



Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

GEORGE T. REYNOLDS
in memory of his mother
LAURA LEE REYNOLDS
1884-1967

BS 181 1908 .N4 9-12
Bible.
The Bible and its story..



The

Bible

And its

Story

Taught by
One Thousand
Picture Lessons









Pharaoh's Daughter Finds Moses

BY JACOPO ROBUSTI, COMMONLY CALLED TINTOR-
ETTO, CHIEF OF THE VENETIAN ARTISTS
OF THE LATER SIXTEENTH CENTURY.

✦

*"When she saw the ark among the flags, she sent
her maid to fetch it."—Ex., 2, 5.*

IN this, one of the most famous pictures of the great Italian period of painting, the artist Tintoretto pictures the finding of the infant Moses by the river side. The mediæval artists knew little or nothing of the life and costumes of biblical days. It scarcely even occurred to them that those days had been different from their own. Hence they painted the Egyptian women in mediæval Italian costumes and amid Italian scenery. The difference, however, is unimportant; for the Bible story is of such world-wide significance and of such human simplicity that its truths can readily be adapted to every age and clime.

Recent art has even produced quite a school of religious painters who try to bring home the meaning of Christ's life by picturing him in the midst of people in modern costumes. So, here, the handmaids of the princess stoop above the babe with a grace and tenderness peculiar to no single century, with a motherly instinct which is eternal, and was as true in mediæval Italy as in ancient Egypt. The rich jewels of the princess do not alter her woman's heart.



THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

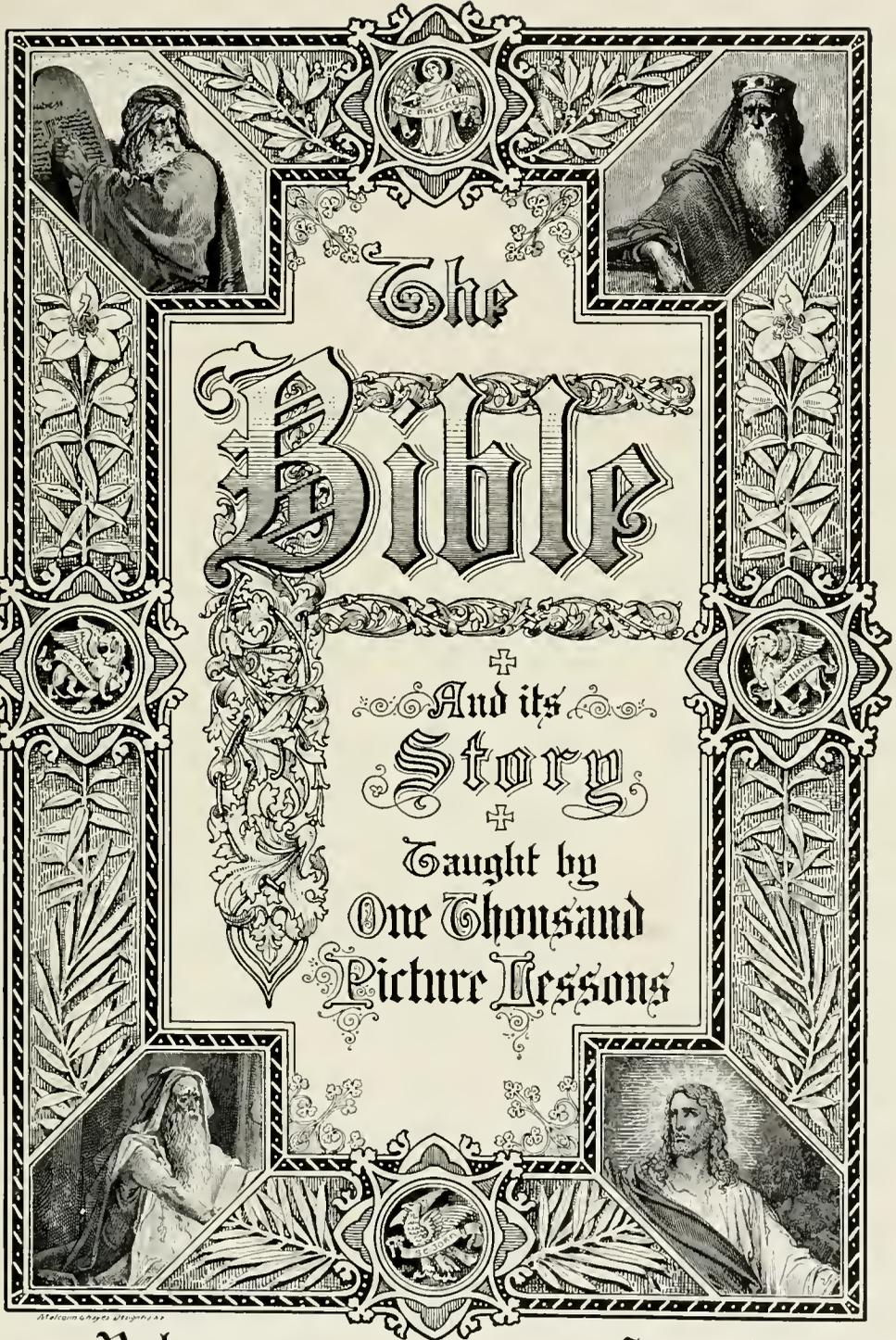
BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND VOLUME



The

Bible

+

And its

Story

+

Taught by

One Thousand

Picture Lessons

Volume

Second

The Power of Love

The power of love is a great power, and it is the power that can conquer all other powers.

It is the power that can make a man a man, and a woman a woman, and a child a child.

It is the power that can make a man a man, and a woman a woman, and a child a child.

It is the power that can make a man a man, and a woman a woman, and a child a child.

It is the power that can make a man a man, and a woman a woman, and a child a child.

It is the power that can make a man a man, and a woman a woman, and a child a child.

It is the power that can make a man a man, and a woman a woman, and a child a child.

—



The Journey of Israel

(MAP)

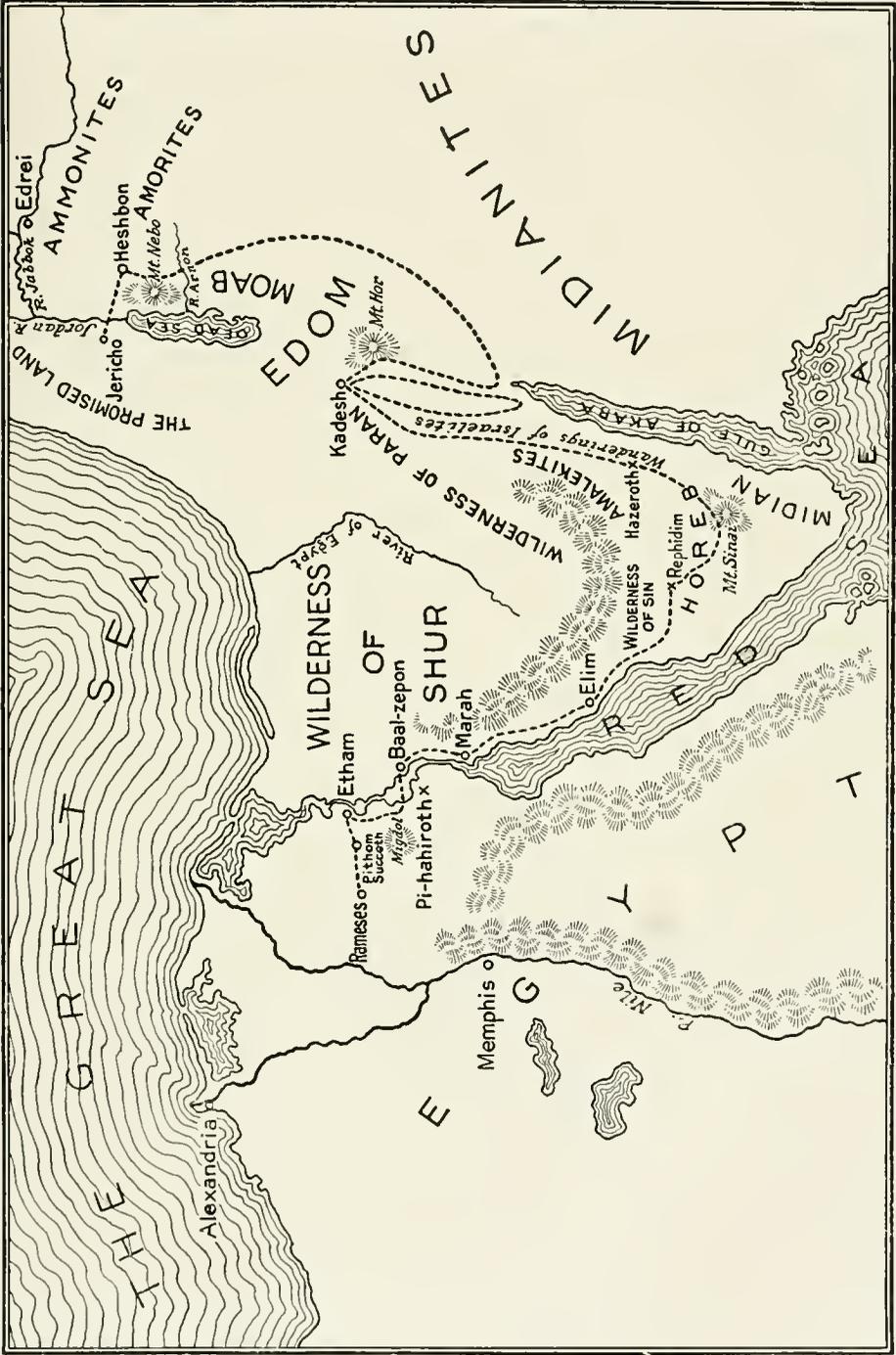


“These are the journeys of the children of Israel, which went forth out of the land of Egypt.”—Num., 33, 1.

THE Israelites left Egypt and after forty years of wandering established themselves in Palestine, the “promised land” of their forefathers. The general course of their advance is fairly clear and is traced upon the accompanying map. Between Palestine and Egypt lies the almost desert region of the peninsula of Sinai. By the shortest route this can be crossed in six days rapid journeying. But at the start of their exodus the Israelites were too weak to march directly upon the strong nations of Palestine. Hence their course was at first southward through the bare plains of the peninsula.

A glance at the map will show also that the Red Sea of biblical days extended much farther north than it does at present. Sand has now wholly blocked up the ancient watercourse, which undoubtedly at some distant date united the “Great” or Mediterranean Sea with the Red. The presumed spot of the Israelites’ crossing is now almost dry land, or part of a chain of shallow lakes.

