent his servants unto

Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon, for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

And Hiram rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for, and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there.

So Hiram gave Solomon cedar trees and fir trees according to all his desire. And there was peace between Hiram and Solomon, and they two made a league together. And king Solomon raised a levy out of all Israel; and he sent them to Lebanon by courses. A month they were in Lebanon, and two months at home. And Solomon had hewers in the mountains; and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's

builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.

And it came to pass in the fourth year of Solomon's reign, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

And Solomon built the walls of the house within with boards of cedar, and covered the floor of the house with planks of fir, there was no stone seen. And the cedar of the house within was carved with knops and open flowers. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle he overlaid with pure gold; and so covered the altar which was of cedar. And he made a partition by the chains of gold before the oracle.

And within the oracle he made two cherubims of olive tree. And he set the cherubims within the inner house, and stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And for the entering of the oracle he made doors of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold. So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

So Solomon built the house, and finished it. In the fourth year was the foundation of the house of the Lord

land : and in the eleventh year was the house finished.
So was he seven years in building it. [1 KING 8, 11]

THE DEDICATION OF THE TEMPLE

Then Solomon assembled the elders of Israel, and all the heads of the tribes, in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the elders of Israel came, and the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord. *And the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord ; and they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good ; for his mercy endureth for ever.*

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Israel : and all the congregation of Israel stood.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread

* * From the parallel version : 1. II Chron. 5.

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.

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.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar ; if their enemy besedge 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.

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 sineth 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, and repent, and make supplication unto thee, saying, We have sinned, and have done perversely : 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, 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 forgive thy people 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, which thou broughtest forth out of Egypt, from the midst of the furnace of iron : that

* "When every one shall know his own sin and his own just" (St Chrys. vi. 29)

thine eyes may be open unto the supplication of thy servants, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

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.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven . And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant . The Lord our God be with us, as he was with our fathers : let him not leave us, nor forsake us : that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers . and that all the people of the earth may know that the Lord is God, and that there is none else . Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

So the King and all the children of Israel dedicated the house of the Lord . And when all the children of Israel saw the glory of the Lord upon the house, they

bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good ; for his mercy endureth for ever *

And on the eighth day Solomon sent the people away : and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

[1 Kings VIII]

THE QUEEN OF SHEBA

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 into 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,

* From the parallel account in 2 Chron. vii.

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 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.

[1 Kings X]

WHIPS AND SCORPIONS

How the nation was rent in pieces, never to be reunited, through the folly of a young king.

And Jeroboam, the son of Nebat, Solomon's servant, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king : Jeroboam was a mighty man of valour ; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time, that the prophet Ahijah the Shilonite found him in the way ; and he had clad himself with a new garment ; and they two were alone in the field : and Ahijah caught the new garment that was on him, and rent it in twelve pieces : and he said to Jeroboam, Take thee ten pieces : for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee : because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have

not walked in any ways, as did David his father. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, and was in Egypt until the death of Solomon. And Solomon slept with his fathers; and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam heard of it, that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me.

And the people departed. And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou

spake unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him, and stuck to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel! now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel, which dwelt in the cities of Judah, Rehoboam reigned over them. So Israel rebelled against the house of David unto this day.

And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. (1 Kings 11, 17)

ELIJAH

Jeroboam's rule over the Northern Kingdom lasted until his death, c. 912 B.C., and was followed by a succession of short reigns. Ahab succeeded to the throne c. 874, and married Jezebel, a Phoenician princess, who must needs have a temple to the Tyrian Baal in Samaria.

At this point the compiler of the history begins to embody in his pages the great narrative of the fiery words and stirring deeds of the rugged prophet Elijah, the "treasurer of Israel," who upsets the lives of kings and people like the coming of a tempestuous wind from the desert, and who fights for the soul of the nation against worldly monarchs and degenerate priests. To attempt to "rationalize" these stories is as much beside the mark as to judge the fierce deeds they record by the standards of modern ethics: behind all the miracle and the marvel is the heroic figure of a valiant contender for truth and righteousness.

ELIJAH AND THE DROUGHT

And Ahab the son of Omri reigned over Israel in Samaria. And Ahab did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

And Elijah the Tishbite, who was of the inhabitants of Giltai, 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 son 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.

(1 King XVI, 23-31)

THE GREAT CONTEST

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 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 prophessed 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 he put the wood in order, and cut the bullock in pieces, and laid him on the wood. 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 at 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.

[1 Kings X VIII]

THE WIND, THE EARTHQUAKE, AND THE FIRE

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 to be king over Israel : and Elisha the son of Shaphat 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 plowing 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.

[I Kings IX]

NABOTH'S VINEYARD

Elijah faces King Ahab as Nathan faced King David (page 186).

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house : and I will give thee for it a better vineyard than it ; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezrebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread ? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money ; or else, if it please thee, I will give thee another

vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had written. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And when Ahab heard that Naboth was dead, he rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying,

Thus saith the Lord, Hast thou killed, and also taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will make thine house like the house of Jeroboam the son of Nebat, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

And there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. [1 Kings 21]

MICAH AND THE FALSE PROPHETS

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said, I am as thou art, my people as thy people, my

horses as thy horses enquire, I pray thee, at the word of the Lord to day.

Then the king of Israel gathered the prophets together, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, in the entrance of the gate of Samaria; and all the prophets prophesied before them, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said,

These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And Micaiah said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

And the king of Israel said, Take Micaiah, and carry him back unto Anion the governor of the city; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host;

for I am wounded. And the battle increased that day : and the king was stayed up in his chariot against the Syrians, and died as even. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria ; and they buried the king in Samaria.

[1 Kings XIII.]

BAAL-ZEBUB THE GOD OF EKRON

Ahaziah the son of Ahab reigned two years over Israel. And he did evil in the sight of the Lord ; for he served Baal, and worshipped him.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron ? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto Ahaziah, he said unto them, Why are ye now turned back ? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron ? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them,

What manner of man was he which came up to meet you, and told you these words ? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him : and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And the angel of the Lord said unto Elijah, Go down with him : be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to enquire of his word ? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died according to the word of the Lord which Elijah had spoken.

[1 Kings I.]

THE CHARIOT AND HORSES OF FIRE

In parabolic fashion and in perfection of narrative style, tradition assigns to the heroic prophet's end a grandeur worthy of his stormy career. His mantle falls upon Elisha.

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.

And he took hold of his own clothes, and rent them in two pieces: he took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of

Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

[II Kings 11]

ELISHA AND THE SHUNAMMITE WOMAN

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 Post? And she answered, I dwell among mine 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?

[17 KINGS]
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 he arose, and followed her.

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.

[17 Kings 17]

NAAMAN THE LEPER

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told

his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had sent his clothes, that he sent to the king, saying, Wherefore hast thou sent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

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

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much

rather than, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there he cometh to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman

said, Be content, for the two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master.

And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow. (17 King 17)

INVISIBLE ALLIES

Coincide to a higher enemy is a kingly virtue.

Now 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 Elisha, 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 bedchamber. 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 sat 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.

And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he left them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he

sent their away, and they went to their master. So the bands of Syria came no more into the land of Israel.

[11 King 11]

KING JOASH REPAIRS THE TEMPLE

Athaliah, daughter of Achaz and Jezebel, and mother of the murdered King Ahaziah, reared the heirs of power in Jerusalem for a few years in the latter half of the ninth century B.C., and corrupted with Baal worship the religion of the Southern Kingdom, until a fierce revolt placed her infant grandson on the throne. The story of how this young king restored the neglected Temple is told in 11 Chron. xiv. as well as in 11 Kings vi, vii, and portions of the former narrative are here interwoven with the latter to make the story complete.

Now the priest Jehoiada sent and fetched the eunuchs and the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord. And he brought forth Joash the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him, and they clapped their hands, and said, God save the king. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people. And all the people went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mactan the priest of Baal before the altars. And they brought the king from the house of the Lord to the king's house; and he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet.

Seven years old was Joash when he began to reign; and forty years reigned he in Jerusalem. And Joash did that which was right in the sight of the Lord. And

it came to pass that Joash was minded to repair the house of the Lord. For the sons of Athaliah, that wicked woman who had reigned over the land six years, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim. And Joash said to the priests, All the money that cometh into any man's heart to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not; but it was so, that in the thirteenth and twentieth year of king Joash the priests had not repaired the breaches of the house.

Then king Joash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore remove ye more money of your acquaintance, but deliver it for the breaches of the house. And at the king's commandment they made a chest, and Jehoiada the priest bored a hole in the lid of it, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring so to the Lord the collection that Moses the servant of God laid upon Israel. And all the princes and all the people rejoiced, and brought in, and cast into the chest; and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found

in the house of the Lord, and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

And they gave the money into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house; and they hired such as wrought iron and brass to mend the house of the Lord. Moreover they reckoned not with the mass, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

But Jehoiada waxed old, and was full of days when he died: an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

II Kings 25, 27. II Chron. XXXI, XXXII, interposed;

THE ASSYRIAN CAME DOWN

In two successive campaigns Assyria subjugated Syria and the northern parts of Israel, and devastated the remainder in 725 B. C., bringing Samaria in three years until it fell. The best of the people were deported, and the region was colonized by a mixed population, ancestors of the later "Samaritans." Judah and Jerusalem

trembled with fear at the fate which now threatened them in turn. The story of their deliverance is there told in much the same words in II Kings xviii, viz., II Chron. xxxi, and Isaiah xxxvii. The following narrative is chiefly from II Kings

2

Now Hezekiah the king of Judah was twenty and five years old when he began to reign. And he did that which was right in the sight of the Lord God of Israel; and the Lord was with him; and he prospered whithersoever he went forth. And he rebelled against the king of Assyria, and served him not.

And it came to pass in the fourth year of king Hezekiah, that Salmanser king of Assyria came up against Samaria, and besieged it. And at the end of three years Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habur, by the river of Gozan, and in the cities of the Medes.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And he sent a great host against Jerusalem. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men. Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us

is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. And when he had called to the king, there came out to him Eliakim, which was over the household, and Shebna the scribe, and Joah the recorder. And Rabshakeh said unto them, Speak ye now to Hezekiah. Thus saith the great king, the king of Assyria, Whereon do ye trust, that ye abide in the siege of Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Know ye not what I and my fathers have done unto all the people of other lands? Were the gods of the nations any ways able to deliver their lands out of mine hand? Who was there among all the gods that could deliver his people, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any kingdom was able to deliver his people out of mine hand: how much less shall your God deliver you?

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language: for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall? And he cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the

wall, to affright them, and to trouble them, that he might take the city; saying, Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me, and come out to me, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. But the people held their peace, and answered him not a word: for the king's commandment was, Answer him not.

Then came Eliakim and Shebna and Joah to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And when king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet. And Isaiah said unto them, Say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land: and I will cause him to fall by the sword in his own land.

2.

And Rabshakeh sent messengers again unto Hezekiah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. He wrote also letters, to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up unto

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

Then Isaiah sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

Hast thou not heard long ago how I, the Lord, have

done it, and of ancient times that I have founded it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of Nisroch his god, Adrammelech and Sherezer his sons smote him with the sword. And Esarhaddon his son reigned in his stead.

Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

[11 Kings XXIII, XXIV, with various passages from 11 Chron. XXXII and Isaiah LXXV.]

KING JOSIAH'S REFORMATION

A hundred years later c. 620 B.C. — a memorable revival of religious zeal took place in Jerusalem on the result of the discovery in the Temple of a remarkable "book of the law," the reading of which profoundly stirred both king and people. In every respect the reformation corresponds with the spirit and teaching of Deuteronomy (see p. 39), and it is therefore almost certain that this is the basis of it in an earlier edition — was the book referred to.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And he did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

And it came to pass, when the king had heard the

words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Shaphan the scribe, saying, Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

So Hilkiah the priest, and Shaphan, went unto Huldah the prophetess; and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods. But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the

Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah the high priest to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven. and he burned them without Jerusalem in the fields of Kidron. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah, but in the eighteenth year of king Josiah. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

¶ [THE KING] XXXI. XXXII.

THE FALL OF JERUSALEM

The disaster of 586 B.C., the end of the Northern Kingdom, and the beginning of the Exile in Babylon.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And he did that which was evil in the sight of the Lord, according to all that his father had done.

Now the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. And at that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers, and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah: and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

Then came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

So Judah was carried away out of their land.

[11 King XXV, XXV]

EZRA

Cyrus, the mighty king of Persia, conquered and captured Babylon: a little while, and the great empire fell of a blow. He was a tolerant monarch who quickly gave the exiled Jews permission to return and rebuild Jerusalem. Not in triumphal procession, perhaps, as the traditional compiler of this book seems to us to have pictured later would indicate, but in untroubled composure and at frequent intervals, they made their way home in considerable numbers to their desolate land, and strove to restore its character and to revive their national life. The books of Ezra and Nehemiah together give a moving account of this rebirth of the nation, covering the century 538-424 B.C. The Temple was rebuilt c. 520 B.C.

CYRUS SENDS THE EXILES HOME

Now in the first year of Cyrus king of Persia, the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and

Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods: even these did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. The whole congregation together was forty and two thousand three hundred and threescore, and there were among them two hundred singing men and singing women.

And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work, gold, and silver, and priest's garments. So the priests, and the Levites, and the singers, dwell in their cities, and all Israel in their cities. And when the seventh month was come, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases, for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning

and evening. But the foundation of the temple of the Lord was not yet laid.

Now in the second year of their coming unto the house of God at Jerusalem, began Zerubbabel and Jeshua, and the remnant of their brethren the priests and the Levites, to set forward the work of the house of the Lord. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And as the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

TROUBLE WITH THE SAMARITANS

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to

do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia. And in the days of Artaxerxes, Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endanger the revenue of the kings. Now because it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find that this city is a rebellious city, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto them:

Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. Give ye now commandment to cause these men to cease, and that this city be not builded, until another

commandment shall be given from me. Take heed now that ye fail not to do this.

Now when the letter was read before Return, and Shumshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Then the prophets, Haggai and Zechariah, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel. Then rose up Zerubbabel and Jeshua, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them, till the matter came to Darius.

Then Darius the king made a decree, saying,

Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

Then the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, king of Persia. And this house was finished in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. [11 11]

NEHEMIAH

Nehemiah, a young Jewish noble in the court of Artaxerxes I, king of Persia and Babylon, resigned his place of privilege to visit the land of his fathers (445 B.C.), and ultimately to devote himself to leadership in the heroic struggle to rebuild Jerusalem and re-establish the remnant of the Jewish people in their former home.

A VISIT TO JERUSALEM IN RUINS

Now it came to pass in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah, and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach, the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And when I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, that keepeth covenant and mercy for them that love him and observe his commandments. let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast

out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. O Lord, I beseech thee, prosper thy servant this day, and grant him mercy in the sight of this man.

For I was the king's cupbearer. And wine was before Artaxerxes the king, and I took up the wine, and gave it unto him. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to

pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did: neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Now therefore, O God, strengthen my hands.

(4. 11)

REBUILDING THE WALLS OF JERUSALEM

Now when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Hear, O our God: for we are despised: and turn their reproach upon their own head, for they have provoked thee to anger before the builders.

So built we the wall, for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Ammonites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night. Therefore set I in the lower places behind the wall, and on the higher places, the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded

[NEHEMIAH]

the trumpet was by me. And I said unto the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us.

So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saying that every one put them off for washing.

Now when Sanballat, and Tobiah, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; they sent unto me saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Then sent Sanballat his servant unto me with an open letter in his hand, wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now, therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou reignest them out of thine own heart.

Afterward I came unto the house of Shemaiah, and he said, Let us meet together in the house of God, within the temple. And let us shut the doors of the temple: for

[NEHEMIAH]

they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I be? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me, for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

So the wall was finished, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, for the singers had builded their villages round about Jerusalem.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall, with the musical instruments of David the man of God, and Ezra the scribe before them; and the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, and they stood still in the prison gate. So stood the two companies of them that gave thanks in the house of God; and the singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children

rejoiced, so that the joy of Jerusalem was heard even afar off.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. [XV. 17-19]

USURY AND ITS EVIL RESULTS

Now there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen, and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren,

and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

Then said they, We will restore them, and will require nothing of them, so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

Think upon me, my God, for good, according to all that I have done for this people. [1]

THE LONG-FORGOTTEN LAW OF GOD

Now all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up: and Ezra blessed the

Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. And the Levites caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha,* and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

[XIII]

THE SABBATH DAY

In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwell men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the

* or Governor

nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

[XIII]

THE FIRST BOOK OF THE MACCABEES

The Maccabean Period, 175-135 B.C.

After the days of Nehemiah there are no writings in the Old Testament which record the later history of the people of Judah, and a gap of two and a half centuries is left until we reach the stirring days of the Maccabean Revolt, a struggle for civil and religious liberty which is finely described in this book of the Apocrypha. The successors of Alexander the Great (cf. 328 n.c.) decided and extended his vast empire, and one of these line, Antiochus Epiphanes, king of Syria, made a violent attempt to destroy the national and religious spirit of the Jews over whom he bore rule in the second century B.C. (See further the note on the back of Israel, p. 279). The following readings are taken from the first four chapters only of the text.

THE
PERSECUTION OF ANTIOCHUS EPIPHANES

Now when the kingdom was established before Antiochus, he went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the censers of gold, and the veil, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land.

And, after two years fully expired, the king sent his

chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, and fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And they put therein a sinful nation, wicked men, and fortified themselves therein.

Thus they shed innocent blood on every side of the sanctuary, and defiled it: inasmuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. And whosoever would not do according to the commandment of the king, he said, he should die.

Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; they set up the abomination of desolation upon the altar, and builded idol alters throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.

Howbeit many in Israel were fully resolved and confirmed in themselves rather to die, than they might not profane the holy covenant.

THE REVOLT OF MATTATHIAS

In those days arose Mattathias; and he dwelt in Modin. And he had five sons, John, and Simon, and Judas, who was called Maccabeus: Eleazar, and Jonathan. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer? Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king's officers came into the city Modin, to make the people sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together. Then answered the king's officers, and said to Mattathias on this wise: Thou art an honourable and great man in this city, and strengthened with sons and brethren: now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done.

Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand or the left.

Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment. Wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city.

Then came there unto him a company of Hassidim, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath; but the rest fled to the heathen for succour. Then Mattathias and his friends went round about, and pulled down the altars: they pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles; neither suffered they the sinner to triumph.

Now when the time drew near that Mattathias should die, he said unto his sons, My sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what aets our fathers did in their time; so shall ye receive great honour and an everlasting name. And consider ye throughout all ages, that none that put their trust in God shall be overcome. Fear not then the words of a sinful man: for to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned unto his dust, and his thought as come to nothing. Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. And behold, your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people.

So he blessed them, and was gathered to his fathers.

[11]

JUDAS MACCABÆUS

Then his son Judas, called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that hold with his father, and they fought with cheerfulness the battle of Israel. So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey.

For he pursued the wicked, and sought them out, and burst up those that vexed his people. Wherefore the

wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. Moreover he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel. He made Jacob glad with his acts, and his memorial is blessed for ever.

Now when Seron, the commander of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; he said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethhoron unto the plain, where were

slain about eight hundred men of them; and the residue fled into the land of the Philistines

[III.]

THE BATTLE OF EMMAUS

Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. And when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves at their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them, they said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary. Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and like pipe with the harp ceased. Wherefore the Israelites assembled themselves together, and came to Mizpeh, over against Jerusalem; for in Mizpeh was the place where they prayed aforetime in Israel. Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away? For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. And, lo, the heathen are assembled

together against us to destroy us: what things they imagine against us, thou knowest. How shall we be able to stand against them, except thou, O God, be our help? Then sounded they with trumpets, and cried with a loud voice.

And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless as the will of God is in heaven, so let him do.

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; to the end he might rush in upon the camp of the Jews, and smite them suddenly. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the army which was at Emmaus, while as yet the forces were dispersed from the camp.

And Gorgias came by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us. But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. And they saw the camp of the heathen, that it was strong and well furnished, and compassed round about with horsemen.

Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the

covenant of our fathers, and destroy this host before our face this day: that so all the heathen may know that there is One who delivereth and saveth Israel.

Then the strangers lifted up their eyes, and saw them coming over against them. Wherefore they went out of the camp to battle, but they that were with Judas sounded their trumpets. So they joined battle, and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazara, and unto the plains of Issus, and Azotus, and Jamnia.

This done, Judas returned again with his host from pursuing them, and said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us, and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils. As Judas was yet speaking these words, there appeared a part of them looking out of the mountain, who when they perceived that the Jews had put their host to flight, and were burning the tents— for the smoke that was seen declared what was done—when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers.

Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. After this they went home, and sang a song of thanksgiving, and praised the Lord in heaven. Thus Israel had a great deliverance that day.

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THE RE-DEDICATION OF THE TEMPLE

Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate

the sanctuary. Upon this all the host assembled themselves together, and went up into mount Zion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down, they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law, who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountains of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts.

And they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made; and it was dedicated with songs, and harps, and lutes, and tymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and

praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away

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SUPPLEMENT APOCRYPHAL TALES AND
APOCALYPTIC VISIONS

The three books, readings from which now follow, are not easy to classify, but are perhaps most appropriately brought together here. Daniel in the English Bible (but not in the Jewish) is wrongly placed among the Prophets, historically, though not in literary character (see p. 368). It is closely related to I Maccabees, which here precedes it. I Esdras contains an apocryphal tale very similar to those in Daniel, and II Esdras, like the latter part of Daniel, is apocalyptic literature of a high order.

DANIEL

Maccabean Revolt, 167-162 B.C.

The first half of the book of Daniel, from which all but the last of these readings are taken, consists of a number of tales illustrating the intense patriotism, and the fearless courage under fiery trial, displayed by certain young Jews in pagan surroundings (those of Babel) in the days of the Captivity, 586-540 B.C. In the second half of the book, thinly veiled under cover of apocryphal visions, is concealed the record of the vicious attempt of the Syrian monarch Antiochus Epiphanes in the second century B.C. to destroy the Jewish national life and religion, an attempt which provoked the heroic Maccabean revolt. This latter portion clearly reveals its date as 166 B.C.; and it is credibly believed that the whole book was written for the purpose of inspiring the Jewish people to resist this persecution to the death, by reminding them of heroic traditions of bygone days, and depicting the certainty of God's ultimate intervention to destroy the oppressor.

DANIEL AT NEBUCHADNEZZAR'S COURT

In the third year of the reign of Jehoiakim king of Judah name Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah unto his hand, with part of the vessels of the house of God: which he carried unto the land of Shinar to the house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel and of the king's seed, and of the nobles; youths in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank.

Now among these were Daniel, Hananiah, Mishael, and Azariah. And Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour with the prince of the eunuchs. And he said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths which are of your sort? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over them, Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the

youths that eat of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the youths which did eat of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. [1]

THE FIERY FURNACE

A tale of Daniel's three companions, Hananiah, Mishael, and Azariah, now returned with Babylonian youths.

Nebuchadnezzar the king made an image of gold, and he set it up in the plain of Dura, in the province of Babylon. Then he sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image. And they were all gathered together; and they stood before the image. Then an herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden

image that Nebuchadnezzar the king hath set up and whose falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the music, they fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man shall fall down and worship the golden image: and whose falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee: they serve not thy gods nor worship the golden image which thou hast set up.

Then Nebuchadnezzar commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up? Now if ye be ready to fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast into the midst of a burning fiery furnace: and who is that god that shall deliver you out of my hands?

Then they answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter: for our God whom we serve is able to deliver us, and will deliver us from the burning fiery furnace, and out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was

Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their loosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither.

Then they came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach,

Meshach, and Abed-nego, shall be cut in pieces : because there is no other god that can deliver after this sort.

BELSHAZZAR'S FEAST

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; and the king, and his princes, and his wives, and his concubines, drank to 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 plaster 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 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 clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But they could not read the writing, nor make known the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen came into the banquet house: and she spake and said, O king, live for ever: let not thy

thoughtsensible 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; and the king Nebuchadnezzar thy father made him master of the magicians, astrologers, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of dark sentences, and dissolving of doubts, were found in the same Daniel. 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, Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have heard of thee, that the spirit of the gods is in thee, and 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 thou his son, O Belshazzar, hast not humbled thine heart, 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 hand sent from him, and this writing was written.

MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

In that night was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom. (1)

THE DEN OF LIONS

It pleased Darius to set over the kingdom an hundred and twenty princes; 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, 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, and the princes, 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 were open in his chamber toward Jerusalem. And he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid. Then these men kept watch, 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, 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 petition to his God 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, 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.

Then the king went to his palace, and passed the night fasting: neither were instruments of music

[DANIEL]

brought before him : and his sleep went from him. And he 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 said, O Daniel, servants 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, I have 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 trusted 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.

Then king Darius wrote unto all peoples, 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 steadfast 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.

[V]

DANIEL'S VISION OF THE END

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by

[DANIEL]

night, and behold, thrones were placed, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool : his throne was like the fiery flame, and the wheels thereof burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom.

I saw in the night visions, and, behold, one like unto a son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Then these came and touched me, and I was like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not : peace be unto thee, be strong, yea, be strong. And go thou thy way till the end be : for thou shalt rest, and shalt stand in thy lot, at the end of the days.

[VII. 1. 27]

THE FIRST BOOK OF ESDRAS

This book of the Apocryphus is a Greek edition of the Hebrew book of Ezra, with much additional material. From the latter the following story is extracted. For the circumstances compare those of Nehemiah at the return of Artaserzes (p. 256) and Daniel in Babylon (p. 200).

GREAT IS TRUTH, AND MIGHTY
ABOVE ALL THINGS

Now Darius king of the Persians made a great feast unto all his household, and unto all the princes. And when they had eaten and drunken, and being satisfied were gone home, then Darius went into his bedchamber, and slept.

Then three young men of the king's body-guard spake to one another, saying, Let each of us write a sentence, saying which thing is strongest: and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great honours in token of victory: and he shall sit next to Darius because of his wisdom. And each one wrote his sentence, and sealed it. The first wrote, Wine is the strongest. The second wrote, The king is the strongest. The third wrote, Women are strongest. but above all things Truth beareth away the victory.

Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them; and sending forth, he called all the princes of Persia and Media, and sat him down in the royal seat of judgment; and the writings were read before them.

And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. And he said unto them, Declare unto us your mind concerning the writings.

Then began the first, who had spoken of the strength of wine; and he said, O sirs, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor and of the rich: it turneth also every thought into jollity and mirth, so that men remember neither sorrow nor debt; and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords; but when they awake from the wine, they remember not what they have done. O sirs, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, O sirs, do not men exel in strength, that bear rule over sea and land? But yet the king is more mighty: for he is lord of all these, and hath dominion over them, and whatsoever he commandeth them they do. If he bid them make war the one against the other, they do it: if he send them out against the enemy, they go, and break down walls and towers. They slay and are slain; if they get the victory, they bring all to the king, as well the spoil, as all things else. Likewise for those that use husbandry, when they have reaped that which they had sown, they bring it to the king, and compel one another to pay tribute unto him. And yet he is but one man: if he command to smite, they smite, if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people obey him: he lieth down, he eateth and drinketh.

and taketh his rest : and these keep watch round about him, neither may any one depart and do his own business. O sirs, how should not the king be mightiest, when in such sort he is obeyed ? And he held his peace.

Then the third, who had spoken of women, and of Truth, began to speak : O sirs, it is not the great king, nor is it wine, that excelleth, who is it then that ruleth them, or hath the lordship over them ? are they not women ? Women have borne the king and all the people that bear rule by sea and land : and without women men cannot be. Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty ? And letting all those things go, have not all men more desire unto her than unto any goodly thing whatsoever ? A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. Ye know that women have dominion over you. do ye not labour and toil, and give and bring all to the woman ? Yea, many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, have erred, and sinned, for women. O sirs, how can it be but women should be strong, seeing they do thus ?

Then the king and the princes looked one upon another, so he began to speak of Truth : O sirs, great is the earth, high is the heaven, swifft is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is not he great that maketh these things ? therefore great is Truth, and stronger than all things. All the earth calleth upon Truth, and the heaven blesseth her : all works shake and tremble at her, and with her is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked, all the children of men are

wicked, and such are all their wicked works, and there is no truth in them ; in their unrighteousness also they shall perish. But Truth abideth and is strong for ever ; she liveth and conquereth for evermore ; and she is the strength, kingdom, power and majesty of all ages. Blessed be the God of Truth ! And with that he held his peace. And all the people shouted, and said, Great is Truth, and mighty above all things !

Then said the king unto him, Ask what thou wilt, and we will give it thee, because thou art found wisest. Then said he unto the king, Remember thy vow which thou hast vowed, to build Jerusalem when thou camest to thy kingdom, and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babel, and to send them again thither. And now, O lord the king, this is that which I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers and captains and governors, that they should safely convey up their way both him, and all those that go up with him to build Jerusalem. And he went forth, and lifted up his face toward Jerusalem, and praised the King of heaven, and said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. Blessed art thou, O Lord of our fathers.

And he took the letters, and told all his brethren. And they praised the God of their fathers, because he had given them freedom and liberty to go up, and to build Jerusalem, and the temple which is called by his name : and they feasted with instruments of music and gladness seven days.

THE SECOND BOOK OF ESDRAS

There is no connection whatever between this book and I Esdras, and its title is somewhat of an anomaly. Its great interest lies in the fact that it is one of the finest examples of Jewish Apocalyptic literature, and that by all responsible scholars it is regarded as a work of the first century A.D. It consists of a series of visions and revelations in which Esdras enquires of the angel Uriel concerning the problems of Divine Justice in this world, and concerning the Last Things—Death, Judgment, and the World to Come. The readings are taken from the first three visions.

THE FIRST VISION

In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart: for I saw the desolation of Zion, and the wealth of them that dwell at Babylon. And my spirit was sore moved, so that I began to speak words full of fear to the Most High.

And I said, O Lord, who bearest rule, thou commandedst David to build a city unto thy name; and when they that inhabited the city did evil, thou gavest thy city over into the hands of thine enemies. Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Zion? For when I came hither, I saw impieties without number, and my soul saw many evil-doers in these thirty years, so that my heart failed me. For I have seen how thou sufferest them sinning, and hast spared wicked doers, and hast destroyed thy people, and hast preserved thine enemies, and hast not signified unto

any how thy way may be comprehended: are they then of Babylon better than they of Zion? For I have gone here and there through the beaten, and I see that they abound in wealth, and think not upon thy commandments. Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall it be found which way the scale inclineth. Or when was it that they which dwell upon the earth have not sinned in thy sight? or what nation hath so kept thy commandments? Thou shalt find that men of note have kept thy precepts; but nations thou shalt not find.

And the angel that was sent unto me, whose name was Uriel, gave me an answer, and said, Thy heart hath utterly failed thee in regarding this world, and thinkest thou to comprehend the way of the Most High?

Then said I, Yea, my lord.

And he answered me, and said, I am sent to show thee three ways, and to set forth three similitudes before thee: whereof if thou canst declare me one, I will show thee also the way that thou desirest to see, and I shall shew thee from whence the heart is wicked.

And I said, Tell on, my lord.

Then said he unto me, Go thy way, weigh me a weight of fire, or measure me a measure of wind, or call me again the day that is past.

Then answered I and said, What man is able to do that, that thou shouldst ask such things of me?

And he said unto me, If I should ask thee how many dowings are in the midst of the sea, or how many springs are in the fountain head of the deep, or how many ways are above the firmament, or which are the outgoings of paradise: peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hades, neither did I ever climb up into heaven.

Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them. Thine own things, and such as are grown up with thee, canst thou not know; how should thy vessel then be able to comprehend the way of the Most High?

Then answered I and said, I beseech Thee, O Lord, let me have understanding: for it was not my mind to be curious of high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and we pass away out of the world as grasshoppers, and our life is a vapour, and we are not worthy to obtain mercy. What will he then do for his name whereby we are called? of these things have I asked.

And he answered me, saying, Thou dost not hasten more than the Most High: for thy haste is for thine own self, but he that is above hasteneth on behalf of many. For he hath weighed the world in the balance; and by measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the measure be fulfilled.

[III. 11]

THE SECOND VISION

And after seven days so it was, that the thoughts of my heart were very grievous unto me again; and my soul recovered the spirit of understanding, and I began to talk with the Most High again, and said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine: and of all lands of the whole world thou hast chosen

thee one country: and of all the flowers thereof one lily: and of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Zion unto thyself: and among all the multitudes of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all. And now, O Lord, why hast thou scattered thy only one people among many? And they which did gain say thy promises, and believed not thy covenants, have trodden them down. If thou dost so much hate thy people, yet shouldst thou punish them with thine own hands.

Now when I had spoken these words, the angel Uriel that came to me the night afore was sent unto me, and said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

And I said, Speak on, my Lord.

Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

And he said unto me, Thou canst not.

And I said, Wherefore, Lord?

And he said unto me, Remember one the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered, open me the chambers that are closed, and bring me forth the winds that in them are shut up, or shew me the image of a voice: then will I declare to thee the thing that thou labourst to know.

And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with

men? As for me, I am unwise: how may I then speak of these things whereof thou askest me?

Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or the end of the love that I have promised unto my people.

Moreover he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew, before the thunder sounded and the lightning shone, or ever the foundations of paradise were laid, before the fair flowers were seen, or ever the powers of the earthquake were established, before the innumerable hosts of angels were gathered together, or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the footstool of Zion was established, and ere the present years were sought out, and ere the imaginations of them that now sin were estranged, before they were sealed that have gathered faith for a treasure: then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

(17. 17)

THE THIRD VISION

I began to speak words before the Most High again, and said, O Lord that bearest rule, if I have found favour in thy sight, I beseech thee, shew thy servant the end of thy tokens, whereof thou hast shewed me part.

So the angel Uriel answered and said unto me, The Most High shall appear upon the seat of judgment, and the end shall come, and compassion shall pass away, and longsuffering shall have an end: but judgment only shall remain, truth shall stand, and faith shall wax strong: and the work shall follow, and the reward shall

be shewed, and good deeds shall be of force, and wicked deeds shall bear no rule. For the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed away, intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up. Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

I answered him and said, This is my first and last saying, that it had been better that the earth should not have borne Adam: or else that he should have been restrained from sinning. For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, the evil is not fallen on thee alone, but on all of us that come of thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death? And that there is promised us an everlasting hope, whereas ourselves most miserably are become vain? And that there are laid up dwellings of health and safety, whereas we have lived wickedly? And that the glory of the Most High shall defend them which have led a pure life, whereas we have walked in the most wicked ways of all? And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not that we should suffer for it after death.

Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight; that, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say. For this is the life whereof Moses

spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

Nevertheless there be many that perish in this life, because they despise the law of God that is set before them. For God hath given strait commandment to such as came, what they should do to live, and what they should observe to avoid punishment. Nevertheless they were not obedient unto him; but spake against him, and imagined vain things; and deceived themselves by their wicked deces; and said of the Most High, that he is not; and knew not his ways: but his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

So I answered and said, Swallow down understanding then, O my soul, and let my heart devour wisdom. For thou art come hither without thy will, and departest when thou wouldest not: for thou hast no longer space than only to live a short time. O Lord, suffer thy servant, that we may pray before thee; and give us seed unto our heart, and culture to our understanding, that there may come fruit of it, whereby every one shall live that is corrupt, who beareth the likeness of a man. For thou art one, and we all one workmanship of thine hands, as thou hast said. If therefore thou shalt lightly and suddenly destroy him which with so great labour was fashioned by thy commandment, to what purpose was he made?

Now therefore, Lord, I will speak; for if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us, namely, that have no works of righteousness. For the just, which have many good works laid up with thee, shall for their own deeds receive reward. For what is man, that thou shouldst take displeasure at him? or what is a corruptible race, that thou shouldst

be so bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among them that have lived there is none which hath not done amiss. For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have no store of good works.

Then answered he me, and said, Thou comest far short that thou shouldst be able to love my creature more than I. Be thou therefore no longer curious how the ungodly shall be punished; but inquire how the righteous shall be saved, they whose the world is, and for whom the world was created.

[VI-IX]

SECTION II
THE PROPHETS

AMOS

Northern Kingdom, c. 750 B.C. : reign of Jeroboam II

Amos is the first in the long line of Hebrew prophets whose uttered words have come down to us in written books which bear their names. In many instances the books include portions by other prophetic writers not belonging to the same day and generation, whose identity is unknown. These will be noted under each heading.

To understand Amos and Hosea one must know a little concerning the period in which they lived. Under Jeroboam II the borders of Israel were widely extended, peace was for a while secure, commerce was at its height, wealth was abundant, but the wealthy classes were selfish and unscrupulous, the poor were shamelessly exploited and enslaved, luxury, bribery and corruption were rife, religion was a fashionable but superstitious ritual divorced from morality. Priests and rulers were unaware of the depth of the delusion that their God would be satisfied, and would protect them, so long as they offered him their formal homage. Meanwhile, doom was drawing near from the north Assyria, the ruthlessly conquering empire, was denouncing every lesser kingdom on the way towards her goal—the conquest of Egypt.

Amos was a plain rough shepherd from the lonely hill country of Judah, who received a stern message and an irresistible call to go and proclaim it to the rulers of the prosperous kingdom of Israel. He alone saw in Assyria the avenging instrument of God. His message was so force and incredible that priests and people must have thought him mad. Because you are God's "chosen" people, therefore he will punish you first and foremost; it is not your preservation, but your destruction, that his honour demands. History vindicated him: the doom descended on the Northern Kingdom with the fall of

[AMOS]

Samaria in 722, and the deportation of the people to distant lands.

Amos is the first great prophet of social righteousness.

FOR THREE TRANSGRESSIONS, YEA, FOR FOUR

The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

Thus saith the Lord: For three transgressions of Tyre, yea, for four, I will not turn away the punishment thereof; because they delivered up the whole people to Edom, and remembered not the brotherly covenant; but I will send a fire on the wall of Tyre, and it shall devour the palaces thereof.

Thus saith the Lord: For three transgressions of Edom, yea, for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and he cherished his anger perpetually, and he kept his wrath for ever; but I will send a fire upon Teman, and it shall devour the palaces of Bozrah.

Thus saith the Lord: For three transgressions of Judah, yea, for four, I will not turn away the punishment thereof, because they have despised the law of the Lord, and have not kept his commandments, and their idols have caused them to err, after the which their fathers did walk: but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes: that trample on the head of the poor, and turn aside the way of the

meek. Yet I raised up of your sons for prophets; but ye commanded the prophets, saying, Prophecy not: Is it not even thus, O ye children of Israel? saith the Lord. Behold, I will press you in your place, as a cart presseth that is full of sheaves. And flight shall perish from the swift, and the strong shall not retain his strength, neither shall the mighty deliver himself: neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself: and he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

For thus saith the Lord God: The city that went forth a thousand shall have an hundred left, and that which went forth an hundred shall have ten left, to the house of Israel.

[1. 11, 11]

THE LORD SHALL ROAR FROM ZION

And Amos said, the Lord shall roar from Zion, and utter his voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall wither.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Shall two walk together, except they have agreed? Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he have taken nothing? Can a bird fall upon the earth, where no gin is set for him? Shall a snare spring up from the ground, and have taken nothing at all? Shall the trumpet be blown in a city, and the people not be afraid?

shall evil befall a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God: An adversary shall surround the land: and thy strength shall be brought down, and thy palaces shall be spoiled. Thus saith the Lord: As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

[LXXVI]

LET JUDGMENT ROLL DOWN AS WATERS

Come to Beth-el, and transgress; to Gilgal, and multiply transgression; and bring your sacrifices every morning, and your tithes every three days; and offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings and publish them: for this liketh you, O ye children of Israel, saith the Lord God.

I have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord.

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I have smitten you with blasting and mildew: I have laid waste your gardens and your vineyards; your fig trees and your olive trees hath the locust devoured: yet have ye not returned unto me, saith the Lord.

I have overthrown some among you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning: yet have ye not returned unto me, saith the Lord.

Therefore thus will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel. For so, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the dawn and darkness, and treadeth upon the high places of the earth: the Lord, the God of Hosts, is his name.

Woe unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness, and not light. As if a man did flee from a lion, and a bear met him; and he went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a never failing stream.

[LXXVIII]

IDLE SONGS TO THE SOUND OF THE VIOL

Hear ye, and testify against the house of Jacob, saith the Lord God, the God of Hosts. Woe to them that are

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at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come. Pass ye unto Calneï, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms?

Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol, that devise for themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away.

They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right.

Hear this, O ye that would trample on the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may sell forth wheat? making the ephah small, and the shekel great, and falsifying the balances by deceit; that we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse

of the wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of your works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt.

And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a drought of water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

[VI, V, VIII]

PRIEST VERSUS PROPHET

Thus the Lord God shewed me: and behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of ripe fruit. Then said the Lord unto me, The doom is ripe for my people [Israel]. I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God.

Thus he shewed me: and, behold, the Lord stood beside a wall, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will

set a plumbline in the midst of my people Israel ; I will not again pass by them any more : and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste ; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel : the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there : but prophesy not again any more at Beth-el : for it is the king's sanctuary, and it is a royal shrine. Then answered Amos, and said to Amaziah, I was no prophet, neither was I one of the sons of the prophets ; but I was a shepherd, and a dresser of sycamore trees : and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord : Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac ; therefore thus saith the Lord : Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line ; and thou thyself shalt die in a land that is unclean, and Israel shall surely go into captivity out of his land.

Are ye not as the children of the Ethiopians unto me, O children of Israel ? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir ? Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth.

[YER. VII. 12]

DARKNESS AND DAWN

It is thought by some scholars that the hopeful conclusion—the last two paragraphs below—is an appendix written by a much later hand.

Hear ye this word which I take up for a lamentation over you, O house of Israel.

The virgin of Israel is fallen ;
she shall no more rise .
She lieth forsaken upon her land ;
there is none to raise her up

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live : but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba : for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and it devour and there be none to quench it in the house of Israel : ye who turn judgment to wormwood, and cast down righteousness to the earth ; seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night ; that calleth for the waters of the sea, and poureth them out upon the face of the earth ; the Lord is his name ; that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress. Seek good, and not evil, that ye may live : and so the Lord, the God of Hosts, shall be with you, as ye say. Hate the evil, and love the good, and establish judgment in the gate : it may be that the Lord, the God of Hosts, will be gracious unto the remnant of Joseph.

Thus saith the Lord, In that day will I raise up the tabernacle of David that is fallen, and close up the

[AMOS]

breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the nations, which are called by my name, saith the Lord that doeth this.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God. (P. 21)

HOSEA

Northern Kingdom, c. 745 B.C.: reign of Jeroboam II.

Hosea was contemporary with Amos for the circumstances of his time see p. 395. He was, however, a native of the Northern Kingdom. His message, though stern, has a tenderness which Amos lacked, and a note of hope which Amos probably (see p. 313) never sounded. Out of the fact or parable of an adulterous wife restored and forgiven, he drew among his hearers the promise of pardon for Israel. His "oracles" are somewhat fragmentary and disconnected: selected passages have here been brought together to display the character of his message.

THE LORD'S CONTROVERSY WITH HIS PEOPLE

The word of the Lord that came unto Hosea, in the days of Jeroboam the son of Joash, king of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the fowls of heaven, yea, the fishes of the sea also shall be taken away.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children. And it shall be, like people, like priest: and

I will punish them for their ways, and will reward them their doings. They shall go with their flocks and with their herds to seek the Lord, but they shall not find him. He hath withdrawn himself from them. My God will cast them away, because they did not hearken unto him. and they shall be wanderers among the nations. For they have sown the wind, and they shall reap the whirlwind: the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us; and to the hills, Fall on us.

The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet, ye say, is a fool, the man that hath the spirit is mad, in the multitude of your iniquities. Ye have plowed wickedness, ye have sowed iniquity; ye have eaten the fruit of lies. for thou didst trust in thy way, in the multitude of thy mighty men. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly, saying,

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live in his sight. And let us know, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.

THE MORNING CLOUD AND THE EARLY DEW

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets, I have slain them by the words of my mouth: and my

judgment goeth forth as the light. For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Ephraim feedeth on wind, he followeth after the east wind: he continually multiplieth lies and desolation. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney.

Yet I am the Lord thy God which brought thee up from the land of Egypt, and thou shalt know no god but me, for beside me there is no saviour. I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled, they were filled, and their heart was exalted: therefore have they forgotten me. Therefore will I be unto them as a lion: as a leopard will I watch by the way: I will meet them as a bear that is bereaved of her whelps. Thou art destroyed, O Israel, for thou art against me, thy help.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

THE PROMISE OF PARDON AND RESTORATION

When Israel was a child, then I loved him, and called my son out of Egypt. The more I called them, the more they departed from me. They sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to go; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat

[HOREB]

before them; but my people are bent to backsliding from me.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man, the Holy One in the midst of thee: and I will not come to consume the city.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn unto the Lord: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. We will say no more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

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 blossom 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 blossom as the vine: the scent thereof shall be as the wine of Lebanon.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction?

And the number of the children of Israel shall yet be as the sand of the sea, which cannot be measured.

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[HOREB]

nor numbered, and it shall come to pass that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

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 transgressors shall fall therein.

THE FIRST ISAIAH (I-XXXIX)

Jerusalem, c. 740-694 B.C.: various reigns.

Every modern reader is familiar with the belief that the opening words of Isa. xl.—"Comfort ye"—are the beginning of a magnificent but anonymous and far later prophetic writing; on this see p. 422. The readings which here follow are from the chapters which include the utterances of Isaiah the eighth-century prophet of Judah, who was living when Amos and Hosea denounced the sins of the neighbouring kingdom of Israel. Unlike them, however, Isaiah was a man of birth and position, influential with king and court, a statesman who strove to secure justice at home, to counsel wisdom in foreign relationships, and to make true religion supreme in both individual and national life. Foreseeing, just as they did, the peril of Assyrian invasion, and living when Samaria fell in 722, he nevertheless believed and taught that righteousness alone could avert or preserve a nation, and that whatever happened a righteous "remnant" of Israel would surely emerge from disaster and provide a nucleus for the restoration of the city and the state, under a righteous ruler.

With these authentic utterances of Isaiah have been boxed up a number of notable short and anonymous writings of various later periods. These are placed towards the end of the selection. The normal arrangement of chapters is of necessity altered to show the unfolding development of the prophet's mind, and to indicate some of the utterances which are certainly not his.

ISAIAH'S VISION AND CALL

In the year that king Uzziah died I saw the Lord, sitting upon a throne, high and lifted up, and his train

filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory. And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go, and tell this people, Hear ye continually, but understand not; and see ye continually, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land be left a desolation, and the Lord have removed men far away, and the forsaken places be many in the midst of the land. (P1)

THE GREAT ARRAIGNMENT

The vision of Isaiah concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth, for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly : they have forsaken the Lord, they have despised the Holy One of Israel.

Why should ye be stricken, that ye revolt more and more ? the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and festering sores : they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate ; your cities are burned with fire ; your land, strangers devour it in your presence. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

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 trample 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 iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a burden to 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, admonish the oppressor, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it.

THE DAY OF THE LORD OF HOSTS

O house of Jacob, come ye,
and let us walk in the light of the Lord.
For he hath forsaken his people the house of Jacob,
because they be filled with customs from the east,
And are soothsayers like the Philistines,
and they strike bands with the children of strangers.
Their land also is full of silver and gold,
neither is there any end of their treasures ;
Their land also is full of horses,
neither is there any end of their chariots.
Their land also is full of idols ;
they worship the work of their own hands,
that which their own fingers have made.
And the mean man boweth down,
and the great man humbleth himself,
therefore forgive them not.
The lofty looks of man shall be humbled,
and the haughtiness of men shall be bowed down,
and the Lord alone shall be exalted in that day.

Enter into the rock,
and hide thee in the dust,
From before the terror of the Lord,
and from the glory of his majesty,
When he ariseth to shake mightily the earth.

For there shall be a day of the Lord of Hosts
upon all that is proud and haughty,
and upon all that is lifted up ;
And upon all the cedars of Lebanon,
that are high and lifted up,
and upon all the oaks of Bashan ;
And upon all the high mountains,
and upon all the hills that are lifted up ,
And upon every lofty tower,
and upon every fenced wall ;
And upon all the ships of Tarshish,
and upon all pleasant watch-towers.
And the loftiness of man shall be bowed down,
and the haughtiness of men shall be brought
low :
and the Lord alone shall be exalted in that day ;
and the idols he shall utterly abolish.
And men shall go into the caves of the rocks,
and into the holes of the earth,
From before the terror of the Lord,
and from the glory of his majesty,
When he ariseth to shake mightily the earth

In that day a man shall cast away
his idols of silver and his idols of gold,
Which they made each one for himself to worship,
to the moles and to the bats,
To go into the caverns of the rocks,
and into the clefts of the ragged rocks,

From before the terror of the Lord,
and from the glory of his majesty,
When he ariseth to shake mightily the earth.

Cease ye from man, in whose nostrils is a breath ,
for wherein is he to be accounted of ?

THE HARVEST THAT FLEETH AWAY

For, behold, the Lord, the Lord of Hosts, doth take
away from Jerusalem and from Judah stay and staff ;
the mighty man, and the man of war ; the judge, and
the prophet, and the diviner, and the elder ; the captain
of fifty, and the honourable man, and the counsellor,
and the cunning magician, and the skillful enchanter.
And I will give children to be their princes, and wilful-
ness shall rule over them. And the people shall be
oppressed, every one by another, and every one by his
neighbour. the child shall behave himself proudly
against the elder, and the base against the honourable.
When a man shall take hold of his brother in the house
of his father, saying, Thou hast a robe, be thou our
ruler, and let this ruin be under thy hand : in that day
shall he swear, saying, I will not be an healer , for in
my house is neither bread nor robe . ye shall not make
me ruler of the people.

For Jerusalem is ruined and Judah is fallen : because
their tongue and their doings are against the Lord, to
provoke the eyes of his glory. Woe unto their soul !
for they have rewarded evil unto themselves. Blessed
is the righteous, for it is well with him : for they shall
eat the fruit of their doings. Woe unto the wicked !
it shall be ill with him : for the reward of his hands
shall be given him.

And it shall come to pass in that day, that the glory
of Jacob shall be made thin, and the fatness of his flesh

shall wax lean. And it shall be as when the harvestman gathereth the standing corn, and reapeth the ears with his arm; yea, it shall be as when one gleaneth ears in the valley of Rephaim. Yet gleanings shall be left therein, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord, the God of Israel.

In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the work of his hands, neither shall he respect that which his fingers have made. In that day shall his strong cities be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel, and it shall be a desolation.

For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantedst a garden of Adonis, and settest it with vine-slips of a strange god: in the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom, but the harvest fleeth away in the day of grief and of desperate sorrow.

[II, XXXI.]

THE PARABLE OF THE VINEYARD

Let me sing of my wellbeloved, a song of my beloved touching his vineyard.

My wellbeloved had a vineyard in a very fruitful hill: and he digged 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 hewed out a winepress therein, and he looked that it should bring forth grapes, and it brought forth wild grapes.

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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 burnt up; I will break down the fence thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned nor hoed; 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 beheld oppression; for righteousness, but beheld a cry.

O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard, the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the faces of the poor? saith the Lord, the Lord of Hosts.

Moreover, the Lord said, because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite the crown of the head of the daughters of Zion, and will take away the bravery of their tinkling ornaments; and it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle a rope: and instead of wellset hair baldness; and instead of a stomacher a girding of sackcloth:

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branding instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate and sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. (I, 17)

A SEVENFOLD DENUNCIATION

Woe unto them that decree unrighteous decrees, and to the writers that write perverseness: to turn aside the needy from judgment, and to take away the right of the poor of my people, that widows may be their spoil, and the fatherless their prey! And what will ye do in the day of visitation, and in the storm which shall come from far? to whom will ye flee for help? and where will ye leave your possessions?

Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears saith the Lord of Hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! And the harp and the lute, the tabret and the pipe, and wine, are their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Woe unto them that draw iniquity with cords of vanity, and punishment as it were with a cart rope: that say, Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which acquit the wrongdoer for a bribe, and deprive the just man of his right! Therefore as the fire consumeth the stubble, and as the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

Bind up the testimony, seal the law among my disciples. And I will wait for the Lord, that hideth his face from the house of Jacob, and I will look for him. And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter: should not a people seek unto their God? for the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no light in them.

(I, 2, 17-22)

THE COVENANT WITH DEATH

Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I am he that hath founded in Zion a stone,

a stone well tried, a precious corner stone of sure foundation: he that believeth shall not give way. Judgment also will I make the line, and righteousness the plummet: and the baul shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but a terror to understand the report. For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon: that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord, the Lord of Hosts, a consummation, and that determined, upon the whole land.

In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.

[XXXIX]

BLIND EYES AND DEAF EARS

Be ye amazed, and wonder; blind yourselves, and be blind: be drunken, but not with wine, stagger ye, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, and your heads hath he covered. And all vision is become unto you as the words of a book that

is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw sigh unto me with their mouth, and with their lips do honour me, but their heart is removed far from me and their fear of me is a precept of men which hath been learned by rote: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe unto them that seek to hide their plans deep from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? O your perversity! Shall the potter be esteemed as the clay; shall the thing made say of him that made it, He made me not; or the thing framed say of him that framed it, He hath no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf bear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all they that watch for iniquity are cut off: that make a man guilty at their word, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought. They also that err in spirit shall come to understanding, and they that murmur shall learn instruction.

[XXXIX]

ZION SHATTERED AND REMOULDED

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that make a covenant, but not with my spirit, that they may add sin to sin!

Now go, write it before them on a tablet, and inscribe it in a book, that it may be for a witness for ever. For it is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd to take fire from the hearth, or to take water withal out of the cistern.

For thus said the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No, for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift: therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee. Till ye be left as a mast upon the top of a mountain, and as an ensign on an hill.

Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine

adversaries, and avenge me of mine enemies: and I will bring my hand again upon thee, and thoroughly purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. [XXX, 1]

AS A DREAM WHEN ONE AWAKETH

The Lord will wait, that he may be gracious unto you, and he will be exalted, that he may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for him.

O people that dwellest in Zion at Jerusalem, thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy Teacher be hidden any more, but thine eyes shall see thy Teacher: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. And ye shall defile the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as an unclean thing; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that till the ground shall eat savoury provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every lofty mountain, and upon every high hill, rivers and streams of waters. Moreover the light of the moon shall be as the light of

the sun, and the light of the sun shall be sevenfold, as the light of seven days, on the day that the Lord bindeth up the hurt of his people, and healeth the stroke of their wound.

And the multitude of all the nations that fight against mount Zion, even all that fight against her and her strong hold, and that distress her, shall be as a dream, a vision of the night. It shall even be as when an angry man dreameth, and, behold, he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. [XXX, XXXI]

SURE DWELLINGS AND QUIET RESTING PLACES

Rise up, ye women that are at ease, and hear my voice, ye careless daughters, give ear unto my speech. For days beyond a year shall ye be troubled, ye careless women: for the vintage shall fail, the ingathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, gird sackcloth upon your loins, and smite upon the breasts, 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: for the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be dens for ewes, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness abide

in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass

[XXXII]

THE SHADOW OF A GREAT ROCK

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 noble,
nor the knave 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 to cause the drink of the thirsty to fail.
The instruments also of the knave are evil;
he deviseth wicked devices,
To destroy the poor with lying words,
even when the needy speaketh right
But the noble deviseth noble things;
and by noble things shall he stand

[XXXIII]

RESTORATION PREDICTED FOR ZION

Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to spoil, thou shalt be spoiled, and when thou hast made an end to deal treacherously, they shall deal treacherously with thee.

O Lord, be gracious unto us; we have waited for thee: be thou our arm every morning, our salvation also in the time of trouble. At the noise of the tumult peoples are fled; at the lifting up of thyself nations are scattered. Now will I arise, saith the Lord; now will I lift up myself; now will I be exalted. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

The sinners in Zion are afraid, trembling hath surprised the godless ones. 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 a fraudulent gain, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him, his waters shall be sure.

Thine eyes shall see the king in his beauty: they shall behold a far stretching land. Thine heart shall muse on the terror: where is he that counted, where is he that weighed the tribute? where is he that counted the towers? Thou shalt not see the fierce people, a people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand. Look upon Zion, the city of our festival days. Thine eyes shall see Jerusalem a quiet habitation, a tent that shall

not be removed, the stakes whereof shall never be gleecked up, neither shall any of the cords thereof be broken. For there the Lord will be with us in majesty, in place of broad rivers and streams, there shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And abundance of salvation, wisdom and knowledge shall be the stability of thy times.

THE JOY OF THE RESTORATION

The latter part of the previous reading, and the whole of this poem, are by many scholars regarded as belonging to the much later period of the Exile and the Second Isaiah (p. 422)

The wilderness and the solitary place shall be glad,
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 shall sing :
 For in the wilderness shall waters break out,
 and streams in the desert.
 And the glowing sand shall become a pool,
 and the thirsty ground springs of water :
 In the habitation of jackals, where they 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 the wayfaring men ;
 yea, fools shall not err therein.
 No lion shall be there,
 nor any ravenous beast go up thenceon ;
 But the redeemed shall walk there,
 and the ransomed of the Lord shall return,
 And come with singing unto Zion,
 and with everlasting joy upon their heads :
 They shall obtain gladness and joy,
 and sorrow and sighing shall flee away. [XXXV]

THE REIGN OF MESSIAH

The people that walked in darkness have seen a great light : they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy : they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For every horn of the booted warrior in the tumult, and the garments soiled in blood, shall even be for burning, for fuel of fire.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. and his name shall be called Wonderful Counsellor, Godlike Hero, Everlasting Father, Prince of Peace. Of the increase of his government, and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the Lord of Hosts shall perform this.

And in that day thou shalt say, I will give thanks unto thee, O Lord, for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation, I will trust, and will not be afraid : for the Lord Jehovah is my strength and my song ; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things : let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee.

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 peoples 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 between the nations, and shall rebuke many peoples : and they shall beat their swords into

plowshares, and their spears into pruninghooks - nation shall not lift up sword against nation, neither shall they learn war any more.

[IX, XII, III]

A SHOOT FROM THE STOCK OF JESSE

There shall come forth a shoot from the stock of Jesse,
and a branch from his roots shall bear fruit:
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 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 oppressor 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.
And the wolf 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 adder's 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.

And in that day there shall be a root of Jesse,
which shall stand for an ensign of the people,
To him shall the Gentiles seek,
and his resting place shall be glorious.

In that day shall the branch of the Lord be beautiful
and glorious, and the fruit of the land shall be excellent
and comely for them that are escaped of Israel. And
it shall come to pass, that he that is left in Zion, and he
that remaineth in Jerusalem, shall be called holy, even
every one that is written among the living in Jerusalem.
And over the whole habitation of mount Zion, and over
her assemblies, there shall be a cloud and smoke by
day, and the shining of a flaming fire by night: for
over all the glory shall be spread a canopy. And there
shall be a pavilion for a shadow in the day-time from
the heat, and for a refuge and for a covert from storm
and from rain.

[XII, IV]

THREE VISIONS OF THE WIDER WORLD

These can hardly be regarded as the work of Isaiah, although included among his writings. The first is an oracle concerning Egypt, of uncertain date, the second is a poetic outburst of triumph on the eve of the Fall of Babylon (539 B.C.), the third belongs to a far later type of literature (Apocalyptic), and probably in the third or fourth century A.C.

I. TRIBULATION AND REDEMPTION FOR EGYPT

Behold, the Lord cometh upon a swift cloud, and cometh unto Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians, saith the Lord: and they shall

fight every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek unto the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

And the waters shall fail from the sea, and the river shall be wasted and dried up. The meadows by the Nile, by the brink of the Nile, and every thing sown by the Nile, shall wither and be no more. The fishers also shall lament, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave cotton, shall be confounded. Neither shall there be any work for Egypt, which head or tail, branch or rush, may do.

In that day shall Egypt be like unto women: and it shall tremble and fear because of the shaking of the hand of the Lord of Hosts, which he shaketh over it. And the land of Judah shall become a terror unto Egypt, and every one that maketh mention thereof, to him shall they turn in fear, because of the purpose of the Lord of Hosts.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts, one shall be called The city of the sun.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt. And when they cry unto the Lord because of the oppressors, he shall send them a saviour, and a defender, and he shall deliver them. And the Lord shall make himself known to Egypt, and the Egyptians shall know the Lord in that day, and shall worship with sacrifice

and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt, smiting and healing; and they shall return unto the Lord, and he shall be intreated of them, and shall hear them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

II. THE DOWNFALL OF BABYLON

Lift ye up a banner upon the high mountain; for behold, the day of the Lord cometh, and the Lord of Hosts mustereth the host of the battle. Behold, I will stir up the Medes against them, 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 dreadful creatures; and owls shall dwell there, and satyrs shall dance there. And wolves shall cry in their desolate houses, and jackals in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow,

and from thy fear, and from the hard bondage wherein
thou wast made to serve, that thou shalt take up this
taunt-song against the king of Babylon, and say:

How still the oppressor hath grown,
the terror hath ceased!

The Lord hath broken the staff of the wicked,
the sceptre of tyrants,

Who smote the peoples in fury
with blow upon blow,

Who trampled the nations in wrath,
with relentless oppression.

All the earth is at rest and is quiet;
they burst into song

Even the fir trees exult,
and the cedars of Lebanon

'No hewer hath come up against us
since thou wert laid low!'

Sheol beneath is astir
to greet thy coming

For thee it arouseth the shades,
all the princelings of earth,

Making to rise from their thrones
all the kings of the nations.

'So thou art enfeebled as we,
made like unto us!

Thy pomp is brought down unto Sheol,
the noise of thy viols

Beneath thee corruption is spread
and worms are thy cover!'

How art thou fallen from heaven,
O Lucifer, son of the morning!

How art thou struck to the ground
who didst lay low the nations!

Thou who didst say in thine heart,

'I will mount up to heaven;

Above the stars of God

will I set up my throne;

I will sit on the mount of the gods
in the uttermost north;

I will climb to the peaks of the clouds
and be like the Most High!

But to Sheol instead thou art buried,
to the depths of the pit

They that see thee look narrowly on thee,
upon thee they muse:

'Is this he that troubled the earth,
that shook the kingdoms;

That made the world a wilderness,
wasting her cities,

That set not his prisoners free
to return to their homes?'

At peace in their tombs they rest,
all the kings of the nations,

All have lain down in glory,
each in his house,

But never shalt thou be joined
with thy fathers in burial,

For thou hast ruined thy land
and slain thy people.

For ever and ever unblamed
be the seed of all-doers!

[LIII. I-IV]

III AN APOCALYPTIC VISION OF JUDGMENT AND RESTORATION

Behold, the Lord maketh the earth empty, and
maketh it waste, and scattereth abroad the inhabitants
thereof. And it shall be, as with the people, so with

the priest: as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the leader, so with the hotrower; as with the taker of usury, so with the giver of usury to him: for the Lord hath spoken this word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. The mirth of tabrets ceaseth, the noise at them that rejoice ceaseth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be moved to and fro like a hut; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

And it shall come to pass in that day, that the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap: of a fenced city a ruin; a fortress of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow

from the heat, when the blast of the terrible ones is as a winter storm. Thou shalt bring down the noise of strangers, as the heat by the shadow of clouds, the song of the terrible ones shall be brought low.

And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all peoples, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever: for the Lord is God, an everlasting rock.

The way of the just is uprightness: thou, most upright, dost direct the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is in thy name, and to the remembrance of thee: for when thy judgments are in the earth, the inhabitants of the world learn righteousness. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

And it shall come to pass in that day, that ye shall be gathered one by one, O ye children of Israel. And a great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

[XXXI-XXXIII]

MICAH

Judah, c. 726 B. C. : reigns of Ahaz and Hezekiah.

Micah was a contemporary of Isaiah, but he was a man of the country and not of the great city, which he hated and denounced for its worldly sinfulness. He is concerned with the plain needs of the oppressed classes, the dispossessed common people, for justice and consideration in the hands of their landlords and masters. Mutual worship is an abomination; God requires justice, mercy, and reverence. Jerusalem is doomed to destruction.

HIRELING PRIESTS AND MERCENARY PROPHETS

The word of the Lord that came to Micah the Morastite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

Hear, ye peoples, all of you, hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, as waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. And all her graven images shall be beaten to pieces, and all her hires shall be burned with fire, and all her idols will I lay desolate. Then shall they cry unto the Lord, but he will not answer them: yea, he will hide his face from them at that time, according as they have wrought evil in their doings.

Thus saith the Lord concerning the prophets that make my people to err; that bite with their teeth and cry, Peace, and whose putteth not into their mouths, they even prepare war against him: Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine, and the sun shall go down upon the prophets, and the day shall be black over them. And the seers shall be ashamed, and the diviners confounded; yea, they shall all cover their lips: for there is no answer of God.

But I truly am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor judgment, and prefer all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord in the midst of us? no evil shall come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the temple mount as the high places of a forest.

[L. III.]

THE FUTURE GLORY OF ZION

It shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and 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 between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem. And thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth that is to be ruler for me in Israel; whose goings forth are from of old, from everlasting. And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace: and he shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our border.

[L. V.]

WHAT DOETH THE LORD REQUIRE?

Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the Lord's controversy, and ye enduring foundations of the earth: for the Lord hath a controversy with his people, and he will plead

[MICAH]

with Israel) O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now the righteous acts of the Lord.

Wherewith 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?

The voice of the Lord crieth unto the city, and the man of wisdom will fear thy name: hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have smitten thee with a grievous wound, I have made thee desolate because of thy sins. Thou shalt eat, but not be satisfied; thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine.

[V]

A LIGHT IN A TIME OF DARKNESS

Woe is me, for the godly man is perished out of the earth, and there is none upright among men. For the
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[MICAH]

son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

But as for me, I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then mine enemy shall see it, and shame shall cover her; which said unto me, Where is the Lord thy God? The nations shall see and be ashamed of all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall come with fear unto the Lord our God, and shall be afraid because of thee.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot: and thou wilt cast all their sins into the depths of the sea.

[VI]

ZEPHANIAH

Judah, c. 630 B.C. : reign of Josiah

Zephaniah is little more than a name to us. He wrote his message during the first half of the reign of Josiah in Jerusalem (see p. 343), before the great moral and religious reformation of 622 B.C. A fresh terror had appeared on the horizon— vast hordes of warlike Scythians had invaded Syria and Palestine from the north, and were pursuing their destructive way down the coast-lands, with Egypt as their goal. The dread which their advent inspired is reflected in Zephaniah's prediction of a day of doom, the "Day of the Lord." He expected that Jerusalem would certainly be visited for her wickedness, but so that amidst the evil and corruption would be swept away, and that afterwards a more righteous order would be established.

THE DAY OF THE LORD

The word of the Lord which came to Zephaniah, in the days of Josiah, king of Judah.

Thus saith the Lord, I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and them that worship the host of heaven upon the house-tops, and them that are turned back from following the Lord, and them that have not sought the Lord, nor inquired after him.

Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand. In that day, saith the Lord, I will punish all those that fill their masters' houses with violence and deceit, I will search Jerusalem

with candles, and punish the men that are settled on their lees, that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a spoil, and their houses a desolation; neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.

The great day of the Lord is near, it is near and hasteneth greatly. Hark! the day of the Lord, a day of wrath, a day of trouble and distress, a day of the trumpet and alarm, against the fenced cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.

Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.

[I. 17]

THE PURGE OF ZION

Woe to her that is defiant and polluted, to the oppressing city! She obeyed not the voice; she received not correction, she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they leave nothing till the morrow. Her prophets are light and treacherous persons, her priests have profaned that which is holy, they have done violence to the law. The Lord in the midst of her is righteous; he will not do iniquity; morning by morning doth he bring his judgment to light, it faileth not, but she unjust knoweth no shame.