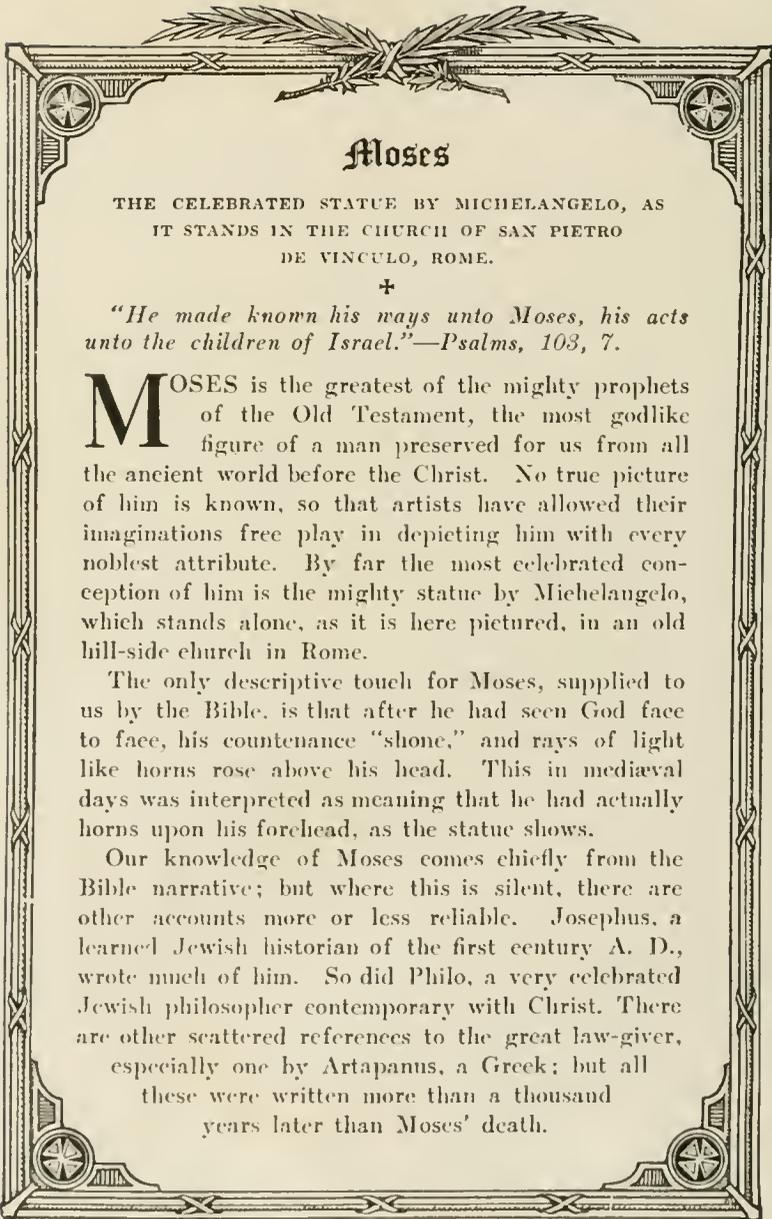




Index

THE INDEX TO THE PROCEEDINGS OF THE
CONFERENCE OF THE AMERICAN
SOCIETY OF CLERGYMEN
HELD AT
NEW YORK, N. Y.,
IN 1892
PUBLISHED BY THE
AMERICAN SOCIETY OF CLERGYMEN
NEW YORK, N. Y.,
1893

M



Moses

THE CELEBRATED STATUE BY MICHELANGELO, AS
IT STANDS IN THE CHURCH OF SAN PIETRO
DE VINCULO, ROME.

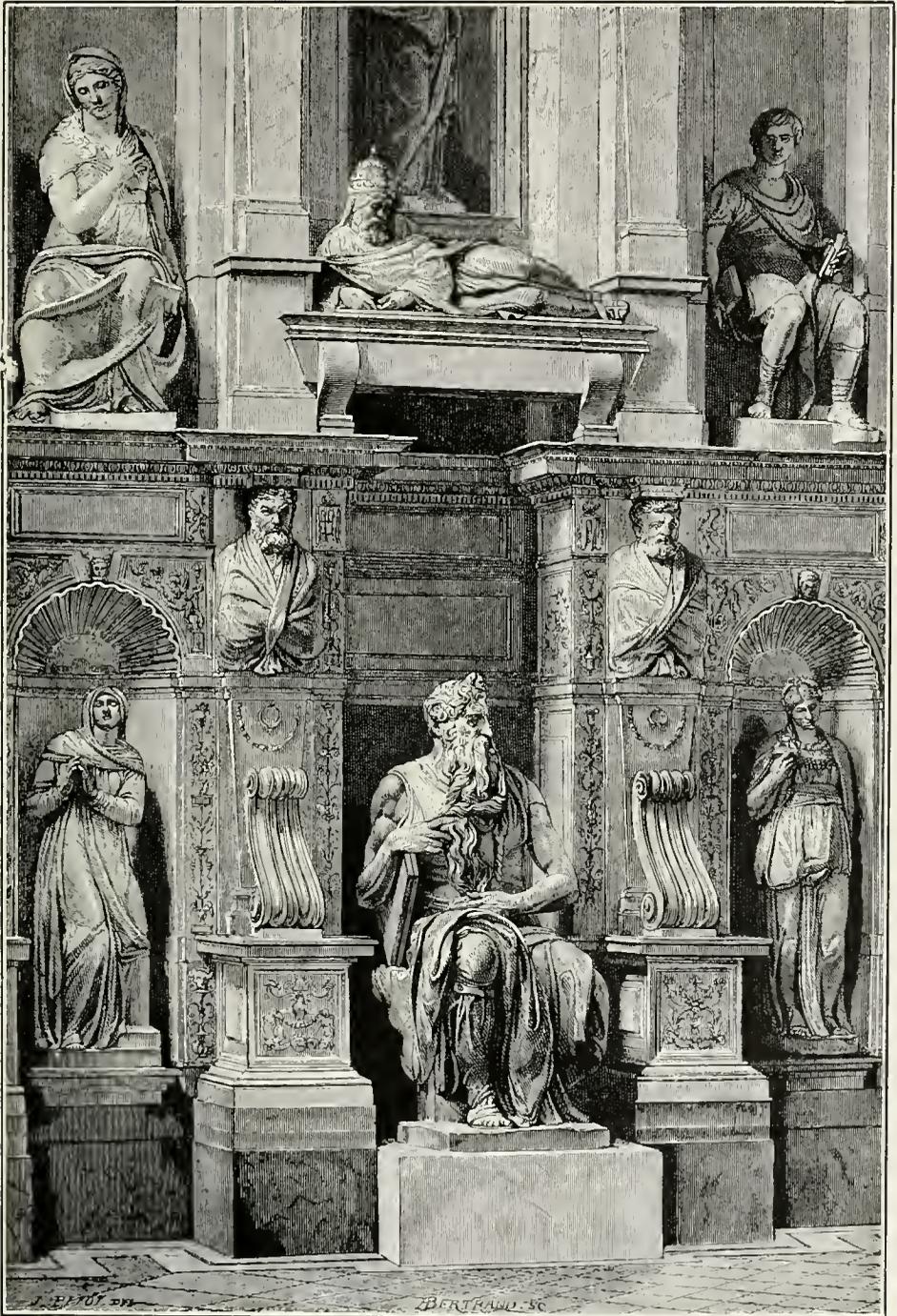
+

*"He made known his ways unto Moses, his acts
unto the children of Israel."—Psalms, 103, 7.*

MOSES is the greatest of the mighty prophets of the Old Testament, the most godlike figure of a man preserved for us from all the ancient world before the Christ. No true picture of him is known, so that artists have allowed their imaginations free play in depicting him with every noblest attribute. By far the most celebrated conception of him is the mighty statue by Michelangelo, which stands alone, as it is here pictured, in an old hill-side church in Rome.

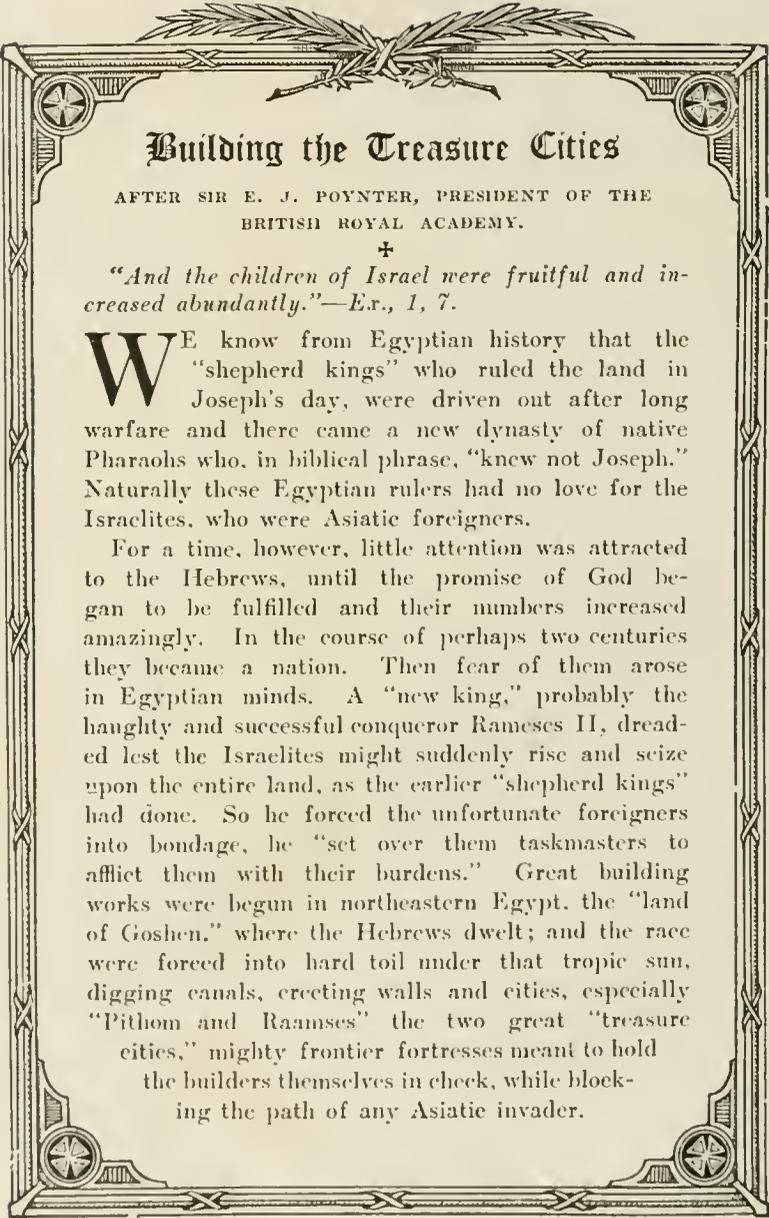
The only descriptive touch for Moses, supplied to us by the Bible, is that after he had seen God face to face, his countenance "shone," and rays of light like horns rose above his head. This in mediæval days was interpreted as meaning that he had actually horns upon his forehead, as the statue shows.

Our knowledge of Moses comes chiefly from the Bible narrative; but where this is silent, there are other accounts more or less reliable. Josephus, a learned Jewish historian of the first century A. D., wrote much of him. So did Philo, a very celebrated Jewish philosopher contemporary with Christ. There are other scattered references to the great law-giver, especially one by Artapanus, a Greek; but all these were written more than a thousand years later than Moses' death.



STUDY IN SCIENCE

The study of science is a journey of discovery, one that leads us to the very heart of the universe. It is a pursuit that has shaped the course of human history, from the ancient Greeks to the modern scientists of today. In this study, we will explore the fundamental principles of science, from the laws of physics to the complexities of biology. We will delve into the methods of scientific inquiry, learning how to ask questions, make hypotheses, and test them. We will also examine the impact of science on society, from the development of technology to the understanding of our place in the world. This study is not just about facts and figures; it is about the process of discovery itself, the thrill of uncovering new truths, and the responsibility that comes with the knowledge we gain. Join us as we embark on this exciting journey of discovery, and let us uncover the secrets of the universe together.