Therefore wait ye for me, saith the Lord, for the day that I rise up as a witness: for my decision is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation. Then will I turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve him with one consent. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Sing, O daughter of Zion; shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thine hands be slack. The Lord thy God is in the midst of thee, a mighty one who will save: he will rejoice over thee with joy, he will renew his love, he will joy over thee with singing.

Behold, at that time I will deal with all them that afflict thee: and I will save her that halteth, and gather her that was driven away; and I will make you a name and a praise among all the peoples of the earth, when I turn back your captivity before your eyes, saith the Lord.

[117]

NAHUM

The Fall of Assyria, 607 B.C.

This short oracle of an otherwise unknown prophet of Judah consists of a fierce outburst of exaltation over the destruction of Nineveh and the fall of the Assyrian empire, which came to a swift and sudden end under the combined attack of the Babylonians and Medes in 607 B.C. In reading Nahum one must remember all that Israel and Judah had suffered at the hands of Assyria for centuries; and also the verdict of history, that she was the most mysterious and pitiless of all the empires of antiquity. "She trod down the nations like dust, spread ruin and carnage through their lands, plundered their treasures, treated prisoners with savagery and the dead with ignominy."

NINEVEH IS FALLEN

The oracle concerning Nineveh.

The Lord is a jealous God, and avengeth;
he reserveth wrath for his enemies.

The Lord is slow to anger, and great in power,
but will by no means clear the guilty.

The Lord hath his way in the whirlwind and the storm,
and the clouds are the dust of his feet.

Who can stand before his indignation?
and who can abide in the fierceness of his anger?

The Lord is good, a strong hold in the day of trouble;
and he knoweth them that trust in him.

But he maketh an utter end of them that rise up
against him,

and pursueth his enemies into darkness.

Thus saith the Lord: Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy solemn feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off.

(A taunt-song against Nineveh)

He that shattereth is come up against thee:
Keep the fortress, guard the way,
Make thy loins strong, fortify thy power mightily.
His chariots flash with steel,
They rage in the streets,
They jostle one against another in the broad ways:
They appear as torches,
They dart to and fro like the lightning.

Nineveh remembereth his worthies:
They stumble in their march;
They make haste to the wall;
The defence is prepared.
The river gates are opened:
The palace is dismayed.
They flee away: Stand, stand, one crieth;
But none looketh back.

Plunder the silver, plunder the gold,
For there is none end of the store,
The wealth of all the precious things.
She is empty, and void, and waste:
And the heart melteth,
And the knees smite together,
And anguish is in all loins,
And all faces wax pale.

Behold, I am against thee, saith the Lord of Hosts;
And the voice of thy messengers shall no more be heard.

Woe to the city of blood!
It is full of lies and robbery.
Hark, the whip! Hark, the rattling of wheels!
The prancing horses, the leaping chariots,
The charging horseman, the flashing sword, the
glittering spear!

Draw thee water for the siege,
Fortify thy strong holds
Go to the clay pits, tread the mortar,
Lay hold of the brick-mould.

Behold, I am against thee, saith the Lord of Hosts,
And I will set thee as a gazing-stock
All they that look upon thee shall say,
Nineveh is laid waste—who will bemoan her?

Thy shepherds stumble, O king of Assyria.
Thy worthies are at rest:
Thy people are scattered upon the mountains,
And there is none to gather them.
All that hear the report of thee shall clap the hands,
For upon whom hath not thy wickedness passed
continually?

[1-11]

HABAKKUK

The date of this short book is doubtful: but if the traditional belief be accepted, Habakkuk would appear to have written when the threat of destruction at the hands of the Babylonian Empire was drawing visibly nearer to Jerusalem and Judah; i.e., soon after 600 B.C. It is the reality of this dreadful prospect that weighs upon the prophet's mind and heart: why does God permit a ruthless and unrighteous nation to be victorious in the earth, still more to threaten the existence of his chosen people and city?

THE PROBLEM OF EVIL

The oracle which Habakkuk the prophet did see.

O Lord, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou shew me iniquity, and why do I look upon perverseness? for spoiling and violence are before me, and there is strife, and contention riseth up. Therefore the law is slackened, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore judgment goeth forth perverted.

Behold, ye faithless ones, and regard, and wonder marvellously: for I work a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which march through the breadth of the earth, to possess the dwelling places that are not theirs. They are terrible and dreadful; their judgment and their dignity proceed from themselves, they fly as an eagle that hasteth to devour. They come all of them for

violence; their faces are set eagerly as the east wind; and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him: he denideth every strong hold, and his might is his god.

Art not thou from everlasting, O Lord my God, mine Holy One? We shall not die. Thou that art of purer eyes than to behold evil, and that canst not look on iniquity, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked devoureth the man that is more righteous than he?

I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what he will answer concerning my complaint.

And the Lord answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live in his faithfulness.

Woe to him that increaseth that which is not his! how long? and to him that judeth himself with pledges! Shall they not rise up suddenly that shall spoil thee, and awake that shall toss thee to and fro, and thou shall be for booties unto them?

Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast purposed shame to thy house, even the cutting off of many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and establisheth a city with iniquity! Behold, is it not of

(PARABLES)

the Lord of Hosts that the peoples labour for the fire,
and the nations weary themselves for vanity? For
the earth shall be filled with the knowledge of the glory
of the Lord, as the waters cover the sea.

O Lord, revive thy work in the midst of the years,
in the midst of the years make thyself known,
in wrath remember mercy.

God cometh from Teman,
and the Holy One from mount Paran.

His glory covereth the heavens,
and the earth is full of his praise.

He standeth, and shaketh the earth;

He beholdeth, and maketh the nations to tremble;

And the everlasting mountains are scattered,

the ancient hills do bow:

his ways are everlasting.

Though 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:

and the fields shall yield no meat:

The flock shall be cut off from the fold,
and there shall be no need in the stalls.

Yet I will rejoice in the Lord.

I will joy in the God of my salvation

The Lord is in his holy temple:

Let all the earth keep silence before him. (111)

JEREMIAH

Jerusalem during the Decline and Fall. 626-589 B.C.

No other prophet lived through so tragic a period as this. Not only has he been so heavily charged with denunciation and despair, not even the hatred and punishment which he endured could quench Jeremiah's faith in the ultimate goodness of God. As a youth he saw the short-lived Reformation of Josiah in 621 (p. 245), perhaps the first four of these readings refer to the years preceding this event. The remainder illustrate the long course of his troubled life and fearless teaching during the reigns of the headstrong King Jehoiakim and the feeble Zedekiah. During his lifetime Assyria crashed to its sudden doom and imperial Babylon rose to power. He saw Nebuchadnezzar's first punishment of Jerusalem and deportation of exiles to Babylon in 597, and his final destruction of the temple and the city in 586. Jeremiah had counselled in vain the unpopular policy of submission to Babylon, rightly or wrongly, he denounced revolt as disobedience to God; but out of his growing certainty that Jerusalem would suffer destruction there emerged his vision of a faith of the future, independent of written law and sacred shrine and holy city, the "new covenant" written on the heart of man (p. 295). This alone is sufficient to place him in the front rank of prophets, but his greatness in other respects is equally clear. Unflinching courage and steadfast endurance are seldom combined with such tenderness of heart and conscience as we find in him.

THE PROPHET'S CALL AND COMMISSION

The words of Jeremiah, one of the priests in Anathoth, in the days of Josiah, Jehoiakim and Zedekiah, kings of Judah, unto the carrying away of Jerusalem captive.

Now the word of the Lord came unto me, saying, Before thou wast conceived I knew thee, and before thou wast born I sanctified thee; I have ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord.

Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to overthrow; to build, and to plant. And I will utter my judgments against the cities of Judah touching all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them.

For, behold, I have made thee this day a fortified city, and a brass wall, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord to deliver thee. [7]

BROKEN CISTERNS THAT HOLD NO WATER

These next three passages probably represent the moral and religious utterances of Jeremiah's early years, before

the Reformations of Josiah in 621. His voice is raised against the apostasy of rulers, priests and people.

And the word of the Lord came to me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abominuous. The priests said not, Where is the Lord? and they that handle the law knew me not: the rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet contend with you, saith the Lord, and with your children's children will I contend. For pass over westward to the isles of Kittim, and see, and send eastward unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and shudder exceedingly, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord, the Lord of Hosts. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. As the thief is ashamed when he is found,

so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, which say to a stock, Thou art my father, and to a stone, Thou hast begotten me: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

If thou wilt return, O Israel, saith the Lord, yea, if thou wilt return unto me, and put away thine abominations out of my sight, and wilt not wander, and wilt swear, As the Lord liveth, in truth, in judgment, and in righteousness; then shall the nations bless themselves in him, and in him shall they glory. And they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, neither shall they walk any more after the stubbornness of their evil heart.

O Lord, my strength, and my fortress, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth. [11 IV. XVII.]

REVOLT AND RETRIBUTION

"The alarm of war" and the threat of desolation probably refer to the invasion of Palestine by Nechanez, leader of the time [124 B.C.; cp. p. 354].

My heart is disquieted in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

I beheld the earth, and lo, it was waste and void,
and the heavens, and they had no light
I beheld the mountains, and lo, they trembled,
and all the hills moved to and fro.

[JEREMIAN]
I beheld, and lo, there was no man,
and all the birds of the heavens were fled.
I beheld, and lo, the fruitful field was a wilderness,
and all the cities thereof were broken down
At the presence of the Lord,
and before his fierce anger.
For thus saith the Lord, The whole land shall be
desolate:
Yet will I not make a full end

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find any that doeth justly, that seeketh truth; and I will pardon her. And though they say, As the Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they were not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Then I said, Surely these are poor: they are foolish; for they know not the way of the Lord, nor the ordinance of their God. I will get me unto the great men, and will speak unto them; for they know the way of the Lord, and the ordinance of their God. But these with one accord have broken the yoke, and burst the bands. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have denied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them.

Shall I not visit for these things? saith the Lord:
shall not my soul be avenged on such a nation
As this?

Declare ye this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord. will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.

But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in its season; he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men: they overpass in deeds of wickedness. They plead not the cause, the cause of the fatherless, that they should prosper: and the right of the needy do they not judge.

Shall I not visit for these things? saith the Lord:
shall not my soul be avenged on such a nation
as this? (P. P.)

STAND YE IN THE WAYS AND SEE

See the note at the head of the previous passage

A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule at their hands; and my people love to have it so: and what will ye do in the end thereof? From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even

unto the priest every one dealeth falsely. They have healed also the hurt of my people lightly, saying, Peace, peace; when there is no peace.

Thus said the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein. And I set watchmen over them, saying, Hearken to the sound of the trumpet; but they said, We will not hearken. Therefore hear, ye nations, and hear, O earth. Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words; and as for my law, they have rejected it. To what purpose cometh there to me frankincense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people. and the fathers and the sons together shall stumble against them; the neighbour and his friend shall perish.

Thus saith the Lord, Behold, a people cometh from the north country; and a great nation shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Zion.

Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-haccherem: for evil looketh forth from the north, and a great destruction.

Prepare ye war against her!

Arise, and let us go up at noon!

(Woe unto us! for the day declineth,

For the shadows of the evening are stretched out.)

Arise, and let us go up by night,
And let us destroy her palaces :

For thus hath the Lord of Hosts said, Hew ye down trees and cast up a mount against Jerusalem : this is the faithless city ; she is wholly oppression in the midst of her. As a fountain keepeth fresh her waters, so she keepeth fresh her wickedness : violence and spoil is heard in her, before me continually is sickness and wounds. Be thou instructed, O Jerusalem, lest my soul be alienated from thee ; lest I make thee a desolation, a land not inhabited (7. 11).

THE TEMPLE A DEN OF THIEVES

Tracts of fifteen years have passed, the rebellious King Jehoiachin is now on the throne (600. 194), Jerusalem and most morality are corrupt, Zedekiah is deposed. The circumstances which gave rise to the following bold utterance, and the consequences to Jeremiah which followed from it, are afterwards related (p. 322).

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and say. Hear the word of the Lord, all ye that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings ; if ye thoroughly execute judgment between a man and his neighbour ; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt : then will I cause you to dwell in this place, in the land that I gave to your fathers.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, and come and stand before me in this house ? Is this house, which is called by my name, become a den of robbers in your eyes ? But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the Lord, therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up thy voice for them, neither make intercession to me : for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem ? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger ? saith the Lord. Do they not provoke themselves, to the confusion of their own faces ?

Thus saith the Lord of Hosts, the God of Israel. Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices : but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people : and walk ye in all the ways that I have

commanded you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the stubbornness of their evil heart, and went backward and not forward, from the day that they came forth out of the land of Egypt, unto this day. And I have sent unto them all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

Therefore thou shalt speak all these words unto them, but they will not hearken to thee; thou shalt also call unto them: but they will not answer thee. And thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth instruction: truth is perished, and is cut off from their mouth. (111)

THE PROPHET ON TRIAL FOR HIS LIFE

See the note at the head of the previous passage

In the beginning of the reign of Jehoiakim, king of Judah, came this word from the Lord unto Jeremiah, saying, Thus saith the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them, keep not back a word. It may be they will hearken, and turn every man from his evil way. And thou shalt say unto them, Thus saith the Lord. If ye will not hearken to me, to walk in my law, which I have set before you, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

And it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to
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speak, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant?

And when the princes of Judah heard these things, they came up from the king's house unto the house of the Lord; and they sat down in the entry of the new gate. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now attend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as is good and right in your eyes. But know ye for certain, that if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof.

Then said the princes and all the people unto the priests and to the prophets, This man is not worthy of death; for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly, saying, Micah the Morashite prophesied in the days of Hezekiah, and he spake to all the people of Judah, saying, Thus saith the Lord of Hosts: Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? did they not fear the Lord, and intreat the favour of the Lord,

and the Lord repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

And the hand of Ahiakam the son of Shaphan the scribe was with Jeremiali, that they should not give him into the hand of the people to put him to death.

[XXXI.]

CAN THE LEOPARD CHANGE HIS SPOTS?

In the external dangers which surrounded him, as in the previous passage and in others which follow, was added the external anguish of a sensitive heart.

Oh that I could console myself against sorrow! my heart is faint within me. Behold, the voice of the cry of the daughter of my people from a land that is very far off: 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 mourn; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is there no healing for the wound of my people?

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they bend their tongues like their bow for falsehood; but they are not valiant for truth in the land: for they proceed from evil to evil, and they know not me, saith the Lord. And they will deceive every one his neighbour, and will not speak the truth: they have taught

their tongue to speak lies; oppression followeth upon oppression, and deceit followeth upon deceit; they refuse to know me, saith the Lord.

Can the Ethiopian change his skin, or the leopard his spots? then may they also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble in the dusk upon the mountains; and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

O Lord, hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold dismay! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

Though our iniquities testify against us, work thou for thy name's sake, O Lord: for our backslidings are many; we have sinned against thee. O thou hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that spreadeth his tent for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou art in the midst of us, and we are called by thy name; forsake us not. O Lord.

[JER. XX, XXX, XXXI.]

HELPLESS IDOLS

There are reasons for regarding this passage as an addition from a later hand than Jeremiah's, if not, at

is a close anticipation of the eloquent score of the Second Isaiah (p. 324).

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Hear ye the word which the Lord speaketh unto you, O house of Israel: thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the ordinances of the nations are vanity: for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a scarecrow in a garden of cucumbers, and speak not: they must needs be borne, because they cannot go. Silver beaten into plates is brought from Tarshish, and gold from Ophir, the work of the artificer and of the hands of the goldsmith, blue and purple for their clothing; they are all the work of cunning men. Be not afraid of them, for they cannot do evil, neither is it in them to do good.

But the Lord is the true God; he is the living God, and an everlasting King. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures.

Every man is brutish in his knowledge; every

goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for the Former of all things is his inheritance: the Lord of Hosts is his name.

(1. 21)

THE KING DESTROYS THE BOOK OF THE PROPHET

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee. It may be that the house of Judah will return every man from his evil way, that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, upon a roll of a book. And Jeremiah commanded Baruch, saying, Go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fast day. And Baruch did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord, at the entry of the new gate of the Lord's house, in the ears of all the people.

And when Micajah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there. Then Micajah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah unto Baruch, saying, Take in thine

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hand the roll wherein thou hast read in the ears of the people, and come. So Baruch took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said, We will surely tell the king of all these words. And they said unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. And they went in to the king into the court, but they had laid up the roll in the chamber of Elishama the scribe, and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it, and read it in the ears of the king.

Now the king sat in the winter house: and there was a fire in the brasier burning before him. And it came to pass, whensoever Jehudi had read three or four leaves, that the king cut them with the penknife, and cast them into the fire that was in the brasier, until all the roll was consumed. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

Then the word of the Lord came to Jeremiah, saying, Take thee again another roll, and write in it all the words that were in the first roll, which Jehoiakim hath burned. And concerning Jehoiakim thou shalt say, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein that the king of Babylon shall certainly come and destroy this land? Therefore thus saith the Lord concerning Jehoiakim: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

Then took Jeremiah another roll, and gave it to

[JEREMIAH]

Baruch the scribe, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim had burned in the fire: and there were added besides unto them many like words.

And Jeremiah said unto him, Thus saith the Lord unto thee, O Baruch: Thou didst say, Woe is me now! for the Lord hath added grief to my pain, and I find no rest. Thus saith the Lord: Seekest thou great things for thyself? Seek them not: for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for thy portion in all places whither thou goest.

[XXXX. XXX]

THE POTTER AND HIS VESSEL

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in his hand, he made it again another vessel, as seemed good to him to make it.

Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord : Behold, I frame evil against you, and devise a device against you : return ye now every one from his evil way, and amend your ways and your doings.

Then said they, Come, and let us devise devices against Jeremiah ; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. [XVII]

THE PROPHET IN DERISION

Then came Jeremiah, and he stood in the court of the Lord's house, and said to all the people : Thus saith the Lord of Hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it ; because they have made their neck stiff, that they might not hear my words.

Now Pashhur the son of Immer the priest, who was chief officer in the house of the Lord, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the Lord. And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him, Thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy fellows : and they shall fall by the sword of their enemies, and thine eyes shall behold it. Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand

of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashhur, and all that dwell in thine house shall go into captivity - and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied lies.

O Lord, thou hast beguiled me, and I was beguiled : thou art stronger than I, and hast prevailed : I am in derision all the day, every one mocketh me. For as often as I speak, I cry out ; I cry. Violence and spoil : because the word of the Lord is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain. For I have heard the defaming of many, terror on every side. Denounce, and we will denounce him, say all my familiar friends, they that watch for my halting ; peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Cursed be the day wherein I was born : let not the day wherein my mother bare me be blessed. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame ?

But the Lord is with me as a mighty warrior : therefore my persecutors shall stumble ; they shall not prevail. Sing unto the Lord, praise ye the Lord : for he hath delivered the soul of the needy from the hand of evildoers. [XX, XX]

THE TENTS OF THE RECHABITES

Jeremiah uses as an object-lesson of obedience the tribal vow of the nomadic clan of the Rechabites, who

Jerome and only wine had all the advantages of settled life in towns and cities.

The word which came unto Jeremiah from the Lord, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

Then I took Jaazaniah and his brethren, and his sons, the whole house of the Rechabites; and I brought them into the house of the Lord, and I set before them bowls full of wine, and cups: and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us saying, Ye shall drink no wine, neither ye, nor your sons, for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many days in the land whither ye sojourn. And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans; so we dwell at Jerusalem.

Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of Hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instructions to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, and unto this day they drink none, for they obey their father's commandment: but I

have spoken unto you, rising up early and speaking, and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

Forasmuch as this people hath not hearkened unto me: therefore thus saith the Lord, the God of Hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; therefore thus saith the Lord of Hosts, the God of Israel - Jonadab the son of Rechab shall not want a man to stand before me for ever.

FALSE PROPHETS AND DREAMERS

Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you; they teach you vanity: they speak a vision of their own heart, and not out of the mouth of the Lord. They say continually unto them that despise the word of the Lord, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart, No evil shall come upon you. For who hath stood in the

council of the Lord, that he should perceive and hear his word ? who hath marked his word, and heard it ?

I have not sent these prophets, yet they ran : I have not spoken unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. Am I a God afar off, saith the Lord, and not a God at hand ? Can any hide himself in secret places that I shall not see him ? saith the Lord. Do not I fill heaven and earth ? saith the Lord. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies ? yea, they are prophets of the deceit of their own heart ; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers forgot my name for Baal.

The prophet that hath a dream, let him tell a dream ; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat ? saith the Lord. Is not my word like a fire ? saith the Lord, and like a hammer that breaketh the rock in pieces ?

Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their vain boasting : yet I sent them not, nor commanded them ; therefore they shall not profit this people at all, saith the Lord. For both prophet and priest are profane ; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery places in the

darkness : they shall be driven on, and fall therein : for I will bring evil upon them, even the year of their visitation, saith the Lord.

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind : it shall fall grievously upon the head of the wicked.

(XIIII)

A LETTER TO THE EXILES IN BABYLON

Addressed by the prophet to those who had been deported in 597, and compelled to settle in a strange land (See introduction to Ezekiel, p. 100)

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon :

Thus saith the Lord of Hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon : Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them ; take ye wives, and beget sons and daughters ; and take wives for your sons, and give your daughters to husbands ; and multiply ye there, and be not diminished. And seek the peace of the land whither I have caused you to be carried away captive, and pray unto the Lord for it : for in the peace thereof shall ye have peace.

For thus saith the Lord of Hosts, the God of Israel : Let not your prophets that be in the midst of you, and your diviners, deceive you, neither hearken ye to your dreams which ye dream. For they prophesy falsely unto you in my name : I have not sent them, saith the Lord. For thus saith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform my

good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will turn again your captivity, and will bring you again unto the place whither I caused you to be carried away captive.

Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent away from Jerusalem to Babylon.

[LXXX]

BROKEN PLEDGES

During the siege of Jerusalem (588-586 B.C.) there was a brief interval caused by a thrust by Nebuchadnezzar's forces from the direction of Egypt. In the first stages of the siege, owners of Hebrew bond-servants as their free in accordance to a neglected law; but when the siege was interrupted they promptly enslaved them afresh Jeremiah's anger broke forth.

The word that came unto Jeremiah from the Lord, when Nebuchadnezzar King of Babylon and all his army fought against Jerusalem.

Now the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should hold as a bond-servant a Jew his brother. And all the princes and all the people obeyed, and let them go: but afterwards they turned and brought them again unto subjection for servants and for handmaids.

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Therefore the word of the Lord came to Jeremiah, saying, Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, In the seventh year ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my name: but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty, to return; and ye brought them into subjection, to be unto you for servants and for handmaids.

Therefore thus saith the Lord: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth. [LXXXI]

THE COMPASSION OF AN ETHIOPIAN SLAVE

Jeremiah encounters a Cool Sarumata

Now certain of the princes heard the words that Jeremiah spake unto all the people, saying, Thus saith the Lord, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such

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words unto them : for this man seeketh not the welfare of this people, but the hurt. And Zedekiah the king said, Behold, he is in your hand. Then they took Jeremiah, and cast him into the dungeon that was in the court of the guard : and they let down Jeremiah with cords. And in the dungeon there was no water, but mire : so Jeremiah sank in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which were in the king's house, heard that they had put Jeremiah in the dungeon, he went and spake to the king, saying, My lord the king, these men have done evil to Jeremiah the prophet, whom they have cast into the dungeon : and he is like to die for hunger in the place where he is : for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

So Ebed-melech took men with him, and went into the house of the king, and took three old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And he said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon, and he remained in the court of the guard.

And the word of the Lord came unto him, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of Hosts, the God of Israel. Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee. But I will deliver thee in that day, and thou shalt not be given into the hand of the men of whom thou art afraid. but thy life shall be for thy
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portion : because thou hast put thy trust in me, saith the Lord.

And Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

[JEREMIA XXXV]

THE LITTLE BOOK OF CONSOLATION

This is the approximate table which has been given to Jeremiah xxxv. from which the following five readings are taken. Out of the prison-house in which he was confined during the siege of Jerusalem comes the glowing record of the prophet's unaccomplish'd faith.

[THE PROMISE OF RESTORATION

Now when the king of Babylon's army besieged Jerusalem, I prayed unto the Lord, saying, Ah Lord God ! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm ; there is nothing too hard for thee, the great, the mighty God : whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.

Thou didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm ; and gavest them this land, a land flowing with milk and honey ; but they obeyed not thy voice, neither walked in thy law, therefore thou hast caused all this evil to come upon them. Behold, the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence : and what thou hast spoken is come to pass, and, behold, thou seest it.

Then came the word of the Lord unto me, saying, Behold, I am the Lord, the God of all flesh : is there

any thing too hard for me? Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For this city hath been to me a provocation from the day that they built it even unto this day; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof thou sayest, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all countries, whither I have driven them in mine anger; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God.

And I will give them one heart and one way, that they may fear me for ever; for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, and I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them; for I will cause their captivity to return, saith the Lord.

LXXIII

II. TREASURES OF PEACE AND TRUTH

Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, Thus saith the Lord that made the earth, that formed it to be established; the Lord is his name: Call unto me, and I will answer thee, and will shew thee great things, and difficult, which thou knowest not.

For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down to make a defence against the mounts, and against the sword: Behold, I will bring this city health and cure, and I will cure them; and I will reveal unto them treasures of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me: and this city shall be to me a name of joy, a praise and a glory, before all the nations of the earth, which shall hear all the good that I do unto it, and shall fear and tremble for all the good and for all the peace that I procure unto it.

Thus saith the Lord: Again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the Lord of Hosts, for the Lord is good, for his mercy endureth for ever: and of them that bring the sacrifice of praise into the house of the Lord. For I will cause the captivity of the land to return as at the first, saith the Lord.

Thus saith the Lord of Hosts : Again shall there be in this place, which is waste, without man and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down. In the cities of the hill country, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. [XXXXXXXXXX]

115 THE WATCHMEN ON THE HILL TOPS

The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will turn again the captivity of my people Israel and Judah, saith the Lord : and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Therefore fear thou not, O Jacob my servant, saith the Lord : neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they have called thee an outcast, saying, This is Zion, whom no man careth for.

Thus saith the Lord : Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places : and the city shall be builded upon her own hill, and the palace shall be inhabited after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry. and I will multiply them, and they shall not be few, I will

also glorify them, and they shall not be small. And ye shall be my people, and I will be your God.

The Lord hath appeared from afar unto me, saying, Yea, I have loved thee with an everlasting love : therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O virgin of Israel : again shall thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria : the planters shall plant, and shall enjoy the fruit thereof. For these shall be a day, that the watchmen upon the hills of 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 on the tops of the mountains : publish ye, praise ye, and say, The Lord hath saved his people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the uttermost parts 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 they return thither. They went forth with weeping, but with consolation will I lead them back : I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble. for I am a father to Israel, and Ephraim is my firstborn.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke. turn thou me, and I will turn, for thou art the Lord my God.

Is Ephraim my dear son ? is he a pleasant child ? for as often as I speak against him, I do earnestly remember him still : therefore my heart yearneth for him ; I will surely have mercy upon him

At that time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

[XXX. XXXI]

IV WAYMARKS AND GUIDE-POSTS

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 ransomed Jacob, and will redeem him from the hand of him that is stronger than he. Therefore shall they come and sing in the height of Zion, and shall be filled with joy at the goodness of the Lord, at the corn, and the wine, and the oil, and 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, and the young men and the old shall make merry: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Thus saith the Lord: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are 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 for thy latter end, saith the Lord; and thy children shall come again to their own border.

Set thee up waymarks, make thee guide-posts: set thine heart toward the highway, even the way by which thou wentest. Turn again, O virgin of Israel, turn again to these thy cities.

Thus saith the Lord of Hosts, the God of Israel: Yet again shall they use this speech in the land of Judah

and in the cities thereof, when I shall turn again their captivity: The Lord bless thee, O habitation of justice, O mountain of holiness. And there shall dwell in Judah, and in all the cities thereof, the husbandmen, and they that go forth with flocks. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord.

Upon this I awaked, and beheld; and my sleep was sweet unto me.

[XXXI]

V THE NEW COVENANT

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.

But this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more.

Thus saith the Lord, which giveth the sun for a light by day, and the moon and the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the Lord of Hosts is his name: If heaven above can be measured, and the foundations of the earth searched

out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the Lord.

[XXXI]

THE FALL OF JERUSALEM

Compare the account given in II Kings 24, 25. Jeremiah, having consistently advocated submission, is now offered a timely favour if he cares to go to Babylon: he refuses, and shares in his lot with the remnant of the population left in Judah.

In the ninth year of Zedekiah came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and besieged it, in the eleventh year of Zedekiah a breach was made in the city, and all the princes of Babylon came in. And when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out the way of the Arabah. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar to Riblah.

Then the king of Babylon slew the sons of Zedekiah before his eyes: moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, the deserters also, that fell away to him; but he left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields.

Now Nebuchadnezzar king of Babylon gave charge
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concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. And the captain of the guard took Jeremiah, and said unto him, Behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee. Whither it seemeth good and convenient unto thee to go, thither go.

So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the cities of Judah, and he dwelt with him at Mizpah, among the people that were left in the land.

[XXXII. XL]

A LAST GLIMPSE OF THE PROPHET

Gedaliah was assassinated by an adventurer, and in fear of trouble with Babylon as a result, the remnant of the responsible people fled to Egypt, compelling Jeremiah to go with them. Our last view of him is in encounter with this faithless company.

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, at Migdal, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith the Lord of Hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed to provoke me to anger, in that they went to serve other gods, whom they knew not,

[JEREMIAH]

neither they, nor ye, nor your fathers. Therefore now thus saith the Lord, the God of Hosts, the God of Israel : Wherefore commit ye this great evil against your souls, in that ye provoke me unto anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell ; that ye may be cut off, and that ye may be a curse and a reproach among all the nations of the earth ?

Then all the men which knew that their wives burned incense unto other gods, and all the women that stood by, a great multitude, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem : for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

Then Jeremiah said unto all the people, and to all the women, Hear the word of the Lord : thus saith the Lord of Hosts, the God of Israel, Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her. establish then your vows, and perform your vows. Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord God liveth.

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Behold, I watch over them for evil, and not for good : and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number ; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs, saith the Lord.

[LXXV]

EZEKIEL

Babylonian : c. 592-570 B.C.

The great work of Ezekiel overlaps that of Jeremiah, of whom he was a younger contemporary and in many respects a disciple. He was deported to Babylon as a youth in 597 B.C., along with the young king Jehoiachin and a great number of the best of the population, when Nebuchadnezzar visited Jerusalem with his army in punishment for its first revolt against his overlordship—eleven years before the more terrible and destructive visit, and the still greater deportation, of 588 B.C. Ezekiel's ardent belief in God, and in the future restoration of Israel, inspired him to add the prophetic note to that of the priest, and endowed him still further with the power of vision and evoked faith. At first he was the unchampion over the Babylonian colony, the denouncer of their infidelity and idolatry, but when in 588 the dreadful news of Jerusalem's destruction reached him, the note of denunciation gives place to that of invincible hope; a hope, however, which was centred in the restoration of the Temple and its ritual worship as the focus of the national life.

THE VISION AND THE CALL

Now it came to pass in the fifth year of King Jehoiachin's captivity, as I was among the captives by the river Chebar, that the hand of the Lord was there upon me; and the heavens were opened, and I saw visions of God. And I looked, and behold, a whirlwind came out of the north, a great cloud, with a brightness round about it, and a fire flashing continually out of the midst thereof, as the colour of amber, and out of the fire went forth lightning

And above was the likeness of a throne, as the appearance of a sapphire stone: and upon the throne was a likeness as the appearance of a man; and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord: and when I saw it, I fell upon my face.

And I heard a voice of one that spake; and he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though brics and thorns be with thee, and thou dost dwell among scorpions. For the house of Israel will not hearken unto thee, for they will not hearken unto me: for all the house of Israel are of an hard forehead and an hard heart. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was put forth unto me ; and, lo, a roll of a book was therein ; and he spread it before me ; and it was written within and without : and there was written therein lamentations, and mourning, and woe. And he said unto me, Son of man, eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll ; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God : whether they will hear, or whether they will forbear.

Then the spirit lifted me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the spirit lifted me up, and took me away : and I went in bitterness, in the heat of my spirit ; and the hand of the Lord was strong upon me.

[I III]

BUILT WITH UNTEMPERED MORTAR

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy out of their own hearts, and say thou unto them, Hear ye the word of the Lord ; Thus saith the Lord God : Woe unto the foolish prophets, that follow their own spirit, and have seen nothing ! O Israel, thy prophets are like the fowls in the deserts. They have seen vanity and lying divination, that say, The Lord saith ; and the Lord hath not sent them : and they have hoped that the word should be confirmed. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith ; albeit I have not spoken ?

Therefore thus saith the Lord God : Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be against the prophets that see vanity, and that divine lies : they shall not be in the assembly of my people, neither shall they be written in the roll of the house of Israel, neither shall they enter into the land of Israel ; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace ; and there is no peace ; and when one buildeth up a wall, behold, they daub it with untempered mortar : say unto them, which daub it with untempered mortar, that it shall fall : there shall be an overflowing shower ; and great hailstones shall fall, and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it ?

Therefore thus saith the Lord God ; I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered : and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar ; and it shall be said unto you, The wall is no more, neither they that daubed it ; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. [XIII]

IDOLS SET UP IN THE HEART

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their

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idols in their heart, and put the stumblingblock of their iniquity before their face - should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God: Repent and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the strangers that sojourn in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire of him concerning me; I the Lord will answer him by myself. and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord; that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

[XIV]

THE FATHERS HAVE EATEN SOUR GRAPES

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith

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the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgments between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

If he beget a son that doeth not any of these things, but hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, hath given forth upon usury, and hath taken increase - shall he then live? he shall not live. he hath done all these abominations; he shall surely die; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, that hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But when the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein, in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that

[SERAFIM]

which is lawful and right, he shall save his soul alive. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Have I any pleasure in the death of the wicked? saith the Lord God: and not rather that he should return from his way, and live?

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

[XVIII]

A SURVEY OF THE PAST AND A VISION OF THE FUTURE

Now certain of the elders of Israel came to inquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, say unto them, Thus saith the Lord God: Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you. Say unto them, Thus saith the Lord God: In the day when I chose Israel, and made myself known unto them in the land of Egypt, saying, I am the Lord your God; in that day I lifted up mine hand to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.

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[SERAFIM]

And I said unto them, Cast ye away every man the adornings of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against me, and would not hearken unto me. Nevertheless I wrought for my name's sake, that it should not be profaned in the sight of the nations; and I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall live by them. But they rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments: therefore I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands.

Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. And I said unto their children, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall live by them. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth. Moreover I gave them statutes that were not good, and judgments whereby they should not live; that I might make them desolate, to the end that they might know that I am the Lord.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God: Do ye pollute yourselves with all your idols, even unto this day? and shall I be inquired of by you, O house of

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Israel? As I live, saith the Lord God, I will not be inquired of by you: surely with a mighty hand, and with a stretched out arm, will I be long over you; and I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God; and I will purge out from among you the rebels, and them that transgress against me. And ye shall know that I am the Lord, when I shall bring you into the country which I lifted up mine hand to give unto your fathers.

For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them, serve me: there will I accept them, and there will I require your offerings. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

[XX]

THE WRECK OF THE GALLANT SHIP TYRE

An oracle concerning the doom of a proud and prosperous commercial city

The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyre; and say unto Tyre, O thou that art situate at the entry of the sea, which art a merchant of the peoples unto many isles, thus saith the Lord God: O Tyre, thou hast said, I am perfect in beauty. Thy borders are in

the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship-boards of fir trees from Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars, they have made thy benches of box-wood inlaid with ivory, from the isles of Kittim. Of fine linen with broided work from Egypt was thy sail, for an ensign to thee; blue and purple from the isles of Elishah was thine awning. The inhabitants of Zidon and Arvad were thy mariners, thy wise men, O Tyre, were in thee, they were thy pilots.

Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules. The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory, and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they traded for thy wares with emeralds, purple, and broided work and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy merchants: they traded for thy wares with chief of all spices, and with all precious stones, and gold. The ships of Tarshish were thy caravans for thy

merchandise and thou wast replenished, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters, the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the messengers, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of heart with bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyre, like her that is brought to silence in the midst of the sea? [2117]

ISRAEL'S WATCHMAN

And the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people: then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not

warning: his blood shall be upon him: whereas if he had taken warning he should have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die: and thou dost not speak to warn the wicked from his way, he shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way, he shall die in his iniquity, but thou hast delivered thy soul.

Therefore, O thou son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play

well on an instrument : for they hear thy words, but they do them not. And when this cometh to pass, (so, it will come,) then shall they know that a prophet hath been among them.

[XXXIII]

THE SHEPHERD OF ISRAEL.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God. Woe unto the shepherds of Israel that do feed themselves : should not the shepherds feed the sheep ? Ye eat the fat and ye clothe you with the wool, ye kill the fadings ; but ye feed not the flock. The feeble have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost : but with force and with rigour have ye ruled over them. And they were scattered, because there was no shepherd : and they became meat to all the beasts of the field. My sheep were scattered upon all the face of the earth ; and none did search or seek after them.

Therefore, ye shepherds, hear the word of the Lord. Seemeth it a small thing unto you to have eaten up the good pasture, but ye rousl tread down with your feet the residue of your pasture ? and to have drunk of the clear waters, but ye must foul the residue with your feet ? And as for my sheep, they eat that which ye have trodden, and they drink that which ye have fouled. Thus saith the Lord God : Behold, I am against the shepherds ; and I will require my flock at their hand, and I will deliver my sheep from their mouth, that they may not be meat for them.

For thus saith the Lord God : Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that it is scattered abroad, so will I seek out my sheep ; and I will deliver them out of all places whither they have been scattered in the day of clouds and darkness. And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land ; and I will feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of Israel shall their fold be. there shall they lie down in a good fold, and on fat pasture shall they feed, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

And I will set up one shepherd over them, of the house of my servant David ; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and he shall be prince among them ; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause 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 its season, there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase ; and they shall dwell securely, and none shall make them afraid. And they shall know that I the Lord their God am with them, and that they, the house of Israel, are my people, saith the Lord God. And ye are my flock, the sheep of my pasture, and I am your God, saith the Lord God.

[XXXIV]

THE LAND THAT WAS DESOLATE

And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about: O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel: for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the waste places shall be builded: and I will multiply upon you man and beast, and they shall increase and be fruitful: and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel: and they shall possess thee, and thou shalt be their inheritance.

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations, whithers ye went. And I will sanctify my great name: and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified to you before their eyes.

For I will take you from among the nations, and gather you out of all the countries, and will bring you

unto your own land. And I will sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God.

Thus saith the Lord God: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are fenced and inhabited. Then the nations that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate: I the Lord have spoken it, and I will do it.

(XXIII)

THE VALLEY OF DRY BONES

The hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of a valley: and it was full of bones. and he caused me to pass by them round about: and behold, there were very many in the open valley: and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones.

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Behold, I will cause breath to enter into you, and ye shall live : I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord. So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold, a quaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and skin covered them above : but there was no breath in them.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God : Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried up, and our hope is lost ; we are clean cut off. Therefore prophecy, and say unto them, Thus saith the Lord God : Behold, I will open your graves, and cause you to come up out of your graves, O my people ; and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them

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all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them from all their backslidings, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God.

And one shall be king over them, of the house of my servant David ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them. Moreover I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

[XXXIII.]

THE VISION OF THE CITY AND THE RIVER OF LIFE

In the five and twentieth year of our captivity, in the fourteenth year after that the city was smitten, the hand of the Lord was upon me. And he brought me in visions into the land of Israel, and set me down upon a high mountain, whereon was as it were the frame of a city on the south. And behold, there was a man, with a line of flax in his hand, and a measuring reed ; and he stood in the gate. And he said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee ; and declare all that thou seest to the house of Israel. And he brought me to the temple, and measured the breadth and the length thereof.

Afterward he brought me to the gate that looketh toward the east : and behold, the glory of the God of

Israel came from the way of the east : and his voice was like the sound of many waters : and the earth shined with his glory. And I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. And the spirit took me up, and brought me into the inner court ; and behold, the glory of the Lord filled the house. And I heard one speaking unto me out of the house ; and a man stood by me. And he said unto me, Son of man, this is the place of my throne, and the footstool of my feet, where I will dwell in the midst of the children of Israel for ever ; and the house of Israel shall no more defile my holy name.

And he brought me unto the door of the house ; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east : and the waters came down from under, from the right side of the house, on the south of the altar. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he brought me through the waters, waters that were to the ankles. Again he measured a thousand, and brought me through the waters, waters that were to the knees. Again he measured a thousand, and brought me through the waters, waters that were to the loins. Afterward he measured a thousand ; and it was a river that I could not pass through : for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me, Son of man, hast thou seen this ?

Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region,

and shall go down into the Arabah : and it shall come to pass, that every creature which swarmeth, in every place whither the rivers come, shall live, and there shall be a very great multitude of fish. And fishers shall stand by it : from En-gedi even unto En-eglaim shall be a place to spread forth nets. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail : it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary : and the fruit thereof shall be for meat, and the leaf thereof for healing.

[Ez. XLIII, XLIV.]

OBADIAH

Written after the Fall of Jerusalem, 586 B.C.

The background of this shortest of all the prophetic writings is the racial enmity which persisted for centuries between the Hebrews and the Edomites, the descendants respectively of the two brothers Jacob and Esau, according to tradition Edom lay to the south of Judah, and it would appear that when Judah was conquered and Jerusalem captured, the Edomites earned hatred for their most unbrotherly conduct in a day of misfortune and suffering.

A DENUNCIATION OF A TREACHEROUS NEIGHBOUR

Thus saith the Lord God concerning Edom :

Behold, I have made thee small among the nations : thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring me down to the ground ? Though thou mount on high as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest aloof, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have gloated over thy brother in the

day of his disaster ; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction ; neither shouldst thou have laughed aloud in the day of their distress. Thou shouldst not have entered into the gate of my people in the day of their calamity ; yea, thou shouldst not have gloated on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity ; neither shouldst thou have stood in the crossway, to cut off his fugitives ; neither shouldst thou have delivered up those of his that were left in the day of distress. For the day of the Lord is near upon all the nations : as thou hast done, it shall be done unto thee : thy reward shall return upon thine own head.

But upon mount Zion shall be deliverance, and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle and devour them ; and there shall not be any remaining of the house of Esau ; for the Lord hath spoken it.

declined to be for ever in process of fulfilment in the realm of the spiritual and the ideal.

PRELUDE :
THE PROCLAMATION OF DELIVERANCE

Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
that her bondage is accomplished, that her iniquity is
pardoned: that she hath received of the Lord's hand
double for all her sins.

The voice of one that crieth,
Prepare ye in the wilderness 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.
O thou that tellest good tidings to Zion,
get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem
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 might,
and his arm shall rule for him:
Behold, his reward is with him,
and his recompence before him.
He shall feed his flock like a shepherd,
he shall gather the lambs in his arm,
and carry them in his bosom,
And shall gently lead those that have young.

THE SECOND ISAIAH (XL-LV)

The Unknown Prophet of the Exile
Babylonia c. 550 B.C.

From the pen of one of the world's greatest religious poets—whose very name has nevertheless perished—comes this sublime work, which, along with much else (see pp. 320 and 454), was bound up with the writings of the actual Isaiah, who lived in Jerusalem nearly two centuries earlier. It has its own clear and exultant beginning and ending; and it possesses a wholeness, a continuity, and a perfection of literary form unique in the prophetic writings of the Old Testament. Its author was clearly one of the Jewish exiles living in or near Babylon, possibly a younger man who had never seen the land of his fathers; a man of culture and knowledge, alive to all that was happening in the great world around him. He saw every sign of decay in the power of Babylon, watched the triumphant advance of Cyrus the Persian monarch against her, knew the liberal attitude of Cyrus towards other religions, and his policy of repatriating such foreign populations as the exiled Jews. Hence, in confident certainty of the imminent fall of Babylon, he was inspired to write this great dramatic rhapsody of Zion Redeemed and Restored.

Over and above the wonderful quality of his poetic vision, stand out two things for which he is supreme in his time: (i) his profound and absolute monotheism—*all gods are One*—and the nothingness and vanity of all other gods; (ii) his conception of Israel's mission as the servant of God to give light to all the Gentiles. He hoped and expected to see the exiles return together in triumph to Judah, there to rebuild a glorious city and temple at Jerusalem, which would become the religious centre of the world. Surely never was exalted prophetic vision life so incompletely fulfilled in the realm of bare historic fact, and yet

The voice of one saying, Cry:
And I 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 breath of the Lord bloweth upon it.

The grass withereth, the flower fadeth:
but the word of our God shall stand for ever.

[XL]

1 [ISRAEL'S REDEEMER, THE EVERLASTING GOD]

Who hath measured the waters in the hollow of his
hand, and meted out heaven with the span, and compre-
hended the dust of the earth in a measure, and weighed
the mountains in scales, and the hills in a balance?
Who hath directed the mind 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 shewed to him the way of under-
standing?

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 grain of sand. And Lebanon
is not sufficient to burn, nor the beasts thereof sufficient
for a burnt offering. All the nations are as nothing
before him; they are counted to him as a thing of
nought, and vanity.

To whom liken will ye liken God? or what likeness
will ye compare unto him? The graven image, a work-
man melted it, and the goldsmith spreadeth it over with
gold, and casteth for it silver chains. He that is too

impoverished for such an oblation chooseth a tree
that will not rot; he seeketh unto him a cunning
workman to set up 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 above 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 princes to nothing;
he maketh the judges of the earth as vanity. Yea,
scarce are they planted, scarce are they sown, scarce
hath their stock taken root in the earth, when he
bloweth upon them, and they wither, and the whirl-
wind taketh them away as stubble.

To whom then will ye liken me, or to whom shall I
be equal? with the Holy One. Lift up your eyes on
high, and see: who hath exalted these? He that
bringeth out their host by number, that calleth them all
by name. By the greatness of his might, and for that
he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord, and my judgment is
passed away from my God? Hast thou not known?
hast thou not heard? the everlasting God, the Lord,
the Creator of the ends of the earth, fainteth not,
neither is weary, there is no searching of his under-
standing. 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; they shall
walk, and not faint.

[XL]

11. ISRAEL CALLED TO BE THE SERVANT OF GOD

Behold my servant, whom I uphold ;
 my chosen, in whom my soul delighteth :
 I have put my spirit upon him ;
 he shall bring forth judgment to the nations.
 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 glimmering wick shall he not quench :
 He shall bring forth judgment in truth ;
 he shall not fail nor be discouraged,
 Till he have set judgment in the earth ;
 and the isles shall wait for his law

Thus saith God the Lord, he that created the heavens,
 and stretched them out ; he that spread forth the earth
 and that which cometh out of it ; he that giveth breath
 unto the people upon it, and spirit to them that walk
 therein : I the Lord have called thee in righteousness,
 and will hold thine hand, and will keep thee, and give
 thee for a covenant of the people, for a light of the
 Gentiles, to open the blind eyes, to bring out the
 prisoners from the dungeon, and them that sit in dark-
 ness out of the prison house. I am the Lord ; that is
 my name : and my glory will I not give to another,
 neither my praise to graven images

And I will bring the blind by a way that they know
 not ; in paths that they have not known will I lead them :
 I will make darkness light before them, and crooked
 places straight. These things will I do, and I will not
 forsake them. They shall be turned back that trust in
 graven images ; they shall be greatly ashamed that say
 unto molten images, Ye are our gods. (461)

III. ISRAEL'S GUIDE AND LEADER

Thus saith the Lord that created thee, O Jacob,
 and he that formed thee, O Israel :
 Fear not, for I have redeemed thee :
 I have called thee by thy name, thou art mine
 When thou passest through the waters, I will be with
 thee ;
 and through the rivers, they shall not overflow thee :
 When thou walkest through the fire, thou shalt not be
 burned,
 neither shall the flame kindle upon thee.
 For I am the Lord thy God,
 the Holy One of Israel, thy Saviour ;
 Which maketh a way in the sea,
 and a path in the mighty waters
 Fear not ; for I am with thee

I will bring thy seed from the east,
 and gather them from the west ;
 I will say to the north, Give up ;
 and to the south, Keep not back ;
 Bring my sons from far,
 and my daughters from the end of the earth ;
 Every one that is called by my name,
 and whom I have created for my glory

When the poor and needy seek water, and there is none,
 and their tongue falleth for thirst,
 I the Lord will answer them,
 I the God of Israel will not forsake them,
 I will open rivers on the bare heights,
 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 acacia, the myrtle, and the oil tree ;
I will set in the desert the fir tree,
the pine, and the box tree together
That they may see, and consider, and know
that the hand of the Lord hath done this,
and the Holy One of Israel hath created it

Ye are my witnesses, saith the Lord,
and my servant whom I have chosen :
That ye may know and believe me,
and understand that I am he ;
Before me there was no God formed,
neither shall there be after me.
I, even I, am the Lord ;
and beside me there is no Saviour.
I have declared, and have saved, and have shewed,
and there was no strange god among you :
Therefore ye are my witnesses, saith the Lord,
and I am God.
Yea, from this day forth I am he ;
and there is none that can deliver out of my hand
I will work, and who shall reverse it ?

Sing unto the Lord a new song,
and his praise from the end of the earth.

[XLV-XLIII.]

IV THE FOLLY OF IDOLATROUS NATIONS

Thus saith the Lord the King of Israel, even his
Redeemer the Lord of Hosts : I am the first, and I am
the last ; and beside me there is no God. Fear ye not,
neither be afraid : have I not declared unto you of old,
and shewed it ? and ye are my witnesses. Is there a
God beside me ? yea, there is no Rock ; I know not any.
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They that fashion a graven image are all of them
vanity ; and their delectable things shall not profit :
and their worshippers see not, nor know ; else would
they be ashamed. He who hath fashioned a god hath
molten a graven image that is profitable for nothing.
The smith sharpeneth the iron and maketh an axe, he
worketh in the coals, and fashioneth it with hammers,
and worketh it with the strength of his arms : yea, he
is hungry, and his strength faileth ; he drinketh no
water, and is faint. The carpenter stretcheth out a
line ; he marketh it out with a pencil, he shapeth it
with planes, and he marketh it out with the compasses,
and shapeth it after the figure of a man, according to
the beauty of a man, to dwell in the house. They help
every one his neighbour, and every one saith to his
brother, Be of good courage. So the carpenter en-
courageth the goldsmith, and he that smootheth with
the hammer him that smiteth the anvil, saying of the
soldering, It is good : and he fasteneth it with nails,
that it shall not be moved

One heweth him down cedars, and taketh theholm
tree and the oak, and strengtheneth for himself one
among the trees of the forest. Then shall it be for a
man to burn ; and he taketh thereof, and kindieth it,
and baketh bread. He burneth part thereof in the fire ;
he roasteth roast, he eateth flesh, and is satisfied : yea,
he warmeth himself, and saith, Ah, I am warm, I have
seen the fire : and the residue thereof he maketh a god,
even his graven image : he falleth down unto it and
worshippeth, and prayeth unto it, and saith, Deliver
me, for thou art my god.

And none considereth in his heart, neither is there
knowledge nor understanding to say, I have burned
part of it in the fire ; yea, also I have baked bread upon
the coals thereof ; I have roasted flesh and eaten it

and shall I make the residue thereof an abomination ? shall I fall down to the stock of a tree ? He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?

Remember these things, O Jacob ; and Israel, for thou art my servant : I have formed thee ; thou art my servant : O Israel, thou shalt not forget 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 will glorify himself in Israel. [XLIV, XLV]

V. CYRUS THE LIBERATOR

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb : I am the Lord, that maketh all things ; that alone stretcheth out the heavens ; that spreadeth abroad the earth ; who is with me ? that frustrateth the omens of the liars, and maketh diviners mad ; that turneth wise men backward, and maketh their knowledge foolish : that confirmeth the word of his servants, and performeth the counsel of his messengers ; that saith of Jerusalem, She shall be inhabited ; and of the cities of Judah, They shall be built, and I will raise up the waste places thereof : that saith to the deep, Be dry, and I will dry up thy rivers. that saith of Cyrus, He is my shepherd, and shall perform all my pleasure.

Thus saith the Lord to his anointed, to Cyrus, whose

right hand I have holden, to subdue nations before him, and loose the foms of kings ; to open the doors before him, and the gates shall not be shut ; I will go before thee, and make level the hills ; I will break in pieces the doors of brass, and cut in sunder the bars of iron : that thou mayest know that I am the Lord, even the God of Israel.

For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name : I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else ; there is no God beside me : I will gird thee, though thou hast not known me : that they may know from the rising of the sun, and from the west, that there is none beside me : I am the Lord, and there is none else. I form the light, and create darkness ; I make peace, and bring evil to pass ; I am the Lord, that doeth all these things.

Woe unto him that striveth with his Maker ! a potsherd among the potsherds of the earth ? Shall the clay say to him that fashioneth it, What makest thou ? Shall his work say, He hath no hands ?

Thus saith the Lord, the Holy One of Israel, and his Maker : I have made the earth, and created man upon it : I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways : he shall build my city, and he shall let my exiles go free, not for price nor reward, saith the Lord of Hosts.

Thus saith the Lord, The labourers of Egypt, and the merchants of Ethiopia, and the Sabeans, men of stature, shall come to thee and be thine ; they shall make supplication to thee, saying, Surely God is in thee, and there is none else, there is no God : verily thou art a God that hidest thyself, O God of Israel, the Saviour

They that are makers of idols shall be ashamed, yea,

condemned, all of them: they shall go into confusion together. They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. But Israel shall be saved by the Lord with an everlasting salvation: ye shall not be ashamed nor condemned world without end.

For thus saith the Lord that created the heavens; he is God; that formed the earth and made it, he established it, he created it not in vain, he formed it to be inhabited: I am the Lord; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. By myself have I sworn, the word of righteousness is gone forth from my mouth and shall not return, that unto me every knee shall bow, every tongue shall swear. Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will give salvation in Zion unto Israel my glory. [XLIV XLV]

VI THE DOOM OF BABYLON

Come down, and sit in the dust,
O virgin daughter of Babylon,
Sit on the ground without a throne,
O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.
Take the millstones, and grind meal:
remove thy veil, strip off the train,
bare the leg, pass through the rivers.
Sit thou silent, get thee into darkness,
O daughter of the Chaldeans:
For thou shalt no more be called
the Queen of kingdoms.

I was wroth with my people, I profaned mine inheritance, and gave them into thine hand: thou didst shew them no mercy; upon the aged hast thou very heavily laid thy yoke. And thou saidst, I shall be a queen for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end thereof.

Now therefore hear this, thou that art given to pleasures, that dwellest securely, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee amidst the multitude of thy sorceries, and the great abundance of thine enchantments.

For thou hast trusted in thy wickedness, thou hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee, thou shalt not know how to charm it away: and mischief shall fall upon thee; thou shalt not be able to turn it away and desolation shall come upon thee suddenly, which thou shalt not know.

Stand forth now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; perchance thou wilt be able to profit, perchance thou wilt inspire terror. Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators, stand forth, and save thee from the things that shall come upon thee.

Behold, they shall be as stubble which the fire shall burn; they shall not deliver themselves from the power of the flame: it shall not be a coal to warm at, nor a

fire to sit before. Thus shall the things be unto thee wherein thou hast laboured from thy youth: thy magicians shall stagger every one on his own way; there shall be none to save thee. [XLVII]

VII. ISRAEL'S UNMERITED REDEMPTION

Hear ye this, O house of Jacob, which are called by the name of Israel; which swear by the name of the Lord, and make mention of the God of Israel; the Lord of Hosts is his name. I have declared the former things from of old, yea, they went forth out of my mouth, and I shewed them: suddenly I did them, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; therefore I have declared it to thee from of old, before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Thou hast heard it; behold all this; and ye, will ye not declare it? I have shewed thee new things from this time, even hidden things, which thou hast not known. They are created now, and not from of old; and before this day thou heardest them not, lest thou shouldst say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have tried thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another.

Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens. 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. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. [XLVIII]

VIII. ISRAEL TO BE A LIGHT TO THE GENTILES

Listen, O isles, unto me;
and hearken, ye peoples, from far:
The Lord hath called me from the womb,
from my birth hath he made mention of my name:
He hath made my mouth like a sharp sword,
in the shadow of his hand hath he hid me,
He hath made me a polished shaft,
in his quiver hath he kept me close
And he said unto me, Thou art my servant,
Israel, in whom I will be glorified.
But I said, I have laboured in vain,
I have spent my strength for naught:
Yet surely my judgment is with the Lord,
and my recompence with my God.

And now saith the Lord, It is too light a thing 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 my salvation may be 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, and they shall worship ;
 Because of the Lord that is faithful,
 even the Holy One of Israel, who hath chosen thee.
 In an acceptable time have I answered thee,
 and in a day of salvation have I helped thee :
 I will preserve thee, and give thee for a covenant of
 the people ;
 to establish the land, to assign the desolate heritages ;
 Saying to the prisoners, Go forth ;
 to them that are in darkness, Shew yourselves
 They shall feed in all the ways,
 and on all high places shall be their pasture,
 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.
 Lo, 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, 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, even she 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 builders make haste ; thy destroyers and they that
 made thee waste shall go forth of thee. Lift up thine

eyes round about, and behold all these gather them-
 selves together, and come to thee. As I live, saith the
 Lord, thou shalt surely clothe thee with them all as with
 an ornament, and gird thyself with them, like a bride.
 For thy waste and thy desolate places, and thy land
 that hath been destroyed, shall now be too narrow for
 the inhabitants, and they that swallowed thee up shall
 be far away.

Thus saith the Lord God,
 Behold, I will lift up mine hand to the nations,
 and set up mine ensign to the peoples :
 And they shall bring thy sons in their bosom,
 and thy daughters shall be carried upon their
 shoulders.
 And kings shall be thy nursing fathers,
 and their queens thy nursing mothers :
 And thou shalt know that I am the Lord,
 and they that wait for me shall not be ashamed.

[XLVI.]

XL. THE OBEDIENCE OF THE SERVANT OF GOD

The Lord God hath given me a tongue of wisdom,
 that I should know how to speak a word in season to
 him that is weary : he wakeneth morning by morning,
 he wakeneth mine ear to hear as they that are taught.
 The Lord God hath opened mine ear, and I was not
 rebellious, neither turned away backward. I gave my
 back to the smiters, and my cheeks to them that plucked
 off the hair : I hid not my face from shame and spitting.

Nevertheless the Lord God will help me ; therefore
 shall I not be confounded : therefore have I set my face
 like a flint, and I know that I shall not be ashamed.
 He is near that justifieth me ; who will contend with

me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

He among you that feareth the Lord, let him hearken to the voice of his servant; he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. [L]

X. ZION IN THE DAYS TO COME

Hearken to me, ye that follow after righteousness,
ye that seek the Lord:

Look unto the rock whence ye were hewn,
and to the hole of the pit whence ye were digged.

Look unto Abraham your father,
and unto Sarah that bare you:

For I called him when he was but one,
and I blessed him, and made him many.

For the Lord shall comfort Zion:
he will comfort all her waste places,

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 to me, O my people;
and give ear unto me, O my nation:

For a law shall go forth from me,
and my judgment for a light of the peoples.

My righteousness is near, my salvation is gone forth,
and mine arms shall judge the peoples:

The isles shall wait for 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:
But my salvation shall be for ever,
and my righteousness shall not be abolished.

Hearken to me, ye that know righteousness,
the people in whose heart is my law,
Fear 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 unto all generations.

Awake, awake, put on strength,
O arm of the Lord:
Awake, as in the days of old,
the generations of ancient times.
And the ransomed of the Lord shall return,
and come with singing unto Zion,
and everlasting joy shall be upon their heads.
They shall obtain gladness and joy,
and sorrow and sighing shall flee away.

I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that stretched out the heavens, and laid the foundations of the earth, and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor? The captive exile shall speedily be loosed, and he shall not die and go down into the pit, neither shall his bread fail. For I

am the Lord thy God, which stretch up the sea, that
the waves thereof roar: the Lord of Hosts is his name.
And I have put my words in thy mouth, and have
covered thee in the shadow of mine hand, that I may
stretch out the heavens and lay the foundations of the
earth, and say unto Zion, Thou art my people. (17)

XI. THE TRIUMPHAL DEPARTURE FROM
BABYLON

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, take thy throne, O Jerusalem:

Unloose the bands from thy neck, O captive daughter
of Zion.

For thus saith the Lord, Ye were sold for nought,
and ye shall be redeemed without money. What do I
here, saith the Lord, seeing that my people is taken away
for nought? My people shall know my name: they
shall know in that day that I am he that doth speak;
behold, it is I!

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!

Hark, thy watchmen! they lift up the voice,
together do they sing;

for they see, face to face,

The Lord returning to 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.

Depart ye, depart ye, go ye out from Babylon,
touch no unclean thing;
Go ye out of the midst of her,
be ye clean, ye that bear the vessels of the Lord.

For ye shall not go out in haste,
neither shall ye go by flight:
For the Lord will go before you,
and the God of Israel will be your rearward.

Thus saith the Lord thy Redeemer:
For a small moment have I forsaken thee;
but with great mercies will I gather thee.
In wrath I hid my face from thee for a moment:
but with everlasting kindness will I have mercy on
thee.

Though the mountains depart,
and the hills be removed;
Yet my kindness shall not depart from thee,
neither shall my covenant of peace be removed,
saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will set thy stones with emeralds,
And lay thy foundations with sapphires;
I will make thy pinnacles of rubies,
And thy gates of carbuncles,
And all thy borders of precious stones.

And all thy bulwarks 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.
 This is the heritage of the servants of the Lord,
 and their righteousness is of me, saith the Lord

[XL, LII]

XII. THE SUFFERING OF THE SERVANT OF GOD

Behold, my servant shall prosper,
 he shall be exalted and extolled, and shall be very high.
 Like as many were astonished at him,
 so shall he startle many nations ;
 Kings shall shut their mouths before him ;
 for that which had not been told them shall they see,
 and that which they had not heard shall they consider

Who hath believed what we have heard ?
 and to whom hath the arm of the Lord been revealed ?
 For he grew up before us as a tender plant,
 and as a root out of a dry ground
 He had no comeliness, that we should look upon him,
 nor beauty, that we should desire him.
 His visage was so marred from that of man,
 and his form from that of the sons of men.
 He was despised, and rejected of men ;
 a man of sorrows, and acquainted with grief :
 As one from whom men hide their face
 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, yet he humbled himself
 and opened not his mouth,
 As a lamb that is led to the slaughter,
 and as a sheep that before her shearers is dumb.
 By oppression and injustice he was taken away,
 and as for his fate, who regarded it ?
 He was cut off from the hand of the living,
 and for the transgression of his people was he stricken.
 They made his grave with the wicked,
 and his tomb with evildoers ;
 Although he had done no violence,
 neither was any deceit in his mouth.
 Yet it pleased the Lord to justify him,
 and to deliver his soul from suffering ;
 He shall cause him to see light and be satisfied,
 and in his seed shall he prolong his days

By his knowledge shall my servant justify many,
 and he shall bear the burden of their guilt.
 Therefore will I divide him a portion with the great,
 and he shall divide the spoil with the strong ;
 Because he poured out his soul unto death,
 and was numbered with the transgressors :
 Yet he bare the sin of many,
 and made intercession for the transgressors.

[XL, LIII]

EPILOGUE: THE EVERLASTING COVENANT

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
falsness. 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 peoples,
a leader and commander to the peoples. Behold, thou
shalt call a nation that thou knowest not, and a nation
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,
and 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 fig 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

[LV]

HAGGAI

Jerusalem, 520 B.C.

With Haggai and Zechariah we are back in Jerusalem during the years which followed the return of the exiles from Babylon (see pp. 263, 267). Haggai's great work was to utter repeated encouragement to the struggling and dispirited people and their leaders, urging them to rebuild the Temple of God in the midst of Jerusalem, and to restore to something of their former splendour the outward symbols of their religious faith. The book which bears his name records both the substance of his message and the results of his zeal.

ARISE AND BUILD THE TEMPLE

In the second year of Darius the king, came the word of the Lord by Haggai the prophet unto Zerubbabel the governor of Judah, and to Joshua the high priest, saying, Thus speaketh the Lord of Hosts, saying, This people say, The time is not come for the Lord's house to be built.

Is it a time for you yourselves to dwell in your panelled houses, while this house lieth waste? Now therefore thus saith the Lord of Hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of Hosts: Consider your ways. Go up to the hill country, and bring wood, and build the house; and I will take pleasure in it.

and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that lieth waste, while ye run every man to his own house. Therefore the heaven hath withheld the dew, and the earth hath withheld her fruit. And I called for a drought upon the land, and upon the corn, and the wine, and the oil, and upon that which the ground bringeth forth, and upon all the labour of the hands.

Then Zerubbabel the governor of Judah, and Joshua the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet; and the people did fear before the Lord. Then spake Haggai the Lord's messenger unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the governor of Judah, and the spirit of Joshua the high priest, and the spirit of all the people, and they came and did work in the house of the Lord of Hosts, their God.

And again came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel, and to Joshua, and to the remnant of the people, saying, Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts, and my spirit abideth among you: fear ye not.

For thus saith the Lord of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desirable things of all nations shall

[1719025]

come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts : and in this place will I give peace [1. 22]

ZĒCHARIAH (I-VIII)

Jerusalem, 520-518 B.C.

The book of Zechariah must be divided into two clearly distinguishable parts, for the second part see page 374. The first part is the work of Zechariah himself, a contemporary of Haggai, and one who shared with him the task of inspiring the returned exiles to rebuild the Temple in 520-518 B.C. To the practical zeal of Haggai, Zechariah adds the poet's vision of a golden age and a city of God.

COMFORT AND HOPE FOR ZION

In the second year of Darius came the word of the Lord unto Zechariah the prophet, saying. The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Turn ye unto me, saith the Lord of Hosts, and I will turn unto you. Be ye not as your fathers, unto whom the former prophets cried, saying, Turn ye now from your evil ways, and from your evil doings : but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they ? and the prophets, do they live for ever ? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers ? and they turned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Thus saith the Lord of Hosts : Are not these the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity,

and the cities thereof round about her, and the South and the lowland were inhabited?

Thus saith the Lord of Hosts: I am jealous for Jerusalem and for Zion with a great jealousy. Therefore thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth over Jerusalem. Cry yet again, saying, Thus saith the Lord of Hosts: my cities shall yet overflow with prosperity; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

And this is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel.

[I. III. 17]

THE MAN WITH A MEASURING LINE

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what shall be the breadth thereof, and what shall be the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith

the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem.

Be silent, all flesh, before the Lord: for he is waked up out of his holy habitation.

[I.]

THE CITY OF TRUTH

And the word of the Lord of Hosts came to me, saying, Thus saith the Lord of Hosts: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of the Lord of Hosts The holy mountain.

Thus saith the Lord of Hosts: There shall yet old men and old women sit in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the Lord of Hosts: If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvellous in mine eyes? saith the Lord of Hosts.

Thus saith the Lord of Hosts: Behold, I will save my people from the east country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

Thus saith the Lord of Hosts: Let your hands be

strong, ye that hear in these days these words by the mouth of the prophets, which have been from the day that the foundation of the house of the Lord of Hosts was laid, even the temple, that it might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary: for I set all men every one against his neighbour. But now I will not be unto the remnant of this people as in the former days, saith the Lord of Hosts. For I will sow the seed of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things. And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

For thus saith the Lord of Hosts: As I thought to do evil unto you, when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not; so again have I thought in these days to do good unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: shew mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord. [VIII]

THE SKIRT OF THE JEW

Then came the word of the Lord of Hosts unto me, saying, Speak unto all the people of the land, and to

the priests, saying, When ye fast and mourn, do ye at all fast unto me, even to me? And when ye eat, and when ye drink, do not ye eat for yourselves, and drink for yourselves?

Thus saith the Lord of Hosts. The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love truth and peace.

Thus saith the Lord of Hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to intreat the favour of the Lord, and to seek the Lord of Hosts: I will go also. Yea, many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to intreat the favour of the Lord.

Thus saith the Lord of Hosts: In these days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. [VIII, VIII]

THE THIRD ISAIAH (LVI-LXVI)

Jerusalem and Judah : c. 460-150 B.C.

The fifty-fifth chapter of Isaiah brings to a glowing conclusion the great prophecy of Israel's restoration which opens with the fortieth (see pp. 423-444): the remaining eleven chapters, sometimes called "Third Isaiah," bear abundant evidence of having been written in Jerusalem itself at a later period - the period of disillusionment and depression. Hope and confidence rise high, but never so high as in the Second Isaiah; and they are varied by denunciation and warning and by the confession that the expectations of the great Prophet of the Exile are still far from realization.

A HOUSE OF PRAYER FOR ALL PEOPLES

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth fast by it, that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: For thus saith the Lord of the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants: Them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples. The Lord God

which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside his own that are gathered.

Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

For I will not contend for ever, neither will I be always wroth. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked. [LVI, LVII]

ACCEPTABLE WORSHIP

Cry aloud, spare not,
Lift up thy voice like a trumpet,
And shew my people their transgression,
and the house of Jacob their sins.
Yet they seek me daily,
and delight to know my ways.
As a nation that doeth righteousness,
and forsaketh not the ordinance of their God,
They ask of me righteous ordinances,
they delight in drawing near unto God.
Wherefore have we fasted, say they,
and thou seest not?
Wherefore have we afflicted our soul,
and thou takest no knowledge?

Behold, in the day of your fast ye find your own pleasure,
and oppress all your labourers.

Behold, ye fast for strife and contention,
and to smite with the fist of wickedness :

Ye fast not thus day
so as to make your voice to be heard on high.

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 bonds of wickedness,

To undo the heavy burdens,
and to let the oppressed go free,
and that thou break every yoke ?

Is it not to deal thy bread to the hungry,
and that thou bring the homeless 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 thy healing shall spring forth speedily :

And thy righteousness shall go before thee ;
the glory of the Lord shall be thy rearward.

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 wickedly ;

And if thou bestow thy bread on 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 thou shalt be like a watered garden,
and like a spring of water, whose waters fail not.

And thy sons shall build the old waste places .
thou shalt raise up the foundations of many genera-
tions ;

And thou shalt be called The repairer of the breach,
The restorer of paths to dwell in ;

For the mouth of the Lord hath spoken it . [LXVIII]

THE GLORY OF ZION RESTORED

Arise, shine ; for thy light is come,
and the glory of the Lord is risen upon thee.

For, behold, darkness shall cover the earth,
and gross darkness the peoples :

But upon thee shall the Lord arise,
and his glory shall appear upon thee.

And the nations shall come to thy light,
and kings to the brightness of thy rising.

Lift up thine eyes round about, and see :
they all gather themselves together, they come to thee :

Thy sons shall come from far,
and thy daughters shall be carried in the arms.

Then thou shalt see and be lightened,
and thine heart shall tremble and be enlarged ;

Because the abundance of the sea shall be turned unto
thee,

the wealth of the nations shall come unto thee.
The multitude of camels shall cover thee,

the dromedaries of Midian and Ephah :

They shall bring gold and frankincense,
and my house of prayer shall be adorned.

Who see these that fly as a cloud,
and as doves with their young?
Yea, for me shall the galleys be assembled,
and the ships of Tarshish fast,
To bring thy sons from far,
their silver and their gold with them,
For the name of the Lord thy God,
because the Holy One of Israel hath beautified thee.

And strangers shall build up thy walls,
and their lungs 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;
day and night, they shall not be shut;
That men may bring unto thee the wealth of the nations,
and their lungs shall lead the way
The glory of Lebanon shall come unto thee,
the fir tree, the pine, and the box tree together;
To beautify the place of my sanctuary,
and to make my footstool glorious,
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:
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 silver,
and for wood brass, and for stones iron:
I will also make peace thy governor,
and righteousness thy ruler.
Violence shall no more be heard in thy land,
desolation 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 everlasting 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.
Thy people also shall be all righteous,
they shall inherit the land for ever;
The branch of my planting, the work of my hands,
that I may be glorified.
The little one shall become a thousand,
and the small one a strong nation:
I the Lord will hasten it in its time.

REDEMPTION FOR ZION

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, 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 a garland 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 vine-dressers. But ye shall be named the priests of the Lord : men shall call you the ministers of our God : ye shall eat the wealth of the nations, and in their glory shall ye deck yourselves.

For I the Lord love judgment, I hate robbery with iniquity : and I will give you your recompence in truth, and I will make an everlasting covenant with you. And your seed shall be known among the nations, and your offspring among the peoples : 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 decked with a garland,
 and as a bride adorned with her jewels.
 For as the earth bringeth forth her bud,
 and as a garden causeth the seed to spring forth ;
 So the Lord God will cause righteousness and praise
 to spring forth before all the nations. [LVII]

THE LORD'S DELIGHT IN ZION

For Zion's sake will I not hold my peace,
 and for Jerusalem's sake I will not rest,
 Until her righteousness go forth as brightness,
 and her salvation as a burning torch.
 And the nations shall see thy righteousness,
 and all kings thy glory.
 And thou shalt be called by a new name,
 which the mouth of the Lord shall name.

Thou shalt also be a crown of beauty in the hand of the Lord,

and a royal diadem in the hand of thy God.
 Thou shalt no more be termed Forsaken,
 nor thy land Desolate.

But thou shalt be called Hephzibah,
 and thy land Beulah :
 For the Lord delighteth in thee,
 and thy land shall be married.

For as a young man marryeth a virgin,
 so thy builder shall marry thee :
 And as the bridegroom rejoiceth over the bride,
 so thy God shall rejoice over thee.

I have set watchmen over thy walls, O Jerusalem, they shall never hold their peace day nor night : ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and strangers shall not drink thy wine, for the which thou hast laboured : but they that have garnered it shall eat it, and praise the Lord ; and they that have gathered it shall drink it in the courts of my sanctuary.

Go through, go through the gates :
 prepare ye the way of the people,
 Cast up, cast up the high way ; gather out the stones ;
 lift up an ensign for the peoples.
 Behold, the Lord hath proclaimed
 unto the end of the earth,
 Say ye to the daughter of Zion,
 Behold, thy salvation cometh,
 Behold, his reward is with him,
 and his recompence before him.

And they shall call them The holy people,
The redeemed of the Lord :
And thou shalt be called Sought out,
A city not forsaken.

[LXIX]

THE FATHER OF ISRAEL

I will make mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all the great goodness which he hath bestowed on us. For he said, Surely they are my people, children that will not deal falsely : so he was their Saviour. In all their affliction he was afflicted : in his love and in his pity he redeemed them : and he bare them, and carried them all the days of old. As the cattle that go down into the valley, the spirit of the Lord was their guide : so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory : where is thy zeal and thy strength ? the yearning of thy bowels and thy compassions are restrained toward us. For thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our Father ; our Redeemer from everlasting is thy name. Return for thy servants' sake, the tribes of thine inheritance. Thy holy people possessed it but a little while : our adversaries have trodden down thy sanctuary.

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might quake at thy presence : to make thy name known to thine adversaries, that the nations may tremble at thy presence ! For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for them that wait for

him. Thou meetest them that work righteousness, that remember thee in thy ways : behold, we sinned, and thou wast wroth : thou hast hid thy face from us, and hast delivered us into the power 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, fools, we beseech thee, we are all thy people. Thy holy cities are become a wilderness. Zion is become a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned 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 ?

[LXXI. LXXII]

RESTORATION AND PRAISE

Thus saith the Lord, The heaven is my throne, and the earth is my footstool : what manner of house will ye build unto me ? and what place shall be my rest ? For all these things hath mine hand made, saith the Lord : but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word. Hear the word of the Lord, ye that tremble at his word. Your brethren that hate you, that cast you out for my name's sake, have said, Let the Lord be glorified, that we may see your joy ; but they shall be ashamed.

Rejoice ye with Jerusalem, and be glad for her, all ye that love her : rejoice for joy with her, all ye that mourn over her : that ye may be satisfied with her consolations, that ye may be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck

thereof, ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice: and the hand of the Lord shall be known toward his servants.

For the time cometh, that I will gather all nations and tongues, and they shall come, and shall see my glory. And I will set a sign among them, and I will send unto the nations, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. And they shall bring all your brethren out of all the nations for an offering unto the Lord, upon horses, and in chariots, and on litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith the Lord.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. [LXXII]

MALACHI

Judah after the Return. c. 450 B.C.

Nothing is known concerning this prophet, whose name simply means "My Messenger" (cp. the opening words of the second reading). The sins of priests and people which he rebukes, and the general conditions which he describes, correspond closely with those of which we read in the days of Nehemiah, seventy or eighty years after the return to Jerusalem; hence he is believed to belong to the period of the Third Isaiah (p. 464).

A DEGENERATE PRIESTHOOD

The word of the Lord to Israel by Malachi.

I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Thus saith the Lord of Hosts, A son honoureth his father, and a servant searcheth his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name, And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Offer it now unto thy governor; will he be pleased with it? or will he accept thy person? saith the Lord of Hosts.

I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; and

in every place incense is offered unto my name, and a pure offering : for my name is great among the Gentiles, saith the Lord of Hosts. But ye profane it, in that ye say, Behold, what a weariness is it ! and ye have scorned me, saith the Lord of Hosts ; and ye have brought the blind, and the lame, and the sick ; thus ye bring the offering : should I accept this of your hand ? saith the Lord.

And now, O ye priests, this commandment is for you, saith the Lord of Hosts, that my covenant with Levi may be preserved. My covenant with him was of life and peace ; and I gave them to him that he might fear, and he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips : he walked with me in peace and uprightness, and did turn many away from iniquity. For the priest's lips should keep knowledge, and men should seek direction at his mouth : for he is the messenger of the Lord of Hosts. But ye are turned aside out of the way ; ye have caused many to stumble, ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have had respect of persons.

Have we not all one Father ? hath not one God created us ? why do we deal treacherously every man against his brother, profaning the covenant of our fathers ?

[1. 11]

THE COMING OF THE MESSENGER

Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts

But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap : and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years.

Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers ; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.

Even from the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. And all nations shall call you blessed : for ye shall be a delightsome land, saith the Lord of Hosts.

[11. 22]

THE BOOK OF REMEMBRANCE

Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him ? In that ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them ; or, Where is the God of judgment ?

Your words have been stout against me, saith the Lord. Yet ye say, Wherewith have we spoken against thee ?

[MAGGARD]

Ye have said, It is vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts ? Now therefore we call the proud happy ; yea, they that work wickedness prosper ; yea, they tempt God, and are delivered.

Then they that feared the Lord spake one with another : and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that regarded his name. And they shall be mine, saith the Lord of Hosts, in the day that I make up mine own peculiar treasure ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, it shall burn as a furnace ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of Hosts, it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, saith the Lord of Hosts.

[17-18]

JOEL

Judah : 400 B.C.

This little book is completely out of place where it stands in the English Bible, between Hosea and Amos : it is certainly much later, and of post-exilic date. Joel's description of a plague of locusts is terribly vivid, he moved to use it as a parable of the Day of the Lord, and to predict the emergence of a purified nation from the ordeal, to be the fitting vehicle for a fresh outpouring of the Spirit of God.

THE PLAGUE OF LOCUSTS

The word of the Lord that came to Joel.

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers ? Tell ye your children of it, and let your children tell their children. 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.

For a nation is come up upon my land,
strong, and without number,
His teeth are the teeth of a lion,
and he hath the jaw teeth of a great lion.
He hath laid my vine waste,
and barked my fig tree :
He hath stripped it bare, and cast it down ;
the branches thereof are made white.

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.
 Their appearance is as the appearance of horses ;
 and as war-horses, so do they run
 With a noise like the noise of chariots,
 like the noise of a flame that devoureth the
 stubble,
 On the tops of the mountains they leap,
 as a strong people set in battle array.
 They run like mighty men ;
 they climb the wall like men of war ;
 They march every one on his ways,
 and they break not their ranks.
 They fall about the weapons,
 yet they break not off their course.
 They leap upon the city ;
 they run upon the wall ;
 They climb up into the houses,
 they enter in at the windows like a thief.
 The earth quaketh before them :
 the heavens tremble :
 The sun and the moon are darkened,
 and the stars withdraw their shining.
 At their presence the peoples are in anguish :
 all faces are waxed pale.

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.

Lament like a virgin girded with sackcloth for the
 husband of her youth. The field is wasted, the land
 moutheth, for the corn is wasted, the new wine is
 dried up, the oil languisheth.

Be ashamed, O ye husbandmen, howl, O ye wine-
 dressers, for the wheat and for the barley, for the
 harvest of the field is perished. The vine is withered,
 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 : for joy is withered away
 from the sons of men.

Gird yourselves with sackcloth, and lament, ye
 priests : for the meal offering and the drink offering
 is withholden from the house of your God. The garners
 are full 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 destroyed.

Sanctify a fast, call a solemn assembly, gather the
 elders and all the inhabitants of the land unto the house
 of the Lord your God, and cry unto the Lord. 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. Yea, the beasts of the field pant
 unto thee : for the water brooks are dried up, and the
 fire hath devoured the pastures of the wilderness. [17]

THE DAY OF THE LORD

Blow ye the trumpet in Zion, and sound an alarm
 on 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 gloom,
 a day of clouds and thick darkness, for the day of
 the Lord is great and very terrible, and who can
 abide it ?

Yet even now, still the Lord, turn ye unto me with
 all your heart ; rend your heart, and not your garments,
 and turn unto the Lord your God : for he is gracious and

full of compassion, slow to anger, and plenteous in mercy.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly : gather the people, sanctify the congregation, assemble the elders, gather the children. Let the priests, the ministers of the Lord, say, Spare thy people, O Lord, and give not thine heritage to reproach, that the nations should mock them : wherefore should they say among the peoples, Where is their God ?

Then was the Lord jealous for his land, and had pity on his people. And the Lord answered and said unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the nations.

Fear not, O land, be glad and rejoice ;
 for the Lord hath done great things.
 Be not afraid, ye beasts of the field,
 for the pastures of the wilderness do spring,
 For the tree beareth her fruit,
 the fig tree and the vine do yield their strength
 Be glad then, ye children of Zion,
 and rejoice in the Lord your God -
 For he giveth you the rain,
 the former rain and the latter rain.
 And the floors shall be full of wheat,
 and the vats shall overflow with wine and oil.
 And I will restore to you
 the years that the locust hath eaten,
 The cankerworm, and the caterpillar, and the palmer-
 worm,
 my great army which I sent among you
 And ye shall eat in plenty and be satisfied,
 and shall praise the name of the Lord your God,
 that hath dealt wondrously with you.

And ye shall know that I am in the midst of Israel,
 and that I am the Lord your God, and there is
 none else :

and my people shall never be ashamed
 And it shall come to pass afterward,
 that I will pour out my spirit upon all flesh ;
 And your sons and your daughters shall prophesy,
 your old men shall dream dreams,
 your young men shall see visions :
 And also upon the servants and upon the handmaids
 in those days will I pour out my spirit.
 And the Lord will be a refuge unto his people,
 and a strong hold to the children of Israel.
 So shall ye know that I am the Lord your God,
 dwelling in Zion my holy mountain .
 Then shall Jerusalem be holy,
 and strangers shall pass through her no more.
 And it shall come to pass in that day,
 that the mountains shall drop down sweet wine,
 And the hills shall flow with milk,
 and all the brooks of Judah shall flow with waters -
 And Judah shall be inhabited for ever,
 and Jerusalem from generation to generation.

[1]. [1]

ZECHARIAH (IX-XIV)

Jerusalem, perhaps c. 300 B.C.

For the first part of the book of Zechariah see page 449. The second part is of uncertain date and authorship, and consists of glowing Messianic prophecies, belonging perhaps to a period two centuries later than the time of Zechariah himself. From these chapters the following reading is taken.

ZION EXALTED AND RESTORED

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and victorious; lowly, and riding upon an ass, even upon a colt the foal of an ass. And he will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River even to the ends of the earth.

For I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back, for I have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God, and I will bear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad, their heart shall rejoice in the Lord.

I will summon them, and gather them; for I have redeemed them: and they shall increase as they have increased. And though I sow them among the peoples,

they shall remember me in far countries: and they shall live with their children, and shall return. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea of affliction, and shall smite the waves in the sea, and all the deeps of the Nile shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall make their boast in his name, saith the Lord.

Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.

Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him: Behold, the day of the Lord cometh; and it shall come to pass in that day, that there shall be neither heat nor cold nor frost: and it shall be continual day, a day which is known unto the Lord; there shall not be day and night: but it shall come to pass, that at evening time there shall be light.

And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.

And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts.

JONAH

Unlike all the other books of the "minor prophets," this is simply a short story, taking rank as one of the narratives in all the literature of antiquity. It was written to convey in gentle but convincing terms a rebuke to Jewish nationalism and exclusiveness, and to teach that God's love and care embrace all living creatures, the men, women and children of a heathen foreign capital, and even the beasts of the field. Its probable date is c. 300 B.C., when Greek intercourse and influence of a peaceful character were softening the intense nationalism of former days.

JONAH SEEKS TO EVADE HIS TASK

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 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 innermost parts 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 get them back 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 the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

GOD IS MORE MERCIFUL THAN HIS PROPHET

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 to pass through. 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.

And the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And word came unto the king of Nineveh, and he arose from his throne, and 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, which 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 hasted to flee 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?

Then 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 evil case. 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 arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself that he might 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 have pity on 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?

(III, 17)

SECTION III

THE SINGERS AND SAGES

THE PSALMS

The Book of Psalms is the ancient hymn-book of the Jewish Church. Like all hymnals, it was built up gradually, and hence includes compositions by various writers in many generations. A few of the oldest psalms may belong to the days of King David the Musician; some of the latest probably belong to the period of the Maccabean struggle (115-135 n.c.). They include processional hymns, national anthems, songs of exultation and of triumph, hymns of praise and of penitence. They display a wonderful variety and beauty of language, a lofty theme, a deep conviction of the presence of God, and a profound hope and trust in him both individually and nationally. In selection can never be satisfactory; the following examples are some of the most precious

THE EXCELLENT NAME

O Lord our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon 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 !

[131]

THE UPRIGHT MAN

Lord, who shall abide in thy tabernacle ?

Who shall dwell in thy holy hill ?

He that walketh uprightly, and worketh righteousness,

And speaketh the truth in his heart

He that slandereth 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.

[132]

THE RELIGION OF JOY

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

I have said unto the Lord, Thou art my Lord :

I have no good beyond thee.

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 right 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 Sheol.

Neither wilt thou suffer thine holy one to see corruption.

Thou wilt shew me the path of life :

In thy presence is fulness of joy ;

In thy right hand there are pleasures for evermore.

[133]

THE OUTWARD AND THE INWARD LAW

The heavens declare the glory of God :

And the firmament sheweth his handywork

Day unto day uttereth speech,

And night unto night sheweth knowledge

There is no speech nor language,

Their voice is not heard.

Their sound 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 his course

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, restoring 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, enlightening the
eyes.

[THE PSALMS]

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 discern 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 transgression.

Let the words of my mouth, and the meditation of my
heart, be acceptable in thy sight,

O Lord, my strength, and my redeemer. (LXX)

THE GOOD SHEPHERD

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.

[THE PSALMS]

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.

[LXXII]

A PROCESSIONAL HYMN

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 God of 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 the King of glory ?

The Lord strong and mighty,

The Lord mighty in battle.

Lift up your heads, O ye gates ;

Yea, lift them up, ye everlasting doors ;

And the King of glory shall come in.

Who is the King of glory ?

The Lord of Hosts,

He is the King of glory.

[LXXIV]

RELIGION AND COURAGE

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 ?
Though an host should encamp against me,
My heart shall not fear :
Though war should rise against me,
Even then 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 covert of his tabernacle shall he hide me ;
He shall set me up upon a rock.

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 salva-
tion.

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.

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 :

Yea, wait thou on the Lord.

THE DIVINE HELPER

I 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.

[THE PSALMS]

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 Lord is nigh unto them that are of a broken heart ;
 And saveth such as he of a contrite spirit.
 Many are the afflictions of the righteous :
 But the Lord delivereth him out of them all !
 The Lord redeemeth the soul of his servants :
 And none of them that trust in him shall be desolate

[XIII]

FRET NOT THYSELF

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 shall 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
 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,

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[THE PSALMS]

Because of the man who bringeth wicked devices to pass.
 Cease from anger, and forsake wrath.
 Fret not thyself : it tendeth only to evil-doing.

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.
 A little that a righteous man hath
 Is better than the riches of many wicked.
 The Lord knoweth the days of the upright :
 And their inheritance shall be for ever
 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.
 The law of his God is in his heart,
 None of his steps shall slide.
 I have seen the wicked in great power,
 And spreading himself like a green bay tree
 Yet I passed by, 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

[XIII]

WHERE IS THY GOD ?

As the hart panteth after the water brooks,
 So panteth my soul after thee, O God.

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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 within me ?
 Hope thou in God : for I shall yet praise him,
 Who is the health of my countenance, and 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 Mizan.
 Deep calleth unto deep at the noise of thy waterspouts :
 All thy waves and thy billows are gone over me
 Yet the Lord well 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.*

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 thou in God : for I shall yet praise him,
 Who is the health of my countenance, and my God.*

OUR REFUGE AND STRENGTH

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

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 Lord of Hosts is with us :
 The God of Jacob is our refuge.*

Come, behold the works of the Lord,
 What wonders he hath wrought upon 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 nations,
 I will be exalted in the earth:
*The Lord of hosts is with us,
 The God of Jacob is our refuge.*

[XCVI]

A CLEAN HEART

Have mercy upon me, O God, according to thy loving-kindness:
 According unto the multitude of thy tender mercies blot out my transgressions.
 Wash me thoroughly from mine iniquity,
 And cleanse me from my sin.
 For I acknowledge my transgressions -
 And my sin is ever before me.
 Against thee, O God only, have I sinned,
 And done evil in thy sight.
 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 rejoice.
 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 righteousness.
 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.

[XCV]

THE FRUITFUL EARTH

Praise waiteth for thee, O God, in Zion.
 And unto thee shall the vow be performed
 O thou that hearest prayer,
 Unto thee shall all flesh come.
 Blessed is the man whom thou choosest, 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 thou wast answer us in righteousness,
 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 about with power,
 Which stilleth the raging 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 providest them corn, when thou hast so prepared
 for it.
 Thou waterest the furrows thereof abundantly :
 Thou settlest the ridges 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 hills are girded with joy.
 The pastures are clothed with flocks ;
 The valleys also are covered over with corn ;
 They shout for joy, they also sing.

[LXXV]

PRAISE

God be merciful unto us, and bless us ;
 And cause his face to shine upon us ;
 That thy way may be known upon earth,
 Thy saving health among all nations.
*Let the peoples praise thee, O God ;
 Let all the peoples praise thee.*

O let the nations be glad and sing for joy :
 For thou shalt judge the peoples righteously,
 And govern the nations upon earth.
*Let the peoples praise thee, O God ;
 Let all the peoples praise thee.*

Then shall the earth yield her increase ;
 And God, even our own God, shall bless us.
 God shall bless us ;
 And all the ends of the earth shall fear him.

[LXXVI]

FROM YOUTH TO OLD AGE

In thee, O Lord, do I put my trust :
 Let me never be put to confusion.
 Deliver me in thy righteousness, and cause me to escape :
 Incline thine ear unto me, and save me.
 Be thou my strong habitation, whereunto I may con-
 tinually resort .
 Thou hast given commandment to save me ;
 For thou art my rock and my fortress.
 Deliver me, O my God, out of the hand of the wicked,
 Out of the hand of the unrighteous and cruel man.
 For thou art my hope, O Lord God -
 Thou art my trust from my youth.
 Cast me not off in the time of old age ;
 Forsake me not when my strength faileth.
 O God, be not far from me :
 O my God, make haste for my help.
 But I will hope continually,
 And will yet praise thee more and more.
 O God, thou hast taught me from my youth :
 And hitherto have I declared thy wondrous works.
 Now also when I am old and grayheaded, O God, forsake
 me not .
 Until I have shewed thy strength unto this generation,
 And thy power to every one that is to come.
 Thy righteousness also, O God, is very high,
 Who hast done great things :
 O God, who is like unto thee !
 Thou, which hast shewed me great and sore troubles,
 Shalt quicken me again,
 And shalt bring me up again from the depths of the earth.
 I will also praise thee with the psaltery,
 Even thy truth, O my God :
 Unto thee will I sing with the harp,

O thou Holy One of Israel
 My lips shall greatly rejoice when I sing unto thee :
 And my soul, which thou hast redeemed. (LXXX)

A RIGHTEOUS RULER

Give the king thy judgments, O God,
 And thy righteousness unto the king's son.
 He shall judge thy people with righteousness,
 And thy poor with judgment.
 The mountains shall bring peace to the people,
 And the 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 ;
 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 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 abundance 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. (LXXXI)

THE STRENGTH OF MY HEART

Truly God is good to Israel,
 Even to such as are of a clean heart.
 But as for me, my feet were almost gone ;
 My steps had well nigh slipped.
 For I was envious at the arrogant,
 When I saw the prosperity of the wicked.
 They are not in trouble as other men ,
 Neither are they plagued like other men .
 Therefore pride compasseth them about as a chain ;
 They have more than heart could wish.
 They scoff, and in wickedness utter oppression
 They speak loftily.
 And they say, How doth God know ?
 And is there knowledge in the Most High ?
 Behold, these are the ungodly,
 Who prosper in the world ; they increase in riches.
 Verily I have cleansed my heart in vain,
 And washed my hands in innocency.
 If I say, I will speak thus :
 Behold, I should offend against the generation of thy
 children
 When I thought to know this,
 It was too painful for me ;
 Until I went into the sanctuary of God ;
 Then understood I their end.
 Surely thou settest them in slippery places :
 Thou castest them down to destruction.

Thus my heart was grieved,
And I was pricked in my reins.
So foolish was I, and ignorant :
I was as a beast before thee.

Nevertheless I am continually with thee :
Thou hast holden me by my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee ?
And there is none upon earth that I desire beside
thee.
My flesh and my heart faileth :
But God is the strength of my heart, and my portion for
ever.

(LXXIII)

THE RAVAGED VINEYARD

Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock ;
Thou that dwellest between the cherubim, shine forth
Before Ephraim and Benjamin and Manasseh stir up thy
strength,
And come and save us.
*Turn us again, O God of Hosts,
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 us to scorn.
*Turn us again, O God,
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 bear out of the wood doth ravage 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 burned 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.*

(LXXIV)

A DAY IN THY COURTS

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 her an house,

(THE PSALMS)

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 thy ways.

Passing through the valley of Weeping they make it a
place of springs ;

Yea, the early rain also filleth the pools.

They go from strength to strength,

Every one of them appeareth before God in Zion.

O Lord God of Hosts, hear my prayer ;

Give ear, O God of Jacob.

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 [LXXIV]

THE GLORY OF GOD IN NATURE

I will sing of the mercies of the Lord for ever :

With my mouth will I make known thy faithfulness to
all generations.

For I have said, Mercy shall be built up for ever :

Thy faithfulness shalt thou establish in the very heavens.

And the heavens shall praise thy wonders, O Lord :

Thy faithfulness also in the congregation of the saints.

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(THE PSALMS)

For who in the heaven can be compared unto the Lord ?

Who among the sons of the mighty can be likened unto
the Lord ?

Thou rulest the raging of the sea :

When the waves thereof arise, thou stillest them.

The floods have lifted up, O Lord,

The floods have lifted up their voice ;

The floods lift up their waves,

Above the noise of many waters,

The mighty breakers of the sea,

The Lord on high is mighty.

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 didst cleave the fountain and the flood :

Thou driedst up mighty rivers

The day is thine, the night also is thine :

Thou hast prepared the light and the sun.

Thou hast set all the borders of the earth :

Thou hast made summer and winter

The heavens are thine, the earth also is thine

Thou hast founded the world and the fulness thereof.

The north and the south, thou hast created them :

Isidor and Herman rejoice in thy name.

Righteousness and judgment are the foundation of thy
throne

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Merry and truth shall go before thy face.
 Blessed is the people that know the joyful sound :
 They shall walk, O Lord, in the light of thy countenance
 For the Lord is our defence :
 And the Holy One of Israel is our King.
 [LXXXIX, XCIII, LXXVII, LXXXIV]

THE DAYS OF OUR YEARS

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 :
 They pass away suddenly like the grass.
 In the morning it flourisheth, and groweth up ;
 In the evening it is cut down, and withereth,
 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 bring our years to an end 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.
 So teach us to number our days,
 That we may apply our hearts unto wisdom.
 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. [XC]

THE SHADOW OF THE ALMIGHTY

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 pinions,
 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.
 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 PSALMS]

The young lion and the serpent shall 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.

[XCI.]

COME, LET US WORSHIP

O come, let us sing unto the Lord :

Let us make a joyful noise to the rock of our salvation,

Let us come before his presence with thanksgiving,

And make a joyful noise unto him with psalms.

For the Lord is a great God,

And a great King above all gods.

In his hand are the deep places of the earth.

The strength of the hills is his also.

The sea is his, and he made it :

And his hands formed the dry land.

O come, let us worship and bow down :

Let us kneel before the Lord our Maker.

For he is our God ;

And we are the people of his pasture, and the sheep of his hand

To-day, Oh that ye would hear his voice :

Harden not your heart, as in the provocation,

As in the day of temptation in the wilderness

When your fathers tempted me,

Proved me, and saw my work.

Forty years long was I grieved with this generation,

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[THE PSALMS]

And said, It is a people that do ere in their heart,

And they have not known my ways :

Unto whom I swear in my wrath

That they should not enter into my rest.

[XCII.]

THE BEAUTY OF HOLINESS

O 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 :

Tremble 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 -

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

[107]

THANKSGIVING AND PRAISE

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 unto his courts with praise :
Be thankful unto him, and bless his name.
For the Lord is good : his mercy endureth for ever,
And his faithfulness unto all generations. (C)

INCLINE THINE EAR

Hear my prayer, O Lord,
And let my cry come unto thee.
Hide not thy face from me in the day when I am in
trouble ;
Incline thine ear unto me :
In the day when I call answer me speedily.
My days are like a shadow that declineth,
And I am withered like grass
But thou, O Lord, shalt endure for ever ;
And thy remembrance unto all generations.
Thou shalt arise, and have mercy upon Zion.
For the time to have pity upon her, yea, the set time, is
come.
For thy servants take pleasure in her stones,
And have pity upon the dust thereof.
So the nations shall fear the name of the Lord,
And all the kings of the earth thy glory.

When the Lord shall build up Zion,
He shall appear in his glory
He will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come :
And the people which shall be created shall praise the
Lord.
For he hath looked down from the height of his
sanctuary ;
From heaven did the Lord behold the earth ;
To hear the groaning of the prisoner ;
To loose those that are appointed to death ;
That men may declare the name of the Lord in Zion,
And his praise in Jerusalem,
When the peoples are gathered together,
And the kingdoms, to serve the Lord.

I said, O my God, like me not away in the midst of my
days :
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth :
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure
Yea, all of them shall wax old like a garment ;
As a vesture shalt thou change them, and they shall be
changed :
But thou art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee. [C]

THE EVERLASTING MERCY

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 ever-
 lasting upon them that fear him,
 And his righteousness unto children's children ;

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To such as keep his covenant,
 And to those that remember his commandments to do
 them.

The Lord hath established 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,
 Hearkening unto the voice of his word
 Bless the Lord, all ye his hosts,
 Ye ministers of his, that do his pleasure.
 Bless the Lord, all ye his works
 In all places of his dominion ;
 Bless the Lord, O my soul

(107)

HOW MANIFOLD ARE THY WORKS !

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 the winds his messengers ;
 His ministers a flaming fire :
 Who laid the foundations of the earth,
 That it should not be removed for ever.
 Thou coverest 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 went up by the mountains ; they went 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 ;
They 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 get them away 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 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.
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.
Bless thou the Lord, O my soul.

A SONG OF THANKSGIVING

O 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.
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 goodness,
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 sat 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 goodness,
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 sendeth his word, and healeth them,
And delivereth them from their destructions
*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men !
And let them offer 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 wits' 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 the haven where they would be.
*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men !
Whoso is wise, and will observe these things,
He shall understand the lovingkindness of the Lord.*

WHAT SHALL I RENDER ?

I love the Lord, because he hath heard
My voice and my supplications.

Because he hath inclined his ear unto me,
 Therefore will I call upon him as long as I live.
 The sorrows of death compassed me,
 And the pains of Sheol gat hold upon me.
 I found trouble and sorrow,
 Then called I upon the name of the Lord,
 O Lord, I beseech thee, deliver my soul.
 Gracious is the Lord, and righteous,
 Yea, our God is merciful.
 The Lord preserveth the simple:
 I was brought low, and he helped me.
 Return unto thy rest, O my soul;
 For the Lord hath dealt hountifully with thee.
 For thou hast delivered my soul from death,
 Mine eyes from tears,
 And my feet from falling.

What shall I render unto the Lord
 For all his benefits toward me?
 I will take the cup of salvation,
 And call upon the name of the Lord.
 I will pay my vows unto the Lord
 In the presence of all his people
 Precious in the sight of the Lord
 Is the death of his saints.
 O Lord, truly I am thy servant,
 I am thy servant, and the son of thine handmaid;
 Thou hast loosed my bonds.
 I will offer to thee the sacrifice of thanksgiving,
 And will call upon the name of the Lord.
 I will pay my vows unto the Lord
 In the presence of all his people,
 In the courts of the Lord's house,
 In the midst of thee, O Jerusalem.
 Praise ye the Lord.

A LAMP UNTO MY FEET

Blessed are the undefiled in the way,
 Who walk in the law of the Lord.
 Blessed are they that keep his testimonies,
 That seek him with the whole heart.

Wherewithal shall a young man cleanse his way?
 By taking heed thereto according to thy word.
 With my whole heart have I sought thee:
 O let me not wander from thy commandments.
 My soul cleaveth unto the dust:
 Quicken thou me according to thy word.
 Open thou mine eyes, that I may behold
 Wondrous things out of thy law.
 I will run the way of thy commandments,
 When thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes;
 And I shall keep it unto the end.
 Turn away mine eyes from beholding vanity,
 And quicken thou me in thy way.
 I will walk at liberty,
 For I seek thy precepts.
 Thy statutes have been my songs
 In the house of my pilgrimage.

Thou hast dealt well with thy servant,
 O Lord, according unto thy word.
 Before I was afflicted I went astray;
 But now have I kept thy word.
 It is good for me that I have been afflicted;
 That I might learn thy statutes.
 Thy hands have made me and fashioned me:
 Give me understanding, that I may learn thy com-
 mandments.

Let thy tender mercies come unto me, that I may live :
For thy law is my delight.

For ever, O Lord,
Thy word is settled in heaven,
Thy faithfulness is unto all generations :
Thou hast established the earth, and it abideth.
I have seen an end of all perfection ;
But thy commandment is exceeding broad.
O how I love thy law !
It is my meditation all the day
How sweet are thy words unto my taste !
Yea, sweeter than honey to my mouth
Thy word is a lamp unto my feet,
And a light unto my path.
Thou art my hiding place and my shield :
I hope in thy word.
The entrance of thy words giveth light,
It giveth understanding unto the simple.

Order my steps in thy word ;
And let not any iniquity have dominion over me.
Make thy face to shine upon thy servant ;
And teach me thy statutes
Thy righteousness is an everlasting righteousness,
And thy law is truth.
Trouble and anguish have taken hold on me ;
Yet thy commandments are my delight
I prevented the dawning of the morning, and cried .
I hoped in thy word.
Mine eyes prevented the night watches,
That I might meditate in thy word.
Seven times a day do I praise thee,
Because of thy righteous judgments.
Great peace have they which love thy law -
And they have none occasion of stumbling.
518

I have gone astray like a lost sheep ; seek thy servant ;
For I do not forget thy commandments.

The sum of thy word is truth,
And every one of thy righteous judgments endureth
for ever: [756]

HE SLUMBERETH NOT

I 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 [757]

PEACE BE WITHIN THY WALLS

I 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.

For a testimony unto 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 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. [LXXXI, CXXII]

SOW IN TEARS AND REAP IN JOY

By the rivers of Babylon,
 There we sat down, yea, we wept,
 When we remembered Zion.
 Upon the willows in the midst thereof
 We hanged up our harps
 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.
 Let my tongue cleave to the roof of my mouth,
 If I remember thee not ;
 520

If I prefer not Jerusalem
 Above my chief joy

When the Lord turned again the captivity 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 things 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, bringing his
 sheaves with him [LXXXII, CXXIII]

THE EVER-PRESENT GOD

O Lord, thou hast searched me and known me.
 Thou knowest my downsitting and mine uprising,
 Thou understandest my thought afar off
 Thou compassed 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 Sheol, 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,
 And the light about me shall be night ;
 Even the darkness hideth not from thee,
 But the night shineth as the day :
 The darkness and the light are both alike to thee.

I will praise thee ; for I am fearfully and wonderfully
 made :

Marvellous are thy works ;
 And that my soul knoweth right well
 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,

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. [CXXXIX]

THE ETERNAL GOODNESS

I 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.

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 generations.
 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 high 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.
 My mouth shall speak the praise of the Lord ;
 And let all flesh bless his holy name for ever and ever. [CXLVI]

PRAISE YE THE LORD

Praise ye the Lord !
 Praise ye the Lord from the heavens :
 Praise him in the heights.

[THE PSALMS]

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 away.

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 exalted ;
 His glory is above the earth and heaven

Praise ye the Lord

Praise God in his sanctuary :
 Praise him in the firmament of his power.
 Praise him for his mighty acts :
 Praise him according to his excellent greatness
 Praise him with the sound of the trumpet :
 Praise him with the psaltery and harp.
 Praise him with the timbrel and dance :

[THE PSALMS]

Praise him with stringed instruments and the pipe.
 Praise him upon the loud cymbals :
 Praise him upon the high sounding cymbals.
 Let everything that hath breath praise the Lord.

PRAISE YE THE LORD

[CXXVIII, CL]

LAMENTATIONS

After the Fall of Jerusalem, 586 B.C.

Jerusalem has been destroyed and depopulated, her people are unhappy exiles in a foreign land, the glorious Temple is a heap of ruins. An unknown poet expresses their anguish in these dirges or laments, in the face of which the song of hope rises high above the note of suffering. The Babylonian Captivity is evidently the period to which they belong, but there is no ground for the traditional view that the prophet Jeremiah was their author.

I

How doth the city sit solitary, that was full of people !
How is she become as a widow !

She that was great among the nations, and princess
among the provinces,

How is she become tributary !

Judah is gone into captivity because of affliction, and
because of great servitude ;

She dwelleth among the heathen, she findeth no
rest :

The ways of Zion do mourn, because none come to the
solemn feasts ;

All her gates are desolate, and she is in bitterness.

Her adversaries are become the head, her enemies
prosper,

For the Lord hath afflicted her for the multitude of her
transgressions

Her children are gone into captivity before the adversary.

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Jerusalem remembereth in the days of her affliction and
of her wanderings

All her pleasant things that she had in the days of
old.

Jerusalem hath grievously sinned ; therefore all that
honoured her despise her.

O Lord, behold my affliction, for the enemy hath
magnified himself :

The adversary hath spread out his hand upon all her
pleasant things.

For she hath seen that the heathen are entered into
her sanctuary.

All her people sigh, they seek bread ;

They have given their pleasant things for food to refresh
the soul.

See, O Lord, and consider ; for I am become vile.

Is it nothing to you, all ye that pass by ?

Behold, and see if there be any sorrow like unto my
sorrow, which is done unto me,

Wherewith the Lord hath afflicted me in the day of
his fierce anger.

Zion spreadeth forth her hands ; there is none to com-
fort her ;

The Lord hath commanded concerning Jacob, that they
that are round about him should be his adversaries :

The Lord is righteous, for I have rebelled against his
commandment.

Behold, O Lord, for I am in distress ;

Mine heart is turned within me ; for I have grievously
rebelled.

All mine enemies have heard of my trouble, they are
glad that thou hast done it.

[11

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How hath the Lord covered the daughter of Zion with
a cloud in his anger !

He hath cast down from heaven unto the earth the
beauty of Israel,

And hath not remembered his footstool in the day of
his anger.

He hath bent his bow like an enemy, he hath stood with
his right hand as an adversary,

He hath swallowed up all her palaces, he hath destroyed
his strong holds,

And hath increased in the daughter of Judah mourning
and lamentation

He hath destroyed his place of assembly .

The Lord hath caused the solemn feasts and sabbaths
to be forgotten in Zion,

And hath despised in the indignation of his anger the
king and the priest.

He hath given up into the hand of the enemy the walls
of her palaces :

Her king and her princes are among the Gentiles where
the law is not ;

Yea, her prophets find no vision from the Lord.

What shall I compare unto thee ? what shall I liken to
thee, O daughter of Jerusalem ?

What shall I equal to thee, that I may comfort thee,
O virgin daughter of Zion ?

For thy breach is great like the sea : who can heal thee ?

All that pass by clap their hands at thee ,

They hiss and wag their head at the daughter of Jeru-
salem, saying,

Is this ' The perfection of beauty', ' The joy of the whole
earth' ?

All thine enemies have opened their mouth against
thee ;

They hiss and gnash the teeth, they say, We have
swallowed her up ;

Certainly this is the day that we looked for ; we have
found, we have seen it.

Arise, cry out in the night, at the beginning of the
watches ,

Pour out thine heart like water before the face of the
Lord :

Lift up thy hands toward him for the life of thy young
children

That faint for hunger at the top of every street.

The tongue of the sucking child cleaveth to the roof
of his mouth for thirst :

The young children ask bread, and no man breaketh
it unto them

They that did feed delicately are desolate in the streets

They that be slain with the sword are better than they
that be slain with hunger ,

For these pine away, stricken through, for want of the
fruits of the field.

Our pursuers were swifter than the eagles of the heaven :
They pursued us upon the mountains, they laid wait
for us in the wilderness.

The kings of the earth, and all the inhabitants of the
world, would not have believed

That the adversary and the enemy should enter into the
gates of Jerusalem.

The punishment of thine iniquity is accomplished, O
daughter of Zion ;

He will no more carry thee away into captivity.

I am the man that hath seen affliction by the rod of his wrath.
 He hath led me and caused me to walk in darkness and not in light.
 Surely against me he turneth his hand again and again all the day
 He hath made me to dwell in dark places, as those that have been long dead
 He hath fenced me about, that I cannot go forth; he hath made my chain heavy.
 Yea, when I cry and call for help, he shutteth out my prayer
 He hath bent his bow, and set me as a mark for the arrow.
 He hath caused the shafts of his quiver to enter into my reins.
 I am become a derision to all my people; and their song all the day.
 He hath filled me with bitterness, he hath sated me with wormwood.
 He hath removed my soul far off from peace; I forgot prosperity.
 And I said, My strength and my hope is perished from the Lord.
 Remember mine affliction and my misery, the wormwood and the gall
 My soul hath them still in remembrance, and is humbled within me.
 This I recall to my mind: therefore have I hope.
 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 hope and quietly wait for the salvation of the Lord.
 It is good for a man that he bear the yoke in his youth
 Let him sit alone and keep silence, because he hath laid it upon him
 Let him put his mouth in the dust; if so be there may be hope.
 Let him give his cheek to him that smiteth him; let him be filled full with reproach
 For the Lord will not cast off for ever
 For 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.
 I called upon thy name, O Lord, out of the lowest dungeon.
 Thou heardest my voice; hide not thine ear at my breathing, at my cry.
 Thou drewest near in the day that I called upon thee: thou saidst, Fear not
 Wherefore doth a living man complain, a man for the punishment of his sins?
 Let us search and try our ways, and turn again to the Lord
 Let us lift up our heart with our hands unto God in the heaven:

THE SONG OF SONGS

This short book is as unique as it is unexpected in the pages of Holy Writ, being quite frankly a collection of love-songs. Attributed to Solomon, and subjected by both Jew and Christian to an astonishing process of allegorical interpretation, its place has thus been happily preserved. The following reading contains a selection from the loveliest stanzas.

A LOVE SONG

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 ring dove is heard in our land;
The fig tree putteth forth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.

My beloved is mine, and I am his;
Until the day break, and the shadows flee away,
Turn, my beloved, and be thou like a doe or a young hart
Upon the mountains of separation.

Behold, thou art fair, my love; behold, thou art
fair;

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.

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 hath budded, and its blossom be
open,
And the pomegranates be in flower;
All our gates are all manner of pleasant fruits, new and
old,
Which I have laid up for thee, O my beloved.

I went down into the garden of nuts
To see the fruits of the valley,
To see whether the vine budded,
And the pomegranates were in flower.

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.

Who is she that looketh forth as the morning,
Fair as the moon,

[THE SONG OF SONGS]

Clear as the sun,
And terrible as an army with banners ?
Who is this that cometh up from the wilderness,
Leaning upon her beloved ?

I am a rose of Sharon,
A lily of the valleys

As a 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.

Set me as a seal upon thine heart, as a seal upon thine
arm :

For love is strong as death ;
Its passion is rifeless 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 offer all the substance of his house for
love,
It would utterly be contemned.

[II, 15, 51-53]

PRELUDE TO THE WISDOM LITERATURE

THE QUEST FOR WISDOM

This beautiful poem is clearly out of place where it occurs in the book of Job, and is best read as a fitting prelude to the Wisdom literature of the Old Testament—the writings which complete and conclude this Section

Where shall wisdom be found ?
and where is the place of understanding ?
For there is a mine for silver,
and a place for gold where they refine it .
Iron is taken out of the earth,
and brass is molten out of the stone.
Man setteth an end to darkness,
and searcheth out to the furthest bound
the stones of thick darkness and of the shadow of
death.
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.
As for the earth, out of it cometh bread :
and underneath it is turned up by fire,
The stones thereof are the place of sapphires,
and it hath dust of gold
Man putteth forth his hand upon the flinty rock :
he overturneth the mountains by the roots.
He cutteth out channels among the rocks,
and bindeth the streams from overflowing ;

[JOB XXXII]

His eye seeth every precious thing,
and the thing that is hid bringeth he forth to light.

But where shall wisdom be found?
and where is the place of understanding?
That path no bird of prey knoweth,
neither hath the vulture's eye seen it,
The lion's whelps have not trodden it,
nor hath the fierce lion passed thereby.
Man knoweth not the way thereof,
neither is it found in the land of the living.
The deep 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.
Gold and crystal cannot equal it:
neither shall the exchange thereof be for jewels of
fine gold.
No mention shall be made of coral or of pearls:
yea, the price of wisdom is above rubies.
The topaz of Ethiops 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,
Death and the Underworld say,
We have heard a rumour 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.

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[JOB XXXIII]

When he made a weight for the wind,
when he meted out 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 established 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.

[JOB XXXIII]

THE BOOK OF JOB

Job scarcely needs even a word of introduction. Its prologue is the story of a prosperous man suddenly put to the test of tragic misfortune. Then follows the long poetic dialogue, in the course of which he debates with his three pious friends the possibility of "justifying the ways of God to man." In the following chapters some many of the speeches are abbreviated by omissions, but the general course of the argument is preserved.

Job was probably written in the fifth century B.C., after the return from the Exile, when the problem with which it deals was recognized as a real difficulty in the way of religious faith, and when the older belief in the unshaking prosperity of the righteous was already undermined.

THE NARRATIVE PROLOGUE

There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. 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.

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, 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 shaven his head, and fell down upon the ground, and worshipped; and he 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 with foolishness.

Again 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, From whence comest thou? And 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? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but spare his life.

So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsberd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they made an appointment together to come to mourn with him and to comfort him. And when they lifted up their

eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. [1, 2]

THE DIALOGUE

JOB CURSES THE DAY OF HIS BIRTH

After this opened Job his mouth, and cursed his day. And Job spake, and said,
Let the day perish wherein I was born,
and the night which said, A man child is conceived.
Let that day be darkness;
let not God regard it from above;
let darkness and the shadow of death claim it
As for that night, let thick darkness seize upon it;
let that night be barren;
let no joyful voice come therein
Let the stars of the twilight thereof be dark;
let it look for light, but find none;
neither let it see the eyelids of the dawn.

Why died I not from the womb?
why did I not give up the ghost when I came into the world?
For now should I have lain still and been quiet,
as infants which never saw light
There the wicked cease from troubling;
and there the weary be at rest.
Small and great are equal 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 search for it more than for hid treasures ;
 Which rejoice exceedingly, and are glad,
 when they can find the grave ?
 For the thing which I greatly feared overtaketh me,
 and that which I was afraid of cometh unto me.

[111]

THE FIRST CYCLE OF ARGUMENT

The First Speech of Eliphaz

Then Eliphaz the Temanite answered and said,
 If one assay to converse with thee, wilt thou be
 impatient ?

Behold, thou hast instructed many ;
 thou hast strengthened the weak hands,
 and thou hast confirmed the feeble knees
 Is not thy fear of God thy confidence,
 and thy hope the uprightness of thy ways ?
 Who ever perished, being innocent ?
 or where were the righteous cut off ?
 Even as I have seen, they that plow iniquity,
 and sow wickedness, reap the same
 By the breath of God they perish,
 and by the blast of his anger are they consumed.

Now a word was secretly brought to me,
 and mine ear received a whisper thereof ;
 In thoughts from the visions of the night,
 when deep sleep falleth upon men,
 Fear came upon me, and trembling,
 which made all my bones to shake.
 Then a breath passed over my face ;
 the hair of my flesh stood up :
 A form was before mine eyes,
 but I could not discern the appearance thereof.
 In the silence I heard a voice, saying,

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Shall mortal man be just before God ?
 shall a man be pure before his Maker ?
 Behold, he putteth no trust in his servants,
 and his angels he chargeth with folly :
 How much more them that dwell in houses of clay,
 whose foundation is in the dust ?
 For vexation killeth the foolish man,
 and indignation slayeth the silly one

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
 As for me, I would seek unto God,
 and unto God would I commit my cause ;
 He setteth up on high those that be low,
 and those which mourn are exalted to safety.
 He frustrateth the devices of the crafty,
 and the counsel of the froward is carried headlong.
 They meet with darkness in the daytime,
 and grope at noonday as in the night.
 So the poor hath hope,
 and iniquity stuppeth 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 woureth, and his hands make whole.
 He shall deliver thee in six troubles :
 yea, in seven there shall no evil touch thee.
 Thou shalt be in league with the stones of the field :
 and the beasts of the field shall be at peace with thee.
 Thou shalt know that thy tent is in peace :
 thou shalt visit thy fold, and miss nothing
 Thou shalt come to thy grave in a full age.

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like as a sheaf of corn cometh up in its season.
 So this, we have searched it, so it is ;
 hear it, and know thou it for thy good. [P. 2]

Job replies to Eliphaz

Then Job answered and said,
 O! that my grief were thoroughly weighed,
 and my calamity laid in the balances !
 Doth the wild ass bray when he hath grass ?
 or loweth the ox over his fodder ?
 Can that which is insipid be eaten without salt ?
 or is there any taste in the white of an egg ?
 Oh that I might have my request ;
 even that it would please God to destroy me !
 What is my strength, that I should hope ?
 and what is mine end, that I should be patient ?
 Is my strength the strength of stones ?
 or is my flesh of brass ?
 To him that is afflicted pity should be shewed from his friend,
 else might he forsake the fear of the Almighty.
 My brethren have dealt deceitfully as a brook,
 as the channel of brooks that pass away ;
 What time they wax warm, they vanish :
 when it is hot, they are consumed out of their place.
 The caravans turn aside from their way ;
 they go up into the waste, and perish
 For now ye are like to them ;
 ye see my casting down, and are afraid.

Teach me, and I will hold my tongue ;
 cause me to understand wherein I have erred.
 How forcible are right words !
 but what doth your arguing reprove ?

Is there iniquity in my tongue ?
 cannot my taste discern perverse things ?

Is there not a time of service for man upon earth ?
 are not his days 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 days are swifter than a weaver's shuttle,
 and are spent without hope.
 O remember that my life is a breath :
 mine eye shall no more see good.
 As the cloud is consumed and vanisheth away,
 so he that goeth down to the grave shall come up no more.

Therefore I will speak in the anguish of my spirit ;
 I will complain in the bitterness of my soul.
 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.
 I loathe my life ; I would not live away ;
 let me alone, for my days are vanity.
 What is man, that thou shouldst magnify him,
 and that thou shouldst set thine heart upon him,
 And that thou shouldst visit him every morning,
 and try him every moment ?
 How long wilt thou not look away from me,
 nor let me alone till I swallow down my spittle ?
 If I have sinned, what do I unto thee,

O thou watcher of men ?
 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, but I shall not be. ;P1, P11]

Bildad's First Speech

Then answered Bildad the Shuhite, and said,
 How long wilt thou speak these things,
 and the words of thy mouth be like a mighty wind ?
 Doth God pervert judgment ?
 or doth the Almighty pervert justice ?
 If thou wert pure and upright,
 surely now he would answer thy prayer,
 and restore the habitation of thy righteousness.
 For inquire, I pray thee, of the former age,
 and apply thyself to that which their fathers have
 searched out ;
 (for we are but of yesterday, and know nothing,
 because our days upon earth are a shadow :)
 Shall not they teach thee, and tell thee,
 and utter words out of their hearts ?
 The hope of the godless shall perish :
 whose confidence shall be cut off,
 and whose trust is a spider's web.
 Behold, God will not cast away a perfect man,
 neither will he help the evil-doer.
 He will yet fill thy mouth with laughter,
 and thy lips with rejoicing

[P111]

Job replies to Bildad

Then Job answered and said,
 Of a truth I know that it is so ;
 but how should man be just before God ?

If one should desire to contend with him,
 he could not answer him one of a thousand.
 He is wise in heart, and mighty in strength ;
 who hath hardened himself against him, and prospered ?
 He shaketh the earth out of her place,
 and the pillars thereof tremble ;
 He alonè spreadeth out the heavens,
 and treadeth upon the waves of the sea.
 He doeth great things past finding out ;
 yea, and wonders without number.
 Lo, he goeth by me, and I see him not ;
 he passeth on, but I perceive him not.
 Behold, he taketh away, who can hinder him ?
 who will say unto him, What doest thou ?
 How much less shall I answer him,
 and choose out my words to reason with him ?
 He will not suffer me to take my breath,
 but hideth me with bitterness.
 If I speak of judgment,
 who shall set me a time to plead ?
 If I justify myself, mine own mouth shall condemn me ;
 though I be perfect, it shall prove me perverse.
 It is all one ; therefore I say,
 he destroyeth the perfect and the wicked.
 If it be not he, who then is it ?
 For he is not a man, as I am,
 that we should come together in judgment.
 Would that there were an arbiter betwixt us,
 that might lay his hand upon us both !
 Let him take his rod away from me,
 and let not his terror make me afraid ;
 then would I speak and not fear him.

My soul is weary of my life ;
 I will speak in the bitterness of my soul

I will say unto God, Do not condemn me ;
 shew me wherefore thou contendest with me.
 Thine hands have made me and fashioned me ;
 and wilt thou bring me into dust again ?
 Thou hast granted me life and favour,
 and thy visitation hath preserved my spirit
 Are not my days few ? cease then, and let me alone,
 that I may take comfort a little,
 Before I go whence I shall not return,
 even to the land of darkness and the shadow of death.

(XX, 31)

Zophar's First Speech

Then answered Zophar the Naamathite, and said,
 Should not the multitude of words be answered ?
 should a man full of talk be justified ?
 when thou mockest, shall no man make thee ashamed ?
 Oh that God would speak,
 and open his lips against thee !
 Know therefore that God exacteth of thee
 less than thine iniquity deserveth,
 Canst thou by searching find out God ?
 canst thou find out the Almighty unto perfection ?
 It is higher than heaven, what canst thou do ?
 deeper than Sheol ; what canst thou know ?
 The measure thereof is longer than the earth,
 and broader than the sea.
 If thou prepare thine heart aright,
 and stretch out thine hands toward him ;
 If iniquity be in thine hand, put it far away,
 and let not wickedness dwell in thy tents ;
 Then shalt thou lift up thy face without spot,
 thou shalt forget thy misery,
 and remember it as waters that are passed away.

Thy life shall be clearer than the noonday ;
 thou shalt search about thee, and take thy rest in
 safety ;
 thou shalt lie down, and none shall make thee afraid.

(XX)

Job replies to Zophar

Then Job answered and said,
 No doubt but ye are the people,
 and wisdom shall die with you
 But I have understanding as well as you ;
 yea, who knoweth not such things as these ?
 I am as one mocked of his neighbour,
 a man that called upon God, and he answered him :
 the just, the upright man is laughed to scorn
 The tents of robbers prosper,
 and they that provoke God are secure.
 Ask now the beasts, and they shall teach thee,
 and the fowls of the air, and they shall tell thee ;
 Or speak to the earth, and it shall teach thee ;
 and the fishes of the sea shall declare unto thee.
 Who knoweth not in all these,
 that the hand of the Lord hath wrought this ?
 In whose hand is the soul of every living thing,
 and the breath of all mankind.
 He increaseth the nations, and destroyeth them,
 he spreadeth nations abroad, and forsaketh them,
 Lo, mine eye hath seen all this,
 mine ear hath heard and understood it
 Surely I would speak to the Almighty,
 and I desire to reason with God.
 But ye are forgers of lies,
 ye are all worthless physicians.
 O that ye would altogether hold your peace !
 and it should be your wisdom.

Your memorable sayings are proverbs of ashes,
your defences are defences of clay.

Hold your peace, that I may speak,
and let come on me what will
Though he slay me, yet will I wait for turn ;
I will maintain mine own ways before him.

This also shall be my salvation :
for an hypocrite shall not come before him.

Whence hast thou thy face,
and hidest me for thine enemy ?

Will thou harass a driven leaf ?
wilt thou pursue the dry stubble ?

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 flourisheth also as a shadow, and continueth not.

And dost thou open thine eyes upon such an one,
and bringest him into judgment with thee ?

Toen from him, that he may rest,
till he shall accomplish, as an hireling, his day
For there is hope of a tree, that if it be cut down,
it will sprout again, and the tender branch 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 ?

His sons come to honour, and he knoweth it not ;
they are brought low, but he perceiveth it not

O that thou wouldest hide me in Sheol, until thy wrath
be past :

that thou wouldest appoint me a set time, and re-
member me !

If a man die, shall he live again ?
all the days of my appointed time would I wait,
till my release should come. [XII. XXV]

THE SECOND CYCLE OF ARGUMENT

The Second Speech of Eliphaz

Then answered Eliphaz the Temanite, and said,
Should a wise man utter windy knowledge,
and fill his belly with the east wind ?

Thine iniquity teacheth thy mouth,
yea, thine own lips testify against thee.

Art thou the first man that was born ?
or wast thou made before the hills ?

What knowest thou, that we know not ?
what understandest thou, which is not in us ?

Are the consolations of God too small for thee ?
and the word that speaketh gently with thee ?

Why doth thine heart carry thee away,
and why do thine eyes flash,

That thou turnest thy spirit against God,
and lettest such words go out of thy mouth ?

I will show thee, hear thou me ;
and that which I have seen I will declare

Which wise men have told,
and their fathers have not hid.

The wicked man travaileth all his days,
and the years of the oppressor are numbered.

A sound of terrors is in his ears ;
in prosperity the destroyer shall come upon him :

For he stretcheth out his hand against God,
and hideth defiance to the Almighty.

He shall not be rich, neither shall his substance continue,
neither shall his harvest bend to the earth ;

The flame shall dry up his branches,
and his feast shall be scattered by the wind [157]

Job replies to Eliphaz

Then Job answered and said,
I have heard many such things :
miserable comforters are ye all.
I also could speak as ye do,
if your soul were in my soul's stead ;
I could heap up words against you,
and shake mine head at you.
But I would strengthen you with my mouth,
and the opening of my lips should assuage your grief.
Though I speak, my grief is not assuaged,
and though I forbear, what am I eased ?
He teareth me in his wrath, and hateth me ;
mine adversary sharpeneth his eyes upon me.
I was at ease, but he hath broken me asunder :
he hath taken me by the neck, and dashed me to
pieces.
He breaketh me with breach upon breach ;
he runneth upon me like a giant.
My face is red with weeping,
and on my eyelids is the shadow of death.
O earth, cover not thou my blood,
and let my cry have no resting place !
Even now, behold, my witness is in heaven,
and he that voucheth for me is on high.
My friends scorn me :
but mine eye poureth out tears unto God,
That he would maintain the right of a man before God,
as between a man and his neighbour ?
My spirit is spent, my days are extinct ;
the grave is ready for me.

Are there not monks with me ?
and doth not mine eye continue in their provocation ?
But as for you all, return ye, and come now,
for I cannot find one wise man among you.
[158, 159]

Bildad's Second Speech

Then answered Bildad the Shuhite, and said,
Wherefore are we counted as beasts,
and reputed vile in thy sight ?
Thou that fearest thyself in thine anger,
shalt the earth be forsaken for thee,
and the rock be removed out of its place ?
Yea, the light of the wicked shall be put out,
and the spark of his fire shall not shine.
The light shall be dark in his tent,
and his candle beside him shall be put out.
Terrors shall make him afraid on every side,
and the fistbowl of death shall devour his strength.
He shall be rooted out of his tent wherein he trusteth,
and be brought to the king of terrors.
His remembrance shall perish from the earth,
and he shall have no name in the street.
He shall be driven from light into darkness,
and chased out of the world.
Surely such are the dwellings of the wicked,
and the place of him that knoweth not God [160]

Job replies to Bildad

Then Job answered and said,
How long will ye vex my soul,
and break me in pieces with words ?
If indeed ye will magnify yourselves against me,
and plead against me my reproach,

Know now that God hath overthrown me,
 and hath compassed me with his net.
 Behold, I cry out of wrong, but I am not heard :
 I cry aloud, but there is no judgment.
 He hath fenced up my way that I cannot pass,
 and he hath set darkness in my paths.
 He hath broken me down on every side :
 mine hope hath he uprooted like a tree.
 My brethren are gone far from me,
 and my familiar friends have forgotten me.
 They that dwell in my house count me for a stranger :
 I call my servant, and he giveth me no answer.
 My bone cleaveth to my skin and to my flesh,
 and I am escaped with the skin of my teeth.
 Have pity upon me, have pity upon me, O ye my friends,
 for the hand of God hath touched me.

Oh that my words were now written !
 Oh that they were printed in a book !
 That with an iron pen and with lead
 they were graven in the rock for ever !
 For I know that my vindicator liveth,
 and that he shall stand at the last upon the earth ;
 And though after my skin this body be destroyed,
 yet without my flesh shall I see God,
 whom I shall see on my side.
 My reins are consumed within me !

But ye should say, Why persecute we him ?
 seeing that the root of the matter is found in me.
(XXX)

Zophar's Second Speech

Then answered Zophar the Naamathite, and said,
 I have heard the reproof which putteth me to shame,
 but the spirit of my understanding causeth me to
 answer.

Knowest thou not this of old,
 since man was placed upon earth,
 That the triumphing of the wicked is short,
 and the joy of the godless but for a moment ?
 Though wickedness be sweet in his mouth,
 though he hide it under his tongue,
 Yet his meat within him is turned,
 the gall of asps is within him.
 He hath swallowed down riches,
 and he shall vomit them up again.
 Because he hath oppressed and hath forsaken the
 poor,
 he shall not save aught of that wherein he delighted.
 The heavens shall reveal his iniquity,
 and the earth shall rise up against him.
 This is the portion of a wicked man from God,
 and the heritage appointed unto him by God. (XXXI)

Job replies to Zophar

Then Job answered and said,
 Suffer me that I may speak,
 and after that I have spoken, mock on
 Mark me, and be astonished,
 and lay your hand upon your mouth.
 Wherefore do the wicked live,
 become old, yea, wax mighty in power ?
 Their houses are safe from fear,
 neither is the rod of God upon them.
 They send forth their little ones like a flock,
 and their children dance.
 They sing to the tumbrel and harp,
 and rejoice at the sound of the pipe.
 They spend their days in prosperity,
 and go down to the grave in a moment.

Yet they said unto God, Depart from us,
for we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?
what profit should we have, if we pray unto him?

The counsel of the wicked is far from me;
But how oft is the candle of the wicked put out,
and how oft cometh destruction upon him?
How oft is he as stubble before the wind,
and as chaff that the storm carrieth away?
Say ye that God layeth up his iniquity for his children?
let him recompense it unto himself, that he may
know it:
Let his own eyes see his destruction,
let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
when the number of his months is cut off?
One dieth in his full strength,
being wholly at ease and quiet.
Another dieth in the bitterness of his soul,
and never tasteth of good.
They shall lie down alike in the dust,
and the worms shall cover them.

Ye say, Where is the house of the oppressor?
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?
The wicked is spared in the day of destruction,
he is led away safe in the day of wrath.
Who shall declare his way to his face?
and who shall repay him what he hath done?
Moreover he shall be borne to the grave,
and they shall keep watch over his tomb;
the floods of the valley shall be sweet unto him.

How then comfort ye me with vanity,
seeing in your answers there remaineth only false-
hood?
(XII)

THE THIRD CYCLE OF ARGUMENT

The Third Speech of Eliphaz

Then answered Eliphaz the Temanite, and said,
Can a man be profitable unto God?
surely he that is wise is profitable unto himself.
Is it any pleasure to the Almighty, that thou art
righteous?
or is it gain to him, that thou makest thy ways
perfect?
Is it for thy fear of him that he reproveth thee,
that he entereth with thee into judgment?
Is not thy wickedness great,
and thine iniquities without end?
Therefore are snares round about thee,
and thy light is become darkness.
And thou sayest, How doth God know?
thick clouds are a covering to him, that he seeth
not.

Wilt thou keep the old way
which wicked men have trodden,
Who said unto God, Depart from us;
and, What can the Almighty do to us?
The righteous saw it, and were glad;
and the innocent laughed them to scorn.
Acquaint now thyself with God, and be at peace;
thereby good shall come unto thee.
Thou shalt lift up thy face unto God,
and light shall shine upon thy ways.

Job replies to Eliphaz

Then Job answered and said,
 Oh that I knew where I might find him,
 that I might come even to his throne !
 I would order my cause before him,
 and fill my mouth with arguments.
 Would he plead against me in the greatness of his
 power ?

Nay ; but he would give heed unto me.
 There the upright might reason with him ;
 so should I win my cause for ever.
 Behold, I go forward, but he is not there ;
 and backward, but I cannot perceive him ;
 On the left hand, but I cannot behold him ;
 he hideth himself on the right hand, that I cannot
 see him.

But he knoweth the way that I take ;
 when he hath tried me, I shall come forth as gold.
 My foot hath held fast to his steps ;
 his way have I kept, and turned not aside.
 But he hath decreed, and who can turn him ?
 and what his soul desireth, even that he doeth.
 Therefore am I troubled at his presence ;
 when I consider, I am afraid of him.

Why are times of judgment not set by the Almighty,
 and why do not they that know him see his days ?
 There are that remove the landmarks ;
 they violently take away flocks, and feed them ;
 They drive away the ass of the fatherless,
 they take the widow's ox for a pledge.
 They turn the needy out of the way :
 the poor of the earth hide themselves together.
 They lie all night naked without clothing,
 and have no covering in the cold.