Building the Treasure Cities

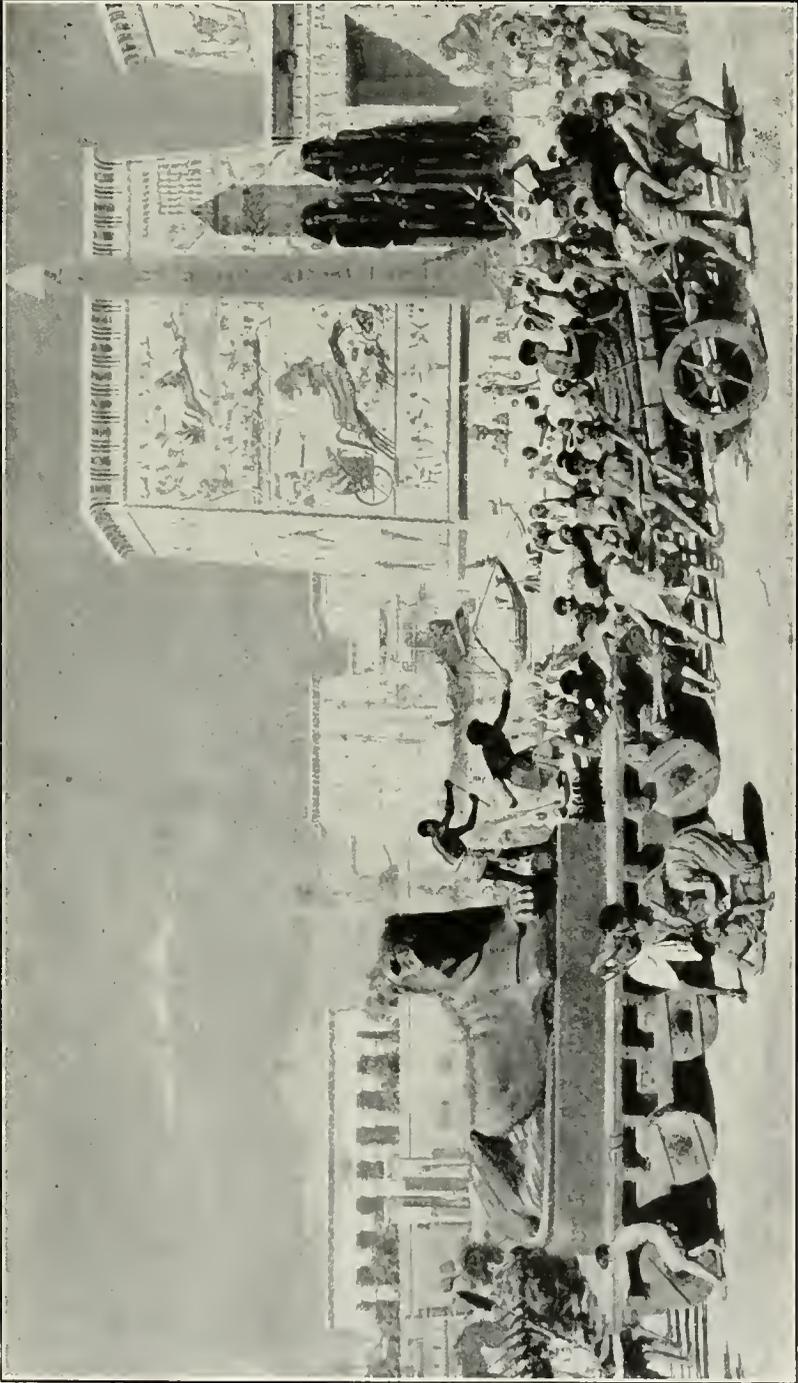
AFTER SIR E. J. POYNTER, PRESIDENT OF THE
BRITISH ROYAL ACADEMY.

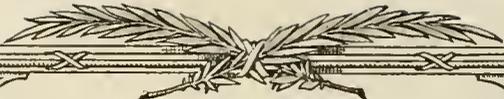
†

"And the children of Israel were fruitful and increased abundantly."—Ex., 1, 7.

WE know from Egyptian history that the "shepherd kings" who ruled the land in Joseph's day, were driven out after long warfare and there came a new dynasty of native Pharaohs who, in biblical phrase, "knew not Joseph." Naturally these Egyptian rulers had no love for the Israelites, who were Asiatic foreigners.

For a time, however, little attention was attracted to the Hebrews, until the promise of God began to be fulfilled and their numbers increased amazingly. In the course of perhaps two centuries they became a nation. Then fear of them arose in Egyptian minds. A "new king," probably the haughty and successful conqueror Rameses II, dreaded lest the Israelites might suddenly rise and seize upon the entire land, as the earlier "shepherd kings" had done. So he forced the unfortunate foreigners into bondage, he "set over them taskmasters to afflict them with their burdens." Great building works were begun in northeastern Egypt, the "land of Goshen," where the Hebrews dwelt; and the race were forced into hard toil under that tropic sun, digging canals, erecting walls and cities, especially "Pithom and Raamses" the two great "treasure cities," mighty frontier fortresses meant to hold the builders themselves in check, while blocking the path of any Asiatic invader.





Labor Made Bitter

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR
VON CAROLSFELD, A LEADER OF THE GER-
MAN NAZARINE SCHOOL.

†
*“And they made their lives bitter with hard bond-
age.”—Ex., 1, 14.*

DESPITE the severe labor exacted of the Hebrews, the promise of God remained and they continued to increase in number, so that Pharaoh became ever more fearful of them. He increased their work, “in mortar and in brick, and in all manner of service in the field”; he hoped to see them exhausted and perishing; their taskmasters had orders to drive them “with rigour.” Men stood over them with whips, cursing and forcing them to unceasing effort.

Still they “multiplied,” and Pharaoh, knowing not that he was striving against God Himself, determined on measures even more direct. Hideously cruel and criminal his course seems to us, though we must remember that human life was held as a less sacred thing in those days before the Christ. Pharaoh commanded the nurses who attended at childbirth to smother each new born child if it were a male. So should this dreaded Israelite race be ended forever. But the nursing women were afraid; they “feared God” and made every method of excuse sooner than commit the awful wholesale murder commanded of them.







The Hiding of Moses

BY KARL PFANNSCHMIDT, A GERMAN ARTIST,
DIED 1887 IN BERLIN.

†
"And when she saw him that he was a goodly child, she hid him three months."—Ex., 2, 2.

PHARAOH'S resolve to exterminate the children of Israel finally reached the climax at which the biblical story leaves it. Throwing off all secrecy, he gave open orders to the Hebrews themselves, to his troops, and to all his subjects, that every male child born among the Hebrews must be "cast into the river," the sacred Nile. Probably the slaughter was represented as a sort of religious sacrifice; and the command must have been withdrawn at some later date, for at the exodus eighty years afterward there were children and men apparently of every age among the wanderers.

In the time of this fiercest persecution Moses was born. His parents, we are told, "were not afraid of the king's commandment," and in defiance of it, braving death themselves, kept the babe for three months hidden in their house. The father's name was Amram; he was a grandson of Jacob's third son, Levi, and of him we learn no more except that he lived to be a hundred and thirty-seven, and thus may possibly have taken part in the great exodus. The mother was Jochebed, also a descendant of Levi. She had already two children, a half-grown daughter Miriam, and a three year's boy Aaron. And Miriam aided her in her efforts to secrete the babe.







Finding the Ark

BY THE CONTEMPORARY ENGLISH ARTIST,
J. YOUNG HUNTER.

+

"And the daughter of Pharaoh came down to wash herself at the river."—Ex., 2, 5.

AS the infant Moses grew, it became impossible to conceal him in the house, and his mother, Jochebed, decided on the desperate expedient of placing him in a little ark or basket made of rushes, and hiding this beside the Nile. Perhaps the finder, not knowing the child was a Hebrew, or even if guessing at it, might adopt him. Some writers tell us that she laid this plan with deliberate reference to Pharaoh's daughter, knowing where the latter was accustomed to come down to the Nile to bathe, and watching for the princess' approach.

The Bible, however, says nothing of such an aim; the appearance of the princess seems as if accidental, or rather providential, God-directed. Who was she, this gentle-hearted Egyptian whose influence was thus to shape the first forty years of Moses' life. Josephus gives her name as Thermulhis; another author calls her Merrhis, and says that she was wedded but childless, and longed eagerly for a son. The Bible is content to pass her by unnamed and undescribed, telling only that she noticed the ark, sent a maid to fetch it, and when she saw the babe within and he wept, she "had compassion on him, and said, This is one of the Hebrews' children."





The Education of the State

...

... **H**...





The Adoption of the Babe

FROM THE SERIES ON THE CHILDHOOD OF MOSES
BY KARL PFANNSCHMIDT.

+

"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?"—Ex., 2, 7.

HAD Moses been an ugly or imperfect infant his fate might have been wholly different, but the Bible tells us he was "goodly," "proper," and "exceeding fair." The heart of the childless princess went out to him at once, and she resolved to adopt him as her own. Meanwhile his mother had by no means deserted him. She had placed her daughter, Miriam, to watch "afar off, to wit what would be done to him." Miriam, seeing that the princess was touched, went forward boldly. Was it by her mother's instruction, or a sudden inspiration of her own? She asked the princess, "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." Doubtless the keen-witted princess guessed the meaning of this simple artifice; if so she connived at it. The babe was given back to Jochebed to nurse; her mother heart was made glad. But the princess made it positive that the boy was to belong to her by adoption. Jochebed must stand only as a hired nurse. Despite her son's high fortune, the mother was not wholly happy.







Moses Tramples the Crown

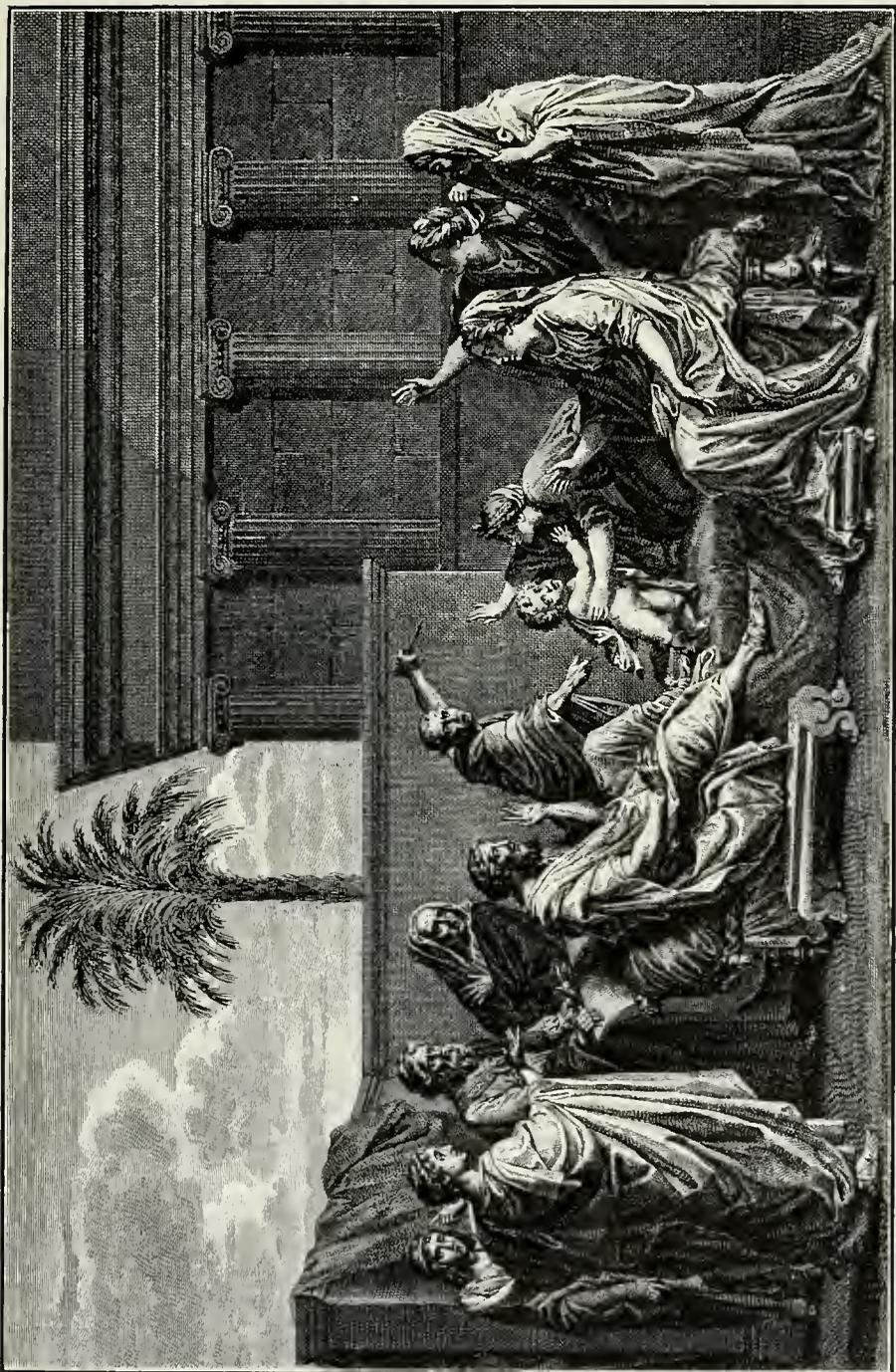
AFTER THE PAINTING BY NICOLAS POUSSIN, THE
GREAT FRENCH MASTER OF THE SEVEN-
TEENTH CENTURY.