They are wet with the showers of the mountains,
 and embrace the rock for want of a shelter.
 An hundred, they carry the sheaves ;
 they tread the winepresses, and suffer thirst,
 From out of the populous city they are driven,
 and the soul of the children crieth aloud ;
 but there is none to plead for them.
 If it be not so, who will prove me a liar,
 and make my speech nothing worth ? (XIII, XIV)

Bildad's Third Speech

Then answered Bildad the Shuhite, and said,
 How can man be justified before God,
 or how can he be clean that is born of a woman ?
 Behold, even the moon hath no brightness,
 and the stars are not pure in his sight ;
 How much less man, that is a maggot,
 and the son of man, which is a worm ! (XV)

Job replies to Bildad

Then Job answered and said,
 How hast thou helped him that is without power ?
 how hast thou saved the arm that hath no strength ?
 How hast thou counselled him that hath no wisdom,
 and plentifully declared sound knowledge ?
 By whose help hast thou uttered words ?
 and whose spirit came forth from thee ? (XVI)

() Zophar's Third Speech **

[Then answered Zophar the Naamathite, and said,]
 Let mine enemy be as the wicked,
 and he that riseth up against me as the unrighteous.
 For what is the hope of the godless,
 when God requireth his soul ?

* The text of chapters xviii and xxvii is in some confusion.

Will God hear his cry
 when trouble cometh upon him?
 God shall hurl at him, and not spare:
 he would fain flee out of his hand.

[XXXV]

Job replieth

Then Job answered and said,
 As God liveth, who hath taken away my right,
 and the Almighty, who hath vexed my soul;
 My lips shall not speak unrighteousness,
 neither shall my tongue utter deceit.
 God forbid that I should justify you,
 till I die I will not put away mine integrity.
 My righteousness I hold fast, and will not let it go,
 my heart shall not reproach me so long as I live.

[XXXVI]

The Dialogue ends. Job's friends are silenced*

JOB REVIEWS HIS LIFE

And Job continued his parable, and said,
 Oh that I were as in the months of old,
 as in the days when God watched over me;
 When his lamp shined above my bed,
 and by his light I walked through darkness;
 When the Almighty was yet with me,
 and my children were about me!
 When I went forth through the city to the gate,
 when I prepared my seat in the broad place,
 The young men saw me and hid themselves,
 and the aged rose up and stood.
 Unto me men gave ear, and waited,
 and kept silence for my counsel.

* For the noble poem on the quest for Wisdom (Ch. xxxvii) which here interrupts the dialogue, see p. 566.

For when the ear heard me, then it blessed me;
 and when the eye saw me, it gave witness unto me:
 Because I delivered the poor that cried,
 the fatherless also, 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 justice 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 needy,
 and the cause of him that I knew not I searched out.
 I brake the jaws of the wicked,
 and plucked the spoil out of his teeth.

But now they that are younger than I have me in
 derision,
 whose fathers I would have disdained to set with the
 dogs of my flock;
 Children of fools, yea, children of nameless men;
 they are outcasts from the land.
 And now I am become their song,
 yea, I am a byword unto them.
 They abhor me, they stand aloof from me,
 and spare not to spit at the sight of me.

God hath cast me into the mire,
 and I am become like dust and ashes.
 I cry unto thee, and thou dost not answer me:
 I stand up, and thou lookest at me.
 Thou art become cruel to me,
 with the might of thy hand thou persecutest me.
 I know that thou wilt bring me to death,
 and to the house appointed for all living.

Howbeit doth not one stretch out the hand in his fall,
or in his calamity cry for help?

When I looked for good, then evil came:
and when I waited for light, there came darkness.
[XXXII, XXXI]

JOB'S FINAL PROTESTATION

What is the portion of God from above,
and the heritage of the Almighty from on high?
Is it not calamity to the wicked,
and disaster to the workers of iniquity?
Doth not he see my ways,
and number all my steps?

If I have walked with vanity,
or my foot hath hastened to deceit,
(let me be weighed in an even balance,
that God may know mine integrity.)
If my step hath turned out of the way,
and mine heart went after mine eyes,
and if any blot hath cleaved to mine hands:
Then let me sow, and let another eat;
yea, let the produce of my field be rooted out.

If I did despise the cause of my manservant or my
maidservant,
when they contended with me,
What then shall I do when God riseth up?
and when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
and did not One fashion us in the womb?

If I have withheld the poor from their desire,
or have caused the eyes of the widow to fail,
Or have eaten my morsel alone,
and the fatherless hath not eaten thereof,

If I have seen any perish for want of clothing,
or if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the blameless,
because I saw my help in the gate,

Then let my shoulder fall from the shoulder blade,
and mine arm be broken from the bone.

If I have made gold my hope,
and have said to the fine gold, Thou art my confidence;
If I rejoiced because my wealth was great,
and because mine hand had gotten much;
If I rejoiced at the destruction of him that hated me,
or lifted up myself when evil found him,

If the men of my tent said not,
Who can find one that hath not been satisfied with
his flesh?

(The stranger did not lodge in the street,
but I opened my doors to the traveller.)

If among men I covered my transgressions,
by bidding mine iniquity in my bosom -

Oh that I had one who would hear me!
(O, here is my smark, let the Almighty answer me!)
and that mine adversary had written an indictment!
Surely I would take it upon my shoulder,
and bind it unto me as a crown.

I would declare unto him the number of my steps;
as a prince would I go near unto him!

[XXXII]

THE ALMIGHTY ANSWERS JOB*

Then the Lord answered Job out of the whirlwind,
and said,

Who is this that darkeneth counsel
by words without knowledge?

* The speeches of Eliphaz (Ch. ii. 1-3) were pronounced here, and p. 563

Gird up now thy loins like a man,
 for I will demand of thee ; answer thou me.
 Where wast thou when I laid the foundations of the
 earth ?
 declare, if thou hast understanding.
 Whereupon were the foundations thereof sunk,
 or who laid the corner stone thereof,
 When the morning stars sang together,
 and all the sons of God shouted for joy ?

Who shut up the sea with doors,
 when it brake forth and issued out of the womb ;
 When I made the cloud the garment thereof,
 and thick darkness a swaddlingband for it,
 When I brake for it a boundary,
 and set bars and doors,
 And said, Hathesta shalt thou come, but no further,
 and here shall thy proud waves be stayed ?

Hast thou commanded the morning since thy days began,
 and caused the dayspring to know its place ?
 Hast thou entered into the springs of the sea,
 or walked in the recesses of the deep ?
 Hast thou opened the gates of death unto thee,
 or hast thou seen the doors of the shadow of death ?
 Hast thou comprehended the breadth of the earth ?
 declare, if thou knowest how great it is.
 Where is the way to the dwelling of light,
 and as for darkness, where is the place thereof,
 That thou shouldst take it to the bound thereof,
 and discern the paths to the house thereof ?
 Doubtless thou knowest, for thou wast then born,
 and 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 ?

Who hath cleft a channel for the waterflood,
 or a way for the lightning of the thunder ;
 To cause it to rain on the wilderness,
 and the tender grass to spring forth ?
 Hath the rain a father ?
 or who hath begotten the drops of dew ?
 Who gave birth to the ice ?
 and the hoar-frost of heaven, who hath gendered it ?
 The waters are congealed like stone,
 and the face of the deep is hidden.

Dost thou bind the cluster of the Pleiades,
 or loose the bands of Orion ?
 Knowest thou the ordinances of the heavens ?
 canst thou establish 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 forth lightnings, that they may go,
 and say unto thee, Here we are ?
 Who spreadeth out the clouds in wisdom,
 or who poureth out the battens of heaven ?

Dost thou hunt the prey for the lioness,
 or satisfy 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,
 and wander for lack of meat ?
 Who hath sent out the wild ass free,
 or who hath loosed his bands ?
 He scorneth the tumult of the city,
 neither regardeth he the shoutings of the driver,
 The range of the mountains is his pasture,
 and he searcheth after every green thing.

Will the wild ox be willing to serve thee,
 or will he abide by thy crib ?
 Canst thou bind him with his hand in the furrow,
 or wilt thou harrow the valleys after thee ?
 Wilt thou trust him, because his strength is great,
 or wilt thou leave thy labour to him ?
 Wilt thou confide in him to bring home thy seed
 and gather it into thy barn ?

Hast thou given the horse his strength ?
 hast thou clothed his neck with the quivering mane ?
 hast thou made him to leap as a locust ?
 The glory of his snorting is terrible :
 he paweth in the valley, and rejoiceth in his strength ;
 He goeth out to meet the armed men,
 he mocketh at fear, and is not affrighted ;
 neither turneth he back from the sword.
 The quiver ratteth upon him,
 the glittering spear and the shield.
 He swalloweth the ground with fierceness and rage,
 neither standeth he still at the sound of the trumpet.
 As oft as the trumpet soundeth he saith, Ah !
 he smelleth the battle afar off,
 the thunder of the captains, and the shouting.

Doth the hawk soar by thy wisdom,
 and stretch her wings to 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 rocks, and the strong hold.
 From thence she seeketh the prey ;
 her eyes behold it afar off.

Shall he that dwelleth contend with the Almighty ?
 he that argueth with God, let him answer it.

Wilt thou even disdainful my judgment ?
 wilt thou condemn me, that thou mayest be justified ?
 Deck thyself now with honour and majesty ;
 pour forth the floods of thy wrath ;
 Look upon everyone that is proud, and abase him,
 and tread down the wicked where they stand.
 Hide them in the dust together,
 bind their faces in Sken.
 Then will I also confess unto thee
 that thine own right hand can save thee !

[XXV(11)-XXV]

JOB'S HUMILIATION

Then Job answered the Lord, and said,
 Behold, I am of small account ; what shall I answer
 thee ?
 I lay mine hand upon my mouth.
 Once have I spoken, but I will not answer,
 yea, twice, but I will proceed no further.
 I know that thou canst do all things,
 and that no purpose of thine can be restrained.
 I have uttered that which I understood not,
 things too wonderful for me, which I knew not.
 I had heard of thee by the hearing of the ear,
 but now mine eye seeth thee ;
 Wherefore I abhor my words,
 and repent in dust and ashes.

[XXV(21)]

THE EPILOGUE

And it was so, that after the Lord had spoken these
 words unto Job, the Lord accepted Job, and blessed the
 latter end of Job more than his beginning. And after
 this Job lived an hundred and forty years, and saw his
 sons, and his sons' sons, even four generations. So Job
 died, being old and full of days.

[XXVI]

APPENDIX

THE WONDROUS WORKS OF GOD

The speeches of Elihu (Job xxxii. 1-37) are regarded as a later interpolation, since they interrupt the course of the dialogue and have no place in the general scheme of the book. In xxxv. and xxxvi. Elihu dwells upon the marvels of creation, the theme also of a classic similar passage in xxxv. The following rendering is taken from both these sources, with some considerable rearrangement. It is compiled in illustration of the "Natural History" of more than two thousand years ago.

Hearken unto this, O Job: stand still, and consider the wondrous works of God.

Behold, God is great, and we know him not; neither can the number of his years be searched out. He doeth loftily in his power; who is a teacher like unto him? Who hath enjoined him his way? Or who can say, Thou hast wrought iniquity? Remember that thou magnify his work, whereof men have sung. Every man may see it; man may behold it afar off.

Canst thou with him spread out the sky, which is strong as a molten mirror? He stretcheth out the north over empty space, and hangeth the earth upon nothing. He hath compassed the waters with bounds, unto the confines of light and darkness. He stretcheth up the sea with his power, and by his spirit the heavens are garnished.

He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He draweth up the drops

of water; they pour down in rain from the vapour thereof, which the clouds do drop and distil upon man abundantly. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

Yea, can any understand the spreadings of the clouds, the thunders of his pavilion? He covereth his hands with the lightning, and giveth it a charge that it strike the mark. The pillars of heaven tremble, and are astonished at his reproof. Hearken to the noise of his voice, and the sound that goeth out of his mouth: he sendeth it forth under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his majesty. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Dost thou know how God layeth his charge upon them, and causeth the lightning of his cloud to shine? Dost thou know how thy garments are warm when he quieteth the earth by the south wind?

Out of the north cometh golden splendour: with God is terrible majesty. He saith to the snow, Fall thou on the earth; likewise to the small rain, and to the showers of his mighty rain. Out of the south cometh the whirlwind, and cold out of the north. By the breath of God frost is given, and the breadth of the waters is congealed. He scattereth up the hand of every man, that all men may know his work. Then the beasts go into covert, and remain in their dens.

Lo, these are but the outskirts of his ways, and how small a whisper do we hear of him! But the thunder of his power who can understand? Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. Shall it be told him that I

would speak? Or should a man wish that he were swallowed up?

Touching the Almighty, we cannot find him out; he is excellent in power and in judgment, and to justice he doeth no violence. (JOB XXVI. XXSVI. XXXVII)

THE PROVERBS

This book derives its name from the obvious fact that the major part of it (Chapters 1-25:12) consists of a miscellaneous collection of some 500 couplet-proverbs, attributed chiefly to King Solomon, whose reputation for wisdom ("he spoke three thousand proverbs," p. 206) caused his name to be used so often, in accordance with a custom well known in ancient literature, to give weight to books so diverse as this and Ecclesiastes (p. 602) and the Wisdom of Solomon (p. 673). The actual collection was probably made many centuries after his time, between 300 and 100 B.C.

Chapters 1, 2, 22 and 23 are not of the "proverbial" character, and the selections in Part I are taken from these chapters. The proverbs proper are found in Part II.* It is to be understood that the "fact" so often referred to in these pages is not the mere assemblage or ignorance, but one whose folly runs to real living.

THE AIM

To know wisdom and instruction,
 to discern the words of understanding,
 To receive instruction in wise dealing,
 in righteousness and judgment and equity;
 To give rebuke to the simple,
 to the young man knowledge and discretion.
 That the wise man may hear, and increase in learning,
 and that the man of understanding may attain unto
 sound counsel;
 To understand a proverb, and a figure;
 the words of the wise, and their dark sayings. (1)

* p. 204.

PART I

WISDOM AND THE TRUE WAY OF LIFE

Essays, in verse, upon various aspects of the general theme that the Wisdom which is the gift of God to man is the best and truest of teachers.

HAPPY IS THE MAN THAT FINDETH WISDOM

Wisdom crieth aloud in the street ;
 she uttereth her voice in the broad places ;
 She crieth in the chief place of concourse ,
 at the gates of the city she uttereth her words :
 How long, ye simple ones, will ye love simplicity ?
 and scorners delight them in scorning,
 and fools hate knowledge ?
 Turn you at my reproof :
 behold, I will pour out my spirit unto you,
 I will make known my words unto you.
 Whoso hearkeneth unto me shall dwell securely,
 and shall be quiet without fear of evil

Happy is the man that findeth wisdom,
 and the man that getteth understanding
 For the merchandise of it is better than the mer-
 chandise of silver,
 and the gain thereof than fine gold.
 She is more precious than rubies :
 and none of the things thou canst desire are to be
 compared unto her.

Length of days is in her right hand .
 in her left hand are riches and honour.

Her ways are ways of pleasantness,
 and all her paths are peace.

She is a tree of life to them that lay hold upon her :
 and happy is every one that retaineth her.

The Lord by wisdom founded the earth ;
 by understanding he established the heavens ;
 By his knowledge the depths were broken up,
 and the clouds drop down the dew.

For the Lord giveth wisdom ;
 out of his mouth cometh knowledge and under-
 standing .

He layeth up sound wisdom for the righteous,
 he is a shield to them that walk uprightly ;
 He keepeth the paths of judgment,
 and preserveth the way of his saints.

Thou shalt understand righteousness and judgment,
 and equity, yea, every good path.
 For wisdom shall enter into thine heart,
 and knowledge shall be pleasant unto thy soul ;
 Discretion shall watch over thee,
 understanding shall keep thee :
 To deliver thee from the way of evil,
 from the men that speak toward things .

Who forsake the paths of uprightness,
 to walk in the ways of darkness ;
 Who rejoice to do evil,
 and delight in the forwardness of the wicked :
 Who are crooked in their ways,
 and perverse in their paths .

That thou mayest walk in the way of good men,
 and keep the paths of the righteous.

For the upright shall dwell in the land,
 but they that deal treacherously shall be rooted out
 of it. [117]

LIFE AND PEACE

The fear of the Lord is the beginning of knowledge :
 but the foolish despise wisdom and instruction.

My son, hear the instruction of thy father,
 and forsake not the teaching of thy mother .
 For they shall be a chaplet of grace unto thy head,
 and chains about thy neck.
 My son, if sinners entice thee,
 consent thou not
 If they say, Come with us,
 cast in thy lot among us ,
 we will all have one purse .
 My son, walk not thou in the way with them ;
 refrain thy foot from their path .
 For in vain the net is spread,
 in the sight of any bird .
 My son, if thou wilt receive my words,
 and lay up my commandments with thee ;
 So that thou incline thine ear unto wisdom,
 and apply thine heart to understanding ,
 Yea, if thou cry after discretion,
 and lift up thy voice for understanding ;
 If thou seek her as silver,
 and search for her as for hid treasures ;
 Then shalt thou understand the fear of the Lord,
 and find the knowledge of God .
 My son, forget not my teaching ;
 and let thine heart keep my commandments :
 For length of days, and years of life,
 and peace, shall they add to thee
 Let not mercy and truth forsake thee :
 bind them about thy neck ;
 write them upon the tablet of thine heart :
 So shalt thou find favour and good repute
 in the sight of God and man .
 Trust in the Lord with all thine heart,
 And lean not upon thine own understanding :

In all thy ways acknowledge him,
 and he shall direct thy paths.
 Be not wise in thine own eyes ;
 fear the Lord, and depart from evil .
 My son, despise not the chastening of the Lord ,
 neither be weary of his reproof :
 For whom the Lord loveth he reproveth ;
 even as a father the son in whom he delighteth .

(1-11)

A CHAPLET OF GRACE AND A CROWN OF BEAUTY

My son, keep sound wisdom and discretion ;
 let them not depart from thine eyes ;
 So shall they be life unto thy soul,
 and grace to thy neck
 For I was a son unto my father,
 tender and only beloved in the sight of my mother .
 And he taught me, and said unto me,
 Let thine heart retain my words ;
 keep my commandments, and live :
 Get wisdom, get understanding ,
 forget it not, neither decline from the words of my
 mouth ' .
 Forsake her not, and she shall preserve thee ;
 love her, and she shall keep thee
 Wisdom is the principal thing ; therefore get wisdom :
 yea, with all thy getting get understanding .
 Exalt her, and she shall promote thee :
 she shall bring thee to honour, when thou dost
 embrace her .
 She shall give to thine head a chaplet of grace :
 a crown of beauty shall she deliver to thee .
 Hear, O my son, and receive my sayings ;
 and the years of thy life shall be many .

When thou goest, thy steps shall not be straitened ;
 and when thou runnest, thou shalt not stumble.
 Take fast hold of instruction, let her not go :
 keep her ; for she is thy life.
 Enter not into the path of the wicked,
 and walk not in the way of evil men.
 Avoid it, pass not by it ;
 turn from it, and pass on.
 The way of the wicked is as darkness .
 they know not at what they stumble.
 But the path of the righteous is as the light of dawn,
 that shineth more and more unto the perfect day.

Keep thy heart with all diligence ;
 for out of it are the issues of life,
 Put away from thee a froward mouth,
 and perverse lips put far from thee.
 Let thine eyes look right on,
 and let thine eyelids look straight before thee.
 Ponder the path of thy feet,
 and let all thy ways be established.
 Turn not to the right hand nor to the left :
 remove thy foot from evil.
 Then shalt thou walk in thy way securely,
 and thy foot shall not stumble.
 When thou liest down, thou shalt not be afraid :
 yea, thou shalt lie down, and thy sleep shall be sweet.

[III. 18.]

THE STRANGE WOMAN

My son, attend unto my wisdom ;
 incline thine ear to my understanding :
 and depart not from the words of my mouth.
 The lips of a strange woman drop honey,
 and her mouth is smoother than oil :

But her latter end is bitter as wormwood,
 sharp as a two-edged sword.
 Her feet go down to death ;
 her steps take hold on Sheol.
 Remove thy way far from her,
 and come not nigh the door of her house :
 Lest thou give thine honour unto others,
 and thy years unto the cruel ;
 And thou mourn at thy latter end,
 when thy flesh and thy body are consumed,
 And say, How have I hated instruction,
 and my heart despised reproof !

My son, keep the commandment of thy father,
 and forsake not the teaching of thy mother .
 For the commandment is a lamp ; and the law is light ;
 and reproofs of instruction are the way of life
 To keep thee from the evil woman,
 from the flattery of the stranger's tongue.
 Lust not after her beauty in thine heart ;
 neither let her take thee with her eyelids.
 Can a man take fire in his bosom,
 and his clothes not be burned ?
 Or can one walk upon hot coals,
 and his feet not be scorched ?

My son, keep my words, and live ;
 and my law as the apple of thine eye.
 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.
 Let not thine heart decline to her ways,
 go not astray in her paths.
 For she hath cast down many wounded :
 yea, all her slain are a mighty host.

[THE PROVERBS]

Her house is the way to Sheol,
going down to the chambers of death. [XVII]

IN PRAISE OF A GOOD WIFE

Who can find a virtuous woman ?
for her price is far above rubies.
The heart of her husband trusteth in her,
and he shall have no lack of gain.
She doeth 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 merchant-ships ;
she bringeth her food from afar.
She riseth also while it is yet night,
and giveth meat to her household,
and their task 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 maketh strong her arms.
She perceiveth that her merchandise is good :
her lamp goeth not out by night.
She layeth her hands to the distaff,
and her hands hold the spindle.
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 for herself carpets of tapestry ;
her clothing is fine linen and purple.
Her husband is known in the gates,
when he sitteth among the elders of the land.
She maketh linen garments and selleth them ;
and delivereth girdles unto the merchant.

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[THE PROVERBS]

Strength and dignity are her clothing ;
and she laugheth at the time to come.
She openeth her mouth with wisdom ;
and on 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 rise up, and call her blessed ;
her husband also, and he praiseth her, saying :
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 works praise her in the gates. [XXII]

WISDOM IS FROM EVERLASTING

Doth not wisdom cry,
and understanding put forth her voice ?
In the top of high places by the way,
where the paths meet, she standeth ;
Beside the gates, at the entry of the city,
at the coming in at the doors, she crieth aloud :
Unto you, O men, I call ;
and my voice is to the sons of men.
Hear, for I will speak excellent things,
and the opening of my lips shall be right things.
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 unto her.

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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 knowledge.
 I am understanding; I have strength.
 By me kings reign,
 and princes decree justice.
 I love them that love me,
 and those that seek me diligently shall find me.
 Riches and honour are with me,
 yea, durable riches and righteousness.
 The Lord formed 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.
 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 beginning of the dust of the world.
 When he established the heavens, I was there:
 when he set a circle upon the face of the deep.
 When he made firm the skies above
 when he strengthened the fountains of the deep:
 When he gave to the sea its bound,
 that the waters should not transgress his command-
 ment:
 when he marked out the foundations of the earth.
 Then I was by him, as a master workman
 and daily had I delight.
 Rejoicing always before him;
 rejoicing in his habitable earth:
 and my delight was with the sons of men.
 Now therefore, my sons, hearken unto me.
 for blessed are they that keep my ways.

Blessed is the man that heareth me,
 watching daily at my gates,
 waiting at the posts of my doors
 For whose 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.

THE HOUSE OF WISDOM AND THE HOUSE OF FOLLY

Wisdom hath builded her house,
 she hath hewn out her seven pillars,
 She hath killed her beasts,
 she hath mingled her wine,
 she hath also furnished her table.
 She hath sent forth her maids;
 she crieth upon the highest places of the city,
 Whoso is simple, let him turn in hither:
 and to him that is void of understanding she saith,
 Come, eat of my bread,
 and drink of the wine which I have mingled.
 Leave off, ye simple ones, and live;
 and walk in the way of understanding.
 Folly is clamorous;
 she is simple, and knoweth nothing.
 She sitteth at the door of her house,
 on a seat in the high places of the city.
 To call to them that pass by,
 who go right on their ways,
 Whoso is simple, let him turn in hither
 and to him that is void of understanding she saith,
 Stolen waters are sweet,
 and bread eaten in secret is pleasant.
 But he knoweth not that the dead are there:
 that her guests are in the depths of Sheol.

DILIGENCE AND SLOTH

Three Stanzas

Be thou diligent to know the state of thy flocks,
and look well to thy herds :
For riches are not for ever ;
and doth the crown endure unto all generations ?
The hay is carried, and the tender grass sheweth itself,
and the herbs of the mountains are gathered in.
The lambs are for thy clothing,
and the goats are the price of the field .
And there will be goats' milk enough for thy food,
for the food of thy household ,
and maintenance for thy maidens.

I went 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,
the face thereof was covered with nettles,
and the stone wall thereof was broken down
Then I beheld, and considered well -
I looked upon it, and received instruction.
' Yet a little sleep, a little slumber,
a little folding of the hands to sleep.'

Go to the ant, thou sluggard ;
consider her ways, and be wise :
Which having no chief, overseer, or ruler,
provideth her meat in the summer,
and gathereth her food in the harvest.
How long will thou sleep, O sluggard ?
when wilt thou arise out of thy sleep ?
' Yet a little sleep, a little slumber,
a little folding of the hands to sleep' :
So shall thy poverty come as a robber,
and thy want as an armed man. [XXXV. XXXV. P.]

A CHAIN OF SHORT POEMS

A Two-fold Prayer

Two things have I asked of thee ;
deny me them not before I die :
Remove far from me vanity and lies :
give me neither poverty nor riches.
Feed me with the food that is needful for me :
lest I be full, and deny thee, and say, Who is the Lord ?
Or lest I be poor, and steal,
and take the name of my God in vain.

A Perverse Generation

There is a generation that curseth their father,
and doth not bless their mother.
There is a generation that are pure in their own eyes,
and yet are not washed from their filthiness.
There is a generation, Oh how lofty are their eyes !
and their eyelids are lifted up.
There is a generation whose teeth are as swords,
and their jaw teeth as knives,
To devour the poor from off the earth,
and the needy from among men.

Four Marvels

There be three things which are too wonderful for me,
yea, four which I know not :
The way of an eagle in the air ;
The way of a serpent upon a rock ;
The way of a ship in the midst of the sea ;
And the way of a man with a maid.

Four Wise Little Creatures and Four Stately Figures

There be four things which are little upon the earth,
but they are exceeding wise :

[THE PROVERBS]

The ants are a people not strong,
 yet they provide their meat in the summer ;
 The cones are but a feeble folk,
 yet make they their houses in the rocks ;
 The locusts have no king,
 yet go they forth all of them by bands ;
 The spider thou canst seize with thy hands,
 yet is she in kings' palaces.

There be three things which are stately in their march,
 yea, four which are stately in going :
 The lion, which is strongest among beasts,
 and turneth not away for any ;
 The greyhound ; the he-goat also ;
 and the king, when his army is with him [XXX]

Seven Abominations

There be six things which the Lord hateth ;
 yea, seven which are an abomination unto him :
 Haughty eyes, a lying tongue,
 and hands that shed innocent blood ;
 An heart that deviseth wicked imaginations,
 feet that be swift in running to mischief ;
 A false witness that uttereth lies,
 and he that soweth discord among brethren [I]

PART II

PROVERBIAL WISDOM

In these readings selected proverbs from Chapters 1-33 are arranged under subject headings

INTRODUCTION: WISDOM AND FOLLY

Incline thine ear, and hear the words of the wise,
 and apply thine heart unto my knowledge.

[THE PROVERBS]

For it is a pleasant thing if thou keep them within thee,
 if they be established together upon thy lips.
 Wisdom is before the face of him that hath understanding.

but the eyes of a fool are in the ends of the earth
 Understanding is a wellspring of life unto him that
 hath it :

but the correction of fools is their folly,
 Counsel in the heart of man is like deep water ;
 but a man of understanding will draw it out
 A wise man feareth, and departeth from evil
 but the fool beareth himself insolently, and is confident.
 The way of a fool is right in his own eyes :
 but he that is wise hearkeneth unto counsel.

Through wisdom is an house builded,
 and by understanding it is established :
 And by knowledge are the chambers filled
 with all precious and pleasant riches.

A wise man is strong ;
 yea, a man of knowledge increaseth might.
 Wisdom is too high for a fool :

he openeth not his mouth in the gate
 Let a bear robbed of her whelps meet a man,
 rather than a fool in his folly.

A whip for the horse, a bridle for the ass,
 and a rod for the back of fools.

Answer not a fool according to his folly,
 lest thou also be like unto him.

Answer a fool according to his folly,
 lest he be wise in his own conceit

Though thou shouldst bray a fool in a mortar with a
 pestle among bruised corn,
 yet will not his foolishness depart from him.

The simple believeth every word :
 but the prudent man looketh well to his going.

The simple inherit folly :
 but the prudent are crowned with knowledge.
 My son, eat thou honey, for it is good ;
 and the honeycomb, which is sweet to thy taste :
 So shall the knowledge of wisdom be unto thy
 soul :
 when thou hast found it, there shall be a reward,
 and thy hope shall not be cut off.

THE RIGHTEOUS MAN AND THE SINNER

He that walketh uprightly walketh surely :
 but a prating fool shall fall.
 A good man shall obtain favour of the Lord :
 but a man of wicked devices will he condemn.
 A man shall not be established by wickedness :
 but the root of the righteous shall never be moved.
 The high way of the upright is to depart from evil :
 he that keepeth his way preserveth his soul.
 There is a way that seemeth right unto a man,
 but the end thereof are the ways of death.
 The fear of the wicked, it shall come upon him :
 and the desire of the righteous shall be granted.
 As the whirlwind passeth, so is the wicked no more :
 but the righteous is an everlasting foundation.
 He that soweth iniquity shall reap calamity :
 and the rod of his wrath shall fail.
 The wicked are overthrown, and are not :
 but the house of the righteous shall stand.
 The memory of the just is blessed :
 but the name of the wicked shall rot.
 Fret not thyself because of evil-doers ;
 neither be thou envious at the wicked.
 The light of the righteous rejoiceth :
 but the lamp of the wicked shall be put out.

The righteousness of the upright shall deliver them
 but they that deal treacherously shall be taken in their
 own mischief.
 Deceit is in the heart of them that devise evil :
 but to the counsellors of peace is joy.
 The backslider in heart shall be filled with his own ways :
 and a good man shall be satisfied from himself.
 Lay not wait, O wicked man, against the dwelling of
 the righteous ;
 spoil not his resting place :
 For a righteous man falleth seven times, and riseth up
 again :
 but the wicked are overthrown by calamity.
 As a trampled fountain, and a corrupted spring,
 so is a righteous man that giveth way before the
 wicked.
 They that forsake the law praise the wicked :
 but such as keep the law contend with them.
 Evil men understand not judgment :
 but they that seek the Lord understand all things.

WISDOM IN THE CHOICE OF COMPANIONS

The righteous is a guide to his neighbour :
 but the way of the wicked causeth them to err.
 A man of violence enticeth his neighbour,
 and leadeth him in a way that is not good.
 Be not thou envious against evil men,
 neither desire to be with them :
 For their heart studieth oppression,
 and their lips talk of mischief.
 The soul of the wicked desireth evil :
 his neighbour findeth no favour in his eyes.
 The fruit of the righteous is a tree of life ;
 and he that is wise winneth souls.

Walk with wise men, and thou shalt be wise :
 but the companion of fools shall smart for it.
 Let thy foot be seldom in thy neighbour's house :
 lest he be weary of thee, and hate thee.
 A man maketh many friends to his own hurt,
 but there is a friend that sticketh closer than a brother.
 A friend loveth at all times,
 and a brother is born for adversity.
 As in water face answereth to face,
 so the heart of man to man,
 Iron sharpeneth iron,
 so a man sharpeneth the countenance of his friend.
 Better is open rebuke
 than love that is hidden.
 Most men will proclaim every one his own goodness :
 but a faithful man who can find ?
 The refining pot is for silver, and the furnace for gold,
 and a man is tried by that which he praiseth.
 Eat thou not the bread of him that hath an evil eye,
 neither desire thou his dainty meats ;
 for as one that reckoneth within himself, so is he :
 Eat and drink, saith he to thee ;
 but his heart is not with thee.
 Wrath is cruel, and anger is outrageous ;
 but who is able to stand before jealousy ?
 Faithful are the wounds of a friend :
 but the kisses of an enemy are deceitful.
 Be thou not one of them that strike hands,
 or of them that are sureties for debts :
 If thou hast not wherewith to pay,
 why should he take away thy bed from under thee ?
 Many will intreat the favour of the liberal man :
 and every man is a friend to him that giveth gifts.
 A man's gift maketh room for him,
 and bringeth him before great men.

Put not thyself forward in the presence of the king,
 and stand not in the place of great men :
 For better is it that it be said unto thee, Come up hither ;
 than that thou shouldst be put lower in the presence
 of the prince.
 As a bird that wandereth from her nest,
 so is a man that wandereth from his place.

THE WISDOM OF THE TONGUE

He that guardeth his mouth keepeth his life :
 but he that openeth wide his lips shall have destruction.
 In the multitude of words there wanteth not sin :
 but he that refraineth his lips is wise.
 Whoso keepeth his mouth and his tongue
 keepeth his soul from troubles.
 The heart of the wise instructeth his mouth,
 and addeth learning to his lips
 Pleasant words are as an honeycomb,
 sweet to the soul, and health to the bones
 The words of a man's mouth are as deep waters ;
 the wellspring of wisdom is as a flowing brook.
 A man hath joy in the answer of his mouth :
 and a word in due season, how good is it !
 Speak not in the ears of a fool ;
 for he will despise the wisdom of thy words.
 A prudent man concealeth knowledge ;
 but the heart of fools proclaimeth foolishness.
 Even a fool, when he holdeth his peace, is counted
 wise :
 when he shutteth his lips, he is esteemed as prudent
 He that answereth a matter before he heareth it,
 it is folly and shame unto him.
 A man that beareth false witness against his neighbour
 is a maul, and a sword, and a sharp arrow.

Lying lips are an abomination to the Lord ;
 but they that deal truly are his delight.
 He that goeth about as a talebearer revealeth secrets :
 therefore meddle not with him that openeth wide his
 lips.

A wholesome tongue is a tree of life :
 but perverseness therein is a breaking of the spirit.
 The heart of the righteous studieth in answer ;
 but the mouth of the wicked poureth out evil things.
 Bread of falsehood is sweet to a man ;
 but afterwards his mouth shall be filled with gravel.
 The north wind bringeth forth rain :
 so doth a backbiting tongue an angry countenance.
 A froward man soweth strife :
 and a whisperer separateth chief friends.
 The words of a whisperer are as dainty morsels,
 and they go down into the innermost parts of the
 belly.

A man that flattereth his neighbour
 spreadeth a net for his feet.
 A lying tongue hateth those whom it hath wounded ;
 and a flattering mouth worketh ruin.
 He that rebuketh a man shall afterward find more favour
 than he that flattereth with the tongue.
 Confidence in an unfaithful man in time of trouble
 is like a broken tooth, and a foot out of joint
 As a madman who casteth firebrands, arrows, and
 death :
 so is the man that deceiveth his neighbour,
 and saith, Am not I in sport ?
 There is that speaketh rashly like the pricings of a
 sword :
 but the tongue of the wise is health.
 The lip of truth shall be established for ever :
 but a lying tongue is but for a moment

WISE KINGS AND GOOD RULERS IN A CITY

It is the glory of God to conceal a thing :
 but the glory of kings is to search out a matter.
 Take away the dross from the silver,
 and there cometh forth a vessel for the finer :
 Take away the wicked from before the king,
 and his throne shall be established in righteousness.
 The king that faithfully judgeth the poor,
 his throne shall be established for ever.
 If a ruler hearken to lies,
 all his servants are wicked.
 As a roaring lion, and a ranging bear,
 so is a wicked ruler over a poor people.
 The prince that lacketh understanding is also a great
 oppressor :
 but he that hateth covetousness shall prolong his
 days.
 Open thy mouth for the dumb,
 in the cause of all such as are left desolate.
 Open thy mouth, judge righteously,
 and plead the cause of the poor and needy.
 When the righteous are in authority, the people rejoice :
 but when the wicked bear rule, the people sigh.
 The righteous considereth the cause of the poor :
 the wicked hath not understanding to know it.
 Scornful men set a city in a flame :
 but wise men turn away wrath.
 A wise man scaletli the city of the mighty,
 and bringeth down the strength of the confidence
 thereof.
 A servant that dealeth wisely shall have rule over a son
 that causeth shame,
 and shall have part in the inheritance among the
 brethren.

Whoso keepeth the fig tree shall eat the fruit thereof ;
 and he that wasteth on his master shall be honoured.
 He that troubleth his own house shall inherit the wind :
 and the fool shall be servant to the wise of heart.
 When it goeth well with the righteous, the city rejoiceth :
 and when the wicked perish, there is shouting.
 By the blessing of the upright the city is exalted :
 but it is overthrown by the mouth of the wicked.
 When the righteous triumph, there is great glory :
 but when the wicked rise, men hide themselves.
 Where no guidance is, the people falleth :
 but in the multitude of counsellors there is safety.
 Where there is no vision, the people perish :
 but he that keepeth the law, happy as he.
 Righteousness exalteth a nation :
 but sin is a reproach to any people.

THE ANGRY MAN AND THE CONTENTIOUS WOMAN

It is an honour for a man to keep aloof from strife :
 but every fool will be quarrelling.
 He that is slow to anger is better than the mighty ;
 and he that ruleth his spirit than he that taketh a city.
 He that ruleth not over his own spirit
 is like a city that is broken down and hath no walls.
 A fool uttereth all his anger
 but a wise man keepeth it back and stilleth it.
 If a wise man contend with a foolish man,
 whether he be angry or laugh, there will be no rest.
 The beginning of strife is as when one letteth out water :
 therefore leave off contention, before there be quar-
 reling.
 Go not forth hastily to strive.
 lest thou know not what to do in the end thereof,
 when thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour himself,
 and disclose not the secret of another.
 Lest he that heareth it revile thee,
 and thine infamy turn not away.
 He that passeth by, and meddleth with strife belonging
 not to him,
 is like one that taketh a dog by the ears.
 Seest thou a man that is hasty in his words ?
 there is more hope of a fool than of him.
 A soft answer turneth away wrath :
 but a grievous word stirreth up anger.
 Where no wood is, there the fire goeth out :
 and where there is no talebearer, contention ceaseth.
 As coals are to hot embers, and wood to fire ;
 so is a contentious man to kindle strife.
 Feruent lips and a wicked heart
 are like an earthen vessel overlaid with silver dross.
 He that hateth dissembleth with his lips,
 but he layeth up deceit within him :
 When he speaketh fair, believe him not ;
 for there are seven abominations in his heart :
 Though his hatred be covered with guile,
 his wickedness shall be openly shewed before the
 congregation.
 A brother offended is harder to be won than a strong city :
 and such contentions are like the bars of a castle.
 Better is a dry morsel and quietness therewith,
 than a house full of feasting with strife.
 Better is little with the fear of the Lord,
 than great treasure and trouble therewith.
 Better is a dinner of herbs where love is,
 than a stalled ox and hatred therewith.
 A virtuous woman is a crown to her husband :
 but she that maketh ashamed is as rottenness in his
 bones.

Every wise woman buildeth her house :
but the foolish plucketh it down with her own
hands.

As a jewel of gold in a swine's snout,
so is a fair woman which is without discretion.
It is better to dwell in a corner of the housetop,
than with a contentious woman in a wide house.
It is better to dwell in the wilderness,
than with a contentious and fretful woman.

Houses and riches are an inheritance from fathers :
but a prudent wife is from the Lord.
Whoso findeth a wife findeth a good thing,
and obtaineth favour of the Lord

THE MEDICINE OF A MERRY HEART

A merry heart maketh a cheerful countenance -
but by sorrow of heart the spirit is broken
A merry heart is a good medicine :
but a broken spirit dracth up the bones
All the days of the afflicted are evil
but he that is of a cheerful heart hath a continual
feast.

The light of the eyes rejoiceth the heart :
and the desire accomplished is sweet to the soul
Hope deferred maketh the heart sick :
but when the desire cometh, it is a tree of life.
As cold waters to a thirsty soul,
so is good news from a far country
The heart knoweth its own bitterness ;
and a stranger doth not intermeddle with its joy.
Heaviness in the heart of a man maketh it stoop :
but a good word maketh it glad
A word fitly spoken
is like apples of gold in baskets of silver.

The spirit of a man will sustain his infirmity ;
but a broken spirit who can bear ?
If thou faint in the day of adversity,
thy strength is small.
The hope of the righteous shall be gladness :
but the expectation of the wicked shall perish.
The way of the Lord is a strong hold to the upright,
but a destruction to the workers of iniquity.

WISDOM AND WEALTH

A good name is rather to be chosen than great riches,
and loving favour rather than silver and gold.
The rich and the poor meet together :
the Lord is the maker of them all.
Better is the poor that walketh in his integrity,
than he that is perverse in his ways, though he be rich.
The rich ruleth over the poor,
and the borrower is servant to the lender.
The rich man is wise in his own conceit ;
but the poor that hath understanding searcheth him out.
There is that maketh himself rich, yet hath nothing :
there is that maketh himself poor, yet hath great
riches.
How much better is it to get wisdom than gold !
Yea, to get understanding is rather to be chosen than
silver.
Weary not thyself to be rich ;
cease from thine own wisdom :
wilt thou set thine eyes upon that which is not ?
For riches certainly make themselves wings,
like an eagle that flieth toward heaven.
There is gold, and abundance of rubies :
but the lips of knowledge are a precious jewel.
The rich man's wealth is his strong city,
and as an high wall in his own conceit.

The destruction of the poor is their poverty :
 but the rich hath many friends
 An inheritance may be gotten hastily at the beginning ;
 but the end thereof shall not be blessed.
 Wealth gotten by vanity shall be diminished
 but he that gathereth by labour shall have increase
 The getting of treasures by a lying tongue
 is a vanity tossed to and fro of them that seek death.
 Riches profit not in the day of wrath :
 but righteousness delivereth from death.
 He that trusteth in his riches shall fall :
 but the righteous shall flourish as the green leaf.
 The blessing of the Lord, it maketh rich,
 and he addeth no sorrow therewith.

HONESTY AND INTEGRITY

Better is a little with righteousness
 than great revenues with injustice.
 He that increaseth his substance by usury and unjust
 gain,
 gathereth it for him that hath pity on the poor.
 A wicked man taketh a gift out of the bosom,
 to pervert the ways of judgment.
 To have respect of persons in judgment is not good.
 He that saith unto the wicked, Thou art righteous,
 peoples shall curse him, nations shall abhor him :
 But to them that rebuke him shall be delight,
 and a good blessing shall come upon them.
 Remove not the ancient landmark,
 which thy fathers have set ;
 And enter not into the fields of the fatherless :
 for their Redeemer is mighty ;
 he shall plead their cause against thee.
 A false balance is an abomination to the Lord :
 but a just weight is his delight.

Divers weights, and divers measures,
 both of them alike are an abomination to the Lord
 A just balance and scales are the Lord's :
 all the weights of the bag are his work.
 It is naught, it is naught, saith the buyer -
 but when he is gone his way, then he boasteth.
 Withhold not good from them to whom it is due,
 when it is in the power of thine hand to do it.
 Say not unto thy neighbour, Go, and come again,
 and to-morrow I will give ; when thou hast it by thee.
 The poor man and the oppressor meet together
 the Lord lighteneth the eyes of them both.
 Rob not the poor, because he is poor,
 neither oppress the afflicted in the gate :
 For the Lord will plead their cause,
 and despoil of life those that despoil them.
 Whoso mocketh the poor reproacheth his Maker :
 and he that is glad at calamity shall not be unpunished.
 Whoso diggeth a pit shall fall therein ;
 and he that rolleth a stone, it shall return upon him.
 Whoso causeth the upright to go astray in an evil way,
 he shall fall himself into his own pit.
 Treasures of wickedness profit nothing ;
 but righteousness delivereth from death.

PARENTS AND CHILDREN

A wise son maketh a glad father :
 but a foolish son is the heaviness of his mother.
 He that begetteth a fool doeth it to his sorrow :
 and the father of a fool hath no joy.
 The father of the righteous shall greatly rejoice :
 and he that begetteth a wise child shall have joy of
 him.
 Let thy father and thy mother be glad,
 and let her that bare thee rejoice.

My son, give me thine heart,
 and let thine eyes delight in my ways
 Hearken unto thy father that begat thee,
 and despise not thy mother when she is old
 The glory of young men is their strength :
 and the beauty of old men is the gray head.
 The hoary head is a crown of glory,
 if it be found in the way of righteousness.
 A just man that walketh in his integrity,
 blessed are his children after him
 Children's children are the crown of old men ;
 and the glory of children are their fathers.
 Whoso curseth his father or his mother,
 his lamp shall be put out in the blackest darkness
 Even a child is known by his doings,
 whether his work be pure, and whether it be right.
 Foolishness is bound up in the heart of a child,
 but the rod of correction shall drive it far from him
 Correct thy son, and he shall give thee rest,
 yea, he shall give delight unto thy soul.
 He that spareth his rod hateth his son
 but he that loveth him chasteneth him betimes
 The rod and reproof give wisdom :
 but a child left to himself bringeth his mother to shame.
 Train up a child in the way he should go,
 and even when he is old he will not depart from it.
 My son, if thine heart be wise,
 my heart shall be glad, even mine
 Yea, my reins shall rejoice,
 when thy lips speak right things.

PRIDE AND HUMILITY

Pride goeth before destruction,
 and an haughty spirit before a fall.

Better it is to be of a lowly spirit with the meek,
 than to divide the spoil with the proud.
 Seest thou a man wise in his own conceit ?
 there is more hope of a fool than of him
 Let another man praise thee, and not thine own mouth ;
 a stranger, and not thine own lips.
 Better is he that is lightly esteemed, and hath a servant,
 than he that honoureth himself, and lacketh bread
 As clouds and wind without rain,
 so is he that boasteth himself of his gifts falsely.
 When pride cometh, then cometh shame
 but with the lowly is wisdom
 The wise in heart will receive commandments
 but a roe is for the back of him that is void of under-
 standing.
 Whoso despiseth the word bringeth destruction on
 himself
 but he that feareth the commandment shall be
 rewarded.
 The teaching of the wise is a fountain of life,
 to depart from the snares of death.
 He is in the way of life that heedeth correction :
 but he that refuseth reproof erreth.
 A wise son heareth his father's instruction :
 but a scorner heareth not rebuke
 A rebuke entereth deeper into a wise man
 than an hundred stripes into a fool.
 As an earring of gold, and an ornament of fine gold,
 so is a wise reproof in an obedient ear
 Reprove not a scorner, lest he hate thee
 reprove a wise man, and he will love thee.
 Give instruction to a wise man, and he will be yet wiser :
 teach a righteous man, and he will increase in learning.
 The ear that heareth the reproof of life
 shall abide among the wise.

He that refuseth correction despiseth his own soul,
 but he that heareth reproof getteth understanding.
 The fear of the Lord is the instruction of wisdom;
 and before honour goeth humility.
 The reward of humility and the fear of the Lord
 is riches, and honour, and life.

THE GENEROUS HAND AND THE GENEROUS MIND

He that despiseth his neighbour smeth:
 but he that hath pity on the poor, happy is he.
 He that hath pity upon the poor lendeth unto the Lord,
 and his good deed will he pay him again.
 He that oppresseth the poor reproacheth his Maker:
 but he that hath mercy on the needy honoureth him.
 Whoso stoppeth his ears at the cry of the poor,
 he also shall cry, but shall not be heard.
 He that hath a bountiful eye shall be blessed;
 for he giveth of his bread to the poor.
 There is that coveteth greedily all the day long:
 but the righteous giveth and withholdeth not.
 There is that scattereth, and yet increaseth,
 and there is that withholdeth more than is meet, but
 it tendeth only to want.
 The liberal soul shall be made fat:
 and he that watereth shall be watered also himself.
 He that withholdeth corn, the people shall curse him:
 but blessing shall be upon the head of him that
 selleth it.
 A righteous man regardeth the life of his beast:
 but the tender mercies of the wicked are cruel.
 Rejoice not when thine enemy falleth,
 and let not thine heart be glad when he stumbleth.
 Say not, I will do so to him as he hath done to me,
 I will render to the man according to his work.

Whoso rewardeth evil for good,
 evil shall not depart from his house.
 Say not thou, I will recompense evil:
 wait on the Lord, and he shall save thee.
 If thine enemy be hungry, give him bread to eat,
 and if he be thirsty, give him water to drink:
 For thou shalt heap coals of fire upon his head,
 and the Lord shall reward thee.
 Hatred stirreth up strifes,
 but love covereth all transgressions.
 The discretion of a man maketh him slow to anger,
 and it is his glory to pass over a transgression.
 He that covereth a transgression seeketh love:
 but he that harpeth on a matter separateth chief
 friends.
 He that goeth about as a talebearer revealeth secrets:
 but he that is of a faithful spirit concealeth the matter.

SLOTHFULNESS AND INDUSTRY

Love not sleep, lest thou come to poverty;
 open thine eyes, and thou shalt be satisfied with bread.
 The sluggard saith, There is a lion without;
 I shall be murdered in the streets.
 As the door turneth upon its hinges,
 so doth the sluggard upon his bed.
 The sluggard buryeth his hand in the dish:
 it weareth him to bring it again to his mouth.
 The sluggard is wiser in his own conceit
 than seven men that can render a reason.
 The slothful man roasteth not that which he took in
 hunting:
 but the precious substance of men is to the diligent.
 The desire of the slothful killeth him:
 for his hands refuse to labour.

[THE PROVERBS]

As vinegar to the teeth, and as smoke to the eyes,
 so is the sluggard to them that send him
 in all labour there is profit :
 but the talk of the lips tendeth only to penury
 He that tilleth his land shall have plenty of bread :
 but he that followeth after vain persons shall have
 poverty enough.
 The slothful will not plow by reason of the winter ;
 therefore he shall beg in harvest, and have nothing
 He that gathereth in summer is a wise son
 but he that sleepeth in harvest is a son that causeth
 shame.
 The soul of the sluggard desireth, and hath nothing :
 but the soul of the diligent shall be made fat.
 He also that is slack in his work
 is brother to him that is a destroyer
 The way of the sluggard is as a hedge of thorns
 but the path of the upright is made on high way.
 Seest thou a man diligent in his business ? he shall
 stand before kings ;
 he shall not stand before mean men
 The hand of the diligent shall bear rule :
 but the slothful shall be put under taskwork.

THE GLUTTONOUS MAN AND THE WINE BIBBER

Hear thou, my son, and be wise.
 and guide thine heart in the way.
 Be not among wine bibbers ;
 among gluttonous eaters of flesh :
 For the drunkard and the glutton shall come to poverty :
 and drowsiness shall clothe a man with rags.
 He that loveth pleasure shall be a poor man :
 he that loveth wine and oil shall not be rich
 Wine is a mocker, strong drink a brawler,
 and whosoever erreth thereby is not wise.

[THE PROVERBS]

Who hath we? who hath sorrow ? who hath contentions ?
 who hath babbling ? who hath wounds without
 cause ?
 who hath recness of eyes ?
 They that tarry long at the wine,
 they that go to seek out mixed wine.
 Look not thou upon the wine when it is red,
 when it giveth its colour in the cup,
 when it goeth down smoothly :
 At the last it biteth like a serpent,
 and stingeth like an adder
 Thine eyes shall behold strange things,
 and thine heart shall utter froward things
 Yea, thou shalt be as he that lieth down in the midst of
 the sea,
 or as he that lieth upon the top of a mast.
 They have stricken me, shalt thou say, and I was not
 hurt ;
 they have beaten me, and I felt it not.
 when shall I awake ? I will seek it yet again.
 Whoso keepeth the law is a wise son :
 but he that is a companion of gluttonous men shameth
 his father

WISDOM AND PIETY THE FEAR OF THE LORD

The fear of the Lord is the beginning of wisdom
 and the knowledge of the Holy One is understanding.
 The fear of the Lord is a fountain of life,
 to depart from the snares of death.
 The name of the Lord is a strong tower
 the righteous runneth into it, and is safe.
 The fear of the Lord tendeth to life :
 and he that hath it shall abide satisfied.

When a man's ways please the Lord,
 he maketh even his enemies to be at peace with him.
 He that turneth away his ear from hearing the law,
 even his prayer is an abomination.
 The sacrifice of the wicked is an abomination to the
 Lord :
 but the prayer of the upright is his delight
 To do justice and judgment
 is more acceptable to the Lord than sacrifice
 Who can say, I have made my heart clean,
 I am pure from my sin ?
 All the ways of a man are clean in his own eyes :
 but the Lord weigheth the spirits.
 He that covereth his transgressions shall not prosper :
 but whose confesseth and forsaketh them shall obtain
 mercy.
 There is no wisdom nor understanding
 nor counsel against the Lord.
 There are many devices in a man's heart,
 nevertheless the counsel of the Lord, that shall stand.
 The eyes of the Lord are in every place,
 beholding the evil and the good.
 The refining pot is for silver, and the furnace for gold
 but the Lord trieth the hearts.
 If thou sayest, Behold, we know not this :
 doth not he that pondereth the heart consider it ?
 He that keepeth thy soul, doth not he know it ?
 and shall not he render to every man according to
 his works ?
 The hearing ear, and the seeing eye,
 the Lord hath made even both of them.
 The spirit of man is the lamp of the Lord,
 searching all the innermost parts of the belly.
 He that pleadeth his cause first seemeth just ;
 but his neighbour cometh and searcheth him out.

Buy the truth, and sell it not ;
 yea, wisdom, and instruction, and understanding.
 A man's heart deviseth his way :
 but the Lord directeth his steps.
 Boast not thyself of to-morrow ;
 for thou knowest not what a day may bring forth.
 The lot is cast into the lap ;
 but the whole disposing thereof is of the Lord
 The ways of man are before the eyes of the Lord,
 and he pondereth all his paths.
 His own iniquities shall take the wicked,
 and he shall be holden with the cords of his sin.
 He shall die for lack of instruction,
 and in the greatness of his folly he shall go astray.
 Thorns and snares are in the way of the froward :
 he that keepeth his soul shall be far from them.
 He that justifieth the wicked, and he that condemneth
 the just,
 both of them alike are an abomination to the Lord.
 He that keepeth the commandment keepeth his soul :
 but he that is careless of his ways shall die

that which shall be done : and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us. There is no remembrance of the former generations ; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail which God hath given to the sons of men to be exercised therewith. I know that there is nothing better for them, than to rejoice, and to do good so long as they live. And also that every man should eat and drink, and enjoy the good of all his labour, is the gift of God.

[c. III]

ECCLESIASTES

A book unique in Hebrew literature, inasmuch as its unknown author openly teaches scepticism, describes human life as a meaningless round, and advocates an Epicurean philosophy in practice. In a subtitle "The words of the Preacher, the son of David, king in Jerusalem" he suggests that these are the pronounced words of that worldly wise monarch, Solomon (see p. 571). He undoubtedly wrote in the untroubled period of Greek rule over Palestine, late in the third century B.C. He is often described as a pessimist, but for the most part a more correct description is perhaps "A Gentle Cynic." He is the *Qoheleth* of the Old Testament.

NOTHING NEW UNDER THE SUN

Vanity of vanities, saith the Preacher*, vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the sun? One generation passeth away, and another generation cometh, and the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and turneth about unto the north : it circleth about continually, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full ; unto the place whither the rivers go, thither they go again. All things are full of weariness ; man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be ; and that which hath been done is

* : *Qoheleth* "—more correctly the teacher, orator, debater

THE FUTILITY OF HUMAN ENDEAVOUR

I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven. It is a sore travail that God hath given to the sons of men to be exercised therewith. I communed with mine own heart, saying, Lo, I am come to great estate and have gotten me more wisdom than all that were before me in Jerusalem : yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly : I perceived that this also was a striving after wind. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

I said in mine heart, Go to now, I will prove thee with mirth ; therefore enjoy pleasure : and, behold, this also was vanity. I said of laughter, It is mad : and of mirth, What doeth it? I sought in mine heart how to cheer my flesh with wine, and how to lay hold on folly,

till I might see what it was good for the sons of men that they should do under the heaven all the days of their life. I made me great works ; I builded me houses , I planted me vineyards ; I made me gardens and parks, and I planted trees in them of all kinds of fruit : I made me pools of water, to water therewith the grove where trees were reared : I bought menservants and maidens, and had servants born in my house ; also I had great possessions of herds and flocks, above all that were before me in Jerusalem : I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces . I gat me men singers and women singers, and the delights of the sons of men. And whatsoever mine eyes desired I kept not from them : I withheld not my heart from any joy, for my heart rejoiced in all my labour ; and this was my portion from all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do . and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness and folly : for what can the man do that cometh after the king ? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness : and yet I perceived that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so will it happen even to me ; and why was I then more wise ? Then I said in my heart, that this also was vanity. For there is no remembrance of the wise, more than of the fool, for ever. And how doth the wise man die ? even as the fool. Therefore I hated life, because the work that is wrought under the sun was grievous unto me : for all is vanity and a striving after wind.

Yea, I hated all my labour wherein I laboured under the sun : seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool ? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This also is vanity and a great evil.

There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labour. This also I saw, that it is from the hand of God.

A TIME FOR EVERYTHING

To every thing there is a season,
 And a time to every purpose under the heaven ;
 A time to be born, and a time to die ;
 A time to plant, and a time to pluck up that which
 is planted ;
 A time to kill, and a time to heal ;
 A time to break down, and a time to build up ;
 A time to weep, and a time to laugh ;
 A time to mourn, and a time to dance ;
 A time to cast away stones, and a time to gather
 stones together ;
 A time to embrace, and a time to refrain from em-
 bracing ;
 A time to seek, and a time to lose ;
 A time to keep, and a time to cast away ;
 A time to rend, and a time to sew ;
 A time to keep silence, and a time to speak ;
 A time to love, and a time to hate ;
 A time for war, and a time for peace.

He hath made every thing beautiful in its time : also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the

beginning even to the end. I know that, whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doeth it, that men should fear before him. That which hath been is now ; and that which is to be hath already been ; and God seeketh again that which is past.

For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow ? for who can tell a man what shall be after him under the sun ?

Cast thy bread upon the waters : for thou shalt find it after many days. Give a portion to seven, yea, even unto eight ; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth : and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be. He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child ; even so thou knowest not the work of God who doeth all. In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

[III, VI, XI]

THE VANITY OF MONEY-GETTING

I considered all labour and every skilful work, that it cometh of a man's rivalry with his neighbour. This also is vanity and a striving after wind. All the labour of man is for his mouth, and yet the appetite is not filled. Better is an handful with quietness, than two handfuls with labour and striving after wind.

Then I returned and saw vanity under the sun. There is one that is alone, and he hath not a second ; yea, he hath neither son nor brother ; yet is there no end of all his labour, neither is his eye satisfied with riches. For whom then, saith he, do I labour, and deprive my soul of good ? This also is vanity, yea, it is a sore travail.

He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase : this also is vanity. When goods increase, they are increased that eat them : and what advantage is there to the owner thereof, saving the beholding of them with his eyes ? The sleep of a labouring man is sweet, whether he eat little or much : but the fulness of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt : and those riches perish by evil adventure ; and if he hath begotten a son, there is nothing in his hand. As he came forth of his mother's womb, naked shall he go again as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go : and what profit hath he that he hath laboured for the wind ?

Behold, that which I have seen to be good and comely is for one to eat and to drink, and to enjoy the good of all his labour, wherein he laboreth under the sun, all the days of his life which God giveth him : for this is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; this is the gift of God. For he shall not much remember the days of his life ; because God answereth him in the joy of his heart.

[IV-VI]

THE GENTLE CYNIC

There is an evil which I have seen under the sun, as it were an error which proceedeth from the ruler : folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth.

And moreover I saw under the sun, in the place of judgment, that wickedness was there ; and in the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked : for there is a time there for every purpose and for every work.

Then I returned and considered all the oppressions that are done under the sun : and behold, the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power, but they had no comforter.

If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter : for one higher than the high regardeth ; and there be higher than they.

Consider the work of God : for who can make that straight, which he hath made crooked ? in the day of prosperity be joyful, and in the day of adversity consider : God hath made the one side by side with the other, to the end that man should not find out any thing that shall be after him.

All this have I seen in the days of my vanity : there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing. Be not righteous over much ; neither make thyself over wise : why shouldst thou destroy thyself ? Be not over much wicked, neither be thou foolish : why shouldst thou die before thy time ? It is good that thou

shouldst take hold of this ; yea, also from that withdraw not thine hand.

There is a vanity which is done upon the earth ; that there be righteous men, unto whom it happeneth according to the work of the wicked ; again, there be wicked men, to whom it happeneth according to the work of the righteous : I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry : for that shall abide with him in his labour all the days of his life which God giveth him under the sun.

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. For man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

I have also seen wisdom under the sun on this wise, and it seemed great unto me : there was a little city, and few men within it ; and there came a great king against it, and besieged it, and built great bulwarks against it : now there was found in it a poor wise man, and he by his wisdom delivered the city ; yet no man remembered that same poor man. Then said I, Wisdom is better than strength : nevertheless the poor man's wisdom is despised, and his words are not heard. [11: 1]

THE PRACTICAL PHILOSOPHY OF A SCEPTIC

When I applied mine heart to know wisdom, and to see the business that is done upon the earth : then I

beheld all the work of God, that man cannot find out the work that is done under the sun : because however much a man labour to seek it out, yet he shall not find it ; yea moreover, though a wise man think to know it, yet shall he not be able to find it. For all this I laid to my heart, even to explore all this ; that the righteous, and the wise, and their works, are in the hand of God : whether it be love or hatred, man knoweth it not ; all 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 in all that is 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 with 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. As well their love, as 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 hath already accepted 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 life, and in thy labour wherein thou labourest 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, whether thou goest. (VIII, 12)

THE CONCLUSION OF THE MATTER

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all ; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

Rejoice, 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 youth and the prime of life are vanity.

Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them ; or ever the sun, and the light, and the moon, and the stars, be darkened, and 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 street ; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low ; yea, one shall be afraid of a height, and terrors shall be in the way, and the almond tree shall blossom, and a 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 : and the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the preacher ; all is vanity.

Let us hear the conclusion of the whole matter . Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

[XV. 22]

THE WISDOM OF JESUS THE SON OF SIRACH

[Ecclesiasticus]

This best-known of the books of the Apocrypha was written by a Palestinian Jew early in the second century B.C., and was translated into Greek by his grandson in Alexandria for the benefit of a wider circle of readers. The author, who writes of himself in the last chapter (here placed first), was clearly a devout and thoughtful man of letters and culture, a devout skeptic, and a possessor of the wide experience which comes of travel. He describes himself "as one that gleaneth after the grapes-gatherers by the blessing of the Lord I made progress, and filled my vinepress as one that gathereth grapes." Anxious to set down on writing his various reflections upon the life, customs and morals of his period, he gradually built up this book of brief essays and poems, an invaluable mirror of the customs and standards of his time, informed throughout by the ideal of the devout seeker after practical piety and wisdom.

THE AUTHOR'S INTRODUCTION

Jesus the son of Sirach of Jerusalem, who out of his heart poured forth wisdom, hath written in this book the instruction of understanding and knowledge.

Blessed is he that shall be exercised in these things, and he that layeth them up in his heart shall become wise : for if he do them, he shall be strong to all things ; for the light of the Lord is his guide.

When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. I prayed for her before the temple, and will seek her out even to the end.

Even from the flower till the grape was ripe hath my heart delighted in her ; my foot went the right way, and from my youth up sought I after her. I bowed down mine ear a little, and received her, and got much learning. I profited therein : therefore will I ascribe the glory unto him that giveth me wisdom. My soul hath wrestled with her, and in my doings I was exact ; I stretched forth my hands to the heaven above, and bewailed my ignorance of her. I directed my soul unto her, and in patience I found her. My heart was troubled in seeking her ; therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith.

Draw near unto me, ye unlearned, and dwell in the house of fearing. Wherefore are ye lacking in these things, seeing your souls are very thirsty ? I open my mouth, and say, Get her for yourselves without money, put your neck under the yoke, and let your soul receive instruction : she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

Let your soul rejoice in his mercy, and be not ashamed of praising him. Work your work devoutly, and in his time he will give you your reward. 11. 23

WISDOM AND THE FEAR OF THE LORD

All wisdom cometh from the Lord,
and is with him for ever.

The sand of the sea, and the drops of rain,
and the days of eternity, who can number ?
The height of heaven, and the breadth of the earth,
and the deep, and wisdom, who can search them
out ?

Wisdom hath been created before all things,
and the understanding of prudence from everlasting.
To whom hath the coat of wisdom been revealed ?
or who hath known her wise counsels ?

There is One wise and greatly to be feared :
the Lord sitting upon his throne
He created her, and saw her, and numbered her,
and poured her out upon all his works.
She is with all flesh according to his gift,
and freely hath he given her to them that love him.

The fear of the Lord
is honour, and glory, and gladness,
and a crown of rejoicing.
The fear of the Lord maketh a merry heart,
and giveth joy, and gladness, and length of days.
Whoso searcheth the Lord, it shall go well with him at
the last,
and in the day of his death he shall be blessed

To fear the Lord is the beginning of wisdom
and she was created with the faithful in the womb.
With men she hath built an everlasting foundation,
and with their seed shall she continue.

To fear the Lord is the fulness of wisdom,
and she satisfieth men with her fruits ;
She filleth all her house with desirable things,
and her garners with her increase.

The fear of the Lord is the crown of wisdom,
making peace and perfect health to flourish ;
Both which are the gifts of God :
and he enlargeth their rejoicing that love him.
She is a strong staff and a glorious stay,
and exalteth them to honour that hold her fast.

To fear the Lord is the root of wisdom,
 and the branches thereof are length of days
 If thou desire wisdom, keep the commandments,
 and the Lord shall give her freely unto thee ;
 For the fear of the Lord is wisdom and instruction,
 and faith and meekness are his delight. ||

THE REWARD OF ENDURANCE

My son, if thou come to serve the Lord, prepare thy
 soul for temptation. Set thy heart aright, and con-
 stantly endure ; and make not haste in time of trouble.
 Whatsoever is brought upon thee take cheerfully ; and
 be patient when thou art changed to a low estate. For
 gold is tried in the fire, and acceptable men in the
 furnace of adversity. Put thy trust in God, and he will
 help thee ; order thy way aright, and set thy hope on him.

Ye that fear the Lord, wait for his mercy,
 and go not aside, lest ye fall.
 Ye that fear the Lord, put your trust in him ;
 and your reward shall not fail.
 Ye that fear the Lord, hope for good,
 and for everlasting joy and mercy.

Look at the generations of old, and see :
 Did ever any trust in the Lord, and was confounded ?
 Or did any abide in his fear, and was forsaken ?
 Or whom did he ever despise, that called upon him ?
 For the Lord is full of compassion and mercy,
 Longsuffering, and very pitiful,
 And forgiveth sins, and saveth in time of affliction

Woe be to fearful hearts, and faint hands,
 and the sinner that goeth two ways !
 Woe unto him that is fainthearted ! for he believeth
 not ;

therefore shall he not be defended.
 Woe unto you that have lost patience !
 and what will ye do when the Lord shall visit you ?
 They that fear the Lord will not disobey his word,
 and they that love him will keep his ways.
 They that fear the Lord will seek his good pleasure ;
 and they that love him shall be filled with the law.
 They that fear the Lord will prepare their hearts,
 and humble their souls in his sight.
 For as his majesty is, so is his mercy,
 and as is his name, so also are his works. ||

THE REWARD OF FILIAL PIETY

Hear me your father, O children, and do thereafter,
 that ye may be safe. Whoso honoureth his father
 maketh an atonement for his sins ; and he that honour-
 eth his mother is as one that layeth up treasure. Whoso
 honoureth his father shall have joy of his own children ;
 and when he maketh his prayer, he shall be heard. And
 though his father die, yet he is as though he were not
 dead, for he hath left one behind him that is like
 himself. While he lived, he saw and rejoiced in him,
 and when he died he sorrowed not, he left behind him
 one to requite kindness to his friends.