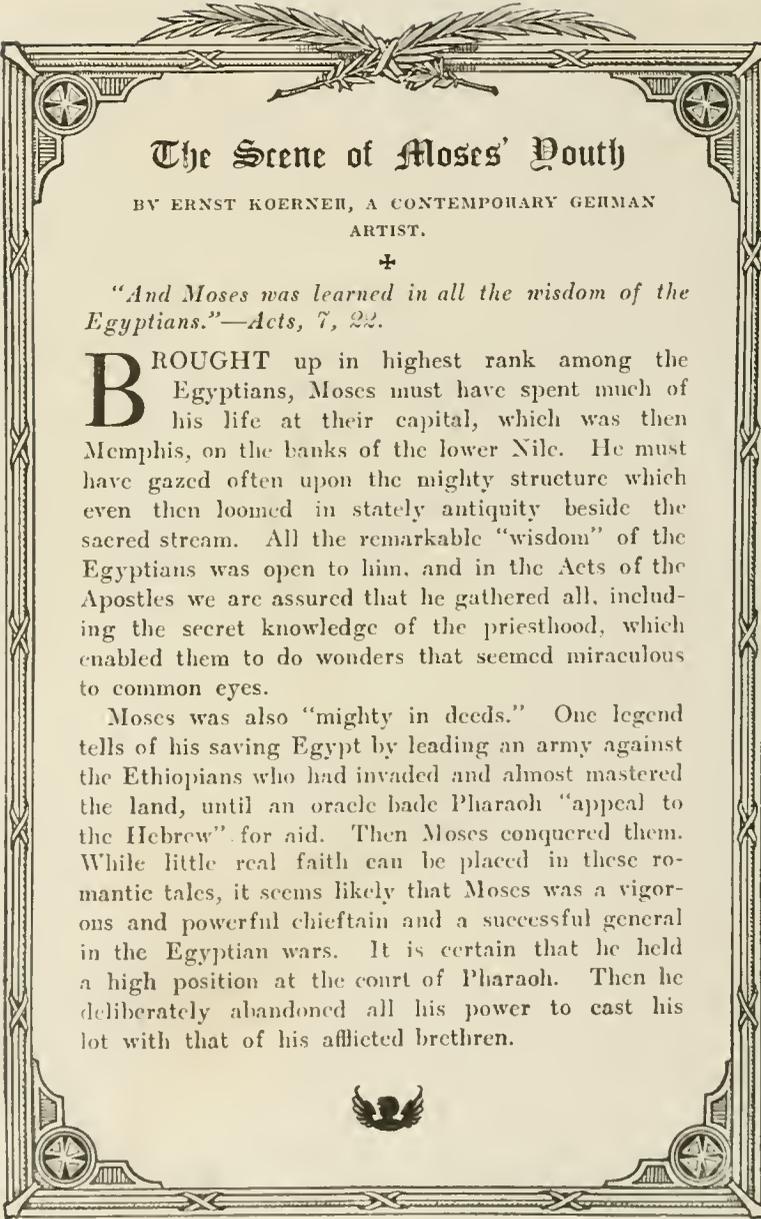
+

*"And the child grew, and she brought him unto
Pharaoh's daughter, and he became her son."—Ex.,
2, 10.*

FROM the moment of Moses' formal installation in the palace as the princess' adopted son, the Bible passes directly to the moment when, four decades later, he espoused his own people's downtrodden cause. For the intervening portion of his life we must seek other sources.

Josephus tells us the well-known legend illustrated in this picture. The princess Thermuthis one day brought the child to her father; and he, consenting to the lad's adoption, playfully took off his crown and placed it upon Moses. The child in playing with the glittering thing suddenly placed it under his feet and stood upon it. This was a most evil omen of what he might do in the future, especially as a soothsayer had some years before prophesied to Pharaoh that a Hebrew babe was about to be born who would destroy the power of Egypt. Some of those in the room would have slain the child at once; but Thermuthis seeing his peril snatched him away and fled, and Pharaoh spared him. The parallelism of this legend with the biblical account of Christ's infancy is obvious. Indeed through all Moses' career there appear many interesting points of similarity to the life of the Redeemer.





The Scene of Moses' Youth

BY ERNST KOERNER, A CONTEMPORARY GERMAN
ARTIST.

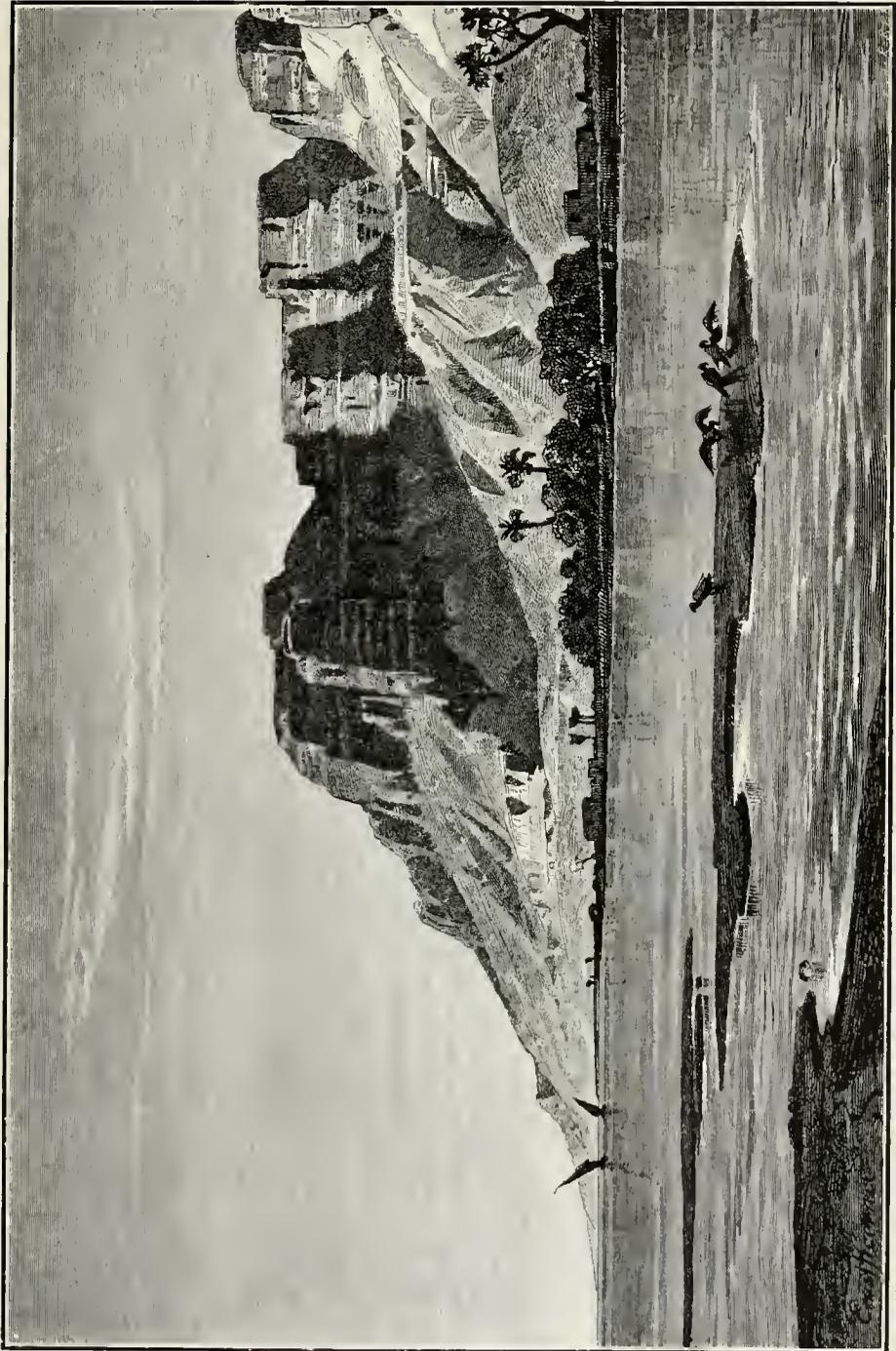


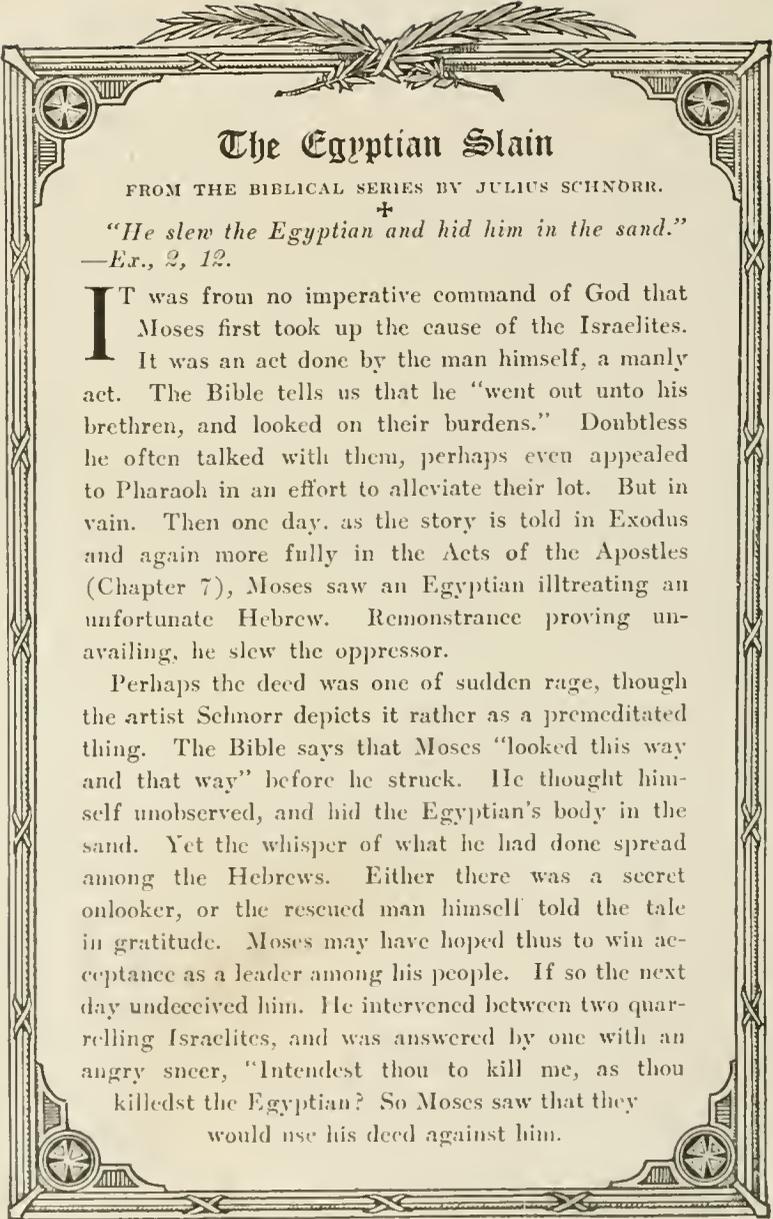
"And Moses was learned in all the wisdom of the Egyptians."—Acts, 7, 22.

BROUGHT up in highest rank among the Egyptians, Moses must have spent much of his life at their capital, which was then Memphis, on the banks of the lower Nile. He must have gazed often upon the mighty structure which even then loomed in stately antiquity beside the sacred stream. All the remarkable "wisdom" of the Egyptians was open to him, and in the Acts of the Apostles we are assured that he gathered all, including the secret knowledge of the priesthood, which enabled them to do wonders that seemed miraculous to common eyes.

Moses was also "mighty in deeds." One legend tells of his saving Egypt by leading an army against the Ethiopians who had invaded and almost mastered the land, until an oracle bade Pharaoh "appeal to the Hebrew" for aid. Then Moses conquered them. While little real faith can be placed in these romantic tales, it seems likely that Moses was a vigorous and powerful chieftain and a successful general in the Egyptian wars. It is certain that he held a high position at the court of Pharaoh. Then he deliberately abandoned all his power to cast his lot with that of his afflicted brethren.







The Egyptian Slain

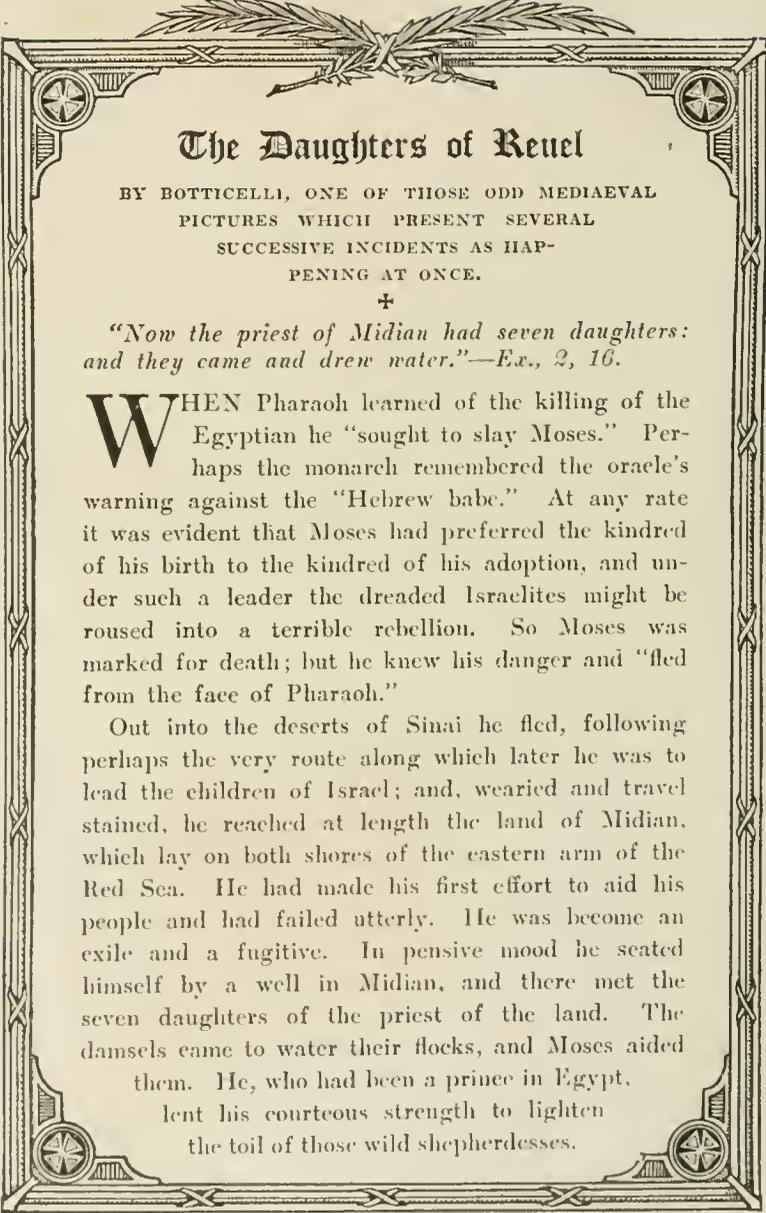
FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

†
“*He slew the Egyptian and hid him in the sand.*”
—*Ex., 2, 12.*

IT was from no imperative command of God that Moses first took up the cause of the Israelites. It was an act done by the man himself, a manly act. The Bible tells us that he “went out unto his brethren, and looked on their burdens.” Doubtless he often talked with them, perhaps even appealed to Pharaoh in an effort to alleviate their lot. But in vain. Then one day, as the story is told in Exodus and again more fully in the Acts of the Apostles (Chapter 7), Moses saw an Egyptian illtreating an unfortunate Hebrew. Remonstrance proving unavailing, he slew the oppressor.

Perhaps the deed was one of sudden rage, though the artist Schnorr depicts it rather as a premeditated thing. The Bible says that Moses “looked this way and that way” before he struck. He thought himself unobserved, and hid the Egyptian’s body in the sand. Yet the whisper of what he had done spread among the Hebrews. Either there was a secret onlooker, or the rescued man himself told the tale in gratitude. Moses may have hoped thus to win acceptance as a leader among his people. If so the next day undeceived him. He intervened between two quarrelling Israelites, and was answered by one with an angry sneer, “Intendest thou to kill me, as thou killedst the Egyptian? So Moses saw that they would use his deed against him.





The Daughters of Reuel

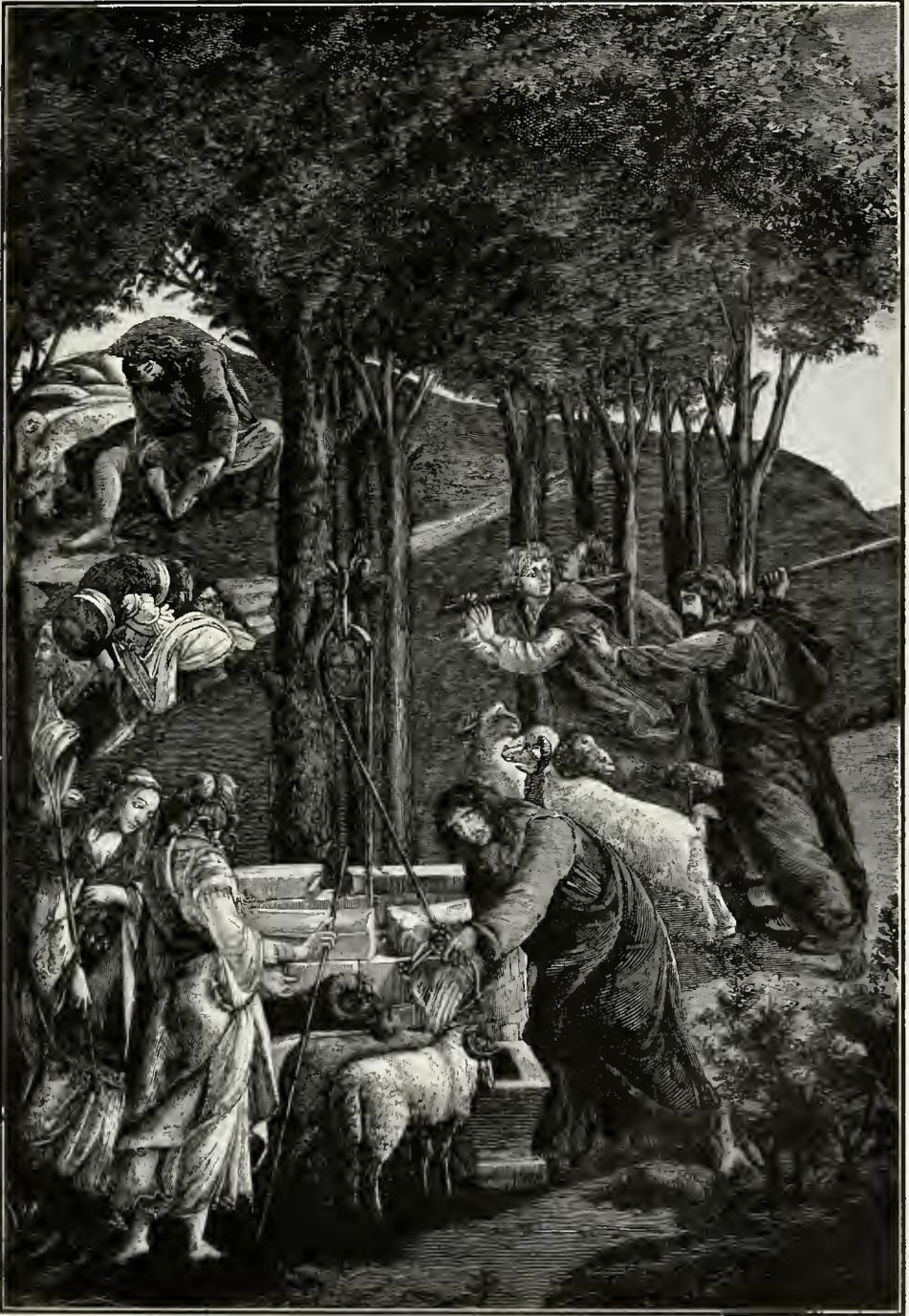
BY BOTTICELLI, ONE OF THOSE ODD MEDIAEVAL
PICTURES WHICH PRESENT SEVERAL
SUCCESSIVE INCIDENTS AS HAP-
PENING AT ONCE.

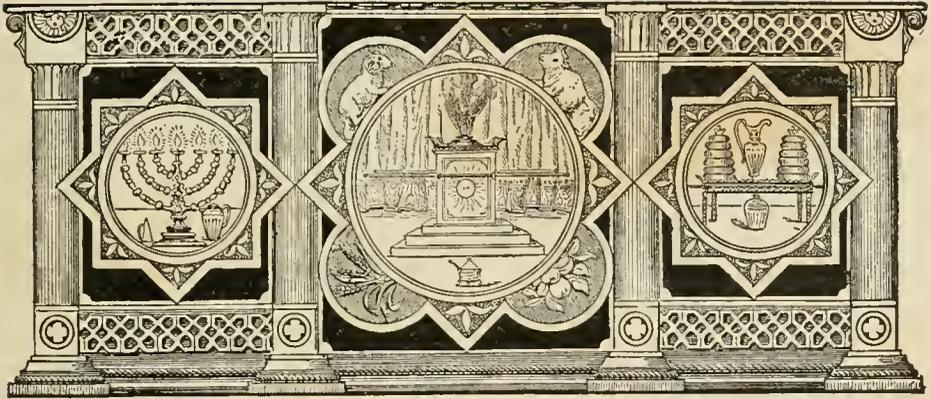
+

*"Now the priest of Midian had seven daughters:
and they came and drew water."—Ex., 2, 16.*

WHEN Pharaoh learned of the killing of the Egyptian he "sought to slay Moses." Perhaps the monarch remembered the oracle's warning against the "Hebrew babe." At any rate it was evident that Moses had preferred the kindred of his birth to the kindred of his adoption, and under such a leader the dreaded Israelites might be roused into a terrible rebellion. So Moses was marked for death; but he knew his danger and "fled from the face of Pharaoh."