My son, help thy father in his old age, and grieve
 him not as long as he liveth. And if his understanding
 fail, have patience with him ; and despise him not when
 thou art in thy full strength. For the relieving of thy
 father shall not be forgotten ; and instead of sins it
 shall be added to build thee up. In the day of thine
 affliction it shall be remembered ; thy sins also shall
 melt away, as ice in fair weather. Honour thy father
 in word and deed, that a blessing may come upon thee
 from him. He that honoureth his father shall have

length of days, and he that is obedient unto the Lord shall be a comfort to his mother. [10, XXX]

THE REWARD OF HUMILITY

My son, go on with thy business in meekness ; so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself ; and thou shalt find favour before the Lord. For the power of the Lord is great ; and he is honoured of the lowly.

Seek not things that are too hard for thee, neither search out things that are hidden from thee ; be not curious in unnecessary matters : for more things are shewed unto thee than men can understand. Many are deceived by their own vain opinion, and an evil surmising hath overthrown their judgment. A stubborn heart shall fare ill at the last ; and he that loveth danger shall perish therein. An obstinate heart shall be laden with troubles ; and the wicked man shall heap sin upon sin. In the punishment of the proud there is no remedy ; for the plant of wickedness hath taken root in him. The least of the prudent will understand a parable ; an attentive ear is the desire of a wise man. He that requiteth good turns, when he falleth he shall find a stay.

[11]

THE REWARD OF COMPASSION

My son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful ; neither provoke a man in his distress. Add not more trouble to an heart that is vexed ; and defer not to give to him that is in need. Reject not the supplication of the afflicted, neither turn away thy face from a poor man. Bow down thine ear to the poor, and give him a friendly answer with meekness.

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Deliver him that suffereth wrong from the hand of the oppressor ; and be not fainthearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother, so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doth.

Stretch thine hand unto the poor, that thy blessing may be perfected : a gift hath grace in the sight of every man living. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick : for that shall make thee to be beloved. Whatsoever thou takest in hand, remember thy latter end, and thou shalt never do amiss. [12, IV]

THE REWARD OF THE QUEST FOR WISDOM

Wisdom exalteth her sons,
and layeth hold of them that seek her.
He that loveth her loveth life,
and they that seek to her early shall be filled with joy.
He that holdeth her fast shall inherit glory ;
and wheresoever she entereth, the Lord will bless.
They that serve her shall minister to the Holy One ;
and them that love her the Lord doth love.
Whoso giveth ear unto her shall judge in truth ;
and he that attendeth unto her shall dwell securely.
For at the first she will walk with him by crooked ways,
and bring fear and dread upon him,
And torment him with her discipline,
until she may trust his soul, and try him by her laws.
Then will she return the straight way unto him,
and comfort him, and shew him her secrets ;
But if he go wrong, she will forsake him,
and give him over to his own ruin.

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THE WAY OF THE DISCREET

Observe the opportunity, and beware of evil, and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace. Accept not the person of any against thy soul, and let not reverence for any man cause thee to fall. Lay not thine ear down for a fool to tread upon; neither accept the person of the mighty.

Refrain not to speak, when there is occasion to do good, and hide not thy wisdom for the sake of fairness. For by speech wisdom shall be known; and learning by the word of the tongue. In no wise speak against the truth; but be abashed for thine ignorance. Strive for the truth unto death, and the Lord God shall fight for thee.

My son, if thou wilt, thou shalt be taught; and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding; and if thou bow thine ear, thou shalt be wise. Stand thou in the multitude of the elders, and cleave unto him that is wise. Be willing to hear every godly discourse, and let not the proverbs of understanding escape thee. If thou see a man of understanding, get thee betimes unto him; and let thy feet wear the steps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments. He shall establish thine heart, and give thee wisdom to thine own desire.

[11. 21.]

CONFESSION AND AMENDMENT

Be not ashamed to confess thy sins; and force not the current of the river. Follow not thine own mind and thy strength, to walk in the ways of thy heart; and

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My son, gather instruction from thy youth up;
so shalt thou find wisdom till thine old age.

Come unto her as one that ploweth and soweth,
and wait for her good fruits.

For thy toil shall be but little in the tillage of her,
and thou shalt eat of her fruits right soon.

She is very unpleasant to the unlearned:

he that is without understanding will not remain
with her.

She will weigh upon him as a rough stone of trial;
and he will cast her from him ere it be long.

For wisdom is according to her name,
and she is not manifest unto many.

Give ear, my son, receive my judgment,
and refuse not my counsel.

Put thy feet into her letters,
and thy neck into her chain.

Bow down thy shoulder, and bear her,
and be not grieved with her bands.

Come unto her with thy whole heart,
and keep her ways with all thy power.

Search, and seek, and she shall be made known unto
thee,

and when thou hast got hold of her, let her not
go.

For at the last thou shalt find her rest,
and she shall be turned for thee into gladness.

Then shall her fetters be a strong defence for thee,
and her chains a robe of glory.

For there is a golden ornament upon her,
and her bands are a riband of blue.

Thou shalt put her on as a robe of honour,
and shall array thee with her as a crown of joy.

[11. 17.]

say not, Who shall have power over me? for the Lord will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering. He will in no wise let thee go.

Concerning propitiation, be not without fear to add sin unto sin; and say not, His mercy is great, he will be pacified for the multitude of my sins. For mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day. For suddenly shall the wrath of the Lord come forth, and thou shalt perish on the day of vengeance.

Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a iron in thy house, nor fault-finding among thy servants. Let not thine hand be stretched out to receive, and shut when thou shouldst repay. [17, 1].

THE DOUBLE TONGUE

Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. Be stedfast in thy understanding, and let thy word be one. Be swift to hear, and with patience give answer. If thou hast understanding, answer thy neighbour, if not, lay thy hand upon thy mouth. Honour and shame is in talk; and the tongue of man is his fall.

Be not called a whisperer, and lie not in wait with thy tongue; for sinners is upon the thief, and an evil condemnation upon the double tongue. Deal not corruptly in any wise, whether it be a great matter or a small. Instead of a friend become not an enemy: for thou shalt inherit an ill name, shame, and reproach.

Extol not thyself in the counsel of thine own heart:

thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree. A wicked soul shall destroy him that hath it, and shall make him a laughingstock to his enemies. [17, 12].

FAITHFUL FRIENDS

Sweet language will multiply friends: and a fair speaking tongue will multiply courtesies. Be at peace with many: nevertheless have but one counsellor of a thousand. If thou wouldst get a friend, prove him first, and be not hasty to credit him, for there is a friend that is so for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity, will discover strife to thy reproach. And there is a friend that is a companion at the table, and will not continue in the day of thine affliction. In thy prosperity he will be as thyself, and will be bold over thy servants; but if thou be brought low, he will be against thee, and will hide himself from thy face.

Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth counterfeit a faithful friend, and his excellency is beyond price. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old thou shalt drink it with pleasure. Whoso feareth the Lord shall direct his friendship aright; for as he is, so shall his neighbour be also. [17, 13].

PRACTICAL PIETY

My son, sow not upon the furrows of uprighteousness, and thou shalt not reap them sevenfold. Bind not one

sin upon another; for in one sin thou shalt not be unpunished. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

Laugh no man to scorn in the bitterness of his soul; for there is One which humbleth and exalteth. Devise not a lie against thy brother; neither do the like to thy friend. Use not many words in a multitude of elders, and make not much babbling when thou prayest. Hate not laborious work, and idle husbandry, which the Most High hath ordained.

Change not a friend for a thing indifferent; neither a faithful brother for the gold of Ophir. Despise not a wise and good wife; for her grace is above gold. Be not jealous over the wife of thy bosom, and teach her not an evil lesson against herself. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Remember that thou goest about in the midst of snares, and walkest upon the battlements of a city.

If thou hast a servant, treat him as thyself, for thou hast need of him, as of thine own soul. If thou treat him ill, and he run from thee, which way wilt thou go to seek him? Set thy servant to work, and thou shalt find rest; send him to labour, that he be not idle; for idleness teacheth much mischief.

Entreat not evil thy servant that worketh truly, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Honour thy father with thy whole heart, and forget not the pangs of thy mother: remember that thou wast begotten of them; and how canst thou recompense them for the things that they have done for thee?

[XXX, XXXI, XXXII]

THE AVOIDANCE OF STRIFE

Strive not with a man that is full of tongue, and heap not wood upon his fire. Jest not with a rude man, lest thine ancestors be dishonoured. Reproach not a man when he turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man in his old age, for some of us also are waxing old. Rejoice not over a foe that is dead, but remember that we die all. Miss not the discourse of the elders; for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

Blame not before thou hast examined the truth, understand first, and then rebuke. Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk. Strive not in a matter that concerneth thee not; neither meddle with the quarrels of the arrogant. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

Travel not by the way with a bold fellow, lest he become grievous unto thee. Consult not with a fool; for he cannot keep counsel. Open not thine heart to every man, lest he requite thee with a shrewd turn. As far as thou canst, take counsel with thy neighbour, and consult with the wise. Let thy converse be with men of understanding, and let thy discourse be in the law of the Most High. Let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

[XXXI]

TRUE NOBILITY

For the skill of the artificer the work shall be commended; and the wise ruler of the people for his speech.

A wise judge will instruct his people; and the government of a prudent man is well ordered. As the judge of the people himself is, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein. A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated. An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be established. Because of unrighteous dealings, injuries, and riches got by deceit, dominion is transferred from one nation to another. The dominion of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

God vieweth the hosts of the height of heaven; and all men are but earth and ashes. Why is earth and ashes proud? He that is to-day a king to-morrow shall die. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of proud nations, and planted the lowly in their place. He hath uprooted them, and removed them, and made their memorial to cease from the earth.

Pride hath not been created for men, nor wrathful anger for them that are born of a woman. Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. It is not meet to despise a poor man that hath understanding, and it is not fitting to glorify a man that is a sinner.

My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Better is he that laboureth, and aboundeth in all things, than he that glorifieth himself, and lacketh bread.

[11]

WISDOM UPLIFTETH THE LOWLY

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. Commend not a man for his beauty; neither abhor a man for his outward appearance: the bee is little among such as fly, but her fruit is the chief of sweet things. Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. Many mighty men have been greatly disgraced; and men of renown delivered into other men's hands.

There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, and lifted up his head from misery; so that many that saw it marvelled at him.

Prosperity and adversity, life and death, poverty and riches, come of the Lord. Wisdom, knowledge, and understanding of the law, are of the Lord. Love, and the way of good works, are from him. There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: whereas he saith, I have found rest, and now will eat continually of my goods; yet he knoweth not what time shall bring forth, and that he must leave them to others, and die.

Say not, What profit is there of my service? and what good things shall I have hereafter? Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? In the day of prosperity there is a forgetfulness of affliction: and in the day of

affliction there is no more remembrance of prosperity. The affliction of an hour maketh a man forget pleasure : and in his end his deeds shall be discovered. Call no man blessed before his death : for a man shall be known in his children.

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THE SNARES OF SOCIAL AMBITION

Bring not every man into thine house : for many are the plots of the deceitful man. Like as a decoy partridge in a cage, so is the heart of the proud : for he lieth in wait, and turneth good into evil. When thou wilt do good, know to whom thou doest it ; so shalt thou be thanked for thy benefits. Do good to the godly man, and thou shalt find a recompence ; and if not from him, yet from the Most High. There can no good come to him that is always occupied in evil, nor to him that giveth no alms. Give to the godly man, and help not a sinner.

Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts ? Even so one that goeth to a sinner, and is defiled with him in his sins, who will pity ? He that toucheth pitch shall be defiled therewith ; and he that hath fellowship with a proud man shall become like unto him. Burden not thyself above thy power ; and have no fellowship with one that is mightier and richer than thyself : for how agree the kettle and the earthen pot together ? This shall smite, and that shall be broken in pieces. If thou be for his profit, he will use thee : but if thou have nothing, he will forsake thee. The rich man doeth wrong, and he threateneth withal ; the poor is wronged, and yet he must intreat also.

Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, be

retiring, and so much the more will he invite thee. Press thou not upon him, lest thou be put back ; neither stand thou far off, lest thou be forgotten. Affect not to be equal unto him in talk, and believe not his many words : for with much talk will he tempt thee, and smiling upon thee will search thee out.

Every creature loveth his like, and every man his neighbour. All flesh consortedh according to kind, and a man will cleave to his like. What fellowship hath the wolf with the lamb ? So the sinner with the godly. What peace is there between the byena and the dog ? and what peace between the rich and the poor ? As the wild ass is the lion's prey in the wilderness, so the rich eat up the poor. As the proud hate humility : so doth the rich abhor the poor.

When a rich man is fallen, he hath many helpers : he speaketh things not to be spoken, and yet men justify him. The poor man slippeth, and they rebuke him withal, he speaketh wisely, and no place is allowed him. When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds : but if the poor man speak, they say : What fellow is this ? And if he stumble, they will help to overthrow him. Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

[38-411]

DEPRAUD NOT THYSELF

Riches are not comely for a niggard : and what should a covetous man do with money ? A covetous man's eye is not satisfied with his portion, and he is a niggard at his table. The heart of a man changeth his countenance, whether it be for good or for evil, and a merry heart maketh a cheerful countenance.

My son, according to thy ability do good to thyself, and give the Lord his due offering. Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. Do good unto thy friend before thou die : according to thy ability stretch out thy hand and give to him. Defraud not thyself of a good day, and let not the portion of a good desire pass thee by. Shalt thou not leave thy toils unto another ? and thy labours to be divided by lot ? Give, and talk, and indulge thy soul. For there is no seeking of luxury in the grave.

All flesh waxeth old as a garment. For the covenant from the beginning is, Thou shalt die the death. As of the green leaves on a thick tree, some fall, and some grow ; so of the generations of flesh and blood, one cometh to an end, and another is born. (VI. XXV.)

THE GIFT OF FREEDOM

Say not thou, It is through the Lord that I fell away ; for thou oughtest not to do the things that he hateth. Say not thou, It is he that hath caused me to err. For he hath no need of the sinful man.

The Lord hateth all abomination ; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his own counsel : if thou wilt, thou shalt keep the commandments, and to perform faithfulness is of thine own good pleasure. He hath set fire and water before thee : stretch forth thy hand unto whichsoever thou wilt. Before man is life and death : and whichsoever he liketh, it shall be given him.

For great is the wisdom of the Lord, and he is mighty in power, and beholdeth all things : his eyes are upon them that fear him, and he knoweth every work of man.

He hath commanded no man to do wickedly, neither hath he given any man licence to sin. (VII.)

THE GIFT OF KNOWLEDGE

Say not thou, I shall be hidden from the Lord : and who shall remember me from on high ? I shall not be known among so many people : for what is my soul in a boundless creation ?

Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them. No heart can think upon these things worthily. and who is able to conceive his ways ?

My son, hearken unto me, and learn knowledge, and mark my words with thy heart. The works of the Lord are done in judgment from the beginning, and from the time he made them he disposed the parts thereof : none of them hindereth another, and they shall never disobey his word.

The Lord created man of the earth, and turned him into it again ; he gave them few days, and a set time, and power also over the things therein. Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. Withal he filled them with the knowledge of understanding, and shewed them good and evil. Beside this he gave them knowledge, and the law of life for an heritage. All their works are as the sun before him, and his eyes are continually upon their ways. None of their unrighteous deeds are hid from him, but all their sins are before the Lord. With him the righteousness of a man is as a signet, and he will keep the bounty of a man as the apple of the eye.

But unto them that repent, he granteth a return ; and comforteth them that lose hope. How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him ! Turn again to the Most High, and turn away from iniquity : for he will lead thee out of darkness into light. [XVI, XVII]

WHAT IS MAN ?

He that liveth for ever created all things in unity. The Lord alone is righteous, and there is none other but he. To whom hath he given power to declare his works ? and who shall find out his mighty deeds ? Who shall declare the might of his majesty ? and who shall tell out his mercies ? As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be added unto them, neither can any man leave them out. When a man hath finished, then he is but at the beginning ; and when he leaveth off, then he shall be in perplexity.

What is man, and whereto serveth he ? What is his good, and what is his evil ? The number of a man's days at the most are an hundred years : as a drop of water from the sea, and a pebble from the sand, so are a few years in the day of eternity. Therefore is God patient with them, and poureth forth his mercy upon them. The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh : he reproveth, and nurturcth, and teacheth, and bringeth again, as a shepherd doth his flock. [XVIII]

GRACE AND DISCRETION

My son, blemish not thy good deeds : neither use uncomfortable words when thou givest any thing. Shall

not the dew assuage the heat ? So is a word better than a gift. Lo, is not a word better than a gift ? But both are with a gracious man.

Learn before thou speak, and have a care of thy health or ever thou be sick. In the time of sins shew repentance ; and defer not until death to be justified. Before thou makest a vow, prepare thyself ; and be not as one that tempteth the Lord. When thou hast enough, remember the time of hunger : and when thou art rich, think upon poverty and need. From the morning until the evening the time is changed, and all things are soon done before the Lord.

Go not after thy lusts, and refrain thyself from thine appetites. If thou givest thy soul all the delight of her desire, she will make thee a laughingstock to thine enemies. Take not pleasure in much good cheer, neither be tied to the expense thereof. Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse. He that despiseth small things shall fall by little and little. [XVIII]

THE BRIDLING OF THE TONGUE

He that can rule his tongue shall live without strife, and he that hateth babbling shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be of friend or foe, talk not of other men's lives ; and if thou canst without offence, reveal them not. Hast thou heard a word ? let it die with thee ; and be of good courage, it will not burst thee. Admonish a friend : it may be he hath not said it, and if he have said it, that he speak it not again. Admonish a friend : for many times it is a slander ; and believe not every tale. There is one that slippeth in his speech, but not from his heart ; and who

is he that hath not offended with his tongue? Admonish thy neighbour before thou threaten him; refrain from anger, and give place to the law of the Most High.

Who will set a watch before my mouth,
And a seal of wisdom upon my lips,
That I fall not by them,
And that my tongue destroy me not?

O Lord, Father and Governor of my life,
Leave me not to their counsels,
And let me not fall by them.

Who will set scourges over my thoughts,
And the discipline of wisdom over mine heart,
That they spare me not for mine ignorances,
And pass not by my sins?
Lest mine ignorances increase,
And my sins abound to my destruction.

O Lord, Father and God of my life,
Give me not a proud look;
Let not greed nor lust overtake me;
And give not thy servant over to a shameless mind.

[XXX, XXXI, XXXII]

SHREWD COUNSEL

All wisdom is the fear of the Lord, and in all wisdom is the doing of the law. The knowledge of wickedness is not wisdom, nor the counsel of sinners understanding. If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him. He that hath small understanding, and feareth, is better than one that hath much wisdom, and transgresseth the law. There is an exquisite subtilty, and the same is unjust; and there is one that perverteth favour to gain a judgment. There is a wicked man that

hangeth down his head sadly; but inwardly he is full of deceit, casting down his countenance, and making as if he were deaf of one ear: where he is not known, he will do thee a mischief before thou be aware. And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do mischief. A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. A man's attire, and excessive laughter, and gait, shew what he is. The fool lifteth up his voice with laughter; the wise man scarce smileth a little.

There is a reproof that is not timely: and there is a man that holdeth his tongue, and he is wise. It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. How good is it, when thou art reprov'd, to shew repentance! for so shalt thou escape wilful sin. There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated. A slip on a pavement is better than a slip with the tongue; so shall the fall of the wicked come speedily. The way of sinners is made smooth with stones, but at the end thereof is the pit of Hades.

A wise sentence, when it cometh out of a fool's mouth, shall be rejected; for he will not speak it in due season. There is that destroyeth his own soul through bashfulness, and by a foolish countenance overthroweth himself. There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

There is a prosperity that a man findeth in misfortunes; and there is a gain that turneth to loss. There

is a gift that shall not profit thee ; and there is a gift whose recompence is double. There is an abasement because of glory ; and there is that lifteth up his head from a low estate. There is that buyeth much for a little, and payeth for it again sevenfold. The gift of a fool shall not profit thee : for his eyes are many instead of one. He giveth little, and upbraideth much ; he openeth his mouth like a crater ; to-day he teacheth, and to-morrow will he ask it again : such an one is a hateful man

[XXX-XXXI]

INCURABLE FOLLY

He that keepeth the law of the Lord becometh master of the intent thereof : and the perfection of wisdom is the fear of the Lord. He that is not clever will not be taught : but there is a cleverness which maketh bitterness to abound. The knowledge of a wise man shall abound like a flood : and his counsel like a pure fountain of life. The inner parts of a fool are like a broken vessel, and he will hold no knowledge. If a skilful man hear a wise word, he will commend it, and add unto it : but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. The talking of a fool is like a burden in the way : but grace shall be found on the lips of the wise. At the mouth of the wise man they enquire in the congregation, and they shall ponder his words in their heart. Instruction is as letters on the feet of the unwise, and like manacles on the right hand. Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm. The heart of fools is in their mouth : but the mouth of the wise is in their heart. A whisperer defileth his own soul, and is hated wheresoever he dwelleth. Whoso teacheth a fool is as one that gluveth a potsherd together,

and as he that waketh a man from a sound sleep. He that discourseth to a fool speaketh to one in a slumber : at the end he will say, What is it ?

As when one sifteth with a sieve the refuse remaineth, so the refuse of a man in his reasoning. The furnace proveth the potter's vessels ; so the trial of a man is in his reasoning. The fruit declareth of the tree hath been dressed ; so is the utterance of a thought in the heart of man. Praise no man before God hearest him reason ; for this is the trial of men. The discourse of a godly man is always with wisdom, but a fool changeth as the moon.

Weep for the dead, for the light hath failed him ;
and weep for a fool, for understanding hath failed him.

Weep softly for the dead, for he is at rest ;
but the life of the fool is worse than death.
Seven days do men mourn for him that is dead :
but for a fool and an ungodly man,
all the days of his life.

[XXI, XXII, XXIII]

LOSE NOT THY FRIENDS

As timber girt and bound together in a building cannot be loosed with shaking : so the heart that is established by well advised counsel shall fear at no time. Whoso casteth a stone at the birds scattereth them away : and he that upbraideth his friend breaketh friendship. If thou hast drawn a sword against thy friend, despair not (for there may be a returning). If thou hast opened thy mouth against thy friend, fear not ; for there may be a reconciliation : except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound : for for these things every friend will depart.

Whoso revealeth secrets loseth credit, and shall never

find a friend to his mind. Love thy friend, and keep faith with him; but if thou reveal his secrets, pursue not after him: for as a man hath destroyed his enemy, so hast thou destroyed the friendship of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again. Follow after him no more, for he is too far off; he is as a gazelle escaped out of the snare. For a wound may be bound up, and after reviling there may be reconciliation: but he that revealeth secrets is without hope.

There is a friend, which is only a friend in name: Is it not a grief unto death, when a companion and friend is turned to an enemy? O wicked imagination, whence comest thou rolling in to cover the dry land with deceit? There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble he will be against him. Forget not thy friend in the day of conflict, and be not unfaithful of him when thou dividest the spoil.

[XXXI, XXXII, XXXIII]

CLEAN LIPS

Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be snared by his lips. Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. For as a servant that is continually beaten shall not be without a bruise: so he that sweareth and nameth God continually shall not be without sin. A man of many oaths shall be filled with iniquity, and the scourge shall never depart from his house. There is a manner of speech that is clothed about with death: let it not be found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. Use not thy mouth to interperate swearing: for therein is the word
642

of sin. The man that is accustomed to opprobrious words will never be reformed all the days of his life.

The discourse of fools is offensive, and their laughter is the wantonness of sin. The talk of him that sweareth much maketh the hair stand upright; and their brawls make our stop his ears. The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

[XXXIV, XXXV]

WISDOM REJICES IN HER POWER

Wisdom shall praise herself,
and shall glory in the midst of her people.
In the congregation of the Most High shall she open
her mouth,
and triumph before his power.

I came out of the mouth of the Most High,
and covered the earth as a mist
I dwell in high places,
and my throne was in the pillar of cloud
Alone I compassed the circuit of heaven,
and walked in the bottom of the deep,
In the waves of the sea, and in all the earth,
and in every people and nation, I got a possession.
With all these I sought rest
and in whose inheritance shall I abide?

So the Creator of all things gave me a commandment,
and he that made me caused my tabernacle to rest.
And he said, Let thy dwelling be in Jacob,
and thine inheritance in Israel.
He created me from the beginning before the world,
and I shall never fail.
I took root in an honourable people,
even in the portion of the Lord's inheritance.

I was exalted like a cedar in Libanus,
 and as a cypress tree upon the mountains of Hermon.
 I was exalted like a palm tree on the sea shore,
 and as a rose plant in Jericho,
 As a fair olive tree in a pleasant field;
 and I grew up as a plane tree by the water.
 I was fragrant as cinnamon and asphaltus,
 and as the fume of frankincense in the tabernacle
 As the terebinth tree I stretched out my branches,
 and my branches are branches of honour and grace.
 As the vine brought I forth a pleasant savour,
 and my flowers are the fruit of honour and riches

Come unto me, all ye that be desirous of me,
 and fill yourselves with my fruits.
 For my sponsorship is sweeter than honey,
 and mine inheritance than the honeycomb.
 They that eat me shall yet be hungry,
 and they that drink me shall yet be thirsty.
 He that obeyeth me shall never be put to shame,
 and they that work by me shall not be dismissed

[XVII]

THE STREAM THAT BECAME A RIVER

The Most High maketh wisdom abundant as Piston,
 and as Tigris in the days of new fruits;
 He maketh understanding full as Euphrates,
 and as Jordan in the time of the harvest;
 He poureth forth instruction as the Nile,
 and as Gihon in the days of vintage.
 The first man knew her not perfectly,
 neither shall the last trace her out.
 For her thoughts are fuller than the sea,
 and her counsels profounder than the great deep.

And I came out as a stream from a river,
 and as a conduit into a garden.
 I said, I will water my garden,
 and will water abundantly my garden bed,
 And, lo, my stream became a river,
 and my liver became a sea

I will yet make instruction to shine as the morning,
 and will send forth her light afar off
 I will yet pour out teaching as prophecy,
 and leave it to all ages for ever.
 Behold that I have not laboured for myself only,
 but for all them that seek wisdom.

[XVIII]

THREE THINGS AND NINE

Three things hath my soul desired,
 And they are beautiful before both God and men.
 The concord of brethren, the friendship of neighbours,
 And a man and a wife that agree together.

Three sorts of men my soul hateth,
 And I am greatly offended at their life:
 A poor man that is proud, a rich man that is a liar,
 And an old man that is an adulterer.

O how comely a thing is judgment for gray hairs,
 And for elders to know counsel!

If in thy youth thou hast gathered nothing,
 How canst thou find anything in thine old age?
 Much experience is the crown of old men,
 And the fear of God is their glory.

Nine things have I judged in mine heart to be happy,
 And the tenth I will utter with my tongue:
 A man that hath joy of his children,
 And he that liveth to see the fall of his enemies;

Happy is he that dwelleth with a wise of understanding,
 And he that hath not slipped with his tongue,
 And he that hath not served a man less worthy than
 himself;

Happy is he that hath found prudence,
 And he that speaketh in the ears of them that hearken;
 O how great is he that findeth wisdom!

Yet is there none above him that feareth the Lord.
 The love of the Lord passeth all things for atonement:
 He that holdeth it, to whom shall he be likened?

[XXXI]

THE GRACE OF A GOOD WIFE

Give me any plague but the plague of the heart. As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. Blessed is the man that hath a good wife, for the number of his days shall be double. A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. A good wife is a good portion, which shall be given in the portion of them that fear the Lord. Whether a man be rich or poor, if he have a good heart, he shall at all times rejoice with a cheerful countenance.

The grace of a wife delighteth her husband, and her discretion will fatten his bones. A silent woman is a gift of the Lord, and there is nothing so much worth as a maid well instructed. A shamefast woman is a double grace, and her continent mind cannot be valued. As the sun when it riseth in the high heaven; so is the beauty of a good wife in the ordering of her house. As the lamp that shineth upon the holy candlestick; so is the beauty of the face in ripe age. As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

The beauty of a woman cherisheth the countenance, and a man loveth nothing better. If there be kindness, meekness, and comfort in her tongue, then is her husband not like other men. He that getteth a wife entereth upon a possession, a helpmeet for him, and a pillar of rest. Where no hedge is, there the possession is laid waste: and he that hath no wife will wander up and down mourning. Who will trust a nimble thief, that skipketh from city to city? Even so who will trust a man that hath no house, and lodgeth wheresoever the night taketh him?

[XXX. XXXI. XXXII.]

ENMITY AND STRIFE

Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein. He that worketh mischief, it shall fail upon him, and he shall not know whence it cometh. He that taketh vengeance shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

Forgive thy neighbour the hurt that he hath done unto thee: so shall thy sins also be forgiven when thou prayest. Do men beareth hatred against another, and doth he seek pardon from the Lord? He stroweth no mercy to a man like himself: and doth he ask forgiveness of his own sins? If he that is himself flesh nourish hatred, who will intreat for pardon of his sins? Remember thy last end, and let enmity cease: remember the commandments, and bear no malice to thy neighbour.

Abstain from strife, and thou shalt diminish thy sins: for a passionate man will kindle strife. A sinful man disquieteth friends, and maketh debate among them that be at peace. As is the fuel of the fire, so it burneth;

Happy is he that dwelleth with a wife of understanding,
And he that hath not slipped with his tongue.

And he that hath not served a man less worthy than
himself.

Happy is he that hath found prudence,
And he that speaketh in the ears of them that hearken ;
O how great is he that findeth wisdom !

Yet is there none above him that feareth the Lord.
The love of the Lord passeth all things for illumination :
He that holdeth it, to whom shall he be likened ?

[XXV]

THE GRACE OF A GOOD WIFE

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the portion of them that fear the Lord. Whether a man
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[XXV, XXVI, XXVII]

ENMITY AND STRIFE

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for a passionate man will kindle strife. A sinful man
disquieteth friends, and maketh debate among them that
be at peace. As is the fuel of the fire, so it burneth ;

and as a man's strength is, so is his wrath, and as is his wealth, so riseth his anger; and the stronger the strife, the more will it be inflamed. An hasty contention kindleth a fire.

If thou blow the spark, it shall burn. If thou spit upon it, it shall be quenched: and both these come out of thy mouth. Curse the whisperer and the double-tongued: for such have destroyed many that were at peace. A third person's tongue hath disquieted many, and driven them from nation to nation; strong cities hath it pulled down, and overthroweth the houses of great men. A hankering tongue hath cast out virtuous women, and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and shall never dwell quietly. Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the venom thereof. It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, and weigh thy words in a balance, and make a door and a bar for thy mouth. Beware thou slide not by it, lest thou fall before him that lieth in wait. (LXXVII. XXXIII.)

ON BORROWING AND LENDING

He that is merciful will lend unto his neighbour, and he that strengtheneth him with his hand keepeth the commandments. Lend to thy neighbour in time of his need; and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find what thou needest. Many have reckoned a loan as a windfall, and have put them to

trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the times. If he prevail, his neighbour shall hardly receive the half, and he will count it as a windfall: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with curtings and railings; and for honour he payeth him insult. Therefore leave many refused to lend for other men's ill dealing, fearing to be defrauded.

Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and according to his need send him not empty away. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Help thy neighbour according to thy power, and beware that thou thyself fall not to the same.

[XXXI.]

ON MAINTAINING ONE'S INDEPENDENCE

The chief thing for life is water, and bread, and clothing, and an house to cover nakedness. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented: for it is a miserable life to go from house to house; for where thou art a sojourner, thou darst not open thy mouth. Thou shalt entertain, and feast, and have no thanks; moreover thou shalt hear better words.

'Come, thou stranger, and furnish the table,
And feed me of aught that thou hast ready.'

'Give place, thou stranger, to an honourable man ;
My brother cometh to be lodged, and I have need of
mine house.'

These things are grievous to a man of understanding ;
the upbraiding of house-room, and the reproaching of
the lender.

Give not thy son and wife, thy brother and friend,
power over thee while thou livest, and give not thy
goods to another, lest it repeat thee, and thou intreat
for them again. As long as thou livest and hast breath
in thee, give not thyself over to any. For better it is
that thy children should seek to thee, than that thou
shouldest stand to their courtesy. In all thy works keep
to thyself the pre-eminence ; leave not a stain on thine
honour. At the time when thou shalt end thy days, and
finish thy life, distribute thine inheritance.

XXIX, XXXIII

THE EVIL OF AVARICE

Better is a poor man, sound and strong of constitution,
than a rich man plagued in his body. Health and good
estate of body are above all gold, and a strong body
above measureless wealth. There is no riches above a
sound body, and no joy above the joy of the heart.
Death is better than a bitter life, and eternal rest than
continual sickness.

Give not over thy mind to heaviness, and afflict not
thyself in thine own counsel. Gladness of heart is the
life of man, and the joyfulness of a man prolongeth his
days. Beguile thy soul, and comfort thy heart, and
remove sorrow far from thee. For sorrow hath destroyed
many, and there is no profit therein. Envy and wrath
shorten the life, and care bringeth old age before the time.

Wakefulness concerning riches consumeth the flesh,
and the anxiety thereof driveth away sleep. Watchful
care will not let a man slumber, as a sore disease
breaketh sleep. The rich hath great labour in gathering
riches together, and when he resteth, he is filled with
his delicacies. The poor laboureth in his poor estate ;
and when he leaveth off, he is still needy. He that loveth
gold shall not be justified, and he that followeth corrup-
tion shall have his fill thereof. Gold hath been the ruin
of many, and their destruction hath met them face to
face. It is a stumbling-block unto them that sacrifice
unto it, and every fool shall be taken therewith. Blessed
is the soul that is found without blemish, and he that
goeth not after gold. Who hath been tried thereby, and
found perfect ? Then let him glory. XXX, 1-14

TEMPERANCE IN FOOD AND DRINK

If thou sit at a bountiful table, consider thy neighbour
as thyself, and be discreet in every point. Eat, as it
becometh a man, those things which are set before thee ;
and devour not, lest thou be despised. When thou sittest
among many, reach not thine hand out first of all.
A very little is sufficient for a man well nurtured. Sound
sleep cometh of moderate eating : one saith early, and
his wits are with him ; but the pain of wakefulness is
with an insatiable man.

Shew not thyself valiant in wine ; for wine hath
destroyed many. The furnace proveth the temper of steel
by dipping ; so doth wine the hearts of the proud by
their quarrelling. Wine is as good as life to a man, if
it be drunk moderately : what life is there to a man
that is without wine ? for it was created to make men
glad. Wine measurably drunk and in season bringeth
gladness of heart, and cheerfulness of mind : but wine

drunk with excess makeeth bitterness of mind, with brawling and quarrelling.

If thou be made the master of a feast, lift not thyself up, but be thou among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. Speak, thou that art the elder, for it becometh thee, not with sound judgment; and hinder not music. Pour not out talk where there is a musician, and shew not forth wisdom out of season. Prepare thy speech, and so shalt thou be heard; bind up instruction, and then make answer.

Speak, young man, if there be need of thee. and yet scarcely when thou art asked again. Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. If thou be among great men, make not thyself equal with them; and when ancient men are in place, make not much babbling. Rise up belimes, and be not the last; but get thee home and loiter not. And for these things bless him that made thee, and giveth thee freely of his good things.

[XXXI.]

AS CLAY IN THE HAND OF THE POTTER.

Why doth one day excel another, when all the light of every day in the year is of the sun? By the knowledge of the Lord they were distinguished: and he varied seasons and feasts. Some of them hath he made high days, and hallowed them: and some of them hath he made ordinary days.

And all men are from the ground, and Adam was created of earth. In his much knowledge the Lord hath distinguished them, and made their ways diverse. Some

of them hath he blessed and exalted, and some of them hath he sanctified, and brought near to himself. some of them hath he brought low and overthrown from their places. As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them according to his judgment. Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. So look upon all the works of the Most High; two and two, one against another.

[XXXII.]

A TRAVELLER'S TRIBUTE.

A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom. He that hath no experience knoweth little; but he that hath travelled is full of prudence. When I travelled, I saw many things; and I understand more than I can express. I was oftentimes in danger of death. yet I was delivered because of these things.

No evil shall happen to him that feareth the Lord; but in temptation once and again will he deliver him. A man of understanding putteth his trust in the law; but he that is a hypocrite therein is like a ship in a storm. The heart of a fool is like a cartwheel, and his thoughts are like a rolling wheel.

The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. Whoso feareth the Lord shall not be afraid, nor shall he play the coward; for he is his hope. Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength? For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an

help from falling. He raiseth up the sou? and lighteneth the eyes: he giveth health, and life, and blessing.

[LXXXIII, LXXXIV]

THE PRAYER OF THE OPPRESSED

The bread of the needy is their life: he that defraudeth him thereof is a man of blood. He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder. He that sacrificeth of a thing wrongfully gotten, his offering is a mockery; and the gifts of unjust men are not accepted.

When one buildeth, and another pulleth down, what profit have they then but labour? When one prayeth, and another curseth, whose voice will the Lord hear? A man fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? Or what doth his harlotting profit him? He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering. He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth a thank-offering. To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

Thou shalt not appear empty before the Lord. For all these things are to be done because of the commandment. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. Glorify the Lord with a good eye, and stint not the firstfruits of thine hands. In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. Trust not to unrighteous sacrifices: for the Lord is

judge, and with him is no respect of persons. He will not accept the person of any against a poor man, but will hear the prayer of the oppressed. He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

The prayer of the humble pierceth the clouds; and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment; till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. Mercy is reasonable in the time of affliction, as clouds of rain in the time of drought.

[LXXXV, LXXXVI]

OF SEEKING COUNSEL

Do nothing without counsel, that when thou hast once done, thou mayest repent not. Go not in a way where thou mayest fall, and stumble not among stones. In every work trust thine own soul, for this is the keeping of the commandments.

Every counsellor exalteth counsel; but there is one that counselleth for himself. Beware of a counsellor, and know before what is his interest; lest he cast the lot upon thee, and say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

Consult not with one that looketh askance at thee: and hide thy counsel from such as envy thee. Consult not with a coward in matters of war; nor with a merchant concerning exchange: nor with a buyer about

selling; nor with an envious man about thankfulness; nor with an unmerciful man touching kindness; nor with the slothful about work; nor with an hireling about finishing his work; nor with an idle servant about much business. Hearken not unto these in any matter of counsel: but rather be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and who will sorrow with thee, if thine affairs miscarry.

And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's mind is sometime wont to tell him more than seven watchmen that sit on high on a watch tower. And above all this pray to the Most High, that he will direct thy way in truth. Let reason go before every enterprise, and counsel before every action.

There is one that is shrewd and teacheth many, and yet is unprofitable to himself. There is one that sheweth wisdom in words, and is hated: for grace is not given him from the Lord. Another is wise to his own soul; and the fruits of understanding are commendable in his mouth. A wise man instructeth his people; and the fruits of his understanding fail not. A wise man shall be filled with blessing; and all they that see him shall count him happy. The days of the life of man may be numbered: but a wise man shall inherit glory among his people, and his name shall live for ever.

[XXVII, XXXIII]

HONOUR THE PHYSICIAN

Honour a physician with the honour due unto him for the need which ye may have of him: for verily the Lord hath created him. For of the Most High cometh

healing, and he shall receive honour of the king. The skill of the physician shall lift up his head, and in the sight of great men he shall be in adoration.

The Lord hath created medicines out of the earth, and he that is prudent will not despise them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honoured in his marvellous works. With such doth the physician heal men, and taketh away their pains, and of such doth the apothecary make a confection. Of the works of God there is no end; and from him is health in all the earth.

My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright; and cleanse thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour; and make a fat offering, to the utmost of thy means. Then give place to the physician, for the Lord hath created him: let him not go far from thee, for thou hast need of him, there is a time when in his hand there is good success. For he shall also pray unto the Lord, that he would prosper that which he giveth for ease and remedy to prolong life. He that sinneth against his Maker shall fall into the hand of the physician.

[XXXIII]

A RIGHT ATTITUDE TO DEATH

My son, let thy tears fall for the dead, and lament, as one that suffereth grievously. Weep bitterly, and make moan, and use lamentation, as he is worthy; and then comfort thyself for thy heaviness: for of heaviness cometh harm, and the heaviness of the heart breaketh strength. Give not thy heart unto sorrow: thou shalt not do him good, but hurt thyself. Remember

The sentence upon him: for so also shall thine be; yesterday for me, and to-day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

O Death, how bitter is the remembrance of thee
To a man that is at peace in his habitation:
To the man that hath nothing to vex him,
And that hath prosperity in all things.
Yea, unto him that is yet able to receive meat!

O Death, acceptable is thy sentence unto the needy,
And unto him whose strength faileth,
That is now in extreme old age, and is vexed with all things,
And to him that despaireth, and hath lost patience!

Fear not the sentence of death.
Remember them that have been before thee, and that came after.

For this is the portion of all flesh from the Lord,
And why art thou against the pleasure of the Most High?

The mourning of men is about their bodies:
But have thou regard to thy name,
For that shall continue with thee
Longer than a thousand treasures of gold.
A good life hath its number of days:
But a good name endureth for ever. [CXXVIII, III.]

THE WORKMAN AND THE COUNSELLOR

The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise.

How can he get wisdom that holdeth the plough, and

that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows, and is diligent to give the kine fodder.

So every artificer and workmaster, that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give their minds to make the likeness true, and are wakeful to finish their work: the smith also sitting by the anvil, and considering the unwrought iron; the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes are upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and is diligent to polish it perfectly.

So doth the potter sitting at his work, and turning the wheel about with his feet: who is always carefully set at his work, and maketh all his work by number. He fashoneth the clay with his arm, and bendeth its strength before his feet; he applieth himself to finish the glazing, and is diligent to make clean the furnace.

All these trust to their hands; and every one is wise in his work. Without these a city cannot be inhabited, and men shall not dwell nor go up and down therein. They shall not be sought for in public counsel, nor sit high in the assembly: they shall not sit on the judges' seat, nor understand the covenant of judgment; and where parables are spoken they shall not be found. But they will maintain the fabric of the world, and the bandywork of their craft is their prayer.

But he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies. He will keep the sayings of the men of renown; and where subtil parables are, he will be there

also. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables.

He will serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. He will give his heart to resort early to the Lord that made him, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his wisdom, and the congregation shall declare his praise.

[XXXVIII, XXXIX]

ALL THE WORKS OF THE LORD ARE GOOD

Bless ye the Lord in all his works, magnify his name, and shew forth his praise with the songs of your lips, and with harps. And thus shall ye say when ye utter his praise:

All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season. And none may say, What is this? wherefore is that? for in his time they shall all be sought out. At his commandment is all his good pleasure done; and none can hinder, when he will save. The works of all flesh are before him, and nothing can be hid from his eyes. He seeth from everlasting to everlasting; and there is nothing wonderful before him.

None can say, What is this? wherefore is that?

for he hath made all things for their uses. The chief of all things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, and milk, the blood of the grape, and oil, and clothing. All these things are for good to the godly, so to the sinners they are turned into evil. All the works of the Lord are good: and he will give every needful thing in due season. And none can say, This is worse than that: for they shall all be well approved in their season. And now therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord. [XL, XLI]

THE BURDEN OF LIFE

Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they come forth from their mother's womb, till the day that they return to the mother of all things. Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart; from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes, from him that weareth purple and a crown, unto him that is clothed with a linen frock.

There is wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife; and in the time of rest upon his bed his night sleep doth change his knowledge. A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle, and in the moment of his deliverance he awaketh, and marvelleth that the fear was nothing.

Thus is it with all flesh, both man and beast; and sevenfold more upon sinners. All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

[XLII]

THE FRUITFUL GARDEN

Bountifulness is as a most fruitful garden,
and almsgiving endureth for ever.

The life of one that laboureth and of one that is contented shall be made sweet.

but he that findeth a treasure is above them both.

Children and the building of a city contuse a man's name

but a blameless wife is counted above them both.

Wine and music rejoice the heart :

but the love of wisdom is above them both.

The pipe and the psaltery make sweet melody :

but a pleasant tongue is above them both.

Thine eye desireth favour and beauty :

but more than both the green blade of the corn.

A friend and companion never meet amiss

but a wife with her husband is above them both.

Brethren and help are for a time of trouble :

but almsgiving shall deliver more than them both.

Gold and silver make the foot stand sure :

but counsel is esteemed above them both.

Riches and strength lift up the heart :

but the fear of the Lord is above them both.

The fear of the Lord is a fruitful garden,

and coveteth a man above all glory. (111)

PROPER AND IMPROPER SHAME

Wisdom that is hid,

And a treasure that is not seen,

What profit is in them both ?

Better a man that hideth his foolishness

Than a man that hideth his wisdom

Therefore shew reverence to my word : for it is not good to retain every kind of shame. Be ashamed of a lie before a prince and a mighty man ; of an offence before a judge and ruler . of iniquity before the congregation and the people ; of unjust dealing before thy partner and friend . of altering an oath and a covenant . of scurrility in the matter of giving and taking ; of silence before them that salute thee . of turning away thy face from thy kinsman ; of taking away a portion or a gift . or of repeating and speaking again that which thou hast heard ; and of revealing of secrets . So shall thou be truly shamedast, and find favour before all men.

Of these things be thou not ashamed, and accept no man's person to sin thereby . of the law of the Most High, and his covenant ; of judgment to do justice to the ungodly ; of reckoning with thy partners and travellers . of exactness of balance and weights ; and of getting much or little . A merchant shall hardly keep himself from wrongdoing ; and a huckster shall not be acquitted of sin . Many have sinned for a small matter ; and he that seeketh for abundance will turn away his eyes . As a nail sticketh fast between the joining of stones, so gold sin thrust itself between buying and selling . Deliver all things by number and weight ; and put all in writing that thou givest out, or receivest in . Be not ashamed to instruct the unwise and foolish, and one of extreme age that contendeth with those that are young . Thus shalt thou be well instructed indeed, and approved of all men living. (112, 113, 114, 115)

THE GLORY OF GOD IN NATURE

I will now make mention of the works of the Lord,
And declare the things that I have seen .

By the word of the Lord are his works
 He seeketh out the deep, and the heart of man,
 And considereth their cunning devices,
 For the Lord knoweth all that may be known:
 He declareth the things that are past, and to come,
 And revealeth the traces of hidden things.
 No thought escapeth him,
 Neither is any word hidden from him

He hath ordered the excellent works of his wisdom,
 And he is from everlasting to everlasting
 Unto them may nothing be added, neither can they be
 diminished,
 And he hath no need of any counsellor.
 Oh how desirable are all his works!
 And that a man may see even to a spark.
 All things are different one from another
 And he hath made nothing imperfect.
 One thing establisheth the good of another:
 And who shall be filled with beholding his glory?

The pride of the height is the clear firmament,
 The beauty of heaven, with its glorious dew:
 The sun when he appeareth, giving forth heat,
 Is a marvellous instrument, the work of the Most High.
 Great as the Lord that made him:
 And at his commandment he speedeth his course.
 At noon he parcheth the country,
 And who can abide the burning heat thereof?
 A man blowing a furnace is in works of heat,
 But the sun burneth the mountains three times more:
 Breathing out fiery vapours,
 And sending forth bright beams, he dummeth the eyes.
 A present remedy of all is a mist coming speedily:
 A dew coming after heat refresheth

He made the moon also to serve in her season
 For a declaration of times, and a sign of the world:
 From the moon is the sign of feast days.
 Increasing wonderfully in her changing,
 She is a beacon for the hosts on high,
 Shining in the firmament of heaven.
 The beauty of heaven, the glory of the stars,
 An ornament giving light in the highest places of the
 Lord

At the word of the Holy One they stand in their order,
 And never faint in their watches.

Look upon the rainbow, and praise him that made it:
 Exceeding beautiful it is in its brightness.
 It compasseth the heaven about with a circle of glory,
 And the hands of the Most High have bended it.
 By his commandment he sendeth forth the lightning,
 And maketh bright its flashes in judgment.
 By his great power he maketh firm the clouds,
 And the hailstones are broken small.
 The noise of his thunder maketh the earth to tremble.
 At his appearing the mountains are shaken

At his will the south wind bloweth,
 And the northern storm and the whirlwind.
 As birds flying he scattereth the snow,
 And the falling down thereof is as the lighting of incense.
 The eye marvelleth at the beauty of its whiteness,
 And the heart is astonished at the raining down of it.
 The hoarfrost also he poureth on the earth as salt,
 And being congealed, it is as the points of thorns.
 When the cold north wind bloweth,
 And the water is congealed into ice,
 It abideth upon every gathering together of water,
 And clotheth the water as with a breastplate.

By his counsel he stilleth the deep,
 And planteth islands therein.
 They that sail on the sea tell of the danger thereof ;
 And when we hear it with our ears, we marvel.
 For therein be strange and wondrous works
 All manner of beasts and sea-monsters

We may speak much, and yet come short
 Wherefore in sum, he is all.
 How shall we be able to magnify him ?
 For he is great above all his works.
 When ye glorify the Lord, exalt him as much as ye can ;
 For even yet will he far exceed :
 And when ye exalt him put forth all your strength,
 And be not weary, for ye can never go far enough.
 Who hath seen him, that he may declare him ?
 And who can magnify him as he is ?
 There are yet hid greater things than these be,
 For we have seen but a few of his works.
 The Lord is terrible and exceeding great,
 And marvellous is his power. [LIII, XLIII]

IN PRAISE OF FAMOUS MEN

Let us now praise famous men,
 And our fathers that begat us.
 The Lord hath wrought in them great glory :
 Even his mighty power from the beginning.
 Such as did bear rule in their kingdoms,
 Men renowned for their power ;
 Giving counsel by their understanding,
 And declaring prophecies :
 Leaders of the people by their counsels,
 Men of learning for the people by their knowledge,
 Wise and eloquent in their instructions :

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Such as sought out musical tunes,
 And uttered verses in writing :
 Rich men furnished with ability,
 Living peaceably in their habitations.
 All these were honoured in their generations,
 And were the glory of their times.
 There be of them, that have left a name behind them,
 To declare their praises.
 And some there be, which have no memorial ;
 Who are perished, as though they had never been,
 And are become as though they had never been born ;
 And their children after them.
 But these were merciful men,
 Whose righteousness hath not been forgotten ;
 With their seed it shall remain continually,
 And their inheritance to their children's children.
 Their seed standeth fast within the covenant,
 And their children for their sakes.
 Their memory shall remain for ever,
 And their glory shall not be blotted out.
 Their bodies are buried in peace ;
 But their name liveth for evermore. [LIV]

TOBIT

The book of Tobit is one of several Jewish apocryphal stories in the Apocrypha. From it is taken this farewell word of good counsel spoken by Tobit to his son Tobias before sending him from home upon a lengthy journey. Note its close similarity to the moral teaching of Ecclesiasticus.

TOBIT'S ADVICE TO HIS SON

My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments. do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou have abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity; because alms delivereth from death, and suffereth not to come into darkness. For alms is a good gift in the sight of the Most High for all that give it.

Take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe. Love thy brethren, and despise not in thy heart the sons and daughters of thy people; for in pride is destruction and much trouble, and in idleness is decay and great want: for idleness is the mother of famine.

Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: and if thou serve God, he will also recompense thee. Be circumspect, my son, in all things thou doest, and be discreet in all thy behaviour. And what thou thyself hatest, do to no man. Give of thy bread to the hungry, and of thy garments to them that are naked. Ask counsel of all that are wise, and despise not any counsel that is profitable.

Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will. Now therefore, my son, remember my commandments, neither let them be put out of thy mind. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

[17.]

knowledge of every voice. Therefore beware of unprofitable murmuring, and refrain your tongue from impiety: for there is no word so secret, that shall go for nought: and the mouth that believeth destroyeth the soul.

Seek not death in the error of your life: and draw not upon yourselves destruction with the works of your hands; for God hath no pleasure in the destruction of the living: he created all things that they might have their being. For righteousness is immortal: but ungodly men with their works and words called death unto them, and made a covenant with him.

For they said, reasoning with themselves, but not aright, Short and grievous is our life, and for the death of a man there is no remedy: neither was any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter as though we had never been. For the breath in our nostrils is as smoke, and reason as a spark kindled by the beating of our heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the thin air, and our name shall be forgotten in time, and no man shall have our works in remembrance. Our life shall pass away as the traces of a cloud, and be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof. For our time is a very shadow that passeth away; and from our end there is no stopping back: for it is fast sealed, so that no man reverseth it.

Come, therefore, let us enjoy the good things that are present: and let us zealously enjoy the world like as in youth. Let us fill ourselves with costly wine and perfumes: and let no flower of the spring pass us by: let us crown ourselves with rosebuds, before they be withered: let none of us go without his share in our

THE WISDOM OF SOLOMON

Hebrew purity and Greek philosophy are almost perfectly blended in this Apocryphal book, the most polished of all the writings put forward in Solomon's name (see p. 511). Its author was most probably some gifted and cultured Jew residing in Alexandria during the first century B.C., deeply devoted to his religion and his race, and deeply shocked by the lives of the opulent and worldly Jews around him in that prosperous Egyptian city, his opening pages contain a denunciation of their unbelief and worldliness, and conclude to some extent, perhaps, a reply to the sceptical philosophy of Ecclesiastes. From this he passes to the great theme of the indivisible Wisdom of God, the saving grace and power in human life, the almost personal agent of God in creation, and the guiding influence in the history of Israel. Its risen far above the multitudinous practical concerns of every day life which engage the attention of the author of Ecclesiastes, and reveals a distinct approach towards Plato's conception of the laws of World (Thought, Reason) of God, which is then found a further and more complete expression in the Fourth Gospel.

THE RECKLESSNESS OF THE EVIL-DOER

Love righteousness, ye that be judges of the earth: think of the Lord with a good mind, and seek him in simplicity of heart. For he is found of them that tempt him not; and sheweth himself unto such as do not distrust him. But froward thoughts separate from God: and into a malicious soul wisdom shall not enter. For wisdom is a loving spirit, and will not acquit a blasphemer of his words. For the Spirit of the Lord filleth the world: and that which upholdeth all things hath

revelry : let us leave tokens of our mirth in every place for this is our portion, and our lot is this.

Let us oppress the righteous poor, let us not spare the willow, nor reverence the gray hairs of the aged. Let our strength be to us the law of justice : for that which is feeble is nothing worth. Let us lie in wait for the righteous ; because he is clean contrary to our doings : he upbraided us with our offences against the law, and objected to our transgressions of discipline. He professeth to have knowledge of God . and he calleth himself the servant of the Lord. He is gracious unto us even to behold . for his ways are of another fashion. We are esteemed of him as base metal : he abstaineth from our ways as from filthiness : he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

Let us see if his words be true : and let us prove what shall happen to him in the end. For if the righteous man be the son of God, he will help him, and will deliver him from the hand of his enemies. Let us try him with dispitfulness and torture, let us condemn him to a shameful death : that we may know his meekness, and prove his patience.

So did they reason, and were deceived : for their own wickedness blinded them. As for the mysteries of God, they knew them not : neither hoped they for the wages of righteousness, nor discerned the reward of blameless souls. For God created man to be immortal, and made him in the image of his own eternity. (I, 12)

THE SECURITY OF THE RIGHTEOUS

The souls of the righteous are in the hand of God, and verily no torment shall touch them. In the sight of the unwise they seem to die : and their departure is
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taken for misery, and their going from us to be utter destruction : but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having borne a little chastening, they shall be greatly rewarded : for God proved them, and found them worthy of himself. As gold in the furnace he tried them, and received them as a whole burnt offering. And in the time of their visitation they shall shine forth, and the Lord shall reign over them for ever. They that put their trust in him shall understand the truth : and such as be faithful shall abide with him in love : for grace and mercy are to his saints, and he hath care for his elect.

For glorious is the fruit of good labours : and the root of wisdom shall never fall away. And though the righteous die before his time, yet shall he be at rest. For honourable age is not that which standeth an length of time, nor is it measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is ripe old age. He pleased God, and was beloved of him : so that living among sinners he was translated. Yea, speedily was he taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the giddy whirl of desire doth pervert the simple mind. He, being made perfect in a short time, fulfilled a long time : for his soul was pleasing unto the Lord. Thus the righteous that is dead shall condemn the ungodly which are living, and youth that is soon perfected the many years and old age of the unrighteous. (III, 19)

THE DAY OF RECKONING

The ungodly shall come, when their sins are reckoned up, with coward fear : and their own iniquities shall

convict them to their face. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and when they see him, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. And they, repenting and groaning for anguish of spirit, shall say among themselves. This was he, whom aforesaid we had in derision, and made a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Verily have we erred from the way of truth, and the light of righteousness hath not shined for us, and the sun hath not risen upon us. We took our fill in the ways of wickedness and destruction: yea, we have gone through trackless deserts, but as for the way of the Lord, we have not known it.

What hath our pride profited us? Or what good have riches and vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; as a ship that passeth through the billows, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent rush and motion of them, is passed through, and therein afterwards no sign where she went is to be found, or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

For the hope of the ungodly is like chaff that is blown

away with the wind; like froth that is given away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore, their reward is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a diadem of beauty from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

III. 11

THE KINGDOM OF THE WISE

Hear therefore, O ye kings, and understand: learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. For sharp judgment shall be to them that be in high places. For mercy will readily pardon the man of low estate; but mighty men shall be mightily searched out. For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. Unto you therefore, O rulers, do I speak, that ye may learn wisdom, and not fall away. Wherefore set your affection upon my words; desire them, and ye shall be instructed.

Wisdom is radiant, and never fadeth away: yea, easily is she seen of them that love her, and found of such as seek her. She forestalleth them that desire her, making herself first known unto them. Whoso useth early to seek her shall have no great travail: for he shall find her sitting at his doors. For she goeth about seeking such as are worthy of her, and sheweth herself

favourably unto them in the ways, and meeteth them in every purpose.

For the true beginning of her is the desire of discipline; and the care of discipline is love of her; and love of her is the keeping of her laws; and giving heed unto her laws is the assurance of incorruption; and incorruption bringeth us near unto God: therefore the desire of wisdom leadeth unto a kingdom. If then your delight be in thrones and sceptres, O ye rulers of the people, honour wisdom, that ye may reign for evermore.

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THE NEVER-FAILING TREASURE

Wisdom is a treasure unto men that never faileth which they that use become the friends of God, being commended for the gifts that come from discipline. Wherefore I prayed, and understanding was given me. I called upon God, and the spirit of wisdom came to me. I loved her above health and beauty, and chose to have her rather than light: for the light that cometh from her never goeth out. As I learned without guile, so I give without grudging; I do not hide her riches. God grant me to speak as he would, and to conceive thoughts worthy of that which hath been given me: because it is he that leadeth unto wisdom, and directeth the wise.

For in his hand are both we and our words; all understanding and all knowledge of workmanship. For he hath given me certain knowledge of the things that are; to know how the world was made, and the operation of the elements: the beginning, ending, and midst of the times: the alternations of the solstices, and the changes of seasons: the circuits of years, and the positions of stars: the natures of living creatures, and the furies of wild beasts: the powers of spirits, and the

reasonings of men: the diversities of plants, and the virtues of roots: and all things whether secret or manifest, them I know. For wisdom, which is the worker of all things, hath taught us.

For she is a spirit of understanding, holy, undefiled, loving the thing that is good, keen, unshaken, steadfast, sure, all-powerful, all-seeing, pure, most subtil. For wisdom is more mobile than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a clear effluence from the glory of the Almighty: therefore can no defiled thing enter into her.

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WISDOM THE DIVINE COMPANION

Wisdom is the reflection of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things, and herself unchanging, she maketh all things new: and from generation to generation entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom.

For she is more beautiful than the sun, and above all the constellations of stars: being compared with light, she is found to be before it. For to the light of day succeedeth night: but evil shall not prevail against wisdom. She reacheth from one end of the world to another mightily: and graciously doth she order all things. I sought her out from my youth, and was a lover of her beauty. She glorifieth her noble birth, in that it is given her to live with God: yea, the Lord of all things loved her. For she is admitted to the mysteries of the knowledge of God, and chooseth for him his works.

If riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things? And

if understanding worketh, who of all that are is a more cunning workman than she? And if a man love righteousness, the fruits of her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: than which nothing in life is more profitable for men. And if a man desire much experience, she knoweth the things of old, and diueth what is to come: she understandeth subtilties of speech, and can expound dark sayings: she foresaith signs and wonders, and the issues of seasons and times.

Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. When I enter my house, I shall find rest with her; for converse with her hath no bitterness, and to live with her hath no sorrow, but mirth and joy. For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. I shall be found quick in judgment, and shall be admired in the sight of the great. When I hold my tongue, they shall hide my leisure; and when I speak, they shall give good ear unto me. For wisdom openeth the mouth of the dumb, and maketh eloquent the tongues of them that cannot speak. Moreover by means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

[11, 117]

A PRAYER FOR THE GIFT OF WISDOM

Now when I considered these things in myself, and pondered them in my heart, how that in kinship with wisdom is immortality; and great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in communing with her is understanding; and in fellowship with her is good renown;

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I went about seeking how to take her to me. And when I perceived that I could not otherwise obtain her, except God gave her me (and that was a point of wisdom also, to know whose gift she was); I prayed unto the Lord, and besought him, and with my whole heart I said:

O God of my fathers, and Lord of mercy, who hast made all things through thy word, and formed man through thy wisdom, that he should have dominion over the creatures which thou hast made, and rule the world according to equity and righteousness, and execute judgment with an upright heart: give me wisdom, that sitteth by thy throne, and reject me not from among thy servants; for I am thy bondservant, and the son of thine handmaid, a feeble person, and of a short life, and unequal to the understanding of judgment and laws. For though a man be never so perfect among the sons of men, yet if thy wisdom be not with him, he shall be nothing regarded. And with thee is wisdom, which knoweth thy works, and was present when thou madest the world, and understandeth what is acceptable in thy sight, and right in thy commandments.

O send her out of thy holy heavens, and from the throne of thy glory bid her come, that being present she may labour with me, and that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. For what man is he that can know the counsel of God? Or who can conceive what the will of the Lord is? For the thoughts of mortal men are tumorous, and our purposes uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that is full of cares. And hardly do we divine the things that are upon earth, and with labour do we find the things

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that are before us - but the things that are in the heavens who can search out? And thy counsel who can know, except thou give wisdom, and send thy holy spirit from above?

[XII. IX.]

THE COMPASSION OF GOD

By measure and number and weight hast thou ordered all things, O Lord; for thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? For the whole world before thee is as a grain in the balance, yea, as a drop of the morning dew that falleth down upon the earth.

But thou hast mercy upon all; for thou canst do all things, and overlookest the sins of men, that they may repent. For thou lovest all the things that are, and abhorrest nothing which thou hast made. For never wouldest thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or have been preserved, if not called by thee? But thou sparest all: for they are thine, O Sovereign Lord, thou lover of souls, for thine incorruptible spirit is in all things. Therefore them that offend thou chastenest by little and little, and dost admonish them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. For by what things a man sinneth, by these he is punished.

For neither is there any God beside thee that careth for all, to whom thou mightest shew that thy judgment is not unrighteous. Neither shall king or prince be able to set his face against thee for any whom thou hast punished. Forasmuch then as thou art thyself righteous, thou orderest all things righteously: deeming it alien from thy power to condemn him that hath not deserved to be punished. For thy power is the beginning of

righteousness, and because thou art the Lord of all, thou art gracious unto all. For when men will not believe that thou art perfect in power, thou shewest thy strength, and puttest their boldness to confusion. But thou, being sovereign over thy strength, judgest in gentleness, and with great forbearance dost thou govern us; for the power is thine whensoever thou wilt.

By such works hast thou taught thy people that the righteous man should be a lover of men, and hast made thy children to be of good hope, in that thou givest repentance to them that sinned. For if thou didst punish the enemies of thy children with such headfulness and forbearance, giving them time and place, whereby they might turn from their wickedness; with how great carefulness didst thou judge thine own sons, to the intent that when we judge, we may ponder thy goodness, and when we ourselves are judged, we may look for mercy.

[XII. X.]

THE DARK NIGHT OF SUPERSTITIOUS FEAR

A highly rhetorical account of the Plague of Darkness, "even darkness which may be felt"; Exodus x, 21, with which the Egyptians were punished.

Great are thy judgments, O Lord, and hard to interpret - therefore undisciplined souls have gone astray. For when unrighteous men thought to oppress a holy nation, they themselves, being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence. For while they supposed that they were unseen in their secret sins, they were sundered one from another by a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

For neither might the dark recesses that held them keep them from fears: but noises rushing down sounded about them, and phantoms appeared unto them, cheerless with unsmiling faces. No power of the fire might give them light, neither could the bright flames of the stars illumine that gloomy night. Only there appeared unto them the glimmering of a fire kindled of itself, very dreadful for being in terror, they thought the things which they saw to be worse than the sight they saw not. The mockeries of magic art were helpless, and their vaunting in wisdom was reproved with shame. For they that promised to drive away terrors and troubles from a sick soul, were sick themselves with a judicious fear.

For though no terrible thing did affright them; yet being scared with the creeping of vermin, and hissing of serpents, they were dead with fear, refusing even to look upon the air, which could on no side be avoided. For wickedness, condemned by her own witness, is very timorous; and being hard pressed by conscience, always forecasteth grievous things. For fear is nothing but a surrender of the succours which reason offereth; and the inner expectation of help, being weakened, maketh more of the ignorance than of the cause which bringeth the torment.

But they all, sleeping the same sleep that powerless night, which came upon them out of the bottoms of powerless Hades, were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for fear, sudden and unlooked-for, came upon them. So Uten whosoever there sank down was straitly kept, shut up in a prison whose bars were not of iron. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they

were all bound with one chain of darkness. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a measured fall of water running violently, or a terrible sound of rocks flung down, or a running that could not be seen of animals bounding along, or a roaring voice of savage wild beasts, or a rebounding echo from the hollows of the mountains, these things made them to swoon for fear.

For the whole world shined with clear light, and none were hindered in their labour: over them alone was spread a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness. For well were the Egyptians worthy to be deprived of light, and imprisoned in darkness, who had kept shut up thy sons, by whom the uncorrupt light of the law was to be given unto the world. For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: standing by their side in every time and place. [XVII. XIX.]

THE VANITY OF IDOL MAKERS

Miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands; gold and silver wrought with careful art, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. Yea, one that felleth timber, after he hath sawn down a tree meet for the purpose, and hath skilfully taken off all the bark round about, and hath wrought it handsomely, maketh a vessel thereof fit for the service of man's life; and taking the very refuse thereof, which served to no use, a crooked piece of wood, and full of knots, he carveth it diligently,

at his leisure, and fashioneth it to the image of a man ; or maketh it like some vile beast, smearing it over with vermilion, and covering every blemish therein ; and when he hath made a convenient room for it, he setteth it in a wall, and maketh it fast with iron : for he provideth for it that it may not fall, knowing that it cannot help itself ; for it is an image, and hath need of help.

Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. Yea, for health he calleth upon that which is weak : for life he prayeth to that which is dead . for aid he humbly beseecheth that which hath least means to help : and for a good journey he asketh of that which cannot set a foot forward : and for gaining and getting, and for good success of his hands, asketh ability of that which is most unable to do any thing. One preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

Again, a father afflicted with untimely mourning, having made an usage of his child soon taken away, now honoured him as a god, which was then a dead human being, and directed to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

Again, him whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from afar, and made an express image of a king whom they honoured, to the end that in their zeal they might flatter him that was absent, as if he were present. And so the multitude took him now for a god, which a little before was but honoured as a man. And

this became a snare to deceive the world - for men, in bondage either to calumny or to tyranny, did ascribe unto stones and stocks the incommunicable Name.