Out into the deserts of Sinai he fled, following perhaps the very route along which later he was to lead the children of Israel; and, wearied and travel stained, he reached at length the land of Midian, which lay on both shores of the eastern arm of the Red Sea. He had made his first effort to aid his people and had failed utterly. He was become an exile and a fugitive. In pensive mood he seated himself by a well in Midian, and there met the seven daughters of the priest of the land. The damsels came to water their flocks, and Moses aided them. He, who had been a prince in Egypt, lent his courteous strength to lighten the toil of those wild shepherdesses.





THE THIRD BOOK OF MOSES CALLED

Leviticus

Chapter 11

¹ What beasts may, ⁴ and what may not be eaten. ⁹ What fishes. ¹³ What fowls. ²⁹ The creeping things which are unclean.



AND the Lord spake unto Moses and to Aaron, saying unto them,

² Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

³ Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud,¹ among the beasts, that shall ye eat.

⁴ Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

⁵ And the coney, because he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

⁶ And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

⁷ And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

⁸ Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

⁹ ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

¹⁰ And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

¹The phrase "cheweth the cud" is not an exact interpretation of the Hebrew. The Hebrew expression includes all animals which carrying food a long time, rechew it. The hare thus carries his food in his cheeks, while the phrase "cud chewing" implies in English that the food has been swallowed before being rechewed.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle; and the ossifrage, and ospray.¹

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.²

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws,³ among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

¹Some of the names in the list of birds in this verse and the following are uncertain of translation. The list has been altered in the Revised Version, so that the names come in the following order: eagle, gier eagle, ospray, kite, falcon, raven, ostrich, night-hawk, sea-mew, hawk, little owl, cormorant, great owl, horned owl, pelican, vulture, stork, heron, hoopoe, bat. ²These names represent four kinds of locusts, not very definitely known. The Revised Version substitutes "cricket" for "beetle." ³That is, members of the cat family, and dogs, and similar wild animals, as opposed to the inoffensive hoofed animals.

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.¹

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down; *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living

¹This list in the Revised Version gives in succession, the weasel, mouse, great lizard, gecko, land crocodile, lizard, sand lizard and chameleon.

creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Chapter 12

1 *The purification of women after childbirth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Chapter 13

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,
2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be

not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning; wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black

hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald, *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 *Whether it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Chapter 14

1 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 43 The cleansing of that house.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:¹

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall

1 The word "scarlet" here and in the following passages means a piece of scarlet cloth; hyssop is a plant.

shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year, without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.¹

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it is most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering.

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

¹The log is a Hebrew measure of a little over a pint.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get:

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law of *him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

Chapter 15

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.*
28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them,
When any man hath a running issue out of his flesh, *because of his issue he is unclean.*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is his uncleanness.*

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that have the issue spit upon him that is clean: then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of those things* shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue: then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for a sin offering*, and the other *for a burnt offering*; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Chapter 16

1 How the high priest must enter into the holy place. 11 The sin offering for himself. 15 The sin offering for the people. 20 The scapegoat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.¹

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as

¹Both the American and English revisions substitute for the word scapegoat the original Hebrew word "Azazel," the proper name of an evil spirit.

he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy *place*, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that ye may be clean* from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Chapter 17

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden. 15 and all that dieth alone, or is torn.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: *This is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, *even* that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils¹, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

¹The Hebrew word is *serim* which means literally "the hairy ones" and is translated in the Revised Version by "he-goats" or "satyrs."

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the nouse of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

Chapter 18

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *I am* the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: *I am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: *I am* the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: *I am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech¹, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

¹Molech was worshipped by the Ammonites, and human sacrifices were made to him.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

Chapter 19

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 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.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ 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.

10 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.

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

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ 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.

14 ¶ Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ 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.

16 ¶ Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour:¹ I *am* the LORD.

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 ¶ 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.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.²

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

¹This command has usually been understood to mean that one must not stand aside idly while another is in danger of death; or better perhaps, one must not seek his blood; that is, slay him. ²To "observe times" is translated in the Revised Version to "practise augury."

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

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

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

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *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.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 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.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

Chapter 20

1 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultrous shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ 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.

23 And ye shall not walk in the manners of the nations, which I

cast out before you; for they committed all these things, and therefore I abhorred them.

24 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.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beasts, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 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.

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Chapter 21

1 Of the priest's mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shall sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose

head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I *am* the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Chapter 22

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

Among the celebrated Artists whose works will be included in this really colossal collection are:

OLD ITALIAN SCHOOLS Da Vinci, Ghirlandajo, Correggio, Rosa	FLORENTINE SCHOOL Fra Angelico, Botticelli, Raphael, Michelangelo	VENETIAN SCHOOL Tintoretto, Bassano, Veronese, Titian
OLD GERMAN SCHOOL Cranach, Holbein, Rudinger, Durer	FLEMISH SCHOOL Brueghel, Rubens, Van Dyke, Jordaens	DUTCH SCHOOL Rembrandt, Van Leyden, Victoor, Tadema
OLD FRENCH SCHOOL Poussin, Lorraine, Le Brun, Troy	SPANISH SCHOOL Velasquez, Murillo, Villegas, De Moya	18th CENTURY ENGLISH SCHOOL Reynolds, Blake, Turner, Martin
RECENT FRENCH SCHOOL Dore, Vernet, Cabanel, Gérome, Flandrin, Bougereau, Cormon, Bida	RECENT GERMAN SCHOOL Hofmann, Plockhorst, Gebhardt, Zimmermann, Schirmer, Muller, Richter, Von Uhde	RECENT ENGLISH SCHOOL Lord Leighton, Madox Brown, Hunt, Riviere, Burne-Jones, Rosetti, Millais, Dyce
AMERICAN ARTISTS Sargent, Schussele, Gutherz, West	MUNICH SCHOOL Schnorr, Kaulbach, Piloty, Stuck	AND A HOST OF OTHERS SUCH AS Munkacsy, Van der Ouderaa, Echene, etc.

The work is equally important from a literary standpoint. The publisher has been so fortunate as to interest the services of the widely experienced editor and popular author, Charles F. Horne, and the noted biblical authority, Rev. Dr. Bower. The guidance of these two distinguished scholars guarantees that **THE ENTIRE WORK WILL BE OF THE HIGHEST GRADE**. The Bible stands alone among books in that it is the word of God. But apart from its superlative value as man's religious guide, the Holy Book has of late come to be recognized as a great literary and poetical masterpiece, as the most scientifically important of ancient manuscripts, and as the most valuable of ancient histories. In the notes herein added to the holy text each of these values has been emphasized. There have been recent issues of "THE BIBLE AS LITERATURE," and of "THE BIBLE AS A HISTORY." **THE PRESENT VOLUMES COMBINE THESE ALL IN ONE.**

In the mechanical part of the books no pains have been spared. A special **BIBLICAL TYPE** has been employed, and **DECORATIVE INITIALS** specially made for the chapters. Every kind of paper used is made by special contract for this work. Each picture is protected from injury by a tissue.

These tissues also carry a further very important feature of the volumes. On each tissue is printed not only the artistic source and value of the accompanying picture but also the biblical story that it tells, the lesson that it teaches. Thus the completed text includes really the mystical number seven, seven books in one.

- | | |
|---|--|
| 1. The Bible. | 4. A history of the Jewish race. |
| 2. A commentary and explanation of its perplexing points. | 5. The life of our Saviour. |
| 3. The story of its apocryphal books. | 6. The history of the Apostles and the spread of Christianity. |
| | 7. A review of all sacred art. |

It is with a serious and earnest pride that the publisher finds himself enabled to present to the public a work so complete and of such epoch-making value.

TERMS OF PUBLICATION

1. The work will be completed in 81 sections of 24 pages of text.
2. Each section will contain 12 full-page illustrations and 12 pages of picture descriptions.
3. The complete work will contain ten photogravures printed on Japan-Vellum paper, ten maps, and nine hundred and sixty-two full-page illustrations printed on enamelled paper, besides numerous text illustrations.
4. No subscriber's name will be received for less than the complete work, and no order can be cancelled.
5. The sections are payable on delivery, the carrier not being permitted to give credit or receive money in advance.
6. Subscribers removing or not being regularly supplied will please address the publisher.



The

Bible

+
And its

Story

+
Taught by
One Thousand
Picture Lessons



Malcolm C. Hayes, Del. 1907, N.Y.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

THE HISTORY OF THE REIGN OF CHARLES THE FIRST, FROM HIS MARRIAGE TO THE DEATH OF HIS SON CHARLES THE SECOND, BY JOHN BURNET, BISHOP OF SALISBURY. IN TWO VOLUMES. THE SECOND VOLUME.



Moses Drives Off the Shepherds

FROM THE BIBLICAL SERIES BY HEINRICH
SCHOPIN, DIED 1880.

+

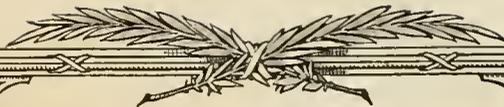
"And they said, An Egyptian delivered us out of the hand of the shepherds."—Ex., 2, 19.

THOUGH Reuel was priest of the land, his daughters received scant respect from the fierce shepherds round about. Some of these would have driven the women from the well until their own flocks were watered. That seems even to have been the ordinary custom; for afterward Reuel expressed wonder that his daughters had finished with such speed. But with something of the fiery vigor he had shown in Egypt, Moses drove off the shepherds, stood forth as a defender for the women, and watered their flocks.

Such a man as he, recently a leader in the foremost civilization of the world, naturally became at once a person of mark among these simple people. The daughters of Reuel knew at once whence he must have come, and spoke of him as an Egyptian. The priest invited him to his home with honor, "And Moses was content to dwell" in that bare land. He wedded Zipporah, one of the maidens he had rescued at the well, and remained quietly in Midian for forty years, the second period of his life.







Moses in the Desert

BY SIR E. J. POYNTER, PRESIDENT OF THE ENGLISH ROYAL ACADEMY, BORN 1836.



"Now Moses kept the flock of Jethro, his father-in-law."—Ex., 3, 1.

THE forty years spent by Moses in the wilderness of Midian were, in one way, the most important of his life. They were the means by which God trained him for his great work. Amid the solitude of the barren mountains he learned to be calm and self-contained and patient. All the rashness and vehemence of his youth were burned out of him. Never again would he slay a human being in sudden wrath. Ambition also sank down dead within his heart. During all those forty years he must have believed that earthly success was at an end for him, must have accepted this thought and dwelt with it. Repudiated in Egypt both by the rulers of the land and by his own enslaved and suffering people, he was an outcast indeed.

Two sons were born to Moses there in Midian; and by the names he gave them we may judge of his pensive state of mind. The first he named Gershom, which means a "stranger here"; but the second he called Eliezer, which is translated, "my God hath helped me." Protest and sorrow had passed into acceptance and peace and thankfulness. Here was a man to be relied on, an instrument worthily fitted to God's hand.







The Burning Bush

FROM THE BIBLICAL SERIES BY THE ENGLISH
PAINTER, JOHN MARTIN, DIED 1854.

+

“And he looked, and, behold, the bush burned with fire, and the bush was not consumed.”—Ex., 3, 2.

WHEN the long trial of patience and solitude was at an end, then God summoned Moses to his mighty task of reseuing the nation of Israel. One day the quiet shepherd led his flocks “to the back side of the desert, and came to the mountain of God.” Here he saw suddenly before him a bush which flamed brightly, yet did not burn away; and he marvelled and went forward to examine this strange thing.

As he approached, God or an angel of God called to him from out the flame and bade him take off his shoes, for this was holy ground whercon he stood. In awe and astonishment Moses obeyed; and then God Himself spake from the burning bush and proclaimed His presence. “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”

“And Moscs hid his face; for he was afraid to look upon God.”





THE CONSTITUTION

THE CONSTITUTION OF THE UNITED STATES OF AMERICA

WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do hereby ordain and establish this Constitution for the United States of America.

Article I

Section 1

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2

1. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

2. No Representative shall be chosen until he has attained to twenty five Years of Age, been seven Years a Citizen of the United States, and, when elected, shall have been seven Years a Citizen of that State in which he shall be chosen.

3. The Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

4. The House of Representatives shall elect their Speaker and other Officers; and they shall choose at least one Member from each State.

5. The House of Representatives may impeach and try all civil Officers of the United States, and Judges of the supreme and inferior Courts; and the Chief Justice shall preside.

6. The House of Representatives shall have the sole Power of Impeachment.

7. The Senate shall have the sole Power to try all Impeachments, when the Chief Justice shall preside. And no Person shall be convicted without the Concurrence of two thirds of the Members present.

8. Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of Honor, Trust or Profit under the United States; but the Party convicted shall nevertheless be liable to Indictment, Suit, Prosecution and Judgment, according to Law.

Section 3

1. The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have the Qualifications requisite for Senators of the most numerous Branch of the State Legislature.

2. No Senator shall be chosen until he has attained to thirty Years of Age, been seven Years a Citizen of the United States, and, when elected, shall have been seven Years a Citizen of that State in which he shall be chosen.

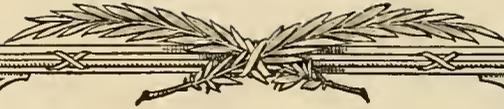
3. The Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

4. The Senate shall elect their President and Vice President; and they shall choose at least one Member from each State.

5. The Senate may impeach and try all civil Officers of the United States, and Judges of the supreme and inferior Courts; and the Chief Justice shall preside.

6. The Senate shall have the sole Power to try all Impeachments, when the Chief Justice shall preside. And no Person shall be convicted without the Concurrence of two thirds of the Members present.

7. Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of Honor, Trust or Profit under the United States; but the Party convicted shall nevertheless be liable to Indictment, Suit, Prosecution and Judgment, according to Law.



The Command of God

BY JULIUS SCHNORR VON CAROLSFELD.

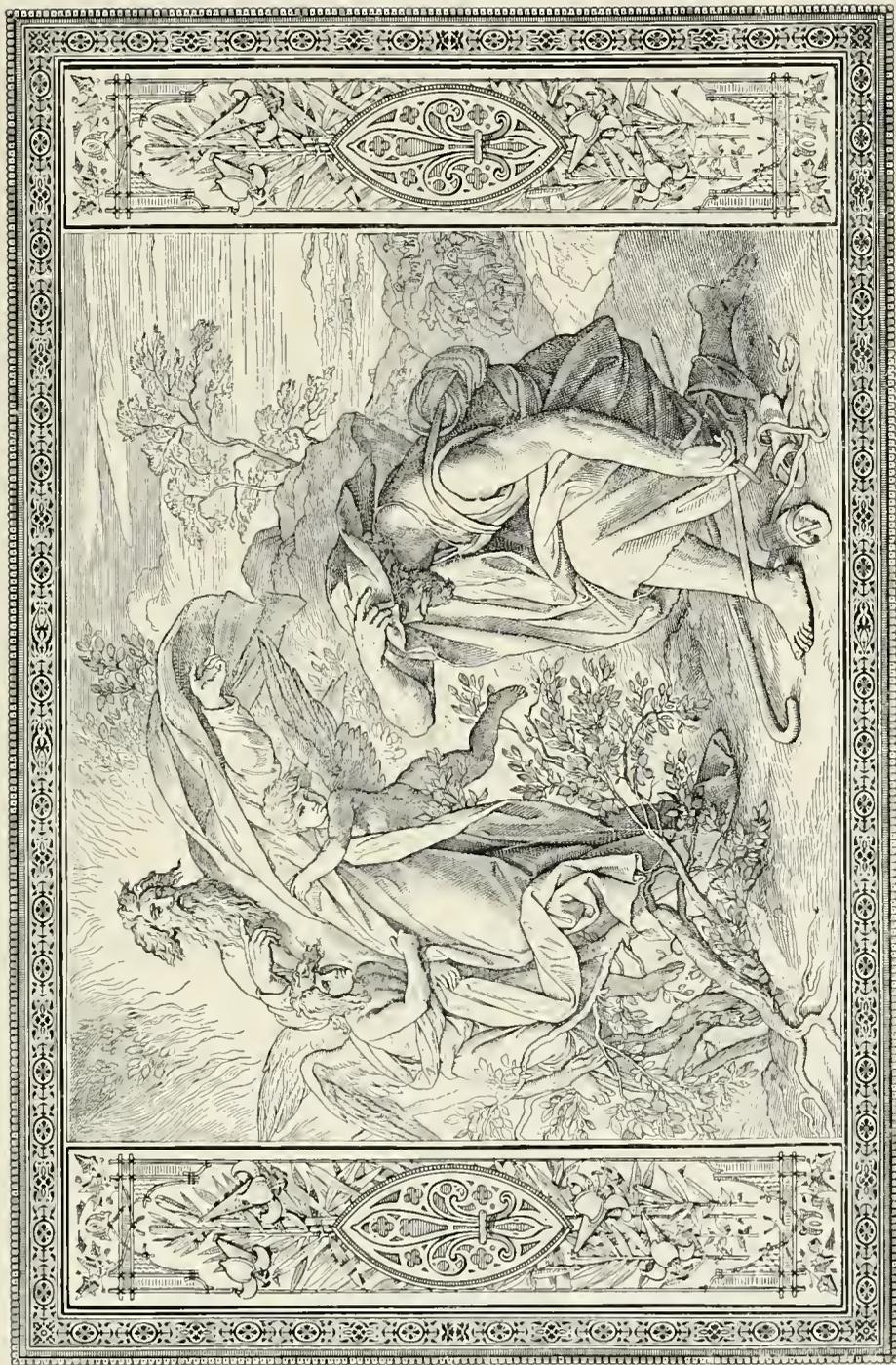
+

"Come now therefore, and I will send thee unto Pharaoh."—Ex., 3, 10.

HAVING summoned Moses to the burning bush, God delivered into his ears the beautiful address which forms the bulk of the third chapter of Exodus. He spake of the misery of the Israelites, which had been brought upon them by their sins, and declared His intent to deliver them out of Egypt and lead them to a land "flowing with milk and honey," the land of Palestine. Moses was commanded to be their leader and to demand their release from Pharaoh. So here unexpectedly there was come to the poor shepherd a divine command to fulfill the very mission he had attempted of his own strength forty years before, and had failed to achieve.

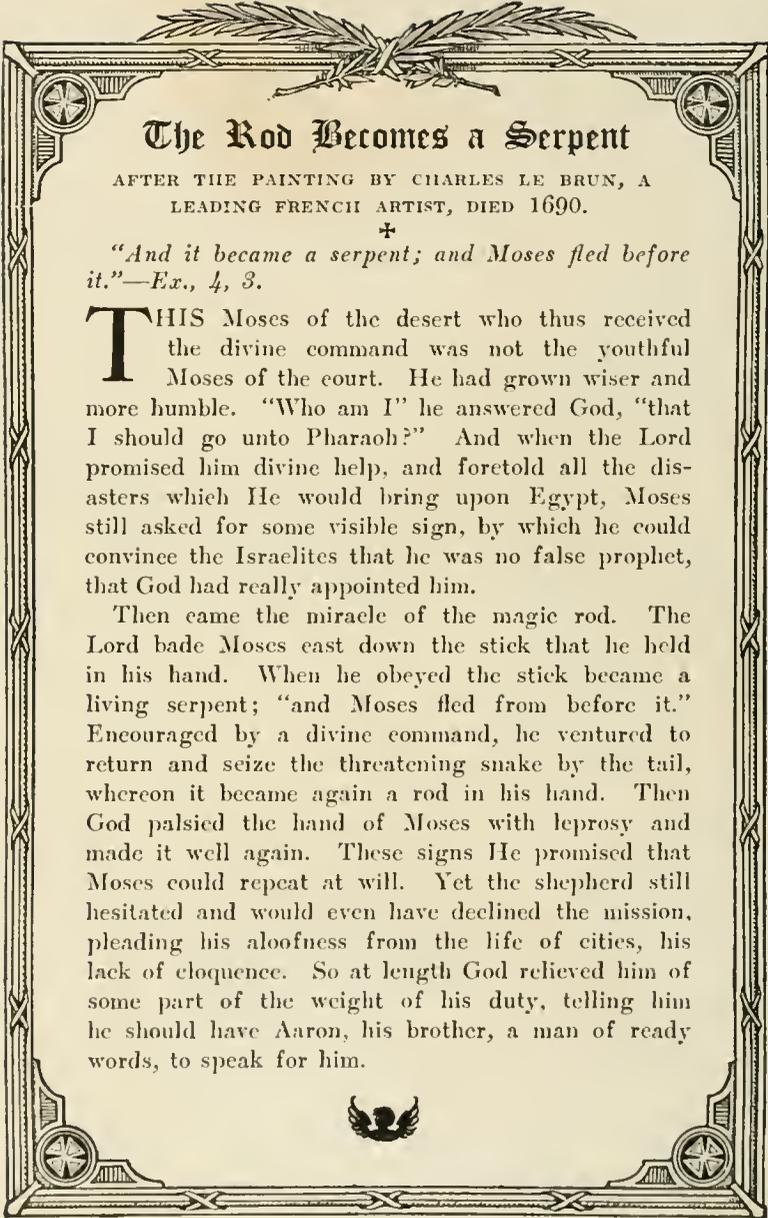
When the awe-struck man asked, wondering, by what name he should announce this dread God to the people in a land believing in many gods, the Lord answered him, "I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The name has been made the basis of a thousand solemn teachings. "I AM!" that is, God is the one surely existent truth in a world of doubt, the one persisting being in a world where all else changes. Men's hearts change, their wills waver, and their bodies fade and perish. God alone remains unchanging and unending.





The New Testament

The New Testament is a collection of books that were written by the apostles and other followers of Jesus Christ. It is the second part of the Bible, following the Old Testament. The New Testament is divided into four main sections: the Gospels, the Acts, the Epistles, and the Revelation. The Gospels tell the story of Jesus' life, death, and resurrection. The Acts describe the early church and the spread of Christianity. The Epistles are letters written by the apostles to churches and individuals. The Revelation is a book of prophecy that describes the end of the world and the return of Jesus Christ.



The Rod Becomes a Serpent

AFTER THE PAINTING BY CHARLES LE BRUN, A
LEADING FRENCH ARTIST, DIED 1690.