For the idol made with hands is cursed, both it and he that made it - he, because he made it ; and it, because being corruptible, it was called god. For the ungodly and his ungodliness are both alike hateful unto God ; because the idols of the Gentiles, though formed of things created by God, are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise. For men made them, and one whose own spirit is borrowed fashioned them ; but no man can make a god like unto himself ; for he himself is better than the things which he worshippeth, forasmuch as he lived once, but they never. For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

[XIII 26]

GOD IS KNOWN THROUGH HIS WORKS

Surely vain are all men by nature, who are ignorant of God, and from the good things that are seen, could not know him that is : neither by considering the works did they acknowledge the workmaster ; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the rushing water, or the lights of heaven, to be the gods which govern the world.

And if through delight in their beauty they took these to be gods ; let them know how much better than these is their Lord ; for the first author of beauty hath created them. And if they were astonished at their power and influence, let them understand by them, how much mightier is he that made them. For by the greatness and beauty of the created things, in like proportion is the Maker of them seen.

(THE WISDOM OF SOLOMON.)

Nevertheless for this they are little to be blamed: for they peradventure err, seeking God and desirous to find him. For being conversant with his works they search diligently, and believe their sight: because the things that are seen are beautiful. Howbeit neither are they to be pardoned. For if they were able to know so much, that they could explore the world; how did they not sooner find out the Sovereign Lord thereof?

But thou, O our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin, we are thine, knowing thy dominion: but we will not sin, knowing that we are counted thine. For to know thee is perfect righteousness: yea, to know thy dominion is the root of immortality. For it is not the growth of the fruits of the earth that nourisheth a man, but it is thy word that preserveth them that put their trust in thee; and we must rise before the sun to give thee thanks, and must plead with thee at the dawning of the light

(XIII. 15.)

A GOLDEN TREASURY
OF THE BIBLE
PART II
THE NEW TESTAMENT

PREFACE TO PART II THE NEW TESTAMENT

The method adopted in the former part of this book, containing selections from the Old Testament and Apocrypha, has also been applied in editing these readings from the New Testament.

OMISSIONS. Two short epistles (II and III John) are omitted altogether; the Pauline epistles, with the exception of Philémon and Phileppians (unabridged), are shortened by the omission of less significant passages; all other books except the Synoptic Gospels are represented by a number of typical readings, sometimes abbreviated by minor omissions.

THE SYNOPTIC GOSPELS. The reasons for presenting the first three Gospels in one continuous narrative, from which very little indeed has been omitted, are briefly indicated in the introductory paragraph on page 7. The main order of events in Mark, the earliest record, is preserved, and the additional parables, incidents and teachings found in Matthew and Luke are introduced so far as possible at the points where these two writers enrich the short outline of Mark. Renan's description of Luke alone as "the most beautiful book ever written" is often quoted, perhaps the reader will find it much more true of this complete record.

VERSIONS. The Authorized Version, so far as this is compatible with a due regard for accuracy, has been preferred and followed, except in the Pauline epistles (see below), with this exception, the version may be described as A.V. corrected. The corrections are fewest in the Gospels, where the need for them is least.

THE PAULINE EPISTLES. In the readings from the vigorous letters of Paul a much greater departure from the customary versions has been made. During the past century there has appeared a succession of scholarly renderings of these epistles, and latterly of the whole N.T., into modern English. The conviction is widespread that of all N.T. writers Paul gains most by translation fresh in this manner, and one may perhaps be forgiven for thinking that Paul alone gains by it. Hence in this volume the Pauline readings are given in a rendering which, though much less modern than those to which it is frequently indebted,* as it is indebted also to the standard commentaries, is nevertheless a frankly modernized version.

* Conybeare and Howson (1871), Weymouth (1902, 1924), Twentieth Century N.T. (1904), Wey (1906), Rutherford (var.), Moffatt (1913), Goodspeed (1922), etc.

[PREFACE]

The Pauline letters are also rearranged in the following and probable chronological order, thus displaying what the customary arrangement effectively conceals—the unfolding life and thought of the great Apostle to the Gentiles:

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The remaining books of the N. T. will be found in their usual order.

For abundant help most willingly given, especially in a careful revision of the readings from the Pauline Epistles, I am grateful to the two friends who co-operated with me in the selections from the Old Testament and Apocrypha: the Rev. Herbert McCashan, M.A., D.D., Principal of the Unitarian College, Manchester, and Lecturer in Hellenistic Greek in the Victoria University of Manchester; and Miss Dorothy Tarrant, M.A., Ph.D., Reader in Greek at Bedford College, University of London.

MORTIMER ROWE

London,
October, 1928

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THE SYNOPTIC STORY OF JESUS

(Matthew, Mark, Luke)

So closely related are the first three Gospels throughout the main part of their narrative, from the mission of John the Baptist to the crucifixion of Jesus, and so different are they in content and character from the Fourth Gospel (see p. 121), that a consecutive account of the words and deeds of Jesus is here given from the three, instead of independent selections from each. Parallel passages are often interwoven, as indicated by the scripture references, the primary source being named first.

Almost the whole content of Mark, our shortest and shortest Gospel, is made use of either by Matthew or by Luke, yet Mark's account of individual incidents often remains the most complete and vivid of the three. On the other hand, Matthew and Luke, sometimes in agreement with each other and sometimes independently, contribute a great wealth of incident, parable and precept unrecorded by Mark. The following triple narrative represents almost the total contribution of the three to their common theme of the life and teaching of the Master.

It is impossible to assign precise dates to the Synoptic Gospels. Their recollections and traditions of the life of Jesus probably took written shape between A. D. 60 and 80, Matthew somewhat later than Luke. Both authors had access to at least one written record of great value now lost ('Q'), in addition to the short gospel of Mark. Much that we find in Luke alone, however (see pp. 70-81), is especially significant.

to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

[127]

PROLOGUE . BIRTH AND CHILDHOOD

Mark, our earliest Gospel, is completely silent concerning the birth of Jesus: it is in Luke and Matthew that we find the treasured Christmas stories of eastern, sung and sung.

THE VISION OF ZACHARIAS

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren.

And it came to pass, that while he executed the priest's office before God in the order of his course, his lot was to burn incense when he went into the temple of the Lord. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall be filled with the Holy Spirit. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers

THE VISION OF MARY

Now the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called holy, the Son of God.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[128]

THE SONG OF MARY

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and she entered into the house of Zacharias, and saluted Elisabeth. And Elisabeth was filled with the Holy Spirit: and she spake and said, Blessed art thou among women, and blessed is the fruit of thy womb. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. 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.
 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. [Lk. 1]

THE SONG OF ZACHARIAS

Now Elisabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours

and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And his mother said, He shall be called John.

And his father Zacharias was filled with the Holy Spirit, and prophessed, 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 swore 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,
 Wherewith the dayspring from on high hath visited us,
 To give light to them that sit in darkness and in the
 shadow of death,
 And to guide our feet into the way of peace. [Lk. 1]

GOOD TIDINGS OF GREAT JOY

Now it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be enrolled. And all went to be enrolled, every one into his own city. And Joseph also went up 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 enrolled 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 first-born 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 among 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 the things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.

[L. 11]

THE STAR IN THE EAST

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 Judah,
Art not the least among the princes of Judah:
For out of thee shall come a governor,
That shall rule thy 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 also may come and worship him.

When they had heard the king, they departed; and

to, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And 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. [13r ff]

A LIGHT TO LIGHTEN THE GENTILES

And when eight days were accomplished for the circumcising of the child, his name was called Jesus. And they brought him to Jerusalem, to present him to the Lord. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, 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, 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
peoples;
A light to lighten the Gentiles,
And the glory of thy people Israel.

And his father and his mother marvelled at the things

which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. [13r ff]

THE BOY IN THE TEMPLE

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. And his parents went to Jerusalem every year at the feast of the passover. 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 boy Jesus tarried behind in Jerusalem; and his parents knew it not. But they, supposing him to be 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 in my Father's house? 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. And Jesus increased in wisdom and stature, and in favour with God and man.

[Lk 11]

JESUS OF NAZARETH

THE FORERUNNER. JOHN THE BAPTIST

In the fifteenth year of the reign of Tiberius Caesar, the word of God came unto John the son of Zacharias in the wilderness. As it is written in the prophets,

Behold, I send my messenger before thy face,
Which shall prepare thy way before thee:
The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.

And John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye, for the kingdom of heaven is at hand. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What then shall we do? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire.

And many other things in his exhortation preached he unto the people.

LU. III. 12. J. III. 10.

THE BAPTISM AND TEMPTATION OF JESUS

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, and praying, he saw the heavens opened, and the Spirit descending upon him like a dove: and there came a voice from heaven, saying, Thou art my beloved Son: in thee I am well pleased.

And immediately the Spirit driveth him forth into the wilderness. And he was there in the wilderness forty

days, tempted of Satan; and he was with the wild beasts. And in those days he did eat nothing; and when they were ended, he hungered.

And the tempter came and said unto him, 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 in a moment of time. And he saith unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. 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.

And when the devil had ended all the temptation, he departed from him for a season; and, behold, angels came and ministered unto him.

LU. III. 13. J. III. 11. MA. I.

FISHERS OF MEN

Now Herod the tetrarch, being reproved by John for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that

he shut up John in prison. And when Jesus heard that John was cast into prison, he came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

And walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and followed him.

[M^T. 1: 10-17]

Luke's longer story of the same incident

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two boats standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the boat.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other boat, that they

should come and help them. And they came, and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so also were James and John, the sons of Zebedee, which were partners with Simon.

And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their boats to land, they forsook all, and followed him,

[L^U. 8:]

WORKS OF HEALING AT CAPERNAUM

And they went into Capernaum, and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his teaching: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! for with authority commandeth he even the unclean spirits, and they obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and

Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and raised her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. [Mt 9]

THE LEPER CLEANSED

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the

matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. [Mt 9]

PHYSICIAN, HEAL THYSELF

And Jesus himself, when he began to teach, was about thirty years of age. And he taught in their synagogues, being glorified of all.

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 Isaiah. 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 good tidings to the poor; he hath sent me to heal the brokenhearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, 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, To-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? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the

land; but unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

(Lk. III, 11)

TAKE UP THY BED, AND WALK

And again he entered into Capernaum after some days; and it was noised that he was in the house. And many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the press, they went up to the housetop, and uncovered the roof where he was: and when they had broken it up, they let down through the tiling the bed whereon the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way unto thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, which had given such power unto men; and they were filled with fear, saying, We have seen strange things to-day: we never saw it on this fashion.

(Mk. II, 11-17)

NEW WINE IN OLD BOTTLES

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when

the bridegroom shall be taken away from them, and then shall they fast on those days.

And he spake also a parable unto them; No man seweth a piece of new cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, and both are preserved.

No man also having drunk old wine straightway desireth new, for he saith, The old is good.

[Lk. II. 24-28.]

IN THE CORNFIELDS

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples were an hundred, and begun, as they went, to pluck the ears of corn, and to eat, rubbing them in their hands. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is lord also of the sabbath.

"On the same day he saw one working on the sabbath, and said unto him, Man, if indeed thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art cursed, and a transgressor of the law."

[Lk. II. 29-33.]

** Found in Codex Bezae. Luke 9.

JESUS PROVOKED TO ANGER

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Then said Jesus unto them, Is it lawful to do good on the sabbath day, or to do evil? to save life, or to kill? But they held their peace. And he said, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep? Wherefore it is lawful to do well on the sabbath day.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out: and his hand was restored whole as the other.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and many followed him; and he healed them all.

[Lk. VI. 7-11. Mt. XIII.]

THE CHOOSING OF THE TWELVE

And it came to pass in those days, that he went out into the mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him whom he would: and they came unto him. And

he chose from them twelve (whom also he named apostles), that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils:

Simon, whom he also named Peter, and Andrew his brother, and James and John, the sons of Zebedee; and them he surnamed Boanerges, which is, The sons of thunder; and Philip and Bartholomew, and Matthew the publican, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.

[Lk. vi. 13. 14. 15.]

THE SERMON ON THE PLAIN

Both the "Sermon on the Plain" (Luke) and the "Sermon on the Mount" (Matt., see p. 85) are collections of precept and parable in the form of a continuous discourse; they begin and end similarly, but Matthew assembles a great deal of additional teaching, some of which is found in various settings in the pages of Luke.

I. The Beatitudes and the Golden Rule

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they were healed.

And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy:

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for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for even sinners love those that love them. And if ye do good to them which do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, despairing of no man; and your reward shall be great, and ye shall be sons of the Most High: for he is kind to the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful.

[Lk. vi.]

II. The House on the Rock

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same

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measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfected shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged and went deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and straightway it fell; and the ruin of that house was great.

[Lk. VI.]

THE SERMON ON THE MOUNT

See note on the Sermon on the Plain, page 22

1. The Beatitudes the City on a Hill

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And seeing the multitudes, he went up into the 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 sons 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.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on

an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[Mt. 5.]

II. The Fulfilment of the Law

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment : and whosoever shall speak to his brother with contempt shall be in danger of the council : and whosoever shall say, Thou fool, shall be in danger of the hell of fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him ; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto

thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye cause thee to stumble, pluck it out, and cast it from thee. for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand cause thee to stumble, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her when she is put away committeth adultery. [Mt. 5.]

III. Be ye perfect

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay. for whatsoever is more than these cometh of evil.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil : but whosoever shall smite thee on thy

right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them which 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 like same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Be ye therefore perfect, even as your Father which is in heaven is perfect.

[Mt. 5.]

IV. Formality and Sincerity

Take heed that ye do not your righteousness 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 recompense thee.

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

all

their reward. But thou, when thou prayest, enter into thine inner chamber, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall recompense thee.

And when ye pray, use not vain repetitions, as the Gentiles 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 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 be seen of 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 be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

[Mt. 6.]

V. Consider the Lilies

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, Be not anxious 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 birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not of much more value than they? Which of you by being anxious can add one moment unto his life? And why are ye anxious concerning 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 be not anxious, 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. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

[Mt. 11]

VI. The Golden Rule

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.

Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

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.

[Mt. 23]

VII. The House on the Rock

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.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. 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 mighty 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.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his teaching: for he taught them as one having authority, and not as the scribes.

[Mt. 17:]

A MAN UNDER AUTHORITY

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and at the point of death. And when he heard of Jesus, he came unto him, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, trouble not thyself: for I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I also am a man set under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard of, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And he said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

[Mt. 8: 1-13]

THE WIDOW OF NAIN

And it came to pass the day after, that he went into a city called Nain; and his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare it stood still. And he said, Young man, I

say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, A great prophet is risen up among us; and, God hath visited his people. And this report of him went forth throughout all Judæa, and all the region round about.

[Lk. VIII.]

COME UNTO ME, ALL YE THAT LABOUR

And the disciples of John told him in prison of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,
Which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater than John: but he that is but little in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah, which was for to come. He that hath ears to hear, let him hear.

But whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

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 willeth to 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, 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.

[Lk. VIII. 11-17.]

THE WOMAN WHICH WAS A SINNER

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 cruse of ointment, and stood at his feet behind him weeping, and began to wet his feet with her tears, and did wipe them with the hair 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, He, I suppose, 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 hair 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.

[Lk. VII]

WHO ARE MY MOTHER AND MY BRETHREN?

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the good tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And they went unto an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

And while he 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.

[Lk. VIII; Mt III. 21 X 15]

THE SOWER

And he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he went into a boat, and sat ; and the whole multitude stood on the shore.

And he taught them many things by parables, and said unto them in his teaching, Hearken, Behold, there went out a sower to sow : and it came to pass, as he sowed, some fell by the way side, and it was trodden down, and the birds of the air came and devoured it. And some (fell) on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : but when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, thirtyfold, and sixtyfold, and an hundredfold. And he said unto them, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. And he said unto them, Know ye not this parable ? and how then will ye know all parables ?

Hear ye therefore the parable of the sower. The seed is the word of God. 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 straightway with

joy receiveth it ; yet hath he not root in himself, but endureth for a while : and when tribulation or persecution cometh because of the word, straightway he stumbleth. He also that received seed among the thorns is he that heareth the word, and the cares of the world, and the pleasures of this life, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that in an honest and good heart heareth the word, and understandeth it, and accepteth it, and holdeth it fast : which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

PARABLES OF THE KINGDOM

And he said, So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he gulleth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God ? or with what parable shall we set it forth ? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth : but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the birds of the air may lodge under the shadow of it.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy

came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

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, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but the bad they cast away.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which hath been made a disciple to the kingdom of heaven is like unto a man

that is an householder, which bringeth forth out of his treasure things new and old.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

And with many such parables spake he the word unto them, as they were able to hear it. And without a parable spake he not unto them: but when they were alone, he expounded all things to his disciples.

PEACE, BE STILL

Now it came to pass on a certain day, when even was come, and Jesus saw great multitudes about him, that he went into a boat with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth; but as they sailed he fell asleep.

And, behold, there came down a storm of wind on the lake, and the waves beat into the boat, insomuch that they were filling with water, and were in jeopardy. And he was in the hinder part of the boat, asleep on a pillow: and his disciples came to him, and awoke him, saying, Master, carest thou not that we perish? Then he arose, and rebuked the wind and the raging of the water, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye fearful, O ye of

little faith? But the men marvelled, saying one to another, What manner of man is this, that even the wind and the sea obey him?

[Mk. IV. 23. V. 17, 18, 19.]

THE GADARENE SWINE

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the boat, immediately there met him out of the tombs a man with an unclean spirit, exceeding fierce, so that no man might pass by that way; who ware no clothes, neither abode in any house, but had his dwelling among the tombs. And no man could bind him, no, nor with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and fell down before him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And they besought him much that he would not command them to depart into the abyss.

Now there was there a great herd of swine feeding on the mountain. And they besought him, saying, Send us into the swine, that we may enter into them. And he said unto them, Go. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the lake, and perished

in the waters. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what was done. And they came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devils, and also concerning the swine. And they began to pray him to depart out of their coasts.

And when he was come into the boat, he that had been possessed with the devils prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. [Mk. V. 20. 21, 22, 23.]

THE GREAT PHYSICIAN

And when Jesus had crossed over again in the boat unto the other side, the people gladly received him, for they were all waiting for him.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and he had one only daughter, about twelve years of age, and she lay a dying. And when he saw Jesus, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew

worse, when she had heard of Jesus, came in the press behind, and touched the border of his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the issue of her blood stanch'd; and she felt in her body that she was healed of her plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: trouble not the Master. But when Jesus heard it, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that weep and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? give place, for the damsel is not dead, but sleepeth. And they laughed him to scorn.

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took her by the hand, and called, saying, Damsel, arise. And straightway the damsel arose, and walked.

And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

[Mt V. 12-17: 36, 37]

FAITH AND UNBELIEF

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Judas, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

[Mt IX: 31, 33]

THE TWELVE SENT FORTH

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease. But when he saw the multitudes, he was moved with compassion on them, because they were distressed and scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

And he called unto him the twelve, and began to send them forth by two and two; and he gave them power and authority over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And he said unto them, As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor wallet for your journey, neither two coats, neither shoes, nor yet staves, nor bread: for the workman is worthy of his meat. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, nor hear you, when ye go out of that city, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

And they departed, and went through the villages, preaching the gospel, and healing everywhere.

[MR. VI: 1 & IX, 30.]

THE FATE OF JOHN THE BAPTIST

Now Herod the tetrarch heard of all that was done by Jesus: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elijah had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

For Herod had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief men of Galilee; and when the daughter of Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me forthwith in a charger the head of John the Baptist. And the king

[THE FIRST THREE COSPERS]

was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And straightway the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, and went and told Jesus.

[L. 12. 32. 1/2]

THE FEEDING OF THE FIVE THOUSAND

And the apostles returned unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by boat privately.

And the people saw them departing, and many knew him, and ran about thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he welcomed them, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go

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and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

[L. 17. 14 1/2]

THE MIRACLE OF PETER'S FAITH

And straightway Jesus constrained his disciples to get into a boat, and to go before him to the other side unto Bethsaida, while he sent the multitudes away. And when he had sent the multitudes away, he went up into the mountains apart to pray: and when the evening was come, he was there alone.

But the boat was now in the midst of the sea, tossed with waves: for the wind was contrary. And he saw them toiling in rowing: and in the fourth watch of the night he went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the boat, he walked on the

water, to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the boat, the wind ceased. And they were sore amazed in themselves beyond measure, and wondered.

And when they had passed over, they came into the land of Genesaret, and draw to the shore. And when they were come out of the boat, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

[*MR. XVI. 26-31*]

OUTWARD AND INWARD DEFILEMENT

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and

said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me:
Howbeit in vain do they worship me,
Teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God, ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

And when he was entered into the house from the people, his disciples asked him concerning the parable.

And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart? That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, false witness, jealousy, an evil eye, railing, pride, foolishness: all these evil things come from within, and defile the man: but to eat with unwashen hands defileth not a man.

[M^c. VII. M. IX.]

THE SYROPHENICIAN WOMAN

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And a certain woman, whose young daughter had an unclean spirit, came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word.

Now the woman was a Gentile, a Syrophenician by nation; and his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then she came and fell at his feet, and besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

[M^c. VII. M. X.]

THE DEAF HEAR AND THE BLIND SEE

And again, departing from the coasts of Tyre, he came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the boat again departed to the other side.

And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw all things clearly. And he sent him away to his house,

saying, Neither go into the town, nor tell it to any in the town.

[*MA. III. VIII.*]

WHO DO MEN SAY THAT I AM ?

And Jesus went out, and his disciples, into the villages of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Who do men say that I am ? And they answered, John the Baptist : and others, Elijah ; and others, One of the prophets. And he saith unto them, But who say ye that I am ? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake thus saying openly. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned, and rebuked Peter, saying, Get thee behind me, Satan : for thou saithest not the things that be of God, but the things that be of men.

Then said Jesus unto his disciples, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

And he said unto them, Verily I say unto you, that

there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

[*MA. VIII. Vt. 34.*]

THE MOUNT OF TRANSFIGURATION

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves to pray. And as he prayed, he was transfigured before them. And the fashion of his countenance was altered ; and his raiment became shining, exceeding white as snow, so as no fuller on earth can whiten them. And behold, there appeared unto them Moses and Elijah talking with him.

Now Peter and they that were with him were heavy with sleep : but when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elijah : not knowing what he said,

While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him. And when the voice was past, Jesus was found alone.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, and told no man in those days any of the things which they had seen. And they questioned one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that Elijah must first come ? And he answered and told

them, Elijah verily cometh first, and restoreth all things ; and it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elijah is indeed come, and they have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

(Mk. IX. 14-17. Mt. XVII.)

HELP THOU MINE UNBELIEF

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only child : for he is epileptic, and sore vexed. And lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast it out ; and they could not.

And Jesus answering said, O faithless generation, how long shall I be with you ? how long shall I suffer you ? Bring thy son hither. And they brought him unto him : and when he saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him ? And he said, Of a child. And oftentimes he falleth into the fire, and oft into the water : but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

And Jesus rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come

out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him : and he was as one dead ; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up ; and he arose : and he delivered him again to his father. And they were all amazed at the mighty power of God.

Then came the disciples to Jesus apart, and said, Why could not we cast it out ? And Jesus said unto them, Because of your unbelief : for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place : and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

(Mk. IX. 17-19. Mt. XVII.)

THE CHILD SET IN THE MIDST

And he came to Capernaum. and when he was in the house he asked them, What was it that ye disputed among yourselves by the way ? But they held their peace : for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all : for he that is least among you all, the same shall be great. And he called a little child unto him, and set him in the midst of them : and when he had taken him in his arms, he said, Verily I say unto you, Except ye turn 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.

Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me. 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. But whoso shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man by whom the occasion cometh!

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. And it is not the will of your Father which is in heaven, that one of these little ones should perish.

[LUKE IX. 40. 41-45.]

FOXES HAVE HOLES

And John spake to him, saying, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

And it came to pass, when the time was well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume

them? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Follow me, and leave the dead to bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

[LUKE IX. 46-50.]

THE HARVEST IS PLENTIFUL

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. And he said unto them, The harvest is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor wallet, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go

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not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not : Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to Hades : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom at the day of judgment, than for thee.

He that heareth you heareth me ; and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me.

[L. X, Mr II.]

THE RETURN OF THE SEVENTY

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread

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on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that 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 to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son willeth to reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

[L. X.]

THE GOOD SAMARITAN

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, desiring 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

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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 came to the place, saw 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 was moved with compassion, and went to him, and bound up his wounds, pouring in oil and wine ; and he 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, 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. (Lk. X.)

MARTHA AND MARY

Now it came to pass, as they went on their way, 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 anxious and troubled about many things : but few things are needful, or one : and Mary hath chosen that good part, which shall not be taken away from her. (Lk. X.)

TEACH US TO PRAY

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a friend of mine on his journey is come to me, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed : I cannot rise and give thee ? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, 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. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ? (Lk. XI.)

THE SIN AGAINST THE HOLY SPIRIT

Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him, inasmuch

that the blind and dumb both spake and saw. And all the people were amazed, and said, [s not this the son of David ?

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : and if Satan cast out Satan, he is divided against himself ; how then shall his kingdom stand ? And if I [by Beelzebub cast out devils, by whom do your sons cast them out ? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. When a strong man fully armed guardeth his court, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with me is against me : and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he passeth through waterless places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

Either make the tree good, and its fruit good ; or else make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of his good treasure bringeth forth good things : and an evil man out of his evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

[Mt XII : 11, 22]

THE SIGNS OF THE TIMES

And the Pharisees and Sadducees came, and tempting him desired him to shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather : for the sky is red. And in the morning, It will be foul weather to day : for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? An evil and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of Jonah the prophet : for as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here. The Queen of the

[THE FIRST THREE GOSPELS]

South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

And he left them, and departed. [Mt. XVI: 12. 22]

THE OUTSIDE OF THE CUP

And when the people were gathering together unto him, he began to say, No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of extortion and wickedness. Ye fools, did not he that made that which is without make that which is within also?

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Pharisees! for ye love the chief seats in the synagogues,

[THE NEXT THREE GOSPELS]

and salutations in the markets. Woe unto you! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, which perished between the altar and the sanctuary: verily I say unto you, it shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth. [Lk. XI: 29. 33-35]

NOT PEACE, BUT A SWORD

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trade one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees,

which is hypocrisy. For there is nothing covered, that shall not be revealed: neither hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

And I say unto you my friends, Be not afraid of them that 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 not one of them shall 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.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God.

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.

And when they bring you unto the synagogues, and unto magistrates, and authorities, take ye no thought how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say.

The disciple is not above his master, nor the servant

above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

[11 XII. 44 X]

THE RICH FOOL.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or divider over you? 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 not where to bestow my fruits? And he said, Thus 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.

And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which have neither storehouse nor barn, and God feedeth them: of how much more value are ye than

the birds? And which of you by being anxious can add to his life one moment? If ye then be not able to do that thing which is least, why are ye anxious concerning the rest? Consider the lilies how they grow: they toil not, they spin not, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God: and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

Sell that ye have, and give alms; provide yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

[Lk. XII]

BE YE READY

Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know, that if the goodman of the house had

known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

And the Lord said, Who then is the faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unfaithful.

And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For to whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

[Lk. XII]

THE REFINER'S FIRE

I came to cast fire on the earth; and how I would that it were already kindled! But I have a baptism to be baptized with, and how am I straitened till it be accomplished! Suppose ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for

from henceforth there shall be five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can interpret the face of the sky and of the earth: but how is it that ye cannot interpret this time? Yea, and why even of yourselves judge ye not what is right?

Now there were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, thou shalt cut it down. [Lk. 13. 9-17]

THE CRIPPLED WOMAN

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?

And as he said these things, all his adversaries were put to shame: and all the people rejoiced for all the glorious things that were done by him. [Lk. 13. 10-17]

O JERUSALEM, JERUSALEM!

And he went on his way through cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord,

lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are . then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must go on my way to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[Lk. XIII.]

THE GREAT SUPPER.

And he went into the house of one of the chief Pharisees to eat bread. And he put forth a parable to those which were bidden, when he marked how they

chose out the chief seats, saying unto them, When thou art bidden of any man to a wedding, sit not down in the chief seat ; lest haply 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 place. But when thou art bidden, go and sit down in the lowest place ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. then shalt thou have honour 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.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor such neighbours ; lest they also bid thee again, and a recompence 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 he 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 the servant came, and told 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 get thee a 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. [L. XII.]

COUNTING THE COST

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid a foundation, and is not able to finish it, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land, nor yet for the dunghill; men cast it out. He that hath ears to hear, let him hear. [L. XIII.]

THE LOST SHEEP AND THE LOST COIN

Then 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.

Or what woman having ten pieces of silver, if she lose one pence, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth together her friends and neighbours, 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. [L. XIV.]

THE PRODIGAL SON

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 been filled 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 here 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 was moved with 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 quickly 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.

THE WORLDLY-WISE STEWARD

And he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? and he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? and he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unrighteous steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in a very little is faithful also in much ; and he that is unrighteous in a very little is unrighteous

also is much. If therefore ye have not been faithful in the uprighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant 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.

And the Pharisees, who were lovers of money, heard all these things: and they scoffed at him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

[Lk. XVI.]

DIVES AND LAZARUS

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: yea, even the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you

there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

[Lk. XVI.]

SEVENTY TIMES SEVEN

Then said he unto the disciples, If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

Take heed to yourselves: if thy brother sin, rebuke him: and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain King, which would make a reckoning with 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 wherewith 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 unto you, if ye from your hearts forgive not every one his brother.

(*MT XVIII, 24-27. LK XVIII*)

THE FAITH THAT MOVES MOUNTAINS

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his elect, which cry day and night unto him, and he is longsuffering over them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here I or, Lo, there I for behold, the kingdom of God is in your midst.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of

man, and ye shall not see it. And they shall say to you, Lo, here I or, Lo, there I go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. [Lk. XVII, XVIII. Mt. VI: 30 XVIII]

WHERE ARE THE NINE?

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, go thy way: thy faith hath made thee whole. [Lk. XVII]

THE PHARISEE AND THE PUBLICAN

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. But 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.

But which of you, having a servant plowing or feeding cattle, will say unto him when he is come from the field, Go straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are but servants: we have done that which it was our duty to do. [Lk. XVIII, XIX]

OF SUCH IS THE KINGDOM

And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again, and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife, and they

twain shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

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 displeas'd, 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.

[Mt. II.]

THE RICH YOUNG RULER

And when he was gone forth into the way, a certain ruler came running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? there is none good but one, that is, God. If thou wouldest enter into life, keep the commandments. He saith unto him, Which ? Jesus said, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. The young man answered and said unto him, Master, all these have I observed from my youth up : what lack I yet ? Then Jesus beholding him loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou

shalt have treasure in heaven : and come, follow me. But his countenance fell at that saying, and he went away sorrowful : for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved ? And Jesus looking upon them saith, With men it is impossible, but not with God : for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee : what then shall we have ? And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children and lands, with persecutions, and in the world to come eternal life. But many that are first shall be last ; and the last first.

And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed, they were afraid.

[Mt. X. 18-23.]

UNTO THIS LAST

Many that are first shall be last ; and the last shall be first. 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 market-place, 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.

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 would receive more; and they likewise received every man a penny. And when they 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 which is thine, 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. [M^t XX]

LORDSHIP AND SERVICE

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do

for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Can ye drink the cup that I drink? or be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink the cup that I drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them. But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be bond-servant of all. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[M^t X: 26-33]

ZACCHÆUS

And Jesus entered and was passing through Jericho. And, behold, there was a man named Zacchæus, which was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and

climbed up into a sycamore tree to see him : for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zachæus, make haste, and come down ; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone to be guest with a man that is a sinner.

And Zachæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by wrongful exaction, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

[Lk. IX.]

BLIND BARTIMÆUS

And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, and charged him that he should hold his peace : but he cried out the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good cheer : rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him,

Lord, that I may receive my sight. And Jesus, being moved with compassion, said unto him, Receive thy sight : thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God : and all the people, when they saw it, gave praise unto God.

[Mk. X. Lk. IX. Lc. XX.]

THE ENTRY INTO JERUSALEM

And when they drew nigh unto Jerusalem, and were come to Bethplage and Bethany, at 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. And if any man ask you, Why do ye loose him ? say ye that the Lord hath need of him ; and straightway he will send him hither.

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.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Zion,
Behold, thy king cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And many spread their garments in the way ; and others cut down branches off the trees, and strawed them in the way. And when he was come nigh, 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, Hosanna , blessed is he that cometh in the name of the Lord : blessed be the kingdom of our father David . 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, I tell you that, if these should hold their peace, the stones would cry out .

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, in this 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 up a bank 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 .

And when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet from Nazareth of Galilee .

And Jesus entered into the temple : and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve .

[Mt. II. 13-17 : Mk. IX.]

THE CLEANSING OF THE TEMPLE

And on the morrow, when they were come from Bethany, he went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man

should carry a vessel through the temple . And he taught, saying unto them, Is it not written, My house shall be called a house of prayer for all nations ? but ye have made it a den of thieves . And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people were astonished at his teaching .

And the blind and the lame came to him in the temple : and he healed them . And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were roused with indignation, and said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ? And he left them .

[Mk. II. 16-17.]

BY WHAT AUTHORITY ?

And he was teaching daily in the temple . But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do : for all the people hung upon him, listening .

And it came to pass, that on one of those days the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things . The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ? but if we shall say, Of men , we fear the people ; for all hold John as a prophet . And

they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

(Mt. XXI. 28, XXX)

THE TREACHEROUS HUSBANDMEN

Heard another parable: A certain man planted a vineyard, and set an hedge about it, and digged a place for the winepress, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him also they wounded, and cast him forth.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen

saw him, they said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard.

What therefore shall the lord of the vineyard do? he will come and destroy these husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will scatter him as dust.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. And they left him, and went their way.

(Mt. XXI. 33, LXXI. 28, XX)

THE MARRIAGE OF THE KING'S SON

And Jesus spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the rest took his servants, and entreated them spitefully,

and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how comest thou in hither not having a wedding garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. [Mr. 221/]

TRIBUTE TO CÆSAR

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent forth spies, which should feign themselves righteous, to catch him in his words.

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore, What thinkest thou ? Is it lawful to give tribute to Cæsar, or not ? Shall we give, or shall we not give ? But he perceived their craftiness, and said unto them, Why tempt ye me ? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription ? And they said unto him, Cæsar's. And

Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace. [Mr. 221. 22 22, 23 221/]

THE SADDUCEES AND THE RESURRECTION

Then come unto him the Sadducees, which say there is no resurrection ; and they asked him, saying, Master, Moses said, If a man die, and leave no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were seven brethren : and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed : and the third likewise. And the seven had her, and left no seed. last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God ? For the children of this world marry, and are given in marriage : but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are children of God, being children of the resurrection.

And as touching the dead, that they rise : have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not the God of the dead, but the God of the living ; for all live unto him ; ye therefore do greatly err.

Then certain of the scribes answering said, Master, thou hast well said. [Mt. XII : Lk. XX : Mt. XXIII]

THE FIRST COMMANDMENT OF ALL

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Master, which is the first commandment of all ? And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first and great commandment. And the second is like unto it, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these : on these two commandments hang all the law and the prophets.

And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. [Mt. XII, Lk. XXII]

THE WOMAN TAKEN IN ADULTERY

And in the day time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him, and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. And when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, he said unto her, Woman, where are they ? did no man condemn thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

[Lk. XXI : John VIII]

THE WIDOW'S MITE

And the common people heard him gladly. And he said unto them in his teaching, Beware of the scribes, which love to walk in long robes, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost places at feasts. which devour widows' houses, and for a pretence make long prayers : these shall receive greater condemnation.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many

* This story from John viii is not found in the most ancient MSS. of the N.T. (see B.V. margin). Some MSS. have it more appropriately at this point in Luke vii.

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 in more than all they which have cast into the treasury; for they all did cast in of their abundance, but she of her want did cast in all that she had, even all her living.

[Lk. xiv.]

THE END OF THE WORLD

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here: And Jesus answering said unto him, Seest thou these great buildings? these shall not be left one stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am the Christ; and shall deceive many. And ye shall hear of wars and rumours of wars. see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom. and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many stumble, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive too

many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. And there shall be signs in the sun, and the moon, and the stars, and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men's hearts failing them for fear, and for expectation of those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Now learn a parable of the fig tree; When her branch is become tender, and putteth forth leaves, ye know that summer is nigh: so ye in like manner, when ye shall see these things coming to pass, know that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is. For it is as when a man taking a far journey, having left his house, and given authority to his servants, to every man his work, commanded also the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, whether at even, or at midnight, or at the cock-crowing, or in the

morning. Just coming suddenly he find you sleeping.
And what I say unto you I say unto all, Watch

(Mt. XXII. 13. XXIII. Mt. XXIV.)

WISE AND FOOLISH VIRGINS

Then 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. Now while the bridegroom tarried, they all slumbered and slept. And at midnight there is a cry. 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 away 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. (Mt. XXV.)

THE TALENTS

For the kingdom of heaven is as when a man, travelling into a far country, 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 he went

on his journey. Straightway he that had received the five talents went and traded with the same, and made 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.

Now 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 scattered: and I was afraid, and went away and hid thy talent in the earth: lo, there thou hast that is thine. But his lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not scattered: 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

[THE FIRST THREE GOSPELS]

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.

[Mt. XXII]

A VISION OF JUDGMENT

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on 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 :

[THE FIRST THREE GOSPELS]

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.

[Mt. XXIII]

THE ANOINTING

After two days was the feast of the passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not during the feast, lest there be an uproar of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very precious ; and she brake the cruse, and poured it on his head. And there were some that had indignation within themselves, and said, To what purpose is this waste ? for this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye may do them good : but me ye have not always. She hath done what she could : she hath anointed my body aforehand for the burying. Verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

[Mt. XXIV. Mt. XXV]

THE LAST SUPPER

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread, on which the passover must be sacrificed, the disciples came to Jesus, saying unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they were exceeding sorrowful, and began to say unto him one by one, Is it I, Lord? And he answered and said unto them, It is one of the twelve, that dipperth with me in the dish.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body which is given for you: this do in remembrance of me. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This cup is the new covenant in my blood, which is shed for you. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.

[Mt. XXII. 21. XXIII. 30. XXV.]

GETHSEMANE

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But Peter said unto him, Though all shall be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and do thou, when thou hast turned again, establish thy brethren. And he said unto him, Lord, I am ready to go with thee, both to prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. But he spake the more vehemently, If I must die with thee, I will not deny thee in any wise. Likewise also said they all.

Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 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 again and found them asleep: 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. [LU. XXII. 31. 32. 33. 34.]

THE BETRAYAL AND ARREST

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And forthwith

he came to Jesus, and said, Hail, Master! and kissed him. And Jesus said unto him, Friend, wherefore art thou come? betrayest thou the Son of man with a kiss? 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 its place: for all they that take the sword shall perish with the sword.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but thus is your hour, and the power of darkness.

Then all the disciples forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and they laid hold on him: and he left the linen cloth, and fled from them naked. [LU. XXII. 35. 36. 37. 38.]

THE TRIAL BEFORE CAIAPHAS

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off, unto the high priest's court, and went in, and sat with the servants, to see the end. And when they had kindled a fire in the midst of the court, and were set down together, Peter sat down among them, and warmed himself at the fire.

Now the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but

their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

Then did they spit in his face, and buffeted him; and others blindfolded him, and smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?

[LUK. XXIV. 14. XXV. 16. XXVI.]

PETER'S DENIAL AND THE REMORSE OF JUDAS

Now Peter sat without in the court. And there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a while

came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thou art a Galilean: and thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not this man of whom ye speak. And immediately the cock crew. And Peter remembered the word which Jesus said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself,

[LUK. XXIV. 30. XXV. 17. XXVI.]

THE TRIAL BEFORE PILATE

Now when morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a King.

And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

And while he was sitting on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Judæa, beginning from Galilee to this place.

When Pilate heard it, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to see some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his soldiers set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back to us; and lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And

they had then a notable prisoner, called Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And the multitude crying aloud began to desire him to do as he was wont to do unto them. But Pilate answered them, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And they cried out all at once, saying, Away with this man, and release unto us Barabbas! And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him!

So when Pilate saw that he could prevail nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but Jesus he delivered up to their will. [M^t. III. c. 14. v. 1-11. M^t. XXVIII.]

THE CRUCIFIXION

And the soldiers led him away into the court, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing

their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 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 breasts that 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 the green tree, what shall be done in the dry?

And when they were come to the place which is called Calvary, there they crucified him. And with him they crucify two thieves, 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 offered him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour. And sitting down they watched him there, and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. And the people stood beholding.

And they that passed by reviled him, wagging their heads, and saying, Hal thou that destroyest the temple, and buiddest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and

elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he desireth him: for he said, I am the Son 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 they that were crucified with him reviled him.

[M^c. xiv. Lk. xxiii. Mt. xxviii.]

THE DEATH AND BURIAL OF JESUS

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink. The rest said, Let alone; let us see whether Elijah will come to take him down.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was a son of God.

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. And all the people that came

together to that sight, beholding the things which were done, smote their breasts, and returned.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also was looking for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of the rock, where never man had yet lain; and he rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

[Mt. XX; Mk. XXIII. v: XXVIII]

EPILOGUE: RESURRECTION

No attempt to bring into harmony the conflicting narratives of the events which followed the crucifixion of Jesus can be successful. The first and third of the readings which follow, though derived from parallel passages in the three Gospels, and preserving the spirit of the resurrection stories, are compiled in full recognition of the fact that complete harmonization is impossible.

AT SUNRISE

Now when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: behold the place where they laid him.

And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word; and they told all these things unto the eleven. And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. [M. XVI. LA XXIV. MR. XXVIII.]

THE WALK TO EMMAUS

And, behold, two of them were going 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 one of them, whose name was Cleopas, answering said unto him, Dost thou sojourn alone in Jerusalem, and not know 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 was he which should redeem Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company amazed us, having been 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 the 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, whether 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? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

[L. XXV.]

LO, I AM WITH YOU ALWAYS

Afterward he appeared unto the eleven as they sat at meat, and stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Then opened he their understanding, that they might understand the scriptures;

(THE FIRST THREE GOSPELS)

and he said unto them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day . and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem . And ye are witnesses of these things. And behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And he said unto them, Go ye into all the world, and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy . and were continually in the temple, praising and blessing God. [LUKE XXI. 24 XXIV: 26 XXVII]

THE FOURTH GOSPEL

{John}

The marked contrast between the Synoptic story of Jesus and that of the Fourth Gospel gives rise to one of the major problems of the New Testament. The authorship of "John" is an impenetrable secret: it is believed by almost all scholars to have been written at the end of the first century A.D.; but such questions do not affect the intrinsic value of its pages. Its keynote is sounded in the Prologue, a prose poem of great beauty, whose theme is the Logos or Word (Thought, Reason) of God, the divine agent in creation, the light and truth of life, embodied in the human personality of Jesus Christ. Light and darkness, truth and falsehood, good and evil, life and death, God and the devil—these fundamental oppositions run through the book; Jesus is set forth under a series of grand allegorical conceptions—the Light of the World, the Bread of Life, the Good Shepherd, the Way, the Truth, and the Life, his words, and reflections of the author himself upon their significance, are memorably interwoven. The following passages are selected to reveal the essential character of this writer's deep and reverent devotion to his Master, his purpose he sums up in a brief epilogue:

"These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name."

PROLOGUE: THE DIVINE WORD

In the beginning was the Word -
 and the Word was with God, and the Word was God.
 All things were made through him;
 and without him was not anything made that hath
 been made.
 In him was life;
 and the life was the light of men.
 And the light shineth in the darkness;
 and the darkness overcame it not.
 The true light, which lighteth every man,
 was coming unto the world.
 He was in the world,
 and the world was made through him,
 and the world knew him not.
 He came unto his own,
 and his own received him not.
 But as many as received him,
 to them gave he power to become the sons of God,
 even to them that believe on his name:
 Which were born, not of blood, nor of the will of the flesh,
 nor of the will of man, but of God.
 And the Word became flesh, and dwelt among us,
 (and we beheld his glory,
 glory as of the only begotten of the Father),
 full of grace and truth.
 For of his fulness we all received,
 and grace upon grace.
 For the law was given through Moses;
 grace and truth came through Jesus Christ.
 No man hath seen God at any time;
 the only begotten Son, which is in the bosom of the
 Father,
 he hath declared him.

[1]

THE WITNESS OF JOHN THE BAPTIST

There came a man, sent from God, whose name was
 John. The same came for witness, to bear witness of
 the light, that all might believe through him.

And this is the witness of John, when the Jews sent
 priests and Levites from Jerusalem to ask him, Who
 art thou? And he confessed, and denied not; but con-
 fessed, I am not the Christ. And they asked him, What
 then? Art thou Elijah? And he saith, I am not. Art
 thou the prophet? And he answered, No. Then said
 they unto him, Who art thou? that we may give an
 answer to them that sent us. What sayest thou of thy-
 self? He said, I am the voice of one crying in the
 wilderness, Make straight the way of the Lord, as said
 the prophet Isaiah.

And they asked him, and said unto him, Why then
 baptizest thou, if thou art not the Christ, nor Elijah,
 nor the prophet? John answered them, saying, I baptize
 with water: but there standeth one in the midst of you
 whom ye know not, even he that cometh after me, the
 latchet of whose shoe I am not worthy to unloose.

These things were done in Bethabara beyond Jordan,
 where John was baptizing.

The next day John seeth Jesus coming unto him, and
 saith, Behold the Lamb of God, which taketh away the
 sin of the world! This is he of whom I said, After me
 cometh a man which is preferred before me: for he was
 before me. And I knew him not; but that he should be
 made manifest to Israel, therefore am I come baptizing
 with water. And John bare witness, saying, I saw the
 Spirit descending from heaven like a dove; and it
 abode upon him. And I knew him not; but he that
 sent me to baptize with water, he said unto me, Upon
 whom thou shalt see the Spirit descending, and abiding

upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there. For John was not yet cast into prison. And John's disciples came unto him, and said, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, He must increase, but I must decrease. [1, 11]

NICODEMUS AND THE NEW BIRTH

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not

that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

He that cometh from above is above all: he that is of the earth is earthly, and of the earth he speaketh: he that cometh from heaven is above all.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. [11]

THE WOMAN OF SAMARIA

Now Jesus left Judæa, and departed again into Galilee. And he must needs go through Samaria

Then cometh he to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph : and Jacob's well was there. Jesus therefore, being wearied with his journey, sat by 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 food. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan ? (For Jews have no dealings with 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 become in him a well of water springing up unto eternal life.

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 neither in this mountain, nor in Jerusalem, shall ye worship the Father. 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 in spirit and in truth. The woman saith unto him, I know that Messiah cometh : when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with a woman ; yet no man said, What seekest thou ? or, Why talkest thou with her ? The woman then left her waterpot, and went her way into the city. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not. Therefore said the disciples one to another, Hath any man brought him ought to eat ?

Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal ; that both he that soweth and he that reapeth may rejoice together. And herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered unto their labours.

And many of the Samaritans of that city believed on him because of the word of the woman. So when the Samaritans came unto him they besought him that he would tarry with them : and he abode there two days. And many more believed because of his word, and said unto the woman, Now we believe, not because of thy saying : for we have heard for ourselves, and know that this is indeed the Saviour of the world. [17]

BETHESDA : THE SOURCE OF DIVINE POWER

After this there was a feast of the Jews ; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, called Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water : for an angel went down at certain seasons into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole ? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to carry thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, Who is the man that said unto thee, Take up thy bed, and walk ? But he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing befall thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus,

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because he did these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only brake the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed from death unto life. For as the Father hath life in himself, so hath he given to the Son to have life in himself : and hath given him authority to execute judgment also, because he is the Son of man.

I can of myself do nothing : as I hear, I judge : and my judgment is just, because I seek not mine own will, but the will of him that sent me. Ye search the scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of me ; and ye will not come to me, that ye may have life. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ?

: 11

CAPERNAUM : THE BREAD OF LIFE

(After the feeding of the five thousand)

On the morrow the multitude came to Capernaum, seeking Jesus. And when they found him, they said

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[THE FOURTH GOSPEL]

unto him, Rabbi, when comest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto eternal life, which the Son of man shall give unto you: for the bread of God is that which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. 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. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

The Jews therefore murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I am come down from heaven?

Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world.

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you, they are spirit, and they are life. But there are some of you that believe not. Therefore have I said unto you, that no man can come unto me, except it be given unto him of the Father.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and know that thou art the Holy One of God.

[17]

JERUSALEM: DIVIDED OPINIONS

After these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, shew thyself to the world. (For even his brethren did not believe on him.) Jesus said unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. And having said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: some said, He is a good man, others said, Nay, but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My teaching is not mine, but his that sent me. If any man will do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Judge not according to appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh no man knoweth whence he is. And many of the people believed on him, and said, When the Christ cometh, will he do more signs than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. Then said the Jews among themselves, Whither will he go, that we

shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What manner of saying is this, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, What doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to Jesus before, being one of them), Doth our law judge a man, before it hear him and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. [121]

FREEDOM BY KNOWLEDGE OF THE TRUTH

And Jesus spake, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy

witness is not true. Jesus answered and said unto them, Though I bear witness of myself, yet my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

Then said they unto him, Who art thou? Jesus said unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge concerning you: howbeit he that sent me is true; and I speak to the world those things which I have heard from him. They understood not that he spake to them of the Father.

These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

Then said Jesus to those Jews which believed him, If ye abide in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

[VIII]*

* For John vii, 1-11. see p. 96

THE LIGHT OF THE WORLD

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and annointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him, that he was a beggar, said, Is not this he that sat and begged? Some said, This is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and annointed mine eyes, and said unto me, Go to Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. Now it was the sabbath day when Jesus made the clay, and opened his eyes. Therefore the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such signs? And there was a division

among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things they said, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he do to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? Then they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any man

opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said, Dost thou believe on the Son of man? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not may see; and that they which see may become blind. Those of the Pharisees which were with him heard these words, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: therefore your sin remaineth.

THE GOOD SHEPHERD

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. When he hath put forth all his own, 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 shepherd of the sheep. All that 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 go 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 might have it more abundantly. I am the good shepherd : the good shepherd layeth down 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 snatcheth them, and scattereth them. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd ; and I know mine own, and mine own know me, even as the Father knoweth me, and I know 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 flock, one shepherd.

(11)

THE DIVINITY OF CHRIST

Now it was the feast of the dedication at Jerusalem, and it was winter ; and Jesus was walking in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou hold us in doubt ? If thou art the Christ, tell us plainly.

Jesus answered them, I told you, and ye believe not : the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which hath given

them unto me, is greater than all ; and no one is able to pluck them out of my Father's hand. I and the Father are one.

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father ; for which of those works do ye stone me ? The Jews answered him, For a good work we stone thee not, but for blasphemy ; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works : that ye may know and understand that the Father is in me, and I in the Father. Therefore they sought again to take him : but he went forth out of their hand.

And he went away again beyond Jordan into the place where John at first baptized ; and there he abode. And many resorted unto him ; and they said, John indeed did no sign : but all things that John spake of this man were true. And many believed on him there.

(12)

THE PREDICTION OF CAIAPHAS

Many of the Jews which 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.

Then the chief priests and the Pharisees gathered a council, and said, What do we ? for this man doeth

many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. And one of them named Caaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

Now this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that he might also gather together into one the children of God that were scattered abroad. So from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. And the Jews' passover was nigh at hand, and many went up to Jerusalem out of the country before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that if any man knew where he was, he should show it, that they might take him.

(87)

IF I BE LIFTED UP

Now there were certain Greeks among them that came up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily,

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I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

Now is my soul troubled; and what shall I say?—Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name!

And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying by what manner of death he should die.)

The people answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.

He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him—the word that I have spoken, the same shall judge him in the last day. For I have not spoken from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal:

whosoever I speak therefore, even as the Father hath said unto me, so I speak.

These things spake Jesus, and departed, and did hide himself from them. Nevertheless among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

[XII]

THE SIGN OF DISCIPLESHIP

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 during supper, the devil having now put into the heart of Judas Iscariot to betray him, Jesus laid aside his garments, and took a towel, and girded himself. Then 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 understand 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 bathed needeth not to wash, 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 sat 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, the Lord and the 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, blessed are ye if ye do them.

Now when Judas was gone out, Jesus said, 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 gave 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 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 even 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.

[XIII]

THE WAY, THE TRUTH, AND THE LIFE

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, would I have told you that 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 ; how know we 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 would have known my Father also : 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 dost thou not know me, Philip ? He that hath seen me hath seen the Father ; how sayest thou, 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 abiding in me doeth his 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 the Father.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth : whom the world cannot receive ; for it beareth 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 beareth me no more, but ye behold me : because I live, ye shall live also. In 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. He that loveth me not keepeth not my words : and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet present with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that 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.

[XIV.]

THE VINE AND THE BRANCHES

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; so neither can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same beareth much fruit : for apart from me ye can do nothing.

Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : abide ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants ; for the servant knoweth not what his lord doeth ; but I have called

you friends ; for all things that I heard from my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bear fruit, and that your fruit should abide : that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye may love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they persecuted me, they will also persecute you ; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin : but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me : and ye also shall bear witness, because ye have been with me from the beginning.

[XV]

BE OF GOOD CHEER

These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the

synagogues : yea, the hour cometh, that whosoever killeth you shall think that he doeth God service. And these things will they do, because they have not known the Father, nor me. But these things have I told you, that when their hour is come, ye may remember that I told you of them. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me ; and none of you asketh me, Whither goest thou ? But because I have spoken these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send him unto you. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. A little while, and ye behold me no more ; and again a little while, and ye shall see me.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye behold me not ; and again a little while, and ye shall see me ? What is this that he saith, A little while ? We know not what he saith.

Now Jesus knew that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have

sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye shall have tribulation : but be of good cheer, I have overcome the world.

[XVI.]

THAT THEY MAY ALL BE ONE

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that the Son may glorify thee : even as thou gavest him authority over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they should 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 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 whom thou gavest me out of the world : thine they were, and thou gavest them to me ; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee : for I have given unto them the words which thou gavest me ; and they received them, and knew of a truth that I came forth from thee, and they have believed that thou didst send me.

I pray for those whom thou hast given me ; for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep in thy name those whom thou hast given me, that

they may be one, even as we are. While I was with them, I kept them in thy name : but now I come to thee, and these things I speak in the world, that they may 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 shouldst take them out of the world, but that thou shouldst keep them from the evil one. Sanctify them in the truth : thy word is truth. As thou didst send me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified in truth.

Neither pray I for these alone, but for them also that believe on me through their word ; that they may all be one ; even as thou, Father, art in me, and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them ; that they may be one, even as we are one : I in them, and thou in me, that they may be perfected into one ; that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me, for thou lovedst me before the foundation of the world.

O righteous Father, the world knew thee not, but I know thee ; and these knew that thou didst send me ; and I 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.

[XVII.]

JUDAS, CAPHAS, AND PILATE

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, and his disciples.

And Judas also, which betrayed him, knew the place : for Jesus oft-times resorted thither with his disciples.

Judas then, having received a band of men and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and said unto them, Whom seek ye ? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

Then the band and the captain and the officers of the Jews took Jesus and bound him, and led him away to Annas first ; for he was father in law to Caiaphas, which was high priest that year. Annas therefore sent him bound unto Caiaphas the high priest. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret spake I nothing. Why askest thou me ? ask them which heard me, what I have said unto them : behold, these know what I said. And when he had thus spoken, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

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 said unto him, It is not lawful for us to put any man to death : that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the judgment hall, and called Jesus, and said unto him, Art thou the King of the Jews ? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning 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 to this end am I come 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 no crime in him. 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.

THE CRUCIFIXION

Then Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple robe, and said, Hail, King of the Jews ! and they smote him with their hands

[THE FOURTH GOSPEL]

And Pilate went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no crime in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold, the man!

When therefore the chief priests and the 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 crime in him. The Jews answered him, We have a law, and by that 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 he 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 release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Upon this Pilate sought to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus forth, and sat down in the judgment seat at a place called The Pavement, but in Hebrew Gabbatha. Now 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 therefore he delivered him unto them to be crucified.

And they took Jesus, and led him away. And he

[THE FOURTH GOSPEL]

bearing his cross went forth unto a place called The place of a skull, in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this Jesus saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon a spear, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

[XXX]

ÉPILOGUE: A RESURRECTION STORY

After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And there were together Simon Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

And Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a

second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

[111];

THE ACTS OF THE APOSTLES

For our knowledge of the origin and growth of the primitive Church, beginning as a Jewish Messianic sect and expanding into a world-mission to Jew and Gentile alike, we are dependent upon two chief sources: (a) the contemporary letters of the Apostle Paul, written c. A.D. 59-60; (b) this vivid record of events during the years c. 29-59, ending abruptly with the arrival of Paul at Rome as a prisoner awaiting trial. The compiler of the record is the author of the third Gospel (Luke), a Gentile, a physician and a companion of Paul; the natural assumption is that he pursued the completion of the story in a further volume. He himself appears incidentally upon the scene about A. D. 56, at the point where the narrative begins to incorporate extracts from his travel-diary (p. 175). For earlier events he was dependent upon the testimony of others. Modern scholarship indicates a date c. A.D. 89 for the writing of both his books. This would make it easy to believe that his death was responsible for the incompleteness of the record.

THE GIFT OF THE HOLY SPIRIT

And when the day of Pentecost was come, the apostles were all together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speak

in his own language. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God,
I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in
those days

Will I pour forth of my Spirit, and they shall prophesy:
And it shall come to pass, that whosoever shall call on
the name of the Lord shall be saved.

Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by mighty works and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye now see and hear. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

Then they that received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people.

And the multitude of them that believed were of one heart and soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need.

THE CURE OF A LAME MAN

Now Peter and John went up into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the

temple; who seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And he leaping up stood, and began to walk, and he entered with them into the temple, walking, and leaping, and praising God.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or holiness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to release him. But ye denied the Holy and Righteous One, and desired a murderer to be granted unto you, and killed the Prince of life; whom God hath raised from the dead; whereof we are witnesses. And through faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven

must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. For Moses truly said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from his iniquities.

PETER AND JOHN BEFORE THE COUNCIL

And as Peter and John spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem, and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

Now when they saw the boldness of Peter and John,

and perceived that they were untrained and unlettered men, they marvelled, and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable sign hath been wrought by them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we have seen and heard. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

[11]

THE WISDOM OF GAMALIEL

Now by the hands of the apostles were many signs and wonders wrought among the people; and believers were the more added to the Lord, multitudes both of men and women.

Now the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they

were filled with indignation, and laid hands on the apostles. And when they had brought them, they set them before the council. And the high priest asked them, saying, Did not we straitly command you not to teach in this name? and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

Then Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things, and so is the Holy Spirit, whom God hath given to them that obey him.

When they heard this, they were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little while. And he said, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And to him they agreed: and when they had called

the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And daily in the temple, and from house to house, they ceased not to teach and to preach Jesus as the Christ. (f.)

STEPHEN THE MARTYR

Now in those days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

And they were not able to withstand 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 people, and the elders, and the scribes, and came upon him, and seized him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak 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 unto us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so?

And he said,* Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law and kept it not.

Now 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 Spirit, 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 they cast him out of the city, and stoned him: and the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen, while he

* Some of Stephen's speech, in which he reviews the history of the nation by way of a Christian apologue, is omitted.

arise, and go into the city, and it shall be told thee what thou must do.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name, and came hither for this intent, that he might bring them bound before the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to slay him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being edified: and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

PETER AND CORNELIUS

Now there was a certain man in Cæsarea, Cornelius by name, a centurion, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision an angel of God, saying unto him, Cornelius, thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simoa a tanner, whose house is by the sea side. And when the angel was departed, he called two of his household-servants, and a devout soldier, and sent them to Joppa.

Now on the morrow Peter went up upon the housetop to pray: and he became hungry, and desired to eat: but while they made ready, he fell into a trance, and saw the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And the voice came unto him again the second time, What God hath cleansed, call not thou common.

Now while Peter doubted in himself what the vision might mean, behold, the men that were sent by Cornelius stood before the gate. And Peter went down to the men; and they said, Cornelius the centurion, a just man and one that feareth God, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea.

And Cornelius was waiting for them, having called together his kinsmen and his near friends. And Peter said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; but God hath shewed me that I should not call any man common or vile. Therefore came I without gainsaying, as soon as I was sent for. And Cornelius said, Thou hast well done that thou art come. Now therefore are we all here present in the sight of God, to hear all things that are commanded thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching the gospel of peace by Jesus Christ (he is Lord of all) that word, I say, ye know, how that God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him. To him bear all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in Judæa

heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it unto them in order, and said, Forasmuch then as God gave them the like gift as he did unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life. [X, 51]

PAUL AND BARNABAS IN PISIDIA

Now Paul and his company came to Antioch in Pisidia: and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said,

Men of Israel, and ye that fear God, give audience. The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance: and after these things he gave them judges until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king: so

whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. Brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. Be it known unto you therefore, brethren, that through this man is preached unto you the forgiveness of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the congregation broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

And the next sabbath day almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first be spoken to you: but seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,

That thou shouldst be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. And the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and expelled them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

JUPITER AND MERCURY

And it came to pass in Iconium, that Paul and Barnabas went together into the synagogue of the Jews, and so spoke, that a great multitude both of Jews and of Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. And the multitude of the city was divided, and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to use them despitefully, and to stone them, they became aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speak: who, steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the people saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called

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Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter, whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

But when the apostles, Barnabas and Paul, heard of it, they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vanities unto the living God, who made the heaven and the earth and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave you rain from heaven, and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the people from doing sacrifice unto them.

But there came thither certain Jews from Antioch and Iconium: and having persuaded the people, they stoned Paul, and dragged him out of the city, supposing that he was dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. .XIV]

CIRCUMCISION AND THE GENTILES

And certain men which came down from Judæa taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved. When
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therefore Paul and Barnabas had no small dissension and disputation with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

And when they were come to Jerusalem, they were received of the church and the apostles and elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

Brethren, hearken unto me: Simeon hath rehearsed how God at the first did visit the Gentiles, to take out of them a people for his name. Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that

they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

Then it seemed good to the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabbas, and Silas, chief men among the brethren: and they wrote thus by them.

The apostles add the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to send chosen men unto you with our beloved Barsabbas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So when they were dismissed, they came down to Antioch; and when they had gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

[17].

TROUBLES AT PHILIPPI

Now when Paul and Silas and Timothy had gone throughout Phrygia and the region of Galatia, they came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, immediately he endeavoured to go into Macedonia, assuredly gathering that God had called us for to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, a Roman colony: and we were in this city tarrying certain days. And on the sabbath day we went out of the city by a river side, where we supposed there was a place of prayer: and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we went to the place of prayer, that a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying. The same followed Paul and us, and cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I command thee

in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the keeper of the prison awaking out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And he brought them unto

his house, and set meat before them, and rejoiced greatly, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told the words to Paul, saying, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come themselves and bring us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they desired them to depart from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

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THESSALONICA AND BÉRCEA

Now when Paul and Silas and Timothy had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it beloveth the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I preach unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews, being moved with envy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assailing the house of

Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Beroea: who coming thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Beroea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as far as to the sea: but Silas and Timothy abode there still.

And they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy to come to him with all speed, they departed.

[XVIII]

PAUL AT ATHENS

Now while Paul waited for Silas and Timothy at Athens, his spirit was provoked within him, when he saw the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace daily with them that met with him.

Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a seller forth of strange gods: because he preached Jesus and the resurrection. And they took him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, I perceive that in all things ye are somewhat religious. For as I passed along, and beheld the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye worship in ignorance, this declare I unto you. God that made the world and all things therein, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things, and he made of one blood all nations of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each 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 device of man. The times of ignorance therefore God overlooked; but now he commandeth all men everywhere

to repent. inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the resurrection of the dead, some mocked; but 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 whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

[XVII]

GALLIO AND OTHERS

After these things Paul departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome: and he came unto them. And because he was of the same craft, he abode with them, and they wrought; for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy were come from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then

spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat, saying, This fellow persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if it be a question of words and names and your own law, look ye to it, for I will be no judge of such matters. And he drove them from the judgment-seat. And all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila. And they came to Ephesus, and he left them there. And he sailed from Ephesus. And when he had landed at Caesarea, he went down to Antioch.

Now a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more perfectly.

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And when he was disposed to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much which had believed through grace: for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ. (XVII)

GREAT IS DIANA

Now Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of 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. And 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 is there danger that this our craft be set at nought; but also that the temple of the great goddess Diana be despised, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth.

And when they heard this, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with confusion: and having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into

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the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief officers of Asia, which were his friends, sent unto him, desiring him not to adventure himself into the theatre.

Some therefore 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 perceived 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 who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For indeed 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.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. (XVIII)

PAUL'S FAREWELL TO EPHESUS

Now Paul had determined to sail past Ephesus, for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

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 set foot in Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house, testifying both to Jews and to 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 Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from 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 about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves

shall men arise, speaking perverse things, to draw away disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to warn every one night and day with tears.

And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself 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 word which he had spoken, that they should see his face no more. And they brought him on his way unto the ship.

THE UPROAR AT JERUSALEM

Now the Jews from Asia, when they saw Paul in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and forthwith the doors were shut. And as they were seeking to kill him, tidings

came up to the chief captain of the band, that all Jerusalem was in an uproar. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the tumult, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him!

And as Paul was about to be led into the castle, he saith unto the chief captain, May I speak unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. And when he had given him leave, Paul stood on the stairs, and beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Brethren and fathers, hear ye the defence which I now make unto you.

And when they heard that he spake to them in the Hebrew tongue, they were the more quiet: and he saith,

I am a Jew, born in Tarsus, but brought up in this city, at the feet of Gamaliel; and I persecuted this Way unto the death, binding and delivering into prisons both men and women. And I went to Damascus, to bring

them also which were there unto Jerusalem in bonds, And it came to pass, that, as I was come nigh unto Damascus, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. (for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word; and they lifted up their voices and said, Away with such a fellow from the earth: for it is not for that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

When the centurion heard that, he went and told the chief captain, saying, What art thou about to do? for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. Then straightway they departed from him which were about to examine him; and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him,

and commanded the chief priests and all the council to appear, and brought Paul down, and set him before them. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees. touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part arose, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and to bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

[ACT. XXIII]

PAUL BEFORE FELIX

Now the chief captain called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this manner.

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that

he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent him straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read the letter, I will hear thy cause, said he, when thine accusers also are come. And he commanded him to be kept in Herod's judgment-hall.

And after five days Ananias the high priest came down with the elders, and with a certain orator named Tertullus: and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy great quietness, and that by thy providence evils are corrected for this nation, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.

And the Jews also assented, saying that these things were so.

And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up the people, nor in the synagogues, nor in the city. Neither can they prove the things whereof they now accuse me. But thus I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are written in the law and in the prophets: having hope toward God, which they themselves also look for, that there shall be a resurrection both of the just and unjust. And herein do I exercise myself, to have a conscience void of offence toward God and men alway. Let these men themselves say what wrongdoing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concerning the Way, deferred them, and said, When Lysias the chief captain shall come down, I will determine your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and to forbid none of his acquaintances to minister unto him.

And after certain days when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and self-control, and judgment to come, Felix trembled, and answered, Go

thy way for this time, when I have a convenient season, I will call for thee. He hoped also that money would be given him of Paul: wherefore he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

[ACTS, CONT.]

PAUL BEFORE FESTUS AND AGRIPPA

Now after certain days, king Agrippa and Bernice came unto Cæsarea, to salute Festus. And Festus laid Paul's case before the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, It is not the manner of the Romans to deliver any man, before that the accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. When therefore they were come hither, I sat on the judgment-seat, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can deliver me unto them,

I appeal unto Cæsar. Then I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, Paul was brought in at the command of Festus. And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself:

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up know all the Jews; having knowledge of me, that after the strictest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers, and concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my vote against them. And being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me; and I heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and

stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of the things which thou hast seen, and of the things wherein I will appear unto thee.

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Cæsars, that they should repent and turn to God, doing works worthy of their repentance.

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art beside thyself; thy much learning doth make thee mad. But Paul saith, I am not mad, most noble Festus: but speak forth words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things is hidden from him, for this thing was not done in a corner. King Agrippa, behest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

[ACTS, XXIII.]

THE VOYAGE TO ROME.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to

a centurion named Julius. And embarking in a ship of Adramyttium we put to sea. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for 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 the lee of Crete; and with difficulty coasting along it we came unto a certain place called Fair Havens.

Now when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there; which is a haven of Crete. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

But after no long time there beat down from it a tempestuous wind: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship: and, fearing lest they should be

[ACT III,
 193]

 cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to lighten the ship; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, Paul stood forth in the midst of them, and said, Sirs, be of good cheer: for there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors suspected that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and washed for the day. And as the sailors were seeking to flee out of the ship, and had lowered 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 away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take food. 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 perceived a certain creek with a shore, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, and loosed the rudder bands, and heaving up

the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the ship aground; and the forepart stuck fast and remained unmoveable, but the stern began to break up by 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, desiring to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians showed us no little kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

[IXVII]

ROME AT LAST

And after three months we departed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and the next day we came to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, Paul was suffered to dwell by himself with a soldier that guarded him.

And it came to pass, that after three days he called

together the chief of the Jews: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar: not that I had ought to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither, and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all confidence, none forbidding him.

[XVIII]

THE PAULINE EPISTLES

For the order in which these epistles are arranged, and the version in which the readings are given, see Preface

THE FIRST EPISTLE TO THE THESSALONIANS

Written from Corinth, c. A.D. 52

These two letters to his converts at the airport of Thessalonica (Salonica) are the earliest which we possess from the hand of Paul. He had founded this church on the course of his second missionary journey (p. 177), his visit arousing serious opposition and strife. As he journeyed on towards Athens and Corinth he became increasingly anxious concerning the welfare of the group, so he sent Timothy back again to secure tidings. At Corinth Timothy rejoined him with reassuring news of them. But evidently there was some little attempt on the part of hostile critics to undermine Paul's authority as an apostle of Christ, and some unsettlement among these new converts concerning the anticipated second coming of Christ. Hence this first letter of encouragement and guidance, followed soon afterwards by a second and supplementary letter, perhaps as a result of further news of unrest.

PAUL'S PRIDE IN THEIR PROGRESS

Paul and Silas and Timothy, to the Thessalonian Church, in fellowship with God the Father and the Lord Jesus Christ. Grace to you and peace.

We are always giving thanks to God for you all, making mention of you in our prayers, and continually remembering before our God and Father your active

faith, your labour of love, and your stedfast hope in our Lord Jesus Christ.

Brethren beloved of God, we know that he has closed you, for our preaching of the gospel came home to you not only in words, but in power and in the Holy Spirit and in full assurance; even as you know what manner of men we proved ourselves among you for your sakes. And you followed our example, and the example of the Lord, receiving our message with the joy of the Holy Spirit, although it brought you much persecution; so that you set an example to all the believers in Macedonia and Greece. From you, indeed, the word of the Lord has sounded forth; in every place your faith in God is known, we have no need to speak of it at all. For others tell us of their own accord how you received us, and how you turned from your idols to serve the true and living God.

And you yourselves know, brethren, that our stay with you was not in vain. For though we had already borne suffering and outrage at Philippi, we put our trust in God and boldly declared to you, amid much opposition, the gospel of God. For our preaching is not the outcome of delusion or sensuality, nor is it uttered with evil intent: but having been approved of God to be entrusted with the gospel, so we speak; seeking not to please men, but God, who searches our hearts. Never did we use flattering words, as you know; nor adopt a cloak for covetousness. God is witness; nor seek honour of men, either of you or of others; though we might, indeed, have claimed authority as apostles of Christ, but we were gentle among you, even as a nurse cherishes her children. Being drawn to you in affection, we were ready to share with you not only the gospel of God but also our very lives, so dear to us had you become.

Brethren, you remember our toil and labour; how,

working night and day that we might not be a burden upon any of you, we preached to you the gospel of God. You are witnesses, and God also, how devout and just and blameless was our behaviour among you who believe; and you know how we besought and encouraged and charged every one of you, as a father his own children, to walk worthy of God, who has called you to his kingdom and glory.

(I, II)

HIS LONGING FOR THEIR GOOD

We are unceasingly thankful to God, because, when you received the message of God from us, you received it not as the word of man but (as it is in truth) the word of God, which is effectually at work in you who believe.

But I, brethren, being parted from you for a short time (in presence, not in heart), sought the more earnestly to see you again (face to face). For what is my hope, or my joy, or the crown of which I boast? Truly, it is you who are my glory and my joy. And when I could endure it no longer, I determined to stay behind alone at Athens, and sent our brother Timothy, a servant of God in the gospel of Christ, to strengthen and encourage you in the faith, so that none of you should give way under your present persecutions. For you yourselves know that afflictions are in store for us. I warned you beforehand, when I was with you, that we should suffer tribulation; and as you know, it came to pass.

When I could no longer endure, therefore, I sent to learn tidings of your faith, (fearing lest the tempter had tempted you, and lest my labour had been in vain.) But now that Timothy has just returned from you to me, bringing good tidings of your faith and love, and of how you constantly remember me with kindness, longing

to see me, as I long to see you now, brethren, amid all my own affliction and distress, I am cheered and encouraged by your faith. For it is new life to me, if you stand fast in the Lord. How can I sufficiently render thanks to God for you, for all the joy with which I rejoice before God on your behalf? Night and day I pray most earnestly that I may see you face to face, and may perfect whatever is lacking in your faith.

Now may God himself, our Father, and our Lord Jesus Christ, direct my way to you. The Lord make you to increase and abound in love to one another and to all men, even as I to you; so may he establish your hearts blameless in purity before our God and Father.

{ff. 111}

PURITY AND BROTHERLY LOVE

I beseech and exhort you, brethren, in the name of the Lord Jesus, that even as you learnt of us how you ought to live so as to please God, as indeed you do, so you should strive to excel. For you know what commands we gave you in the name of the Lord Jesus. And this is the will of God, for your consecration, that you should abstain from all impurity. Let each of you learn to hold his own wife in honour and chastity, not in lustful passion, like the heathen who are ignorant of God. Let no one, by transgression, wrong his brother in this matter, for the Lord is an avenger in all these things, as I warned you and testified. For God called us not to uncleanness, but to consecration. He therefore who despises this word despises not man but God, who has given you his Holy Spirit.

Now concerning brotherly love you need no one to write to you, for you yourselves are taught of God to love one another; and indeed you show it toward all

the brethren throughout Macedonia. But I exhort you, brethren, strive to excel. Study to be quiet; attend to your own business, work with your hands, as I charged you, so that your life may be honest in the sight of the world, and that you may be self-supporting. {11}

READINESS FOR LIFE OR DEATH

Brethren, you know that the day of the Lord will come like a thief in the night. When men are talking of peace and security, sudden destruction will come upon them, as travail upon a woman with child; and they shall not escape.

But you, brethren, are not in darkness, that that day should overtake you like a thief; you are all children of the light and of the day; we are not of the night nor of darkness. Let us not slumber, then, like the rest, but let us be watchful and sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. For God has appointed us not for wrath, but for salvation through our Lord Jesus Christ, who died for our sakes, that whether waking in life or sleeping in death, we should live together with him. Encourage and strengthen one another, then—as indeed you do.

I beseech you, also, brethren, to acknowledge those who labour among you, presiding over you in the Lord's name and giving you admonition. Esteem them very highly in love for their work's sake. Be at peace among yourselves. Warn the unruly, encourage the faint-hearted, support the weak, be patient with all. See that none render to any one evil for evil, but always follow after that which is good, among yourselves and toward all men.

Rejoice evermore. be constant in prayer, and always be thankful, for this is the will of God for you in Christ

JESUS Quench not the spirit; despise no man's utterance; put all things to the proof, hold fast that which is good, and abstain from every form of evil.

May the God of peace himself sanctify you wholly. Faithful is he who calls you, and he will bring it to pass.

Pray for me, brethren. I charge you by the Lord that this letter be read to all the brethren. The grace of our Lord Jesus Christ be with you. (3).

THE SECOND EPISTLE TO THE THESSALONIANS

See now at the head of 1 Thessalonians

PIETY AND INDUSTRY

Paul and Silas and Timothy, to the Thessalonian Church. Grace to you, and peace, from God our Father and the Lord Jesus Christ.

We are bound to thank God continually for you, brethren, because your faith is growing so marvellously and your love for each other, one and all, is increasing. We boast about you among the churches of God, because of your steadfastness and faith amid all the persecutions and afflictions that you are enduring: - a manifest token of the righteous judgment of God; you are suffering for the kingdom of God, in order to be counted worthy of it. So we are always praying for you, that our God may count you worthy of your calling, and may fulfil by his power every good resolve and every effort of your faith; so that the name of our Lord Jesus may be honoured in you and you in him, by the grace of our God and of the Lord Jesus Christ.

Stand fast, therefore, brethren, and hold firmly to the truths that you were taught, whether by word of mouth or in our letter to you. And may our Lord Jesus Christ himself, and God our Father who has loved us and given us eternal comfort and good hope through his grace, comfort your hearts and establish you in every good word and deed.

Brethren, pray for us, that the word of the Lord may

speed on and be honoured, even as it is among you, and that we may be delivered from perverse and evil men; for it is not everyone who has faith. But the Lord is faithful, and he will keep you steadfast and protect you from evil. And we rely upon you in the Lord, that you both are doing and will do the things that we enjoin. The Lord direct your hearts into the love of God, and into the patience of Christ.

Now we charge you, brethren, in the name of the Lord Jesus Christ, to hold yourselves apart from every brother whose life is disorderly, and not in accordance with the rule you received from us. For you know how to follow our example, we lived no disorderly life among you, neither did we eat anyone's bread without payment; but in labour and toil, working night and day, so as to be no burden upon any of you. Not that we have not the right but we would set before you an example to follow. For when we were with you we gave you this rule, If anyone will not work, neither let him eat. But we hear of some among you who do no work at all, but are busybodies. Now we charge and exhort them in the name of the Lord Jesus, to be quiet, and work, and earn their own living.

As for you, brethren, be not weary in well-doing. And if anyone will not obey the words of this letter, mark that man: keep no company with him, to bring him to shame. And yet do not treat him as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at all times, in all ways. The Lord be with you all.

The greeting of Mr. Paul, written with my own hand, thus — my token in every letter: The grace of our Lord Jesus Christ be with you all.

[2-111]

THE EPISTLE TO THE GALATIANS

Probably written from Ephesus, c. A.D. 54

In the course of his first missionary journey Paul founded Gentile Christian communities at Pisidian Antioch, Iconium, Lystra, and Derbe, in southern Galatia (p. 168), and it is presumably to these "Galatians" that he now writes. During his long absence "Judaizing" teachers (sic p. 172) had been at work, denying his authority, undermining his influence, and perverting these Gentile followers of his that if they would be true Christians they must first conform to the requirements of Judaism. Thus came to a head the conflict between the Law and the Gospel, between justification by observance of the Law and justification by faith in God through Christ. Paul proudly asserts his independent claim to apostleship, and the validity of his calling as an apostle of Christ to the Gentiles; he then utters his first great declaration of Christian freedom and the universality of the Christian faith — a theme developed more fully and calmly in his letter to the Romans.

THE ORIGIN OF PAUL'S COMMISSION

Paul, an apostle, appointed not by men nor by man's authority, but by Jesus Christ, and by God the Father who raised him from the dead: to the churches of Galatia: Grace to you and peace, from God the Father and our Lord Jesus Christ.

I marvel that you are so quickly deserting him who called you in the grace of Christ, for a different gospel—which indeed is nothing but a device of those who are unsettling you, and who would pervert the gospel of

Christ. Yet though I, or even an angel from Heaven, should preach to you any gospel contrary to that which I declared, let him be anathema. I say again, if any man is preaching to you a gospel contrary to that which you received, let him be anathema.

Am I now seeking the approval of men, or of God? Do I seek to please men? Nay, if I still sought favour with men, I should not be a bondservant of Christ.

For I assure you, brethren, that the gospel which I preach is not according to any man. It was not from man that I received it, or learnt it; but through a revelation of Jesus Christ.

You have heard of my way of life in time past in the Jewish religion—how that beyond measure I persecuted the church of God and made havoc of it. But when it pleased God to reveal his Son through me, that I might proclaim him among the Gentiles, I did not at once confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me. I went away into Arabia, and afterwards returned to Damascus. Three years later I went up to Jerusalem to become acquainted with Peter, and stayed with him fifteen days. But I saw no other apostle, except James the Lord's brother. Then I came into the regions of Syria and Cilicia. And I was still unknown by sight to the churches of Christ in Judæa; but they heard it said, He who once persecuted us is now a preacher of the very faith of which he then made havoc, and they praised God on my account. Fourteen years later I went up to Jerusalem again with Barnabas, taking Titus also with me. And in private I laid before those in authority the gospel which I preach among the Gentiles—lest by any means I should be running, or had run, in vain. But though Titus was a Greek, they did not insist upon his being circumcised. False brethren were secretly brought in, to

spy out the freedom which we possess in Christ Jesus, that they might bring us into bondage; to whom we yielded in subjection, no, nor for an hour, that the truth of the gospel might remain in your possession.

But from those who were reputed to be of some account (whatsoever they were, it matters not to me—God is no respecter of persons), from them I learnt nothing new, on the contrary, when they saw that I had been entrusted with the gospel for the Gentiles, as Peter with that for the Jews, and when they perceived the grace that was given me, then James and Peter and John, who were reputed to be pillars, gave the right hand of fellowship to me and to Barnabas, agreeing that we should labour among the Gentiles, and they among the Jews. Only, they urged us to remember their poor—the very thing that I was eager to do.

11:11

FAITH TRANSCENDS THE LAW

Now we, who by birth are Jews and not Gentiles, know nevertheless that a man cannot be justified by observance of the Law, but only by faith in Jesus Christ; and we have believed in him, that we might be justified by faith in him, and not by observance of the Law; for by observance of the Law shall no man be justified. Through the Law I became dead to the Law, that I might live for God. I have been crucified with Christ; it is no longer I that live, but Christ who is living in me; and the life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God; for if righteousness is attained by observance of the Law, then Christ died for naught.

O foolish Galatians! who has bewitched you—you

before whose very eyes Jesus Christ was vividly portrayed upon the cross? One thing only would I learn of you—Was it through observance of the Law that you received the Spirit, or was it through the hearing that comes of faith? Are you so thoughtless? Having begun in the Spirit, are you going to attain perfection through the flesh?

Abraham (it is written) had faith in God, and that faith was counted to him for righteousness. The true sons of Abraham, then, are those who have faith. But before the coming of this faith, we were kept in guard under the Law, awaiting the faith that was to be revealed, so that the Law was our guardian to bring us to Christ, that we might be justified by faith. But faith has come, and we are no longer under a guardian. For in Christ Jesus you are all sons of God, through faith. All of you who have been baptized into union with Christ have, as it were, clothed yourselves with Christ. In him there can be neither Jew nor Greek, neither bond nor free, neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, then are you the offspring of Abraham, heirs according to the promise. In thee shall all the nations be blessed.

For when the time came, God sent forth his Son, born of woman, born under the Law, that he might set free those who were under the Law, so that we might receive adoption as sons. And because you are sons, God has sent into your hearts the spirit of his Son, crying Abba, Father. So that you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.

In time past you were ignorant of God, and in bondage to gods that are no gods; but now that you have come to the knowledge of God—or, rather, to be acknowledged by him—how is it that you are turning back again to the weak and beggarly rudiments, seeking

to enter again into bondage? You observe days and months and seasons and years. I tremble for you, lest by any means I have bestowed labour upon you in vain.

It is for freedom that Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage. I, Paul, tell you, that if you accept circumcision, Christ will profit you nothing. You who would be justified by your observance of the Law, you are all cut off from Christ; you are fallen away from grace. For in Christ Jesus neither circumcision nor the lack of it is of any avail, but only faith working through love.

[173]

THE FLESH AND THE SPIRIT

Brethren, you were called for freedom; but use not your freedom as an excuse for self-indulgence; rather be bondservants one to another in love. For the whole Law is summed up in one word, Thou shalt love thy neighbour as thyself.

But if you are always snapping and snarling at one another, take heed lest you be destroyed one by another.

I say, then, be led by the Spirit, and you will not fulfil the lust of the flesh. For the flesh is in conflict with the spirit, and the spirit with the flesh, for these are hostile the one to the other; so that you cannot do what you would. But if you are led by the Spirit, you are not subject to the Law.

Now the works of the flesh are manifest—unchastity, impurity, indecency; idolatry, sorcery, envy, hatred, strife, jealousy, wrath; intrigue, faction, division; drunkenness, revelling, and such like; and I forewarn you, as I have already forewarned you, that those who are guilty of such things shall have no part in the kingdom of God.

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control, against such things there is no law! And those who belong to Christ Jesus have crucified the flesh with its passions and its lusts.

Since we live by the Spirit, by the Spirit let us also be led. Let us not be boastful, provoking one another and envying one another. Even if any one be detected in a fault--you, brethren, who are spiritual, set him right in a spirit of meekness, taking heed lest you also be tempted.

* Let him that thinketh he standeth take heed lest he fall. No temptation has come upon you but such as is common to all men; and God is faithful--he will not suffer you to be tempted beyond your strength, but will with the temptation provide also the way of escape, so that you may have strength to endure.*

Bear one another's burdens, and so fulfil the law of Christ. If anyone thinks himself to be of some account, he is of none, and he deludes himself. Let each one bring his own deeds to the test; then shall he have cause for satisfaction on his own account, and not in comparison with his neighbour. For each shall bear his own responsibility. Be not deceived: God is not mocked for, whatsoever a man soweth, that shall he also reap. He who sows in the realm of the flesh shall (from the flesh) reap corruption; but he who sows in the realm of the spirit shall (from the spirit) reap eternal life. And let us not be weary in well-doing, for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work for the welfare of all, and especially of those who belong to the household of the faith.

[F. 11]

** Borrowed from I Cor. 10.

A FINAL APPEAL

Brethren, I beseech you (who are Gentiles) to become as I am, even as I (a Jew by birth) have become as you are. I have no grievance against you, nay, for as you know, it was through an infirmity of the flesh that I preached the gospel to you the first time; yet you neither scorned nor despised me for my bodily weakness, which must have been a trial to you; rather did you welcome me as an angel of God--yea, as Jesus Christ. What then has become of your rapture? For I bear you witness that you would have plucked out your own eyes, if possible, and given them to me. Have I now become your enemy, because I tell you the truth?

My little children, for whose sake I am in travail once again, until Christ be formed in you: I wish I could be present with you now, and change my tone--for I am perplexed about you. You were running well--who has made you swerve from your obedience to the truth? No such persuasion comes from him who calls you. A little leaven leavens the whole lump. Would that those who are unsettling you would cut themselves off!

See with what large letters I am writing to you with my own hand. These men would persuade you to be circumcised, simply that they may not suffer persecution for the cross of Christ. They desire you to accept circumcision that they may glory in your submission. But as for me, God forbid that I should glory, save in the cross of our Lord Jesus Christ, on which the world has been crucified to me and I to the world. For in Christ Jesus neither circumcision nor the lack of it is of any account, but only the creation of a new heart. And upon all who will be guided by this rule

power of speech and fulness of knowledge. And I beseech you, brethren, in the name of our Lord Jesus Christ, to agree in what you profess, and let there be no divisions among you; but be bound together with a single mind and a common judgment. For I have been told, my brethren, by those who belong to the household of Chloe, that there are contentions among you. What I mean is that one of you will say, I follow Paul, and another, I follow Apollos, and another, I follow Peter, and another, I follow Christ. Is Christ divided? Was Paul, then, crucified for you? Or were you baptized in the name of Paul?

I thank God that I baptized none of you but Crispus and Gaius, so that no one can say that you were baptized in my name. For Christ sent me not to baptize, but to preach the gospel; and not in wise and learned words, lest the cross of Christ should be robbed of power.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,

and the shrewdness of the shrewd will I defeat

Where is the wise? Where is the learned? Where is the skilful disputer of this generation? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world with all its wisdom knew nothing of God, it pleased God through the folly of our preaching to save those who believe. The Jews ask for miracles and the Greeks seek for wisdom, but we preach a crucified Christ to the Jews a stumbling-block, and to the Gentiles foolishness; but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider, brethren, how you were called. Not

many wise (as men count wisdom), not many powerful, not many high-born, were called; but God chose the foolish things of the world to confound the wise, and the weak things to confound the mighty, and the common things, and the things that are despised in the world did he choose, yea, and the things that are not, to bring to naught the things that are, so that no mortal man should boast in his presence.

But you are his offspring in Christ Jesus, whom God has made to be our wisdom—and our righteousness, and consecration, and redemption. He who glories, let him glory in the Lord.

(1)

THE NATURAL MAN AND THE SPIRITUAL

When I came among you, brethren, I came not with loftiness of speech or wisdom, declaring to you the testimony of God. For I determined to forget everything while among you but Jesus Christ, and him crucified. I came to you in weakness and in fear and in much trembling, and my speech and my preaching were not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should rest on the power of God, and not on the wisdom of men.

Nevertheless we do speak wisdom to those who are ripe in understanding, yet not the wisdom of this generation, nor of the rulers of this generation, who are coming to naught; but the hidden wisdom of God. As it is written,

Eye hath not seen, nor ear heard,

neither have entered into the heart of man

the things which God hath prepared for them that love him.

But God has revealed them to us through his Spirit; for the Spirit fathoms all things, even the deep things

of God. For who among men knows the thoughts of a man, except the man's own spirit within him? Nor does any one know the thoughts of God, except the Spirit of God alone. But we have received not the spirit of this world, but the Spirit which comes from God, that we may know the gifts which God freely bestows upon us.

Now the natural man rejects the teaching of the Spirit of God, for to him it is foolishness; he cannot grasp it, because it must be spiritually discerned. But the spiritual man judges of all things, yet he himself cannot be judged by others. For who (as is written) hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ. [17]

APOSTLES AND DISCIPLES

Now to you, brethren, I could not speak as to spiritual men, but only as to worldly-minded—to mere babes in Christ. So I fed you with milk, not with meat, for you could not then take it. Nay, nor can you even yet, for you are still worldly-minded; for so long as there is among you jealousy and strife, are you not worldly, and behaving like other men? When one of you says, I follow Paul, and another, I follow Apollos, are you not human indeed?

Who then is Paul, and who is Apollos? Servants of God through whom you came to believe, and each as the Lord gave him grace. I planted, Apollos watered, but God gave the increase. So neither he who plants nor he who waters is of any account, but God alone who gives the increase. He who plants and he who waters are of the same account, and each will receive his reward according to his own labour. For we are God's fellow-workers, and you are God's harvest-field

Or again, you are a house of God's building, and I, like a wise master-builder, according to the grace of God which was given me, have laid the foundation for others to build upon. But let everyone take heed how he builds; for no man can lay a foundation other than that which is laid already,—that is, Jesus Christ. If anyone builds upon this foundation, whether with gold and silver and costly stone, or with wood and hay and stubble, each man's work shall be brought to light; the day of reckoning will make it known, for that day will break in fire, and the fire will test each man's work. If it stand the test he will gain his reward; if it be burnt he will suffer loss. But the man himself shall be saved—yet as it were through fire.

Know you not that you are a temple of God, and that the Spirit of God is dwelling in you? If anyone destroys the temple of God, him will God destroy, for the temple of God is holy, and this temple you are.

Let no one deceive himself. If anyone among you esteems himself wise in the affairs of this world, let him first become foolish, that he may become wise indeed. For the wisdom of this world is foolishness in the sight of God. So let no one glory in men. For all things are yours.—Paul, and Apollos, and Cephas, the world, and life, and death, things present and things to come, all belong to you, and you to Christ, and Christ to God.

THE PENALTY OF APOSTLESHIP

As for us, let us be counted as ministers of Christ and stewards of the mysteries of God. Now in the case of a steward it is required that a man should be found faithful. But with me it is a very small matter that I should be judged by you, or by any man's judgment;

say, I do not even judge myself. I am not conscious of anything against myself, yet that does not acquit me, but he who judges me is the Lord. Judge nothing, therefore, before the day of reckoning. And let none of you be puffed up with rivalry on behalf of one apostle against another—whether Paul or Apollos. For who makes you, my brother, to differ from the rest? And what do you possess that you have not been given? And if it was given you, why do you boast as though you had gained it for yourself?

But now you are all fully satisfied, you have grown rich, you have come into your kingdom without our aid! Nay, I would to God that you had, so that we also might share it with you! For I think that God has placed us, the apostles, at the end of the procession, like victims condemned to die in the arena, a gazing-stock for the whole world, both angels and men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honoured, we are despised; to this very hour we are hungry and thirsty, clothed, buffeted about, and homeless; we earn our bread by working with our own hands; reviled, we bless; persecuted, we endure; defamed, we conciliate; we are treated as the scum of the earth, the off-scouring of the world, to this very day.

Well, I do not write these things to shame you, but to chide you as my beloved children. Though you had ten thousand instructors in Christ, yet you cannot have more than one father: and it was I who begot you in the gospel of Christ Jesus. Follow my example, therefore, I beseech you. And to this end I have sent Timothy to you, my beloved and faithful son in the Lord, who will put you in remembrance of my way of following Christ, as I teach it everywhere, in every church.

[14]

THE SANCTUARY OF THE BODY

Now some of you are puffed up, as though I did not mean to come to you. But I will come to you shortly, God willing, and then I will know, not the words of those who are puffed up, but the power. For the kingdom of God is not a thing of words, but of power. What will you? Shall I come to you with a rod, or in love and a spirit of gentleness? For it is actually reported that there is one guilty of fornication among you: and yet you are complacent, instead of being grieved and seeing that the offender is put away from among you. Your self-esteem is not good. Do you not know that a little leaven leavens the whole lump? Purge out therefore the old leaven, that you may become a new unleavened lump. For Christ our passover has been sacrificed for us; let us then keep the feast not with old leaven, nor with the leaven of vice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote in my letter that you should keep no company with fornicators. Not that you should altogether separate yourselves from men in the world who are fornicators, or covetous, or extortioners, or idolaters—for then you must needs leave the world altogether. What I wrote was that you should keep no company with anyone numbered among the brethren who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such an one, no not even to eat. What have I to do with judging those who are outside the fellowship? God is their judge: but is it not for you to judge those who are within? Put away, therefore, this guilty person from among you.

*Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not! For

some of you lack the knowledge of God, to your shame be it said.*

Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor perverts, nor thieves, nor drunkards, nor self-seekers, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but you were cleansed from sin, you were consecrated, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the power of anything. And the body is not for fornication, but for the service of the Lord. Know you not that your bodies are the members of Christ? And he who is united with the Lord is one with him in spirit. Know you not that your body is the temple of the Holy Spirit within you, the Spirit which you have received from God? And you are not your own, for you were bought with a price. Glorify God, therefore, in your body.

[IF 71]

IF MEAT MAKE MY BROTHER TO STUMBLE

Now concerning the eating of meat which has been sacrificed to idols, we know (you say) that we all possess true knowledge. Knowledge puffs up, but love builds up. If any man prides himself on his knowledge of anything, he knows nothing yet as he ought to know it. But if any man loves God, then is he known to him.

So with regard to eating things which have been offered in sacrifice to idols; we know that an idol is nothing at all, and that there is no God but one. For

* * Inserted from vs. 31 f.

though there be so-called gods in heaven or on earth—as indeed these are, gods many and lords many—yet for us there is one God, the Father, from whom are all things and for whom we live; and one Lord, Jesus Christ, through whom are all things and in whom is our life.

But it is not everyone who has grasped this knowledge; for some, accustomed hitherto, as they have been, to idol-worship, eat the food as a thing polluted by idolatry; and their conscience, being tender, is defiled.

Now meat will not commend us to God; so neither if we eat are we the better, nor if we abstain are we the worse. But take heed lest by any means this freedom of yours become a stumbling-block to those who are weak. For if you, who possess knowledge, should be seen sitting at meat in the very temple of the idol, may not the conscience of him who is weak be emboldened to eat things which have been sacrificed to idols? Through this knowledge of yours shall the weak brother perish, for whom Christ died? When you so sin against the brethren, and wound their tender conscience, you sin against Christ. Therefore if meat make my brother to stumble, I will eat no flesh for evermore.

What do I say, then? That an idol is anything? Or that meat offered in sacrifice to idols is anything? Nay; I say that though all things are lawful, all things are not expedient. All things are lawful, but all things do not build up. Let no one seek his own, but each his neighbour's good. Eat whatever is sold in the market, asking no scrupulous question; for

The earth is the Lord's, and the fulness thereof. If an unbeliever invite you to a feast, and you are disposed to go, eat whatever is set before you, asking no scrupulous question. But if anyone say to you, This

has been offered in sacrifice to idols; eat it not, for his sake who pointed it out, and for conscience' sake—not your own conscience, but his, for why (you may well ask) should my freedom be judged by another man's conscience? If after saying grace I partake, why should I be reproached for eating food for which I have given thanks? But whether you eat or drink, or whatever you do, do all to the glory of God. Give no occasion of stumbling, either to Jews or to Greeks or to the church of God. For I myself seek to win the approval of all men in all things, pursuing not my own profit, but the profit of many, that they may be saved. Follow my example, then, as I follow the example of Christ.

[1 III. X. 31]

ALL THINGS TO ALL MEN

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you yourselves my work in the Lord? If to others I am no true apostle, yet at least I am to you; for you are the very seal of my apostleship in the Lord. That is my answer to those who question my authority. Have I no right to accept food and drink? Have I no right to take with me a wife who is a believer, as do the other apostles, and the Lord's own brothers, and Peter? Or is it only Barnabas and I who have no right to cease working for our bread? What soldier ever serves at his own cost? Who plants a vineyard and yet eats none of the fruit? What shepherd ever feeds a flock and drinks none of the milk?

The ploughman should plough in hope, and he who threshes should thresh in the hope of a share in the harvest. If we, then, have sown for you the seed of spiritual good, is it a great thing that we should reap a share of your worldly goods? Even so did the Lord

ordain that those who preach the gospel should be maintained by the gospel. If others share this right over you, how much rather we!

Nevertheless we have not exercised this right; but we endure all things rather than hinder the gospel of Christ. Not am I now writing that it may be so done in my case; for it were better for me to die than that any man should make my glorying void. For though I preach the gospel, I have no cause to glory; for necessity is laid upon me—yea, woe is me if I preach not the gospel! If I do it willingly, I have a reward; and even if unwillingly, nevertheless a stewardship has been entrusted to me. What then is my reward? Truly, that when I preach the gospel, I may make the gospel free of charge, and use not to the full my right in the gospel.

And though I am free in regard to all men, yet have I made myself a bondservant to all, that I might gain the more. To the Jews I became as a Jew, that I might gain the Jews; to those who are under the Law, as though I were under the Law—not that I am under the Law, but that I might gain those who are under the Law; to the Gentiles who possess not the Law, I became as one without law—not that I am without law before God, being under the law of Christ—that I might gain those who are without law. To the weak I became as though weak myself, that I might gain the weak. I am become all things to all men, that by all means I may save some. And all this I do for the gospel's sake, that I may share it with all.

Know you not that in a race, though all run, yet only one receives the prize? So run that you may win. And every man who contends in the games is temperate in all things. Now they do it to win a perishable crown, but we an imperishable. I run, therefore,

not as if I were uncertain of the goal : I fight not as one who beats the air ; but I discipline my body and bring it into subjection, lest by any means I, who have been a herald to others, should myself be rejected.

[15]

THE BODY AND THE MEMBERS

Now concerning spiritual gifts, brethren, I would not have you ignorant. For there are diversities of gifts, but through the same Spirit. And there are diversities of service, but it is the same Lord whom we serve. And there are diversities of operation, but it is the same God who operates all things in all. But the manifestation of the Spirit is given to each for the good of all. To one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same Spirit, to another faith, to another the gift of healing, to another miraculous power, to another prophetic inspiration, to another spiritual discernment, to another the gift of tongues, to another the interpretation of those tongues, but all these diverse effects are the operation of one and the same Spirit, distributing to every man according to his will.

For as your body is one, but has many members, and all the members of the body, though many, are yet one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, bond or free ; and were all imbued with one Spirit.

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am no part of the body, is it then no part of the body ? If the ear shall say, Because I am not the eye, I am no part of the body, is it then no part of the body ? If the whole body were an eye, where would be the hearing ? If the

whole body were an ear, where would be the sense of smell ? But God has placed the members each one in the body, according to his will, and if they were all one member, where would the body be ? As it is, there are many members, but one body. And the eye cannot say to the hand, I have no need of you ! Nor, again, the head to the feet, I have no need of you ! Nay, much rather, those members of the body which are reckoned the feeblest are essential ; and God has tempered the body together, giving more abundant honour to those parts which lack it, so that there should be no division in the body, but that the members should have the same care due for another. So when one member suffers, all the members suffer with it ; or when one member is honoured, all the members rejoice with it.

Now you are the body of Christ, and each of you a member thereof. And God has placed in the church, first, apostles ; second, prophets, third, teachers ; then some with miraculous power ; some with the gift of healing ; some, helpers ; some, men of wise counsel ; some with the gift of tongues. Are all apostles ? Are all prophets ? Are all teachers ? Have all miraculous power ? Have all the gift of healing ? Do all speak with tongues ? Do all interpret ?

Covet earnestly, then, the best of gifts. And a still more excellent way I will show you : follow earnestly after love.

[17, 18]

IN PRAISE OF LOVE

Though I speak with the tongues of men and of angels,
And have not love,
I am but a sounding gong, a clanging 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,

Yet have not love,
I am nothing.

And though I share all my goods among the poor,
And though I give my body to be burnt,

But have not love,
It profits me nothing.

Love is patient and kind,
Love is not envious, boastful, nor vain;
She does not behave herself unseemly.

Seeks not her own good,
Is not easily provoked,
Keeps no account of her wrongs,

Rejoices not in iniquity, but rejoices in the truth;
Always charitable, always trustful,
Always hopeful, always steadfast

Love shall never pass away.

But prophecy shall cease,
The gift of tongues shall end,
And knowledge shall vanish away.

For our knowledge is imperfect, and our utterance
imperfect;

But when that which is perfect is come,
All that is imperfect shall be done away.

When I was a child, I spoke as a child,
I thought as a child, I reasoned as a child;

But when I became a man
I put away childish things.

For now we see dimly, in a mirror;
But then, face to face!

Now I know in part.

But then shall I know as I am known.

Faith, Hope, and Love,
These three abide;
And the greatest of these is Love.

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PROPHECY IS GREATER THAN TONGUES

Let your chief goal be love; yet covet earnestly the gifts of the Spirit, and especially that you may speak with inspiration. For he who speaks with tongues speaks not to men but to God, for no one understands him, but in the Spirit he utters mysteries. But he who preaches speaks to men in words of edification and encouragement and comfort. He who speaks in a tongue edifies himself; but he who preaches edifies the church. If I, brethren, come to you speaking with tongues, what shall I profit you, if I have neither revelation nor knowledge nor preaching nor teaching to offer you?

For even lifeless things which give out a sound, such as the flute or the harp, if they give no distinction in the notes, how shall one know what tune is being played? If the trumpet give an uncertain sound, who will prepare himself for battle? So also with you; unless you utter words easily understood, how shall one know what you are saying? You will be speaking into the air.

Now since you are zealous for spiritual gifts, strive to excel in such as build up the church. For if I pray in a tongue, my spirit is praying, but my understanding is barren. What of it, then? I will pray with the spirit, but I will pray with the understanding also; I will sing with the spirit, but I will sing with the understanding also. Otherwise, when you are blessing God with the spirit, how shall one who is not initiated say Amen to your thanksgiving, seeing that he cannot understand what you are saying? For you verily give

thanks well, but the other is not edified. I thank God that I have the gift of tongues more than any of you, but in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a tongue.

Brethren, be not children in understanding. In malice be children, but in understanding be men. If the whole church be assembled, and all who address you speak with tongues, and there come in those who are uninitiated, or unbelievers, will they not say that you are mad? But if all deliver an inspired message, and there come in one who is an unbeliever or uninitiated, he is convinced and called to account by all; the secrets of his own heart are revealed to him; and so, humbling himself before God, he will worship, and bear witness that God is indeed in your midst.

So, then, brethren, covet this gift of prophecy. Do not forbid the speaking with tongues, but let all things be done decently and in order. For God is not a God of confusion, but of peace. [XIV]

THE GOSPEL OF THE RESURRECTION

Brethren, I proclaim again the gospel which I preached to you, which you received, wherein you stand, by which you are saved, if you hold fast what I preached—unless, indeed, you believed without taking thought.

For I delivered to you first of all what I also had received: that Christ died for our sins according to the scriptures, and that he was buried, and that he was raised on the third day according to the scriptures, and that he appeared to Peter, then to the twelve, then to more than five hundred brethren at once, of whom the greater part are still living, though some are fallen asleep. Then he appeared to James, then to all the

apostles, and last of all he appeared to me also, the one born out of his time.

For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace was not given me in vain, for I laboured more abundantly than all of them—and yet not I, but the grace of God that was with me. Whether then it be I or they, so we proclaim, and so you believed.

Now if we proclaim Christ risen from the dead, how say some of you that there is no resurrection of the dead? If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith also is vain. They also who have fallen asleep in Christ have perished. For if in this life only we have hope in Christ, we are of all men most miserable. If the dead are not raised, let us eat and drink, for to-morrow we die!

But now is Christ risen from the dead,
the first-fruits of those who are fallen asleep.
Since through man came death,
through man came also the resurrection from the
dead.
For as in Adam all die,
so also in Christ shall all be made alive.

But each in his own order—Christ the first-fruits, and afterwards, at his coming, those who are his.

Then shall come the end;
he shall yield up the kingdom to God the Father,
having abolished all rule and authority and power.
For he must reign
until he has put all his enemies under his feet;
and the last enemy to be destroyed is Death.

And when all things have been subdued to him,
 then shall the Son himself also be subject
 to him who subdued all things to him,
 that God may be all in all. [XVI]

MORTAL AND IMMORTAL LIFE

Now someone will say, But how are the dead raised,
 and with what kind of body will they appear?

O foolish one! What you sow on the earth is never quickened into life unless it die; and what you sow is not the body that is to be, but a bare grain, perchance of wheat or of some other kind, and God gives to it a body such as he ordained for it, and to every kind of seed a body of its own. Nor is all flesh the same flesh, for there is one type of body for men, another for beasts, another for fishes, another for birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one thing, and the glory of the terrestrial is another. There is one glory of the sun, and another of the moon, and another of the stars; for star differs from star in glory.

So also is it with the resurrection of the dead;
 sown in corruption, it is raised in incorruption,
 sown in dishonour, it is raised in glory,
 sown in weakness, it is raised in power;
 sown a natural body, it is raised a spiritual body.

For as there is a natural body,
 so also there is a spiritual body
 The first man, Adam, became a living soul:
 the last Adam (Christ) became a life-giving spirit.
 That which is spiritual comes not first,
 but that which is natural,
 and afterward that which is spiritual.

The first man is from the earth, earthly;
 the second man is from heaven.
 As we have borne the image of the earthly,
 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 can what is perishable inherit what is imperishable.

For this corruptible must put on incorruption,
 and this mortal must put on immortality.
 So when this corruptible has put on incorruption,
 and this mortal has put on immortality,
 Then shall come 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,
 but thanks be to God, who gives to us the victory
 through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, immovable,
 always abounding in the work of the Lord, for you know
 that your labour in the Lord is not in vain. Be watchful;
 stand fast in the faith; quit you like men; be strong.
 Let all that you do be done in love.

*My own salvation written in my own hand; the grace of
 our Lord Jesus Christ be with you. My love be with you all
 in Christ Jesus.* [XVII]

II CORINTHIANS X-XIII

An intermediate letter (?)

Probably written from Ephesus, A. D. 55-56

After writing the foregoing letter to the Corinthians Paul appears to have paid them a visit, and to have had a most disappointing and disturbing experience with these, to this visit, and in a letter of strong protest which he had written after leaving them, he refers in the opening pages of II Cor. (see p. 282). But what has become of this strongly-recorded letter? Many scholars believe that a part of it, if not practically the whole of it, is to be found in the last four chapters of II Cor., which form an independent section and seem completely out of place where they stand. They certainly correspond closely with the intermediate letter described in II Cor., and II Cor. itself comes to a harmonious and appropriate end with chapter ix, before this eloquent and passionate appeal begins.

FALSE AND TRUE BOLDNESS

Now I Paul myself beseech you, by the meekness and gentleness of Christ--I who, forsooth I am said to be humble enough when present among you, but bold indeed against you when absent--I beseech you not to compel me, when I do come, to show that boldness with the confidence with which I count upon showing it against some of you, who count me as one governed by worldly motives.

For though I live in this world, I do not contend in worldly fashion. The weapons of my warfare are not worldly weapons, but mighty in the service of God for

casting down strongholds, for demolishing vain reasonings and every rampart that is cast up against the knowledge of God, and for taking captive every thought in obedience to Christ. I am ready to punish all disobedience, as soon as your readiness to obey is complete.

Look at what you see before your face. If anyone is full of confidence that he belongs to Christ, let him once again consider this--that just as he belongs to Christ, so also do I. For though I were to boast even more of my authority--which the Lord gave me for building you up, not for casting you down--I should have no cause for shame; but let me not seem as though I would overawe you by my letters. For his letters (they say) are weighty and powerful, but his bodily presence is weak, and his speech beneath contempt. Let them bear in mind that what I am in word by letters when absent, such will I also be in act when present. I do not venture to count or compare myself with some who commended themselves; for measuring themselves by themselves, and comparing themselves with themselves, they are devoid of understanding.

I will not boast, then, beyond my due measure, but only in accordance with the province which God apportioned to me, a province which includes you. I do not stretch my authority too far, as if it did not extend to you; for I was the first to journey so far as to reach you with the gospel of Christ. So I do not boast beyond due measure and take credit for other men's labours; but I cherish the hope that when your faith is increased, my province may be greatly extended through your influence, enabling me to preach the gospel in the regions beyond you, and still not to boast in another man's province about things already achieved before I came. But (as it is written),

He that glorieth, let him glory in the Lord.

For not he who commends himself is approved, but he whom the Lord commends. (X)

PAUL'S JUSTIFICATION FOR BOASTING

Would that you could bear with me a little in my folly! Nay, bear with me. For I am jealous over you with a godly jealousy, and I fear lest by any means your thoughts should be perverted from their single-minded loyalty to Christ. For if a newcomer proclaims a gospel different from the one which you accepted, you bear with him nobly! But I count myself not a whit behind these pre-eminent apostles. For though I be unskilled in speech, yet am I not in knowledge; in every way I made that clear while among you.

Was I then at fault in humbling myself that you might be exalted, in that I preached the gospel of God to you without reward? Other churches I visited, taking wages of them for my ministry to you. When I was in want among you, I burdened no one. Brethren from Macedonia supplied my needs, so that I kept myself from being a burden upon you in any way, and so will I keep myself. As the truth of Christ is in me, this boasting of mine shall not be stifled anywhere in Greece. Why? Because I love you not? God knows. But what I have done, I will go on doing, to cut the ground from under those who seek a ground of accusation against me. Let them show the same reason for their boasting as I for mine. They are false apostles, dishonest workmen, disguised as apostles of Christ; and no wonder, for even Satan disguises himself as an angel of light; and it is nothing marvellous if his servants are disguised as the servants of righteousness — whose doom shall be according to their deeds.

I say again, let no one think me a fool; but even so,

bear with me as a fool, that I myself also may boast a little. What I say, I say not by virtue of the Lord's command, but in the folly of this confident boasting. Seeing that so many boast unspiritually, let me do the same. For you suffer fools gladly, being so wise yourselves! You suffer a man who robs you of your freedom, who lives upon you, who ensnares you, who exalts himself, who smites you on the face. I reproach myself for my weakness in this respect. Nevertheless (speaking as a fool), for whatever reason anyone is bold, I too am bold. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they servants of Christ? [I speak as one beside himself] far more am I — in labours more abundant, in stripes above measure, in prisons more often, yea, often in sight of death. Once at Damascus the governor guarded the city in order to capture me, and I was let down in a basket through a window by the wall, and escaped his hands. From the Jews five times received I forty stripes save one; thrice was I beaten with Roman rods; once was I stoned; thrice I suffered shipwreck — a night and a day have I spent in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from the Jews, in perils from the Gentiles, in perils in the city, in perils in the desert, in perils on the sea, in perils among treacherous brethren, in toil and hardship, in many a sleepless night, in hunger and thirst, in fastings often, in cold and nakedness. But beside the things which I pass over, there is that which weighs upon me daily — my care for all the churches. Who is weak, and I do not share his weakness? Who is made to stumble, but I am aflame with wrath?

Yea, if I must needs boast, I will boast of the things which reveal my weakness. And he who is blessed for

evermore, the God and Father of our Lord Jesus Christ, knows that I lie not. (XII)

CONCLUDING DEFENCE AND APPEAL

You compel me, brethren, to boast, unprofitable as it is; but let me come to visions and revelations of the Lord. I know a man in Christ, who fourteen years ago was caught up into the third heaven; whether in the body or out of the body I know not—God knows. But I know that either in the body or out of the body (which God knows), this man was caught up into Paradise, and heard ineffable things, which no man may utter. In such an experience will I glory; but of myself I will not boast, except of my weaknesses. If I choose to boast I shall be no fool, for I shall speak the truth; but I forbear, lest anyone should count me as more than my words and deeds imply. Moreover, lest I should be overmuch exalted by the marvel of these revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, concerning which I thrice besought the Lord that it might depart from me. And he said to me, My grace is sufficient for you, for my strength is perfected in weakness. Most gladly, then, will I rather glory in my weakness, that the strength of Christ may encompass me. Therefore I rejoice in weaknesses—no reproaches, necessities, persecutions, distresses, for Christ's sake; for when I am weak, then am I strong!

I am a fool to boast like this; but you compelled me. For it is you who ought to have commended me; for in no wise have I proved inferior to these pre-eminent apostles, though I be of no account. The marks of the true apostle were displayed among you persistently—signs and wonders and mighty deeds. In what respect

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were you inferior to other churches—unless it be that I myself was not a burden upon you? Forgive me this wrong! But I will not be burdensome to you, for I seek not your wealth, but yourselves, and I will very gladly spend and be spent for your souls. The more abundantly I love you, am I the less to be loved? Be it so; I did not burden you, but, being crafty (I suppose), I caught you with guile!

Do you think that all this time I am defending myself before you? Nay; but I am speaking in the name of Christ, and before God. And all my words, beloved, are for your upbuilding. For I fear lest perchance when I come I shall not find you as I fain would, and lest you find me as you fain would not; I fear lest indeed there be strife, jealousy, wrath, intrigue, slander, malice, arrogance, disorder; and lest when I come, my God may humble me again in your presence, and I have to mourn over many hardened sinners who have not yet repented of their impurity and vice and sensuality. I say to them in advance, and to all the rest, that if I come again I will not spare you, since you seek a proof that it is Christ who speaks through me. And he is not weak towards you, but is mighty among you. For though he was crucified in weakness, yet he now lives by the power of God. And though I share his weakness, yet in dealing with you I shall share the power of God by which he lives.

Question yourselves, therefore, whether you are true to the faith. Put yourselves in the test. Do you not know, in regard to yourselves, that Jesus Christ is in your heart?—unless you cannot stand the test. But I trust that you will see that I do not fail to stand it. Now I pray God that you may do no evil; not that I may be proved right, but that you may do what is honourable, even though I should seem to be proved

wrong. For I can do nothing against the truth, but only for the truth. I rejoice when I am weak and you are strong, and I pray above all for your perfect amendment. I write these things, therefore, while absent, so that I may not, when present, deal sharply with you, according to the authority which the Lord gave me for building you up, and not for casting you down.

Finally, brethren, farewell. Be perfected; take my words to heart; be of one mind; live in peace; and the God of love and peace shall be with you.

[XII, 111].

THE SECOND EPISTLE TO THE CORINTHIANS

(More correctly, perhaps, the Third)

Written from Macedonia, c. A. D. 56

The occasion of this third or even fourth * letter to his converts at Corinth is described on pp. 242-3. Titus, his messenger with the intermediate letter of strong remonstrance, met him in Macedonia with the welcome news that his effort had been more salutary, thus relieving the apostle's heart of a heavy burden of anxiety, even though a minority in the church were still recalcitrant. The relief in his mind was such that he lost no time in sending this passionate letter, full of heartfelt gratitude, renewed confidence, and inspiring counsel; although there is still need for a stern word or two in the course of it.

THE RENEWAL OF CONFIDENCE

Paul, an apostle of Jesus Christ by the will of God, to the church of God at Corinth.

Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be God, the Father of mercies and the God of all comfort, who comforts us in all our tribulation, that we in turn may comfort those who are in any trouble, with the comfort which we ourselves receive from God. For as the sufferings of Christ have fallen to my lot in abundance, so my consolation through Christ has also been in abundance. But if I am afflicted, it is for your consolation and salvation; and if I am comforted, it is for your comfort, which comes through your

*) See further reference to an earlier letter (p. 224).

patient endurance of the same sufferings as I endure. And my hope for you is steadfast, for I know that as you share the sufferings, you shall also share the consolation.

Now I would have you know, brethren, concerning the trouble which befel me in Asia (Minor), that I was exceedingly cast down, beyond my power of endurance, so that I despaired even of life; I felt myself sentenced to death—a warning not to trust in myself, but in God who raises the dead, and who delivered me, and will again deliver me, from the very gates of death. In him have I put my trust that he will always deliver me, you also helping me by your prayers, so that in return for the gift obtained for me by many, the thanksgiving of many shall be offered on my behalf.

Now I call God to witness, by my soul, that it was to spare you pain that I refrained from coming to Corinth. Not that we have dominion over your faith, but that we are the helpers of your joy; for in your faith you are already steadfast. But I determined that I would not come to you again on a painful visit. For if I give you pain, who is to give me joy, apart from those to whom indeed I give pain? And for this very reason I wrote to you, lest when I came I should have sorrow from those in whom I ought to rejoice, confident in you that my joy is the joy of you all. For in much affliction and anguish of heart I wrote to you with many tears, not that you should be made to grieve, but that you might know the abundance of my love for you. But if there be one whose offence has given pain, he has given it not so much to me as in some degree to you all. Sufficient for him is the punishment which was inflicted by the greater number of you; so that now, on the contrary, you ought to forgive him and comfort him, lest perchance he should be overwhelmed by excess of sorrow. So I beseech you to restore him to your love. For with this

and in view did I write, to put you to the test of obedience in everything. Whom you forgive any offence, I forgive also; what I have forgiven, if I had anything to forgive, I forgave for your sakes, as in the presence of Christ.

For when I crossed into Macedonia, my heart knew no rest, but I was troubled on every side—without were fightings, within were tears. Nevertheless God, who comforts the downcast, comforted me by the return of Titus from you, and by the comfort he had received from you, for he told me of your longing, your penitence, your zeal for me; so that I rejoiced all the more. For though I gave you pain by my letter, I do not now regret it, although I have regretted it; for I perceive that the letter did give you pain, if only for a while. And I rejoice, not that you were given pain, but that you sorrowed to repentance; for you were brought to a godly sorrow, so that you received no hurt from me in any way. For godly sorrow leads to salvation, through repentance that brings no regret; but worldly sorrow leads to death. For see what earnest care your godly sorrow wrought in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what retribution! In every way have you cleared yourselves in this matter. So I rejoice that in every way, also, I now have confidence in you.

(2. II. 111)

THE TREASURE IN EARTHEN VESSELS

Now thanks be to God, who is always leading us in the triumphal procession of Christ, and spreading abroad through us the fragrance of the knowledge of God in every place. For we are to God a sweet fragrance of Christ, among those who are being saved and among those who are perishing; to the one a deadly savour

that betokens death, and to the other a vital fragrance that betokens life. But who is sufficient for these things? Was it not we, for we are not like many who make a traffic of the word of God; but in all sincerity, as appointed by God, and in the sight of God, we speak in the name of Christ.

Am I beginning again to commend myself? Nay; for it is through Christ that I have this confidence before God: not that I am self-sufficient, counting anything as from myself. For our sufficiency is from God, who made us competent as ministers of a new covenant, not in written words but in the spirit, for the written word is deadening but the spirit is life-giving. And of the written covenant which is done away was glorious (so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance), much more glorious is the covenant which abides for ever!

Seeing, then, that we have such a hope, we use great boldness of speech. For the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. And we all, with unveiled face, reflecting as a mirror the glory of the Lord, are changed into the same image, from one degree of glory to another, by the indwelling Spirit which is the Lord.

And since we have this ministry, through the mercy which we received, we do not lose heart; for we have renounced the hidden things of shame, not behaving craftily nor handling the word of God deceitfully, but by the proclamation of the truth commending ourselves to every man's conscience in the sight of God. And if our gospel is veiled, it is veiled only to those who are perishing, whose unbelieving minds are blinded by the power of this world, so that the light of the glorious gospel of Christ, who is the image of God, may not dawn upon them.

For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your bondservants for Jesus' sake. For God, who commanded the light to shine out of darkness, illumined 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 from God, and not from ourselves. We are troubled on every side, but not in distress; perplexed, but not in despair; pursued, but not forsaken; smitten down, but not destroyed; always, in the body, sharing the death of Jesus, that the life also of Jesus may be manifested in our body. So death works in us, that life may work in you. For all these things are for your sakes, that the grace, being multiplied among many, may cause your thanksgiving to abound to the glory of God.

Therefore we lose not heart; for though our outward man is perishing, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, is working 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.

THE GOSPEL OF RECONCILIATION

Now we know that if this earthly house in which we sojourn be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Therefore we yearn with longing to be under cover of our house which is from heaven, that what is mortal may be lost in life immortal. Now he who has prepared us for this very end is God, who has also given to us the Spirit as the earnest of our hope. Therefore we are

always confident, knowing that while we are at home in the body we are absent from the Lord (for we walk by faith, not by sight), yea, always confident, though we would rather be absent from the body and at home with the Lord. Therefore we strive, whether at home or absent, to be well-pleasing to him. For we must all appear before the judgment-seat of Christ, each to receive his desert according to his deeds in the body, whether good or evil.

Knowing, then, the fear of the Lord, I seek to win men. For the love of Christ constrains me, because he died for all men, that they who live should no longer live for themselves, but for him who died for them and was raised. Therefore I no longer regard any man simply as he is in the flesh; even though I have so regarded Christ, yet now I regard him no more. For if any man is in Christ, he is a new creation; old things are passed away--behold, all things are become new. And this is the work of God, who reconciled us to himself through Christ, and gave to us the ministry of reconciliation: to wit, that in Christ God was reconciling the world to himself, not counting their transgressions against them, and to us he has committed this message of reconciliation.

Now, therefore, we are ambassadors of Christ, as though God were beseeching you by us; we pray you, in Christ's stead, be reconciled to God. As his fellow-workers also we beseech you, receive not the grace of God in vain. For it is written,

In an acceptable time I heard thee,

and in the day of salvation I succoured thee.

Behold, now is the acceptable time; now is the day of salvation.

For we put no stumbling-block in the way, so that our ministry may be above reproach, seeking

in every way to approve ourselves as the servants of God:

in endurance, in affliction, in want, in distress;
in stripes, in imprisonments, in conflicts, in labours;
in sleepless watches, in hunger and thirst;
by purity, by knowledge, by patience, by kindness;
by the Holy Spirit, by love unfeigned,
by the word of truth, by the power of God,
by the armour of righteousness for attack or defence;
by honour and dishonour, by evil report and good
report;
as deceivers, and yet true; as unknown, and yet well
known;
as nigh unto death, and behold, we live;
as chastened, but not killed;
as sorrowful, yet always rejoicing;
as poor, but making many rich;
as having nothing, and yet possessing all things.

O Corinthians, my lips are unsealed to you, my heart is open wide! There is no restraint in my love; the restraint is in your affections. Now in fair return (I speak as to my children), open wide your hearts, make room for me. I have wronged no one, deceived no one, defrauded no one. I say this not to condemn you; for I have said before, that you are in my very heart, so that we live and die together. Great is my boldness of speech toward you, great is my boast on your account; I am filled with comfort, I am overflowing with joy in all my affliction.

[P-117]

CARE FOR THE NEEDS OF OTHERS

Let me tell you, brethren, of the grace of God bestowed on the churches of Macedonia; how during a sore testing-time of affliction, and notwithstanding their deep

poverty, the abundance of their joy has overflowed in rich liberality. For not only according to their means, but I bear them witness; even beyond their means, they have willingly given, beseeching me with much entreaty to afford them the opportunity of sharing in this fellowship of service to the people of God. Therefore as you excel in everything—in faith, in utterance, in knowledge, in all diligence, and in your love for me—see that you excel in this grace also. Not that I command you, but simply that I use the earnestness of others as an occasion to prove the sincerity of your love. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might become rich. So I give you my judgment, that it is fitting that you who were the foremost at the outset a year ago, not only in taking action but in willingness to act, should now complete the task, so that just as there was a willingness, there may also be an achievement, according to your ability. For if the willing mind be there, it is accepted according to what a man has, not according to what he has not.

I say this, not that others may be eased and you be burdened, but for equality's sake; so that now at this time your surplus may be a relief to their want, and that at some other time their surplus in like manner may be a relief to your want, so that there may be equality. Show, then, before all the churches this proof of your love, and of my boasting on your behalf; lest perchance if any Macedonians come with me and find you unprepared, I (I do not say you) should be put to shame because of this confident boasting. Let it be ready, then, as a matter of bounty, and not of extortion.

Now this I say,—He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully. Every man according to the purpose

of his heart—not grudgingly, nor of necessity; as it is written, God loveth a cheerful giver. And God is able to make all blessings abound for you, that you, having always all sufficiency in everything, may be able to give of your abundance to every good work; as it is written,

He hath scattered abroad, he hath given to the poor, his righteousness abideth for ever.

And he who supplies the seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; you shall be enriched in everything, so as to give bountifully, and call forth thanksgiving to God from those to whom I bear your gifts. They will glorify God for this proof of your faithful obedience to the gospel of Christ, and for your liberal contribution to them and to all; while by their prayers for you they express their longing for you, because of the exceeding grace of God in you. Thanks be to God for his unspeakable gift!

All the brethren greet you.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

(VIII, IX, XIII)

For II Cor., 3: 216, 16 p. 234

THE EPISTLE TO THE ROMANS

Written probably from Corinth, c. A.D. 55

Paul's been compelled to travel sooner or later to Rome and Spain, the "far west" of his day, each stage during his third missionary journey, and in preparation for this end he wrote to the established Christian community at Rome, to whom he was not yet personally known, the considered exposition of his teaching. The theme is the all-sufficiency of the love of God revealed through faith in Christ, as compared with the failure of both Greek philosophy and Jewish Law to provide a religion for all mankind. This is essentially the least personal and most doctrinal of his letters, where several notes of his heart, which else, perhaps, most fully reveals his mind.

THE GENTILE, THE JEW, AND THE GOSPEL

Paul, a bondservant of Jesus Christ, called to be an apostle, set apart to proclaim the gospel of God, concerning his son Jesus Christ our Lord, through whom I received grace and apostleship to promote obedience to the faith, in his name, among all the Gentiles; to all in Rome who know the love of God and are called to be his people:

Grace to you and peace, from God our Father and the Lord Jesus Christ.

I thank my God through Jesus Christ for you all, that your faith is openly spoken of throughout the world. For God is my witness that I am always making mention of you in my prayers, asking that by God's will I may soon be prospered to visit you. For I long to see you, 250

so that we may be encouraged by each other's faith. and I have often purposed to visit you, but have been hindered; for I would fain reap some harvest among you, as among the rest of the Gentiles. For I have a duty both to Greeks and to Barbarians, both to the wise and to the unlearned. So far, then, as in me lies, I am eager to preach the gospel to you also who are in Rome. I am not ashamed of the gospel of Christ: for it is the saving power of God to everyone who has faith; to the Jew first and also to the Greek. For in it there is revealed a righteousness that is from God, born of faith and fulfilled in faith; as it is written, The righteous shall live by faith.

For the wrath of God is revealed from heaven against all the ungodliness and unrighteousness of men, who suppress the truth in their wickedness. For what is to be known of God is clear to them, for God has made it plain. For the invisible things of God, even his eternal power and godhead, are clearly seen in his works, since the creation of the world; so that they have no excuse. For though they knew God, they honoured him not as God, nor rendered him thanks: but became vain in their reasonings, and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for idols in the likeness of mortal man, and of birds and four-footed beasts and creeping things. They exchanged the truth of God for a lie, and worshipped and served the creature instead of the Creator, who is blessed for ever. And even as they rejected God from their knowledge, so God abandoned them to a reprobate mind, filled with all manner of wickedness.

But we know that the judgment of God is unerring against those who commit such wickedness. For he will render to every man according to his deeds: to those

who by perseverance in well-doing seek after glory and honour and immortality, eternal life, to those who are self-willed, who follow not the truth, but follow after unquity, shall be wrath and indignation, tribulation and anguish, for every soul of man whose deeds are evil, for the Jew first and also for the Greek; but glory and honour and peace for everyone whose deeds are good, for the Jew first and also for the Greek, for there is no respect of persons with God. And it is not the hearers of the Law who are justified in the sight of God, but the doers of the Law shall be justified. For when Gentiles who do not possess the Law, do by nature what the Law commands, they are a law unto themselves, in that they shew the work of the Law written on their hearts.

For he is no Jew who is merely a Jew by race, neither is that circumcision which is merely outward, in the flesh; but he is a Jew indeed who is a Jew in his inmost soul, whose circumcision is a thing of the heart - spiritual, not literal, and whose praise is not from men, but from God.

[1. 11]

RECONCILIATION THROUGH FAITH

Now we know that no man can be justified in the sight of God by observance of the Law. But apart from the Law a righteousness from God has now been revealed, both the Law and the Prophets bearing witness to it; a righteousness from God through faith in Jesus Christ, for all who believe. There is no distinction; for all have sinned and come short of the glory of God, but are freely justified by his grace through the redemption that is offered in Jesus Christ.

What, then, becomes of our boasting? It is forbidden. On what ground - on the ground of merit? Nay, but on the ground of faith. For we hold that a man is

justified by faith, apart from the observance of the Law. Is God the God of the Jews only? Is He not also the God of the Gentiles? Yea, of the Gentiles also, for there is one God, who will approve both Jew and Gentile on the ground of their faith. Do we, then, by this faith, abolish the Law? God forbid. Nay, rather, we uphold it.

What then shall we say concerning Abraham, our forefather? If Abraham was justified by his deeds, he has some ground for boasting - though not before God. But what says the scripture? Abraham had faith in God, and it was counted to him for righteousness. Now if a man performs work, his wage is not accounted a gift, but a due; whereas a man who pleads no performance of his own, but simply has faith in him who makes righteous the ungodly - his faith is counted for righteousness. For Abraham, hoping against hope, waxed not through unbelief, but clung to the promise of God and grew strong in faith, giving glory to God, being fully persuaded that what God had promised he was also able to perform. Hence, it was counted to him for righteousness; not is this written for his sake only, but for ours also, if we have faith in him who raised from the dead our Lord Jesus, who was given up to death for our offences, and was raised to life for our justification.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have access to the grace wherein we stand; and we rejoice in the hope of sharing the glory of God. And not only so, but we exult even in our tribulations, knowing that tribulation begets endurance, and endurance confidence, and confidence hope - a hope that never betrays, for the love of God is shed abroad in our hearts through the Holy Spirit which is given to us.

For when we were helpless, Christ in due time died for the ungodly. Even for a just man scarcely anyone will give his life—though perhaps for a truly good man one might have courage to die. But God gave proof of his love for us in that while we were yet sinners, Christ died for us. And if, when we were hostile to God, we were reconciled to him by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received this reconciliation.

[116-17]

THE FAITH WHICH LEADS TO LIFE

Now as through one man sin entered the world, and through one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. And where sin abounded, there did the grace of God much more abound, so that as sin held sway and brought death, grace might hold sway through righteousness, bringing eternal life through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin that grace may abound? God forbid! How can we who are dead to sin live in sin any longer? Know you not that all we who were baptized into fellowship with Jesus Christ were baptized into fellowship with his death? We were buried with him, as it were, by baptism into death, so that as he was raised from the dead by the glory of the Father, we also should enter into newness of life. For if we have been united with Christ by sharing in the likeness of his death, we shall also be united with him in the likeness of his resurrection. This we know that our old self was crucified with him, that our sinful nature might be destroyed, and

that we should no longer be in bondage to sin. For he who is dead to sin is freed from its power.

Now if we thus died with Christ, we believe that we shall also live with him, knowing that Christ, being raised from the dead, shall die no more, death no longer having any dominion over him. So let it be with you, count yourselves dead to sin, but alive in Christ Jesus to God.

Let not sin therefore reign in your mortal body, compelling you to obey its passions; nor yield your powers to sin as weapons of unrighteousness; but dedicate yourselves to God as men who were dead, and are alive again, and your powers as weapons of righteousness in the service of God. Then shall sin have no dominion over you. Know you not that if you surrender yourselves in obedient service to anyone, you become the bondservants of him whose bidding you do—whether of sin, whose reward is death, or of obedience, whose reward is righteousness? But thanks be to God that you, who were once the bondservants of sin, have obeyed from your hearts the teaching to which you were committed, and being set free from sin, you became the bondservants of righteousness. But when you were the bondservants of sin, what fruit did you gather from those things of which you are now ashamed? For the end of those things is death. But now, set free from sin, and become bondservants of God, you have your reward in consecration, and the end is life eternal. For the wages of sin is death; but the free gift of God is eternal life, through Jesus Christ our Lord.

[118-19]

THE FLESH AND THE SPIRIT

Now we, brethren, have been set free from bondage to the Law, that we should serve God in newness of

spirit, and not in the old obedience to the letter. What shall we say, then—that the Law is a sinful thing? God forbid! We know that the Law is spiritual; but I am carnal, sold under the power of sin. I do not understand my own actions, for what I do is not what I desire to do, but rather what I hate. If then I do what I fail would not do, I nevertheless acknowledge that the Law is good. So it is now no more I myself who do it, but rather sin which has its dwelling within me. For I know that in me—in my flesh, that is to say—nothing good has its dwelling, for I have the will, but not the power, to do what is good. The good which I would do, I do not; but the evil which I would not do, that I do.

I find, then, a law at work, that when I would fail to do good, evil is present with me. For I delight in the law of God in my inmost heart, but I see a different law in my flesh, warring against the law of my mind, and bringing me into captivity to the law of sin which has its dwelling in my flesh. With the mind I serve the law of God, but with the flesh the law of sin. O wretched man that I am! Who shall deliver me from this body of death? Thanks be to God, in that he delivers us through Jesus Christ our Lord.

There is now, therefore, no condemnation for those who are in union with Christ Jesus, and who are led not by the flesh, but by the spirit. For the law of the spirit of life in Christ Jesus set me free from the law of sin and of death. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is at enmity with God, opposed to the law of God, nor can it be otherwise, for those who are carnal cannot please God. Now you, brethren, are not carnal, but spiritual, if indeed the Spirit of God abides in you. If any man possess not the Spirit of Christ, he is none of his. But if Christ be in you, then though your

body be a body of death because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised up Jesus from the dead abides in you, then he who raised up Christ Jesus from the dead shall give new life to your mortal bodies, through the indwelling of his Spirit.

[EPI. VIII.]

THE TRIUMPH OF THE SONS OF GOD

Brethren, it is not to the flesh that we are pledged, to live according to its rule, for if you live according to the flesh, your end is death; but if by the power of the spirit you put to death the deeds of the flesh, you shall live. For all who are led by the Spirit of God are the sons of God. You have not received the spirit of bondage, filling you again with fear; but you have received the spirit of sonship. And when we cry, Abba, Father! it is this Spirit bearing witness with our spirits that we are the children of God, and if children, then heirs—heirs of God and joint-heirs with Christ; if indeed we share his sufferings, that we may also share his glory.

For I reckon that the sufferings of this present time are not worthy to be thought of when compared with the glory that shall be revealed to us. For the whole creation awaits in eager expectation the revealing of the sons of God. For creation was made subject to imperfection, yet with the hope that creation itself also shall be delivered from the bondage of corruption into the glorious freedom of the sons of God. For we know that the whole creation is groaning together in the pangs of birth until now; and not only so, but even we ourselves, though given the Spirit as a foretaste, still yearn with longing for our full adoption, by the deliverance of our mortal body from bondage.

For we are saved by hope; but hope for what is seen is not hope—for who hopes for what he already sees? But if we hope for what is not yet seen, then with patience do we wait for it. And the Spirit likewise helps us in our weakness; for we know not how to pray aright, but the Spirit itself pleads for us with longings that cannot be uttered. And he who searches the heart knows the mind of the Spirit, for its pleadings for God's people are according to his will. And we know that to those who love God, all things work together for good—to those whom God predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brethren.

What, then, shall we say to these things? If God is for us, who can be against us? Who shall separate us from the love of God? Shall tribulation or anguish, persecution or famine, poverty, peril or the sword? 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 things present, nor things to come, nor powers above, nor powers beneath, nor any other created thing, shall be able to separate us from the love of God, which is revealed in Christ Jesus our Lord.

[FIVE]

THE ULTIMATE RESTORATION OF ISRAEL

I am speaking the truth in Christ when I say that I have great heaviness and continual sorrow in my heart. For I could wish myself cut off from Christ for the sake of my brethren, my kinsmen by race, the children of Israel, whose is the sonship, and the glory, and the covenants, and the law-giving, and the temple-service, and the promises. Theirs are the patriarchs, and theirs also, by his birth, is Christ, and

thurs the God who is over all, blessed be he for evermore!

Brethren, my heart's desire and prayer to God for them is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they have ignored the righteousness that is from God; and instead of submitting themselves to it, they have sought to establish their own righteousness. But Christ is the fulfilment of the Law, so that everyone who has faith in him may attain to righteousness. Say not in your hearts, Who shall ascend into heaven, to bring Christ down from above? or, Who shall descend into the deep, to bring Christ up from the dead? For the word is nigh to you, in your mouth, indeed, and in your heart—the word of faith which we proclaim: that if you confess the Lord Jesus with your lips and believe in your heart that God has raised him from the dead, you shall be saved. And there is no distinction between Jew and Gentile; for the same Lord is Lord of all, and is bountiful to all who call upon him; as it is written, Whosoever shall call upon the name of the Lord shall be saved.

But how can they call on him in whom they have not believed? And how can they have faith in him of whom they have not heard? And how shall they hear without a preacher? And how shall men preach unless they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good!

But they did not all give heed to the glad tidings. As Isaiah said, All day long have I stretched forth my hands unto a disobedient and gainsaying people. Has God, then, rejected his people? God forbid! For I also am an Israelite, descended from Abraham, and of the tribe of Benjamin. God has not rejected his people.

Even now there is a remnant chosen out by the gift of grace, and if by grace, it is not by merit, otherwise grace would cease to be grace. What then? That which Israel zealously sought, Israel failed to obtain; but the chosen obtained it, and the rest were hardened. But the Gentiles, who were not in zealous pursuit of righteousness, have attained it—the righteousness indeed which is born of faith; while Israel, pursuing a Law of righteousness, attained it not. Why? Because they sought it not by faith, but by observance of the Law. They stumbled at the rock of offence.

I say, then, Have they stumbled to their ruin? God forbid! Nay, rather, through their fall salvation has come to the Gentiles, to provoke Israel to jealousy. Now if their lapse has enriched the world, and their loss has enriched the Gentiles, how much more shall their full restoration! And if their rejection means the reconciliation of the world, what shall be their reception, but life from the dead!

But I speak to you that are Gentiles. Now if the root is holy, so also are the branches, and if some of the branches have been broken off, and you, a wild olive shoot, have been grafted in among them, so that you share the richness of the olive root, boast not over the other branches, it is not you who support the root, but the root supports you. You may say, Branches were broken off that I might be grafted in. Well, through their want of faith they were broken off; and through your faith you are standing. Think not highly of yourself, but stand in fear; for if God spared not the natural branches, take heed lest he also spare not you.

Behold therefore the goodness and severity of God; toward those who fell, severity, but toward you, goodness, if you continue in his goodness; otherwise you also shall be cut off. And they, too, if they continue

not in their unbelief, shall be grafted in, for God is able to graft them in again.

Brethren, I would not have you ignorant, lest you be wise in your own conceit, of this hidden counsel of God, that a partial blindness has fallen upon Israel, until the whole Gentile world is gathered in, and then all Israel shall be saved. For the gifts and the calling of God are never revoked.

O! the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord, or who has been his counsellor? Or who has first given to him, and it shall be recompensed unto him again? For he is the source, and the life, and the goal of all things. To him be the glory for ever!

[X-XI.]

THE CHRISTIAN ETHIC

I beseech you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is a spiritual form of worship. And be not conformed to the fashion of this world, but be transformed by the renewing of your mind, so that you may know the will of God, and discern what is good and acceptable and perfect. By the grace that is given me I exhort every man among you not to think more highly of himself than he ought to think; but to think soberly, in accordance with the measure of faith that God has dealt to each.

For even as we have many members in our one body, and these members have not all the same function; so we, though we are many, are yet one body in Christ, and fellow-members of one another, possessing gifts which differ according to the grace that is given to us. If it be ours to preach, then let our preaching be in

accordance with our faith; if to serve, let us devote ourselves to service; he who teaches, to his teaching; he who exhorts, to his exhorting; he who gives, let him do it with generosity; he who holds office, with diligence; he who carries sympathy, with cheerfulness.

Let your love be unfeigned. Abhor what is evil; cleave to what is good. Be kindly affectioned one to another with brotherly love, desiring to one another in honour, unflagging in zeal, fervent in spirit, serving the Lord, rejoicing in hope, steadfast in tribulation, constant in prayer, sharing the needs of the brethren, and given to hospitality.

Bless those who persecute you—bless, and curse not. Rejoice with those who rejoice; weep with those who weep; be in harmony one with another. Be not haughty in mind, but associate freely with those who are humble. Be not wise in your own conceit. Take thought for what is honourable in the sight of all men.

Render to no man evil for evil. If it be possible, so far as it rests with you, live peaceably with all men. Avenge not yourselves, beloved, but rather make way for his wrath of whom it is written, Vengeance is mine, I will repay, saith the Lord. But if your enemy hunger, feed him; if he thirst, give him to drink; for in so doing you will heap coals of fire on his head. Be not overcome by evil; but overcome evil with good. (XII)

THE HOUR OF CRISIS

Render to all men what is due to them; respect, where respect is due; honour, where honour is due. Owe no man anything, except the debt of love to one another. He who loves his fellow-man has fulfilled the Law; for the commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not

steal, Thou shalt not bear false witness, Thou shalt not covet, and any other commandment there may be, are all summed up in this one saying—Thou shalt love thy neighbour as thyself. For love works no ill to one's neighbour; love therefore is the fulfilling of the Law.

And this do, knowing the hour of crisis, that now it is high time for you to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honourably, as in the day; not in rioting and drunkenness, not in lust and wantonness, not in strife and envy. Put on the spirit of the Lord Jesus Christ, and take no thought for the lusts of the flesh.

Now to him that is able to establish you, according to my gospel and the preaching of Jesus Christ, and according to the revelation made known by command of the Eternal God to all the Gentiles, for their obedience to the faith—to God, the only wise, be glory through Jesus Christ for ever. (XIII, XIV)

CHRISTIAN CHARITY AND TOLERATION

Welcome into your fellowship the brother whose faith is weak, but raise no dispute about his doubts. One man believes that it is right for him to eat all kinds of meat;* while another, who is scrupulous, eats only herbs. Let not him who eats despise him who abstains, nor let him who abstains judge him who eats; for God has accepted him, and who are you that you should judge the servant of another? It is before his own

* i. e., asking no scrupulous question whether it has been offered in sacrifice to idols

master that he must stand or fall; and stand he shall, for God has power to uphold him.

One man esteems one day as holier than another; another esteems every day alike. Let each be fully persuaded in his own mind. He who observes the day, observes it in the name of the Lord, and he who eats, eats in the name of the Lord, for he gives thanks to God; and he who abstains, abstains in the name of the Lord, and gives God thanks. For neither life nor death concerns a man himself alone; if we live, we live in the sight of the Lord, and if we die, we die in the sight of the Lord; whether we live or die, therefore, we are his. For to this end Christ both died and lived again, that he might be Lord of both the living and the dead.

But you—why do you judge your brother? or you why do you despise your brother? We shall all stand before the judgment-seat of God, and every one of us shall give account of himself to God. Let us not, then, judge one another any more; but rather let us resolve that none put in his brother's way a stumbling-block or an occasion of falling. If, because of your meat, your brother's scruples are offended, you are no longer living by the rule of love. I know, and am persuaded in the Lord Jesus, that there is nothing unclean in itself; but to him who counts a thing unclean, to him it is unclean. Do not ruin with your meat one for whom Christ died. Let not what in your estimation is good be evil spoken of. For the kingdom of God is not concerned with meat and drink, but with righteousness and peace and joy in the Holy Spirit. And he who in these things is a servant of Christ is well-pleasing to God, and approved in the sight of men. Let us, then, follow after the things which make for peace, and the things with which we may build each other up. Do not overthrow the work of God for the sake of a meal of

meat. It is good neither to eat flesh nor to drink wine, nor to do anything else of which your brother stumbles. Have you stronger faith? Then keep it to yourself before God. Happy is he whose conscience is clear about what he allows himself to do. But he who is in doubt condemns himself if he eats, because he has no faith in his decision; and whatever is done without faith is sinful. But we, who are strong, ought to bear the infirmities of the weak and not to please ourselves. Let every one of us strive to please his neighbour and so uphold him in what is good, for even Christ did not please himself.

Now the God of patience and endurance grant that you may be united one with another in the spirit of Christ Jesus, that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ. The God of hope fill you with all joy and peace in your faith, that you may abound in hope, through the power of the Holy Spirit.

The God of peace be with you all. [17. 14]

THE EPISTLE TO PHILEMON

Written from Rome, c. A. D. 61

Paul is now a prisoner awaiting the hearing of his appeal to Caesar, but enjoying reasonable freedom (p. 197). Onesimus, a runaway slave from Colossae, has been of considerable personal service to him. His master Philemon is known to Paul, and he sends the fugitive back with this note—a precious fragment of personal correspondence. We hear of Onesimus later (p. 275).

A GOOD WORD FOR A RUNAWAY SLAVE

Paul, a prisoner for the sake of Jesus Christ, and Timothy our brother :

To Philemon our beloved friend and fellow-worker - and to our sister Apphia, and Archippus our comrades-in-arms, and the church that meets in your house :

Grace to you and peace, from God our Father and the Lord Jesus Christ.

I am always thanking God when I remember you in my prayers, for I hear of your faith in the Lord Jesus and the love you show toward all the brethren ; and I pray that their fellowship with you in your faith may become effectual in the knowledge of every good gift which is ours through Christ. For I have much joy and comfort in your love, because the hearts of your brethren have been refreshed by you, my brother.

So although I might boldly, in the name of Christ, dictate to you what is befitting, yet for love's sake I would rather appeal to you as Paul the aged, and now a prisoner for the sake of Christ Jesus : I appeal to you

on behalf of Onesimus,* who has become a son to me during my bondage. Formerly an unprofitable servant to you, he has now become profitable both to you and to me. I am sending him back to you, although it is like parting with my very heart ; for I would fain have kept him with me, that on your behalf he might be of service to me while I am in bonds for the gospel's sake. But I would do nothing without your consent, so that your kindness should not be as it were of necessity, but of good-will.

Perhaps indeed he was parted from you for a while, that you should receive him back again for ever—not now as a bondservant, but as more than a bondservant—a brother beloved, specially to me, but how much more to you, both in himself and in the Lord ! If then you count me a partner, welcome him as you would welcome me. And if he has wronged you at all, or owes you anything, put that on my account : I write this with my own hand—*I, Paul, will repay it*. I need not remind you that you owe me, beyond this, your very soul. Now, brother, let me have some profit from you in the Lord ; refresh my heart in Christ.

But I am confident of your obedience as I write, knowing that you will do even more than I ask. And moreover, prepare me also a lodging, for I hope that through your prayers I shall be restored to you.

Epaphras, my fellow-prisoner for the sake of Christ Jesus, greets you ; so do Mark, Aristarchus, Demas, and Luke, my fellow-workers.

The grace of the Lord Jesus Christ be with your spirit.

* " Profitable " or " serviced "—beats the play upon words which follows.

THE EPISTLE TO THE COLOSSIANS

Written from Rome, c. A.D. 61-62

The church at Colossae was not founded by Paul, and perhaps for this reason a situation had arisen which called for a letter of this character. Epaphras, its leader, coming to Rome from Colossae, brought Paul a disturbing report of the success of some plausible and "philosophical" new-comer in introducing strange Gnostic speculations about God, man, and the universe, and useless ascetic rules of life, far removed from the mind either of Paul or of Christ. Hence this letter in which Paul unfolds his belief in Christ as the one central and sole mediator between deity and humanity, approximating closely to the Logos of the Fourth Gospel, the Word of God made flesh.

THE UNIVERSAL CHRIST

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the godly and faithful Christian brethren at Colossae:

Grace to you and peace from God our Father.

I give thanks to God the Father of our Lord Jesus Christ, constantly praying for you; for I have heard of your faith in Christ Jesus, and your love for all the people of God, by reason of the hope that is treasured up for you in heaven; the hope of which you have already heard in the message of gospel-truth which reached you, as it has reached all the world. It is bearing fruit and increasing, as with you since the day when first you heard it and came to know the grace of God in truth, learning it of Epaphras our beloved fellow-servant, a faithful minister of Christ to you

He it is who has told me of the love which the Spirit has awakened in you. And since the day that I heard it, I pray for you without ceasing, desiring that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that your way of life may be worthy of the Lord and well-pleasing in all things, fruitful in every good work and increasing in the knowledge of God, strengthened with all might through his glorious power, to endure patiently and joyfully, giving thanks to the Father who has made us worthy to share the inheritance of the faithful in the realms of light.

For he has delivered us from the power of darkness, and transferred us to the kingdom of his beloved Son, through whom we gain our redemption in the forgiveness of our sins; who is the image of the invisible God, the first-born of all creation. For through him were all things in the heavens and on the earth created, things visible and things invisible; all things have been created through him, and he is their goal; he was before all things, and in him are all made one. And he is the head of the body, that is, of the Church; he is her origin, the first-born from the dead; that in all things he might be pre-eminent. For it was the will of the Father that in him should all the fulness of divine perfection dwell; and through him to reconcile to himself all things on the earth or in the heavens, restoring peace by shedding his blood upon the cross.

And you, who at one time were alienated and hostile in mind through your wickedness, has he now reconciled to God through his death in a mortal body, to set you in God's presence holy and pure and blameless - if indeed you continue firm and steadfast in the faith, and are not drifting away from the hope of the gospel which you heard, the gospel proclaimed to every

[PAULINE EPISTLES]

creature under heaven; the gospel of which I, Paul, was made a minister. [1]

THE CHRIST WITHIN

Now for your sake I rejoice in my sufferings, for so I make up in my own person whatever is lacking in Christ's afflictions, on behalf of his body, which is the church; of which I was appointed a minister by virtue of the stewardship which God gave me for your benefit, so that I may fully deliver the message of God—the mystery which has been hidden from ages and generations of old, but has now been revealed to his people, to whom he desired to make known how rich among the Gentiles is the glory of this mystery—the truth that Christ within you is the hope of glory. And this Christ we preach, warning everyone and teaching everyone in all wisdom, that we may bring everyone into God's presence as a full-grown man in Christ. For this end I labour, striving with the energy which he imparts and which is a mighty power within me.

For I would have you know how greatly I do strive on behalf of you and those at Laodicea and all who have never seen my face, that their hearts may be encouraged, that they may be united in love, so that with all the wealth of conviction and understanding they may know the mystery of God—even Christ, in whom are hidden all the treasures of wisdom and knowledge.

And this I say, lest any one should delude you with persuasive words. For though I be absent from you in the flesh, yet am I with you in the spirit, rejoicing to see your orderly discipline and the firmness of your faith in Christ. Therefore, as you first received Jesus the Christ as your Lord, so live in union with him, grounded and built up in him, confirmed in the faith as you have

[COLLOSSIANS]

been taught it, and overflowing with thanksgiving. Take heed that no one captures you with his philosophizing and idle speculation, following the traditions of men and the crude notions of the world instead of following Christ. For in him there dwells embodied all the fulness of divine perfection, and in him are you made perfect. [1, 11]

PRACTICAL MYSTICISM

Now you, brethren, were buried with Christ in your baptism and raised to life with him, through faith in the power of God who raised him from the dead. For though you were dead in your sins, he raised you to life with Christ, forgiving all your transgressions. If, then, with Christ, you became dead to the world's crude notions, why, as though still living in the world, are you governed by rules and regulations which follow human opinions and precepts—Touch not!—taste not!—handle not!—all referring to things which perish in the using? Such prohibitions have indeed a show of wisdom, in their self-imposed devotions and humiliations and bodily restraints; but they are of no value against the indulgence of the flesh.

But if, then, you were raised to life with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your mind on the things that are above, not on things that are on the earth; for you have died, and your life is hid with Christ in God. When Christ (who is our true life) appears, then shall you also appear with him in glory. Put to death, therefore, your earthly appetites licentiousness, impurity, sensual passion, evil desire, and covetousness (which is idolatry)—sins which bring the wrath of God upon the sons of disobedience, among whom you were numbered

in times gone by, when you lived under the influence of these things. Put away also anger, wrath, and malice, banish from your lips slander and abusive language; lie not one to another; for you have cast off your old self and its deeds, and have put on the new self, which is being re-born into full knowledge in the image of him who created it; wherein there can be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

As God's chosen people, then, consecrated and beloved, put on a heart of compassion, kindness, humility, gentleness, and tolerance; forbearing one another, and forgiving one another, if one has a grievance against another. As the Lord forgave you, so also must you forgive. And above all, put on love, which is the bond of perfection. And let the peace of Christ rule in your hearts—for to this end have you been called as members of one body; and be thankful. Let the word of Christ dwell in you in all its wealth of wisdom. Teach and instruct one another in psalms and hymns and spiritual songs, singing to God with gratitude in your hearts; and whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

[II, III.]

CONCLUDING EXHORTATIONS

Continue steadfastly in the practice of prayer, giving your mind to it and offering thanks; and pray for me also, that God will open to me a door of utterance, that I may proclaim the mystery of Christ, for the sake of which I am in bonds; and may make it known as I ought.

Be guided by wisdom in your behaviour to the outside world, making the most of your opportunities; let

your conversation be always gracious, seasoned as it were with salt, that you may know how to give to every man a fitting answer.

Our beloved brother Tychicus, a faithful minister and fellow-servant in the Lord, will tell you of all my affairs; I am sending him to you for this very purpose, to let you know how I fare and to cheer your hearts; and with him Onesimus, a faithful and beloved brother, who is one of yourselves. They will tell you of all that is happening here.

Aristarchus, my fellow-prisoner, greets you; so also do Mark and Jesus Justus—the only converts from among the Jews who have been my fellow-workers for the kingdom of God. They have been a comfort to me. About Mark you have your instructions; if he comes to you, make him welcome. Epaphras, who is one of yourselves, a bondservant of Christ, greets you. He is always fervent in his prayers that you may stand firm whatever be the will of God, as believers full-grown and fully assured. Luke, the beloved physician, greets you.

Our greetings to the Laodicean brethren, and to Nympha, and the church which meets in her house. And when this letter has been read among you, see that it is also read in the church of the Laodiceans, and that you also read the letter which reaches you from Laodicea.

This farewell greeting I, Paul, add with my own hand. Remember me in my bonds—Grace be with you—Amen.

[II.]

THE EPISTLE TO THE EPHESIANS

Written from Rome, c. a. n. 61-62

Paul desired to send a letter of general guidance and encouragement to a number of churches in Asia Minor, as he adopted the expedient, more familiar at the present day, of writing a "circular" letter. In two of the oldest MSS. of the New Testament its destination (Ephesus) is left blank, and one early Christian writer refers to it as a letter to the church at Laodicea. The letter is closely related to Colossians and Philippians in the exalted character of Paul's ultimate conception of the significance of Christ for mankind; but he develops more fully the thought of fellowship in the Church as membership of the body of Christ.

PREDESTINATION AND ADOPTION IN CHRIST

Paul, an apostle of Jesus Christ by the will of God, to the people of God who are faithful to Christ; grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing from on high: He chose us in Christ before the foundation of the world, to be consecrated and unblemished in his presence; for in his love he destined us for adoption as his sons through Jesus Christ the beloved, in accordance with his good-will and pleasure. For in Christ, through his sacrificial death, we gain our deliverance—the forgiveness of our sins—in accordance with the wealth of God's grace. And this grace he has

freely bestowed upon us in all wisdom and understanding, making known to us the mystery of his will; according to his divine purpose, in the fulness of time, to unite all things in heaven and on earth under one head in Christ.

For this reason I constantly give thanks for you since I heard of your faith in the Lord Jesus and your love for all the people of God; and I remember you in my prayers, asking that the God of our Lord Jesus Christ, the all-glorious Father, may give you the spirit of wisdom and insight into the knowledge of himself; enlightening the eyes of your understanding to know what is the hope to which he has called you, the wealth of the glory of his inheritance among the people of God, and the surpassing greatness of his power to us who believe; the power of his exceeding might which he displayed in Christ when he raised him from the dead, and set him at his own right hand in the heavenly realm, appointing him to be the supreme head of the church, which is his body, filled by him who fills all things everywhere with his presence.

And you he raised to life, who were dead in your trespasses and sins, walking in the ways of this world, governed by the spirit which rules in the sons of disobedience; among whom we also were all numbered in times past, fulfilling the desires and inclinations of the flesh; but God, who is rich in mercy, for his great love with which he loved us, even when we were dead in our sins, raised us to life with Christ; to show for all time the surpassing wealth of his grace, in his goodness toward us in Christ Jesus. For it is by grace that you have been saved, through your faith; but not of yourselves—it is the gift of God; and not through your own good works, lest anyone should boast. For we are God's handiwork, created anew in Christ Jesus

for the good works which God has ordained that we should do. (1. 10)

FELLOW-CITIZENS WITH THE SAINTS

Remember, then, that you Gentiles were in time past apart from Christ, aliens to the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. But now in Christ Jesus you who were once far off have been brought nigh, through the death of Christ. For he is our peace, who made both Jew and Gentile one, breaking down the middle wall of partition and doing away with the hostility between us, even the Law with its commandments and decrees, that in himself he might create out of the two one new mankind, so making peace, and reconciling both to God in one body through his death on the cross, by which he put an end to the feud between them. He came and preached good tidings of peace to you that were afar off and to those who were nigh; for through him we both have access in one spirit to the Father.

Now, therefore, you are no longer strangers and foreigners, but fellow-citizens with the saints, and members of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in union with whom every part of the building, fitted and framed together, rises into a temple hallowed by his presence; and in union with whom you also are being built up together into a dwelling-place of God in the spirit. For the Gentiles are joint-heirs, and fellow-members of the same body, and fellow-partakers of the promise which has been fulfilled in Christ Jesus, through the gospel of which I was made a minister by the gift of

God's grace and the operation of his power. To me—less than the least of all his people—this grace was given, to preach to the Gentiles the unsearchable riches of Christ, making clear the working-out of the hidden purpose which from the beginning of the world has been concealed in the mind of God who created all things, so that now the manifold wisdom of God might be made known through the church, in accordance with the eternal purpose which he has fulfilled in Christ Jesus our Lord. In fellowship with him, and through faith in him, we have courage and confidence of access to God.

Therefore on bended knees I pray the Father, from whom all fatherhood in heaven and on earth derives its name, that according to the wealth of his glory he will grant you to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts according to your faith; that you, being rooted and grounded in love, may be able to comprehend with all God's people the length and the breadth, the height and the depth, and to know the love of Christ that surpasses all knowledge, so that you may be filled with all the fulness of God.

Now to him who is able to do exceeding abundantly, above all that we ask or think, through the power that works within us—to him be the glory in the church and through Christ Jesus, from age to age, for ever and ever. Amen. (1. 17)

ONE LORD, ONE FAITH, ONE GOD AND FATHER

As a prisoner, then, on behalf of the Lord, I beseech you to let your life be worthy of the call that you received; with all modesty and gentleness, patiently showing forbearance to one another in love, diligently

endeavouring to keep the unity of the spirit in the bond of peace. For there is one body and one spirit, one hope set before you in your calling; one Lord, one faith, one baptism, one God and Father of all, who rules over all, and works through all, and dwells in all.

But to each one of us grace was given according to his measure of the gift of Christ. And he appointed some to be apostles; some, prophets; some, evangelists; some, pastors and teachers; for the full equipment of his people for the work of their appointed service, in the upbuilding of the body of Christ, till we all attain unity in faith and in knowledge of the Son of God, and reach a full-grown manhood, the measure of the stature of the perfection of Christ. Then shall we no longer be children, tossed to and fro and carried about by every changing wind of doctrine, by the cleverness of men in their craft and cunning and in the wiles of error; but maintaining the truth in love, we shall grow into complete union with Christ who is our head, and from whom, as the whole body is closely framed together and united by every joint with which it is supplied, the effective working in due measure of every part makes for the growth of the body, building it up in love.

This I say, then, and charge you in the name of the Lord, that you should no longer live as other Gentiles live, in the vanity of their mind and the darkness of their understanding, alienated from the life of God by their ignorance, which comes from their blindness of heart; who have recklessly abandoned themselves to their lusts, making a business of vice without restraint. But you did not so learn Christ--if indeed you listened to his word and were instructed in him, even as truth is in Jesus; but rather, concerning your former way of life, to cast off your old self, corrupt with deceitful passions, and to be renewed in the whole spirit of your

mind, and put on the new self, which has been created in the image of God, in the uprightness and holiness of his truth.

Put away falsehood, then, and let everyone speak the truth with his neighbour, for we are members one of another. Let your anger be without sin; let not the sun go down upon your wrath, and give no footing to the devil. Let the thief steal no more; let him rather labour with his hands at honest work, so that he may have something to share with one in need. Let no corrupt language pass your lips, but only such as is helpful to the occasion, and will prove a blessing to those who hear.

[IV.]

CHILDREN OF LIGHT

Brethren, grieve not the holy Spirit of God. Let all bitterness and wrath and anger and brawling and evil-speaking be put away from you, together with all malice; and be kindly to one another, tender-hearted, forgiving each other--just as God, through Christ, has forgiven you. Follow therefore the example of God, as has beloved children; and walk in love, as Christ loved you and gave himself up for you, a fragrant offering and self-sacrifice to God.

But as befits the people of God, let not fornication and impurity and lust be even mentioned among you; nor indecent and foolish talking and jesting, which are not befitting. Rather let your voices join in thanksgiving. For of this be assured, that no fornicator nor impure and lustful person (who is no better than an idolater) has any place in the kingdom of Christ and of God. Let no one deceive you with specious words; these are the sins which bring the wrath of God upon the sons of disobedience; therefore have nothing to do

with them. For you were once in darkness, but are now enlightened in the Lord; live, then, as children of light, and learn by your own experience what is well-pleasing to the Lord—for the fruit of the light is in all goodness and righteousness and truth. Have no fellowship with the unfruitful works of darkness, of which as it shameful even to speak; but rather expose their true character. For all things, when they are exposed, are revealed in their true character by the light, for the light makes all things visible. For this reason it is said, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!

Be very careful, then, about the life you lead. Live not in folly but in wisdom, making the best of your time, for these are evil days. Therefore be not thoughtless, but seek to understand what is the Lord's will. Be not drunk with wine, which leads to excess, but be filled with the Spirit of God, joining together in psalms and hymns and spiritual songs, singing and making melody with all your heart to the Lord; giving thanks always for all things to God the Father, in the name of our Lord Jesus Christ

[E. V.]

PRACTICAL MORAL COUNSEL

Be submissive to one another, brethren, out of reverence for Christ

Wives, be submissive to your husbands, as if to the Lord. For the husband is the head of the wife, as Christ is the head of the church. Husbands, love your wives, even as Christ loved the church, and gave himself up for her. So ought husbands to love their wives as their own flesh, and not be harsh with them. He who loves his wife loves himself; for no man ever hated his own body; he nourishes and cares for it, even as Christ also

the church; for we are members of his body. For this cause (it is written) shall a man leave his father and mother, and cleave to his wife, and the two shall become one. So let every one of you love his own wife as himself; and let the wife also see that she respect her husband.

Children, obey your parents in the Lord, for this is right and well-pleasing to him. Honour thy father and mother (so runs the first commandment to which a promise is added), that it may be well with thee, and that thou mayest live long on the earth. And you fathers, do not vex and irritate your children, lest their spirit be broken, but bring them up in the instruction and counsel of the Lord. Bondservants, be obedient to those who are your masters here on earth, not merely as men-pleasers, and when their eyes are upon you, but with singleness of mind and in reverence for the Lord. Whatever you are doing, let your heart be in your work, as the servants of Christ, doing God's will from your heart; with good-will doing service, as though to the Lord and not to men; for you know that you will receive from the Lord the inheritance that is your reward. You are servants of Christ the Master, and know that whatever good work anyone does, whether he be bond or free, he shall be rewarded by the Lord; but those who do wrong shall be required for their wrong-doing. And you masters, give to your servants what is just and fair, treat them on the same principles, and refrain from threatening, knowing that both their Master and yours is in heaven, and there is no respect of persons with him. [1-5], with add our parents 111, 117

THE WHOLE ARMOUR OF GOD

Finally, my brethren, be strong in the Lord, and in the strength of his might. Put on the whole armour

of God, that you may be able to stand against the wiles of the devil. For we wrestle not against adversaries of flesh and blood, but against the despotisms, against the powers, against the forces which govern this world's darkness, against the spiritual hosts of evil in the world unseen. Take up therefore the whole armour of God, that you may be able to withstand in the evil day, and having overcome all, to stand your ground. Stand, therefore, having on your loins the girdle of truth, and having put on the breastplate of righteousness, and having shod your feet with readiness for the gospel of peace; take up the shield of faith, with which you shall be able to quench all the fiery darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray constantly with all manner of prayer and supplication in the spirit, watching intently for every opportunity, and interceding for all God's people—and for me also, that utterance be given to me, so that I may open my mouth boldly in making known the mystery of the gospel, for which I am an ambassador—in chains!--and that I may have courage to declare it as I ought.

Peace to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ in sincerity. [57]

THE EPISTLE TO THE PHILIPPIANS

Written from Rome, c. A. D. 61

This is Paul's most intimate, personal, and radiantly hopeful letter to any of the churches, although written from his Roman imprisonment during the long delay in the process of his appeal to Cæsar, and if we regard the formal letters to Timothy and Titus as non-Pauline (p. 191), then this is also his farewell letter before he disappears from view—probably meeting death in the terrible outburst of persecution at Rome under the emperor Nero in A. D. 64. But this letter is full of joyous faith, Paul, though uncertain of the issue, is hopeful of release: the church at Philippi, his first-fruits on European soil (p. 77), and his best-beloved group of followers, has sent him, by Epaphroditus, a monetary contribution towards the heavy cost of his imprisonment and appeal; their messenger falls ill while in Rome; when he is well enough to return, Paul sends this wonderful message of greeting, thanks, instruction and encouragement.

TO LIVE IS CHRIST, TO DIE IS GAIN

Paul and Timothy, bondservants of Jesus Christ, to all the Christians at Philippi, with those who hold office and serve: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God in all my remembrance of you; always, in every prayer of mine for you all, I make my request with joy, because of your fellowship in spreading the gospel from the day that you first received it until now. For of this I am confident—that he who began the good work within you will continue to perfect it

until the coming of Jesus Christ. And I am right in thinking this of you all, for both in my imprisonment and in my defence and vindication of the gospel, I have you in my heart, and you all share with me in this privilege. God is my witness how I long for you all with the very tenderness of Christ Jesus! And thus I pray— that your love may grow richer and richer in true knowledge and perfect insight, so that you may prove the things that excel, and be sincere and without offence until the day of Christ— rich in the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.

Now I would have you know, brethren, that what has befallen me has tended rather to the progress of the gospel; for it has become known throughout the whole Imperial Guard and elsewhere that I am in chains for the sake of Christ; and so most of the brethren, through this imprisonment of mine, are growing confident in the Lord and speaking the word of God much more boldly and fearlessly. Some, it is true, are preaching Christ from motives of envy and strife, but others from good-will, these do it from love, knowing that I am set here for the defence of the gospel; but those proclaim Christ in rivalry, not in sincerity, thinking to add affliction to my bonds. What matter? In whatever way, whether in pretence or in truth, Christ is proclaimed; and for that I rejoice.

Yes, and I will rejoice; for I am confident that this will end in my liberation through your prayers and the continual gift of the spirit of Jesus Christ, in fulfilment of my earnest expectation; and my hope that I may have no cause for shame, but that now as ever I may do honour to Christ in my own person with all boldness, whether by my life or by my death.

For with me, to live is Christ and to die is gain. But

if to live means fruitful labour, I know not which I would choose; I am in perplexity between the two. My strong desire is to depart and be with Christ, which is by far the better; yet to live on is more needful for your sakes. And having this confidence, I know that I shall remain and continue in fellowship with you all, for your progress and joy in the faith. Then will your rejoicing in Christ Jesus be increased on my account, when I come among you again!

WORK OUT YOUR OWN SALVATION

Let your conduct be worthy of the gospel of Christ, so that whether I come to see you or must remain absent from you, and only hear of your affairs, I may know that you are standing fast in one spirit, striving side by side with one mind for the faith of the gospel, altogether undaunted by your adversaries—a sure token of destruction for them and of deliverance for you at the hands of God. For to you grace is given on behalf of Christ not only to believe in him but also to suffer for his sake, while maintaining the same conflict in which you formerly saw me engaged, and which you now learn that I still maintain.

If, then, there is any encouragement in Christ, any persuasive power in love, any fellowship of the spirit, any tender compassion, make my joy complete. Be of one mind, share the same affection, be one in heart and soul. Let nothing be done in faction or vainglory, but in lowliness of mind let each esteem others as better than himself. Let no one look to his own interests, but each of you to the interests of others. Let this mind be in you, which was also in Christ Jesus, who, though divine in nature, did not regard equality with God as a prize to be seized, but renounced himself, taking the

character of a servant; having been born in the likeness of men, and appearing in human form, he humbled himself and became obedient unto death, even the death of the cross. Therefore God highly exalted him, and gave to him the name which is above every other name; that in the name of Jesus every knee should bow, of those in heaven and those on earth and those in the underworld, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

So then, beloved, as you have always been obedient, not only in my presence, but now much more in my absence, work out your own salvation with reverence and awe; for it is God within you who, in his good-will towards you, enables you to will this, and also to do it. And do everything without murmuring and disputing, so that you may be blameless and innocent, sons of God above reproach in a crooked and perverse generation. Shine like stars among them in the world, holding fast the word of life, so that I may have reason on the day of Christ to rejoice that I have not run in vain, nor laboured in vain. Yea, and if my own life-blood must be poured out as a libation upon the sacrifice and offering of your faith, I exult, and rejoice with you all; and in the same manner must you exult and rejoice with me.

(17)

PERSONAL AFFAIRS

I hope, if the Lord be willing, to send Timothy to you before long, that I may be encouraged by knowing how you fare. I have no one now like him, to take a real interest in your welfare. They all seek their own interests, not those of Jesus Christ. But you know how he has stood the test, and how like a son working with his own father he has served with me in spreading the gospel. I hope to send him presently—as soon as I see

how it will go with me; though I am confident in the Lord that I myself shall be coming shortly.

But Epaphroditus, my brother and fellow-worker and comrade-in-arms, the messenger you sent to supply my wants, I feel that I must send back to you at once; for he is longing for you all, and full of heaviness, because you have heard that he was sick: as indeed, he was, sick almost unto death, but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow. I send him then the more eagerly, so that you may rejoice to see him again, and that my sorrow may be lessened. Welcome him, then, in the Lord's name, with joyful hearts, and honour men like him; for in the work of Christ he came nigh unto death, risking his own life in making complete the service you have rendered me.

(17)

ONE THING I DO

Finally, my brethren, rejoice in the Lord.

To repeat a former warning to you does not weary me, and it is for your safety;—Beware of the dogs, the evil-workers, the flesh-cutters. For we are the true circumcision—we who worship God in spirit, who make our boast in Christ Jesus, and put no confidence in fleshly distinctions. Though I myself might well have confidence in such things: if anyone thinks he can rely upon distinctions in the flesh, so can I, far more: circumcised on the eighth day, born of the stock of Israel, of the tribe of Benjamin, a Hebrew son of Hebrew parents; as to the Law, a Pharisee; in point of zeal, a persecutor of the church; as to the righteousness which the Law enjoins, found blameless. But the things which were then counted gain to me I have counted loss for the sake of Christ—yea, indeed, and I count all things

but loss beside the excellency of the knowledge of Christ Jesus my Lord. For him I suffered the loss of every-thing, and count it all mere refuse, if I may win Christ and be found in union with him: possessing no righteousness of my own by the standard of the Law, but only that which comes from faith in Christ—the righteousness which is the gift of God and which rests upon faith. I would know him in the power of his resurrection, and the fellowship of his sufferings, and the dying of his death—if by any means I may attain to the resurrection from the dead.

Not that I have already attained, or am already made perfect; but I press forward to lay hold upon that for which Christ Jesus laid hold upon me. Brethren, I count not myself yet to have apprehended it; but one thing I do: forgetting the things that lie behind, and stretching forward to the things that lie before me, I press on toward the mark, for the prize of the upward calling of God in Christ Jesus.

Let us therefore, all those of us who are ripe in understanding, be of this mind: and if in any way you are not so minded, God will make this clear to you. Only, whatever point we have attained, let us continue in the same course. Follow my example, brethren, all of you, and mark those who are guided by the standard which I have set you. For many have—as I have often told you, and now tell you even with tears—as enemies of the cross of Christ. Their end is perdition, for their god is meat and drink, they glory in their shame, their minds are set on earthly things. But we are citizens of a heavenly city, and we wait and watch for the Lord Jesus Christ as a Saviour from heaven; and he, through his power to subject all things to himself, will transform the body that belongs to our low estate into the likeness of his body of glory. So then, my brethren beloved and

longed for, my joy and crown, stand fast in the Lord, my beloved.

[11. 17]

WHATSOEVER THINGS ARE TRUE

I entreat Euodia and Syntyche to be reconciled in the Lord; and I entreat you also, my true comrade, to help these women, who laboured with me in spreading the gospel, along with Clement and the rest of my fellow-workers, whose names are in the Book of Life.

Rejoice in the Lord always; and again I will say: Rejoice! Let your forbearance be known to all men. The Lord is at hand! Be anxious about nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God, and the peace of God, surpassing all our understanding, shall keep guard over your hearts and minds in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and anything worthy of praise, consider these things. Practise what you learnt and received from me, what you heard me say and saw me do; and the God of peace shall be with you.

I greatly rejoice in the Lord that your care for me has now at last revived. Indeed you always cared, but you lacked the opportunity to show it. Not that I complain of want, for I have learnt, in whatsoever state I am, therein to be content. I know both how to live humbly and how to accept abundance; in every way and in all conditions have I learnt the secret of how to enjoy plenty or to endure hunger, to live in wealth or in want. I can do all things in the power of him who strengthens me.

(PAULINE EPISTLES)

Nevertheless, you did well in sharing my affliction. You Philippians know that in the early days of the gospel, when I left Macedonia, no church but yours had fellowship with me in the matter of giving and receiving, but even when I was in Thessalonica you sent money more than once for my needs. Not that I desire the gift: but I do desire to see this fruit abounding to your credit. I have all that I need, and am in abundance—I am fully supplied, having received what you sent by Epaphroditus, which cometh like fragrant incense, a sacrifice acceptable and well-pleasing to God. And my God will supply all your needs from his glorious wealth in Christ Jesus. Glory be to our God and Father for ever and ever. Amen.

Greet all the faithful in Christ Jesus. The brethren who are with me send their greetings. All the Christians here send greetings, especially those who belong to Caesar's household.

The grace of the Lord Jesus Christ be with your spirit.

(IV)

From this point onwards the version used is a corrected A. V. in the Gospels and Acts (see Preface).

THE PASTORAL EPISTLES

(I and II Timothy, and Titus)

The obscurity which surrounds the last years of Paul would be removed if the traditional authorship of these short letters on church discipline and organization, addressed to two of his younger fellow-workers, were accepted. It would then appear that he was acquitted and released in A. D. 67, that he travelled to Ephesus, Asia and elsewhere, was imprisoned again on returning to Rome, and probably suffered martyrdom during the furious outbreak of persecution under Nero in 68. The character of these three clearly related letters, however, renders it difficult to believe that they come from his pen or belong to his time, even though authentic notes and allusions of his may be embodied in them.

THE FIRST EPISTLE TO TIMOTHY

THE TRUE GOSPEL

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my own son in faith: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

As I besought thee to tarry at Ephesus, when I went unto Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a stewardship of God which is in faith; so do I now. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned;

from which some having swerved have turned aside unto vain jangling ; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service ; though I was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief ; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief : howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life.

Now unto the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.
1. 21.

RULES FOR THE CHURCH

This charge I commit unto thee, my son Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare ; holding faith and a good conscience ; which some having thrust from them made shipwreck concerning the faith.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men ; for kings and all that are in authority ; that we may lead a quiet and peaceable life in all godliness and
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gravity. This is good and acceptable in the sight of God our Saviour ; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all ; (the testimony to be borne in its own times ; whereunto I was appointed a preacher and an apostle, a teacher of the Gentiles in faith and truth.) I desire therefore that men pray in every place, lifting up holy hands, without wrath and disputing.

This is a true saying. If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, once married, temperate, soberminded, orderly, given to hospitality, apt to teach ; no brawler, no striker ; but patient, peaceable, no lover of money ; one that ruleth well his own house, having his children in subjection with all gravity ; (for if a man know not how to rule his own house, how shall he take care of the church of God ?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without, lest he fall into reproach and the snare of the devil.

Deacons likewise must be grave, not doubletongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them serve as deacons, if they be blameless. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
1. 21.

A GOOD MINISTER OF CHRIST

These things write I unto thee, hoping to come unto thee shortly ; but if I tarry long, that thou mayest

know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness :

He who was manifested in the flesh,
justified in the spirit,
seen of angels,
preached among the nations,
believed on in the world,
received up into glory.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now : but refuse profane and old wives' fables. And exercise thyself unto godliness : for bodily exercise is profitable for a little ; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach

Let no man despise thy youth ; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things ; give thyself wholly to them ; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things, for in doing this thou shalt save both thyself and them that hear thee.

Let the elders that rule well be counted worthy of

double honour, especially those who labour in the word and in teaching. Rebuke not an elder, but exhort him as a father ; the younger men as brethren ; the elder women as mothers, the younger as sisters, in all purity. Relieve widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents. for that is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an infidel.

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FIGHT THE GOOD FIGHT

If any man teacheth a different doctrine, and consenteth not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain. for we brought nothing into the world, and it is certain we can carry nothing out ; but having food and raiment let us be therewith content. But they that desire to be rich fall into a 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 some reaching after have eered from the

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faith, and have 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 the faith, lay hold on life eternal, whereunto thou wast called, and didst confess the good confession before many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ which in its own 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 light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on uncertain riches, but on God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard that which is committed to thy trust, avoiding profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

Grace be with thee. Amen.

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THE SECOND EPISTLE TO TIMOTHY

(See Introduction on p. 231)

SUFFER HARDSHIP WITH THE GOSPEL

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of his which is in Christ Jesus, to Timothy, my beloved son. Grace, mercy, and peace, from God the Father and Christ Jesus our Lord,

I thank God, whom I serve from my forefathers with a pure conscience, how unceasing is my remembrance of thee in my prayers, night and day longing to see thee, that I may be filled with joy; when I call to remembrance the undefiled faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God hath not given us a spirit of fear; but of power, and of love, and of discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but hath now been manifested by the appearing of our Saviour Jesus Christ, who abolished death, and brought life and immortality to light through the gospel, whereunto I was appointed a preacher, and an apostle,

and a teacher. For the which cause I suffer also these things. nevertheless I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

Hold fast the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us. *cc*;

A WORKMAN THAT NEEDETH NOT TO BE ASHAMED

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And si also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship, as a malefactor, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying. For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we deny him, he also will deny us: if we

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are faithless, yet he abideth faithful; for he cannot deny himself.

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, rightly defining the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a canker.

Free also youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings avoid, knowing that they do gender strifes. And the servant of the Lord must strive, but be gentle towards all, apt to teach, forbearing, in meekness instructing them that oppose themselves; if peradventure God may give them repentance unto the acknowledging of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God. *ccii*;

STAND FAST IN THE FAITH

This know, that in the last days grievous times shall come. For men shall be lovers of self, covetous, boastful, haughty, railers, disobedient to parents, unthankful, unholty, without natural affection, implacable, slanderers, discontent, fierce, despisers of those that are good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but denying the power thereof: from such turn away. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known

[HISTORICAL EPISTLES]

the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness : that the man of God may be complete, thoroughly furnished unto all good works.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom, preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure wholesome teaching ; but, having itching ears, will heap to themselves teachers after their own lusts ; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, endure hardship, do the work of an evangelist, fulfil thy ministry.

For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith : henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but also to all them that have loved his appearing.

Do thy diligence to come shortly unto me : for Demas hath forsaken me, having loved this present world. Only Luke is with me. At my first defence no man stood with me, but all forsook me : may it not be laid to their charge. But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be the glory for ever and ever.

The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Do thy diligence to come before winter.

The Lord be with thy spirit. Grace be with you.

THE EPISTLE TO TITUS

(See Introduction on p. 291.)

A GODLY, RIGIITIOUS, AND SÖBER LIFE

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life; to Titus, mine own son after the common faith; Grace and peace from God the Father and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

But speak thou the things which beset wholesome

teaching: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor given to much wine, teachers of that which is good, that they may train the young women to love their husbands, to love their children, to be discreet, chaste, workers at home, kind, obedient to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded: in all things shewing thyself a pattern of good works; in thy doctrine shewing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. These things speak, and exhort and rebuke with all authority. Let no man despise thee.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. Concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and contentions and strivings about the law; for they are unprofitable and vain. And let our people also learn to profess honest

(PASTORAL EPISTLES)

occupations for necessary wants, that they be not unfruitful.

All that are with me salute thee. Greet them that love us in faith. Grace be with you all . . . / III!

THE EPISTLE TO THE HEBREWS

An unknown but learned and eloquent writer, perhaps c. A.D. 70-80, composed and addressed this epistle 'To Hebrews,' apparently for the encouragement of a community of Jewish Christians who were suffering severely for their loyalty to the faith, and wavering in their adherence to it. His message is that Jesus is the great High Priest of a universal religion, far over superseding the Jewish system of worship, priesthood and propitiatory sacrifice. Faithfulness unto death, as in the case of the heroes and prophets of old, must be their joy and crown. The early Church, ever anxious to find an apostolic author for every treasured writing included in its scriptures, ascribed this to Paul on no evidence whatever. An Origen acknowledged in the third century, who wrote it is known to God alone.

JESUS THE GREAT HIGH PRIEST

God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by a Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory, and the impress of his person, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.

For unto the angels hath he not put into subjection the world to come, whereof we speak. But our hath testified, saying,

What is man, that thou art mindful of him ?

Or the son of man, that thou visitest him ?

Thou madest him for a little while lower than the angels ;

Thou crownedst him with glory and honour

Thou hast put all things in subjection under his feet.

But now we see not yet all things subjected to him. But we behold him who was made for a little while lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same ; that through death he might deliver them who through fear of death were all their lifetime subject to bondage. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For having been himself tempted in that wherein he hath suffered, he is able to succour them that are tempted.

Seeing then that we have a great high priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities ; but one that hath been in all points tempted like as we are, yet without sin : who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by

the things which he suffered ; and being made perfect, he became unto all them that obey him the captain of eternal salvation. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help in time of need. [p. 1]

FAITH'S CLOUD OF WITNESSES

Now faith is the assurance of things hoped for, the conviction of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made out of things which do appear. And without faith it is impossible to be well-pleasing unto 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 Abraham, when he was called to go out unto a place which he was to 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 tents, with Isaac and Jacob, the heirs with him of the same promise. for he looked for the city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after their own true country. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a 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: yea, he that had gladly received the promises offered up his only begotten son; even he of whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back.

By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly 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; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompence of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And what shall I more say? for the time would fail me to tell of Gideon, Barak, Samson, Jephthah; of Davit and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed valiant in fight, turned to flight armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, and entrusted (of whom the world was not worthy); they wandered in deserts and mountains and dens and caves of the earth. And these all, having had witness borne

to them through their faith, received not the promise, God having provided some better thing for us, that apart from us they should not be made perfect.

Wherefore scourging 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 captain and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

[X], 111)

PATIENCE AND ENDURANCE

Now consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, despise not thou the chastening of the Lord,
Nor faint when thou art reproved of him;

For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made 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 as seemed good to them; but he for our profit, that we may be partakers of his holiness. Now no chastening seemeth for the present to be joyous, but

grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, that that which is lame be not put out of joint, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord : looking diligently lest any man fall short of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled.

For ye are not come unto a mount that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard unstayed that no word more should be spoken unto them : but ye are come unto mount Zion, 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 who are enrolled in heaven, and to a Judge who is God of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire. [XXI]

THE SAME YESTERDAY, TO-DAY, AND FOR EVER

Let brotherly love continue. Forget not to shew love unto strangers : for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. Let marriage be had in

honour among all, and let the bed be undefiled, for fornicators and adulterers God will judge. Be ye free from covetousness ; content with such things as ye have : for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper ; I will not fear :

What shall man do unto me ?

Remember them that had the rule over you, which spake unto you the word of God, and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever. For here we have no continuing city, but we seek after one which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not : for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves : for they watch in behalf of your souls, as they that must give account ; that they may do it with joy, and not with grief : for this were unprofitable for you.

Now the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be the glory for ever and ever. Amen. [XXII]

THE EPISTLE OF JAMES

We may readily accept the traditional belief that this "James" is neither of the two original apostles who bore that name, but is indeed the brother of Jesus who was converted among the earliest converts to the new faith, and who became a "pillar" of the church at Jerusalem. If that be so, his book of practical moral teaching is one of the earliest Christian scriptures, for Josephus records his martyrdom in A. D. 62. It is in close accord with Jewish ethics at that time, and with the moral precepts of the Synoptic Gospels.

HEARERS AND DOERS

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of the Dispersion, greeting.

My brethren, count it all joy when ye fall into divers temptations; knowing that the proving of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, lacking nothing. If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways.

Blessed is the man that endureth temptation: for when he hath been approved, 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 each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved brethren. Every gift is good and every boon is perfect, coming down from above, from the Father of lights, with whom is no variableness, neither shadow that is cast by turning. Of his own will he begat us by the word of truth, that we should be a kind of firstfruits of his creatures.

Ye know this, my beloved brethren. But 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 putting away all filthiness and overflowing of wickedness, receive with meekness the implanted 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 one is 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, the law of liberty, and continueth therein, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his deed.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

[4]

RICH AND POOR

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For

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if there come into your assembly a man with a gold ring, in goodly apparel, and there come us also a poor man in vile raiment; and ye have respect to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit by my footstool: do ye not make distinctions in your own mind, and become judges with evil thoughts?

Hearken, my beloved brethren, hath not God chosen them that are poor as to the world to be rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have dishonoured the poor. Do not the rich oppress you, and themselves drag you before the judgment-seats? Do not they blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convicted by the law as transgressors. So speak ye, and so do, as they that shall be judged by a law of liberty. For he shall have judgment without mercy, that hath shewed no mercy: mercy glorieth against judgment.

Let the brother of low degree glory in his high estate; and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisbeth: so also shall the rich man fade away in his goings.

[11.]

FAITH WITHOUT WORKS

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and destitute of

daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: and yet ye give them not the things which are needful to the body, what doth it profit? Even so faith alone, if it have not works, is dead. Yea, one may say, Thou hast faith, I have works, shew me thy faith apart from works, and I by my works will shew thee my faith. Thou believest that God is one: thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is barren? Was not Abraham our father justified by works, when he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness, and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. For as the body without the spirit is dead, even so faith without works is dead.

[12.]

THE UNRULY TONGUE

My brethren, in many things we all offend. If any man offend not in word, the same is a perfect man, able also to bridle the whole body. Now if we put bridles into the horses' mouths, that they may obey us, we turn about their whole body also. Behold also the ships, which, though they be so great, and are driven by fierce winds, are yet turned about by a very small rudder, whithersoever the steersman listeth. Even so the tongue is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: it is that world of iniquity among our members which defileth the whole body, and setteth on fire the circle of life, and is set on fire by hell.

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind : but the tongue can no man tame ; it is an unruly evil, full of deadly poison. Therewith bless we the Lord and Father ; and therewith curse we men, which are made after the likeness of God : out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter ? can a fig tree, my brethren, yield olives, or a vine figs ? neither can salt water yield fresh.

Who is wise and understanding among you ? let him shew by his good life his works in meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. Thus wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. [11]

DRAW NIGH TO GOD

Whence come wars and whence come fightings among you ? come they not hence, even of your passions that war in your members ? Ye lust, and have not : ye kill, and covet, and cannot obtain : ye fight and war, ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. Know ye not that the friendship of the world is enmity with God ? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Wherefore the scripture saith, God resisteth the proud, 316

but giveth grace to the humble. Submit yourselves therefore to God ; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out : and the cries of them which have reaped are entered into the ears of the Lord of hosts.

Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you. Confess your faults one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. [12]

THE DAY OF THE LORD

Go to now, ye that say, To-day or to-morrow we will go unto such a city, and spend a year there, and buy and sell, and get gain : whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye glory in your vauntings : all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for

it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, lest ye be condemned: behold, the judge standeth before the door.

Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

[K. V.]

THE FIRST EPISTLE OF PETER

Christian tradition avouches the belief that both Peter and Paul suffered martyrdom at Rome during the Neroian persecution of A. D. This short epistle is ascribed to Peter, and is addressed to a number of Christian communities at a time of religious persecution. Their leader exhorts them to heroic endurance and to a life and character above reproach.

THE WORD OF GOOD TIDINGS

Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion. Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being more precious than gold that perisheth though it be tried with fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Wherefore girding up the joints of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory: so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another with a pure heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For,

All flesh is as grass,

And all the glory thereof as the flower of grass

The grass withereth, and the flower falleth:

But the word of the Lord abideth for ever.

And thus is the word of good tidings which was preached unto you. [1]

OUT OF DARKNESS INTO LIGHT

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, wherean they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. As he which called you is holy, so be ye holy in all manner of living: because it is written, Ye shall be holy: for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning in fear.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-

born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation: if so be ye have tasted that the Lord is gracious: unto whom coming, as unto a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who hath called you out of darkness into his marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for the punishment of evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant: for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in your faith, knowing that the same afflictions are accomplished in your brethren who are in the world. And the God of all grace, who hath called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish,

[1 PETER]

strengthen you. To him be the dominion for ever and ever. Amen.

[1. 11. 1]

SUFFER FOR RIGHTEOUSNESS' SAKE

Be ye all of one mind, compassionate, loving as brethren, tenderhearted, humbleminded : not rendering evil for evil, or reviling for reviling, but contrariwise blessing ; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,

And see good days,

Let him refrain his tongue from evil,

And his lips that they speak no guile

Let him eschew evil, and do good ;

Let him seek peace, and pursue it.

For the eyes of the Lord are upon the righteous,

And his ears are open unto their prayers .

But the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be zealous of that which is good ? But and if ye suffer for righteousness' sake, blessed are ye : and fear not their fear, neither be troubled ; but sanctify in your hearts Christ as Lord : being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear : having a good conscience ; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.

For this is thankworthy, if a man for conscience toward God endure griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it,

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[1 PETER]

ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For hereunto were ye called . because Christ also suffered for you, leaving you an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed his cause to him that judgeth righteously : who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness ; by whose stripes ye were healed. For ye were going astray like sheep ; but are now returned unto the Shepherd and Bishop of your souls.

[1. 11. 1]

THE END IS AT HAND

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye are reproached for the name of Christ, blessed are ye ; for the Spirit of glory and the Spirit of God resteth upon you. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters : but if a man suffer as a Christian, let him not be ashamed ; but let him glorify God in this name. For the time is come for judgment to begin at the house of God : and if it begin first at us, what shall be the end of them that obey not the gospel of God ? And if the righteous be scarcely saved, where shall the ungodly and the sinner appear ? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

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Forasmuch then as Christ suffered in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging: according as each hath received a gift, so minister the same one to another, as good stewards of the manifold grace of God. If any man speaketh, let him speak as it were oracles of God; if any man ministereth, let him do it as of the ability which God giveth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen. [11]

THE SECOND EPISTLE OF PETER

Although this epistle links itself with I Peter, its apostolic authorship was doubted even by the earliest Church Fathers who make reference to it. One reason is that the still shorter epistle of Jude is reproduced with modifications, in the course of it. On this and other grounds it is generally regarded as a second-century writing, later than any other scripture of the N.T.

UNTIL THE DAY-STAR ARISE

Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in 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 called us by his own glory and virtue; whereby he hath given unto us exceeding great and precious promises; that through these ye may be partakers of the divine nature, having escaped from 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 self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.

For if these things are yours and abound, they make you to be neither idle 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 the cleansing 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 stumble: for thus shall be richly supplied unto you the entrance into the eternal 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 are established in the truth which is with you. For we have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of his majesty.

And we have the word of prophecy made more sure: whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.

But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious ways; by reason of whom the way of truth shall be evil spoken of. These are wells without water, and clouds driven by a storm; for whom the mist of darkness is reserved. For, uttering great swelling words of vanity, they entice through the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error: promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the

world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

THE PROMISE OF HIS COMING

This second epistle, beloved, I now write unto you: and in both of them I stir up your sincere mind by putting you in remembrance; that ye should be mindful of the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to us-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up. What manner of persons ought ye then to be in all holy conversation and godliness, looking for and earnestly desiring the coming of the day of God? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these things, be diligent that ye may be found of him in peace,

[1] PREFACE

without spot, and blameless. And account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking to them of these things; wherein are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing these things beforehand, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

[11]

THE FIRST EPISTLE OF JOHN

The relationship between this short book of practical Christian mysticism and the Fourth Gospel is direct and clear. It may be described as an exposition of one sentence in the Gospel: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Interrupting its tenderly-voiced appeal for the cultivation of the true life in God, the life of brotherly love, are stern references to "liars" who are false to their religious profession.

LIFE, LIGHT, AND LOVE

That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands have handled; concerning the Word of life: and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that your joy may be fulfilled.

This then is the message which we have heard from him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth

God. He that loveth not knoweth not God. for God is love. Herein was manifested the love of God toward us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we also ought to love one another. No man hath seen God at any time: if we love one another, God abideth in us, and his love is perfected in us. Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

[I. 11]

THE FORGIVENESS OF SIN

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have

not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whose keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard. Again, a new commandment write I unto you, which thing is true in him and so you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, my little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you,

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young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. [1 J]

THE SONS OF GOD

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and such we are. 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. We know that, when he shall be manifested, we shall be like him: for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure.

Marvel not, brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose hath this world's goods, and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue: but in deed and in truth. Hereby shall we know that we are of the truth, and shall assure our heart before him, whereissoever our heart condemn us;

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because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

(11)

THE EPISTLE OF JUDE

The writer describes himself as "the brother of James," and hence (ver. p. 312) is believed to be Jude the brother of Jesus. He is profoundly disturbed by reports of dangerous heresies, and condemns with vigorous wrath the persons who are corrupting both faith and morals.

THE FAITH DELIVERED TO THE SAINTS

Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you that ye should earnestly contend for the faith which was once for all delivered unto the saints. For there are certain men crept in unawares, who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. Yet in like manner these also in their dreamings defile the flesh, despise dominion, and rail at dignities. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things they corrupt themselves. Woe unto them!

These are they who are spots in your love-feasts when they feast with you, shepherds feeding themselves without fear; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.

But ye, beloved, remember ye the words which have been spoken by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory and majesty, dominion and power, before all time, and now, and for evermore. Amen.

THE REVELATION OF JOHN

The unconquerable faith of the Jewish people gave rise, in times of persecution and prolonged oppression, to a type of prophetic literature known as Apocalyptic i.e., writings which, by means of visions and revelations from the world unseen, inspired their readers with intense conviction that though the power of evil may prevail for a time, their dramatic overthrow at the hand of God is sure. II Esdras and the latter part of Daniel are examples.

There are apocalyptic elements in the Gospel (p. 100), but this book is the only Christian apocalypse included in the N.T. It was probably written during the persecution of Domitian, c. a. d. 95, when the attempt was made to compel Christians to worship the Emperor as God; but the earlier and more terrible persecution of Nero (a. d. 64) was vividly in the mind of the writer, as such in Palmas, cut off by the sea from all his fellow-sufferers for the name of Christ. There is no clue to the identity of this "John" whose exalted visions and inspired words have inspired the preachers, artists, poets, and musicians of Christendom. Tradition identifies him with John the Apostle, named by Jesus "a son of thunder."

THE OPENING VISION

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia : Grace be unto you, and peace, from him which is and which was and which is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

I am Alpha and Omega, the beginning and the ending, saith the Lord God, which is and which was and which is to come, the Almighty.

[John, your brother and companion in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, What thou seest, write in a book, and send it to the seven churches. And I turned to see the voice which spake with me. And having turned I saw one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white like wool, as white as snow ; and his eyes were as a flame of fire ; and his voice as the voice of many waters. And his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead.

And he laid his right hand upon me, saying, Fear not : I am the first and the last, and the living one ; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write the things which thou hast seen, and the things which are, and the things which shall come to pass hereafter (f)

TO EPHESUS, SMYRNA, AND SARDIS

To the angel of the church in Ephesus write ;

These things saith he that holdeth the seven stars in

his right hand : I know thy works, and thy labour, and thy patience, and that thou canst not bear evil men, and hast tried them which say they are apostles, and are not, and hast found them false ; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of life, which is in the Paradise of God.

And to the angel of the church in Smyrna write ;

These things saith the first and the last, which was dead, and is alive. I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer : behold, the devil is about to cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write ;

These things saith he that hath the seven Spirits of God, and the seven stars : I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die : for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear ; and hold fast, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis

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which have not defiled their garments : and they shall walk with me in white ; for they are worthy. He that overcometh, the same shall be clothed in white raiment , and I will in no wise blot his name out of the book of life. but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches

(II. III)

TO PHILADELPHIA AND LAODICEA

And to the angel of the church in Philadelphia write ,
These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth : I know thy works (behold, I have set before thee an open door, which none can shut), that thou hast a little power, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of trial, which is to come upon all the world, to try them that dwell upon the earth. Behold, I come quickly : hold fast that which thou hast, that no man take thy crown. **H**u that overcometh will I make a pillar in the temple of my God, and he shall go out thence no more : and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea 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 nestler hot nor cold, I will spew thee out of

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my mouth. Because thou sayest, I am rich, and have gotten riches, 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 refined by fire, that thou mayest be rich ; and white raiment that thou mayest be clothed ; and eyesalve to anoint thine eyes, that thou mayest see. **A**s 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 down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

(III)

HOLY, HOLY, HOLY

After this I looked, and, behold, a door was opened in heaven, and I heard a voice as of a trumpet, saying, Come up hither, and I will show thee things which must be hereafter.

And immediately I was in the Spirit ; and, behold, a throne was set in heaven, and one sat on the throne , and he was to look upon like a jasper stone and a sardius : and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones, and upon the thrones four and twenty elders sitting, clothed in white raiment ; and on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices.

And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a glassy sea like unto crystal ; and

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in the midst of the throne, and round about the throne, four living creatures. And they rest not day and night, saying,

Holy, holy, holy, Lord God Almighty,

Which was, and is, and is to come.

And when the living creatures give glory and honour and thanks to him that sitteth on the throne, who liveth for ever and ever, the four and twenty elders fall down before him and worship him, and cast their crowns before the throne, saying,

Worthy art thou, our Lord and our God,

To receive glory and honour and power :

For thou hast created all things,

And for thy pleasure they are and were created.

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OUT OF GREAT TRIBULATION

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands ; and they cry with a loud voice, saying, Salvation unto our God which sitteth on

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the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures ; and they 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, These which are arrayed in white robes, who are they, 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 spread his tabernacle over them. They shall hunger no more, neither thirst any more ; neither shall the sun strike upon them, nor any heat ; for the Lamb which is in the midst of the throne shall be their shepherd, and shall lead them unto fountains of waters of life : and God shall wipe away all tears from their eyes.

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and the voice which I heard was as the voice of harpers harping with their harps : and they sang as it were a new song before the throne, and before the four living creatures and the elders : and no man could learn the song save the hundred and forty and four thousand. These were redeemed from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie : they are without blemish,

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Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; for their works follow with them.

[XII, XIII]

THE LORD GOD OMNIPOTENT REIGNETH

And the angel sounded ; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ : and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast ; because thou hast taken thy great power, and hast reigned.

And there was opened the temple of God that is in heaven ; and I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ. Therefore rejoice, O heavens, and ye that dwell in them.

And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and kindred and tongue and people, and he saith with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

And I saw as it were a glassy sea mingled with fire, and them that had gotten the victory over the beast, and over his image, standing by the glassy sea, having harps of God. And they sing the song of Moses the

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servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty ; just and true are thy ways, O thou King of the ages. Who shall not fear, O Lord, and glorify thy name ? for thou only art holy ; for all the nations shall come and worship before thee ; for thy judgments are made manifest.

After these things I heard as it were a great voice of a great multitude in heaven, saying, Alleluia : Salvation, and glory, and power, belong to our God : for true and righteous are his judgments. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia. for the Lord our God, the Omnipotent, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him.

[XII, XIII]

THE NEW JERUSALEM

And there came unto me one of the seven angels, and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.

And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down 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 : having a wall great and high ; having 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 wall of the city had twelve foundations, and on them the names of the twelve apostles of

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the Lamb. And the city lieth foursquare, and the length thereof is as great as the breadth: and the building of the wall thereof was jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were adorned with all manner of precious stones.

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk in the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything that defileth, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

And he shewed me a 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 thereof, and on this side of the river and on that, was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him, and they shall see his face: and his name shall be on their foreheads. And there shall be no night there: and they need no light of lamp, neither light of the sun: for the Lord God shall give them light: and they shall reign for ever and ever.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst

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come. And whosoever will, let him take the water of life freely.

(XXI. XXII)

A NEW HEAVEN AND A NEW EARTH

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 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 the throne, 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 sitteth on the throne said, Behold, I make all things new. And he said, Write: for these words are faithful and true.

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 these things: and I will be his God, and he shall be my son,

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