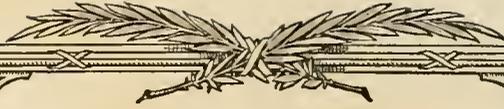
†
*“And it became a serpent; and Moses fled before
it.”—Ex., 4, 3.*

THIS Moses of the desert who thus received the divine command was not the youthful Moses of the court. He had grown wiser and more humble. “Who am I” he answered God, “that I should go unto Pharaoh?” And when the Lord promised him divine help, and foretold all the disasters which He would bring upon Egypt, Moses still asked for some visible sign, by which he could convince the Israelites that he was no false prophet, that God had really appointed him.

Then came the miracle of the magic rod. The Lord bade Moses cast down the stick that he held in his hand. When he obeyed the stick became a living serpent; “and Moses fled from before it.” Encouraged by a divine command, he ventured to return and seize the threatening snake by the tail, whereon it became again a rod in his hand. Then God palsied the hand of Moses with leprosy and made it well again. These signs He promised that Moses could repeat at will. Yet the shepherd still hesitated and would even have declined the mission, pleading his aloofness from the life of cities, his lack of eloquence. So at length God relieved him of some part of the weight of his duty, telling him he should have Aaron, his brother, a man of ready words, to speak for him.







The Return to Egypt

BY ALESSANDRO FILIPIPI, CALLED BOTTICELLI,
THE FLORENTINE ARTIST, DIED 1515.

+

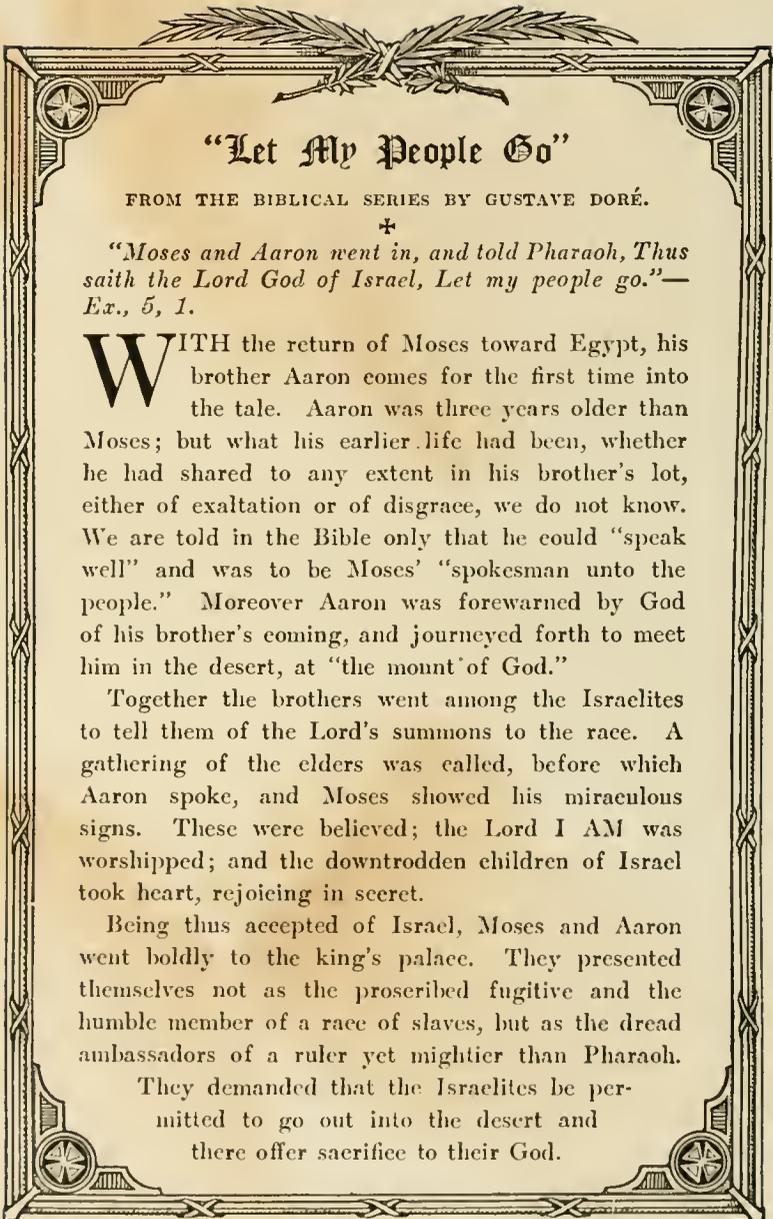
"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt."—Ex., 4, 20.

MOSES bade farewell to Midian and to the household of the high priest, and set out on the long journey toward Egypt. He evidently felt that this was a permanent departure; for he took with him his wife, Zipporah, and his two sons. Then comes in the Bible the brief passage that tells how, during Moses' journey, "the Lord met him, and sought to kill him"; but was appeased by Zipporah and "let him go." Commentators on the text, point out that apparently Moses had failed to follow the Hebrew law and have the rite of circumcision performed upon his sons. Perhaps he had yielded in this to the entreaty of his wife, who was not of his race. For this omission God was angered against him and brought him close to death by illness or some sudden peril. Zipporah in face of the danger was terrified, and hastily and with lamentation performed the omitted rite.

Whether or no this exactly explains the passage, Moses seemed here to rouse himself to the truth that his mission was one too high and terrible for his family to share. He sent them back to Midian, and thenceforth followed his dread road with undivided mind, unhampered and alone.







“Let My People Go”

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

+

*“Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go.”—
Ex., 5, 1.*

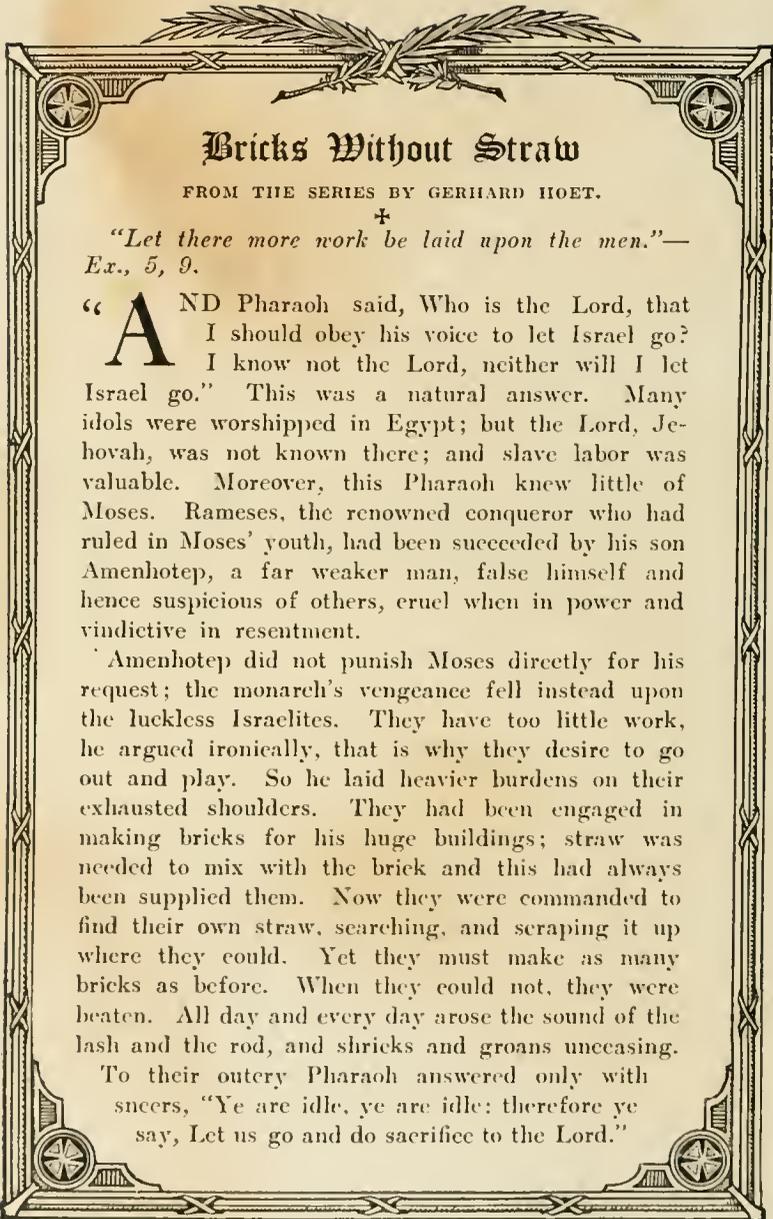
WITH the return of Moses toward Egypt, his brother Aaron comes for the first time into the tale. Aaron was three years older than Moses; but what his earlier life had been, whether he had shared to any extent in his brother's lot, either of exaltation or of disgrace, we do not know. We are told in the Bible only that he could “speak well” and was to be Moses' “spokesman unto the people.” Moreover Aaron was forewarned by God of his brother's coming, and journeyed forth to meet him in the desert, at “the mount of God.”

Together the brothers went among the Israelites to tell them of the Lord's summons to the race. A gathering of the elders was called, before which Aaron spoke, and Moses showed his miraculous signs. These were believed; the Lord I AM was worshipped; and the downtrodden children of Israel took heart, rejoicing in secret.

Being thus accepted of Israel, Moses and Aaron went boldly to the king's palace. They presented themselves not as the proscribed fugitive and the humble member of a race of slaves, but as the dread ambassadors of a ruler yet mightier than Pharaoh.

They demanded that the Israelites be permitted to go out into the desert and there offer sacrifice to their God.





Bricks Without Straw

FROM THE SERIES BY GERHARD HOET.

+

*"Let there more work be laid upon the men."—
Ex., 5, 9.*

“**A**ND 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.” This was a natural answer. Many idols were worshipped in Egypt; but the Lord, Jehovah, was not known there; and slave labor was valuable. Moreover, this Pharaoh knew little of Moses. Rameses, the renowned conqueror who had ruled in Moses’ youth, had been succeeded by his son Amenhotep, a far weaker man, false himself and hence suspicious of others, cruel when in power and vindictive in resentment.

Amenhotep did not punish Moses directly for his request; the monarch’s vengeance fell instead upon the luckless Israelites. They have too little work, he argued ironically, that is why they desire to go out and play. So he laid heavier burdens on their exhausted shoulders. They had been engaged in making bricks for his huge buildings; straw was needed to mix with the brick and this had always been supplied them. Now they were commanded to find their own straw, searching, and scraping it up where they could. Yet they must make as many bricks as before. When they could not, they were beaten. All day and every day arose the sound of the lash and the rod, and shrieks and groans unceasing.

To their outcry Pharaoh answered only with sneers, “Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.”





The Defeat of the Magicians

BY NICOLAS POUSSIN, THE FRENCH MASTER,
DIED 1665.

†
“For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods.”—Ex., 7, 12.

PHARAOH’S cruelty resulted just as he had probably expected it to result. The despairing Israelites turned against Moses, crying out that he had done them grievous harm instead of good. Moses himself appealed in agony to God, “Wherefore hast thou so evil entreated this people? why is it that thou hast sent me?” And God answered him, pointing out that this tremendous event must not be passed over as a trifling matter, but that all the world must see and know its meaning, must recognize His hand. Therefore he bade Moses and Aaron to go again to Pharaoh with their demand, and to show a miracle before him. This they did, and Aaron’s rod became a serpent at his feet.

The Egyptian priests, however, were very learned with that same learning which Moses had garnered from them in his youth. Pharaoh, to test if this magic of Aaron’s was really very wonderful, asked his priests if they were able to imitate it; and in some mysterious manner they did so, their rods also becoming serpents. Here was a struggle to draw the eyes of everyone upon the matter. Were the two brethren mightier than Egypt’s greatest magicians? The answer was immediate, “Aaron’s rod swallowed up their rods.”







The First Plague

AFTER THE PAINTING BY E. BERNARD.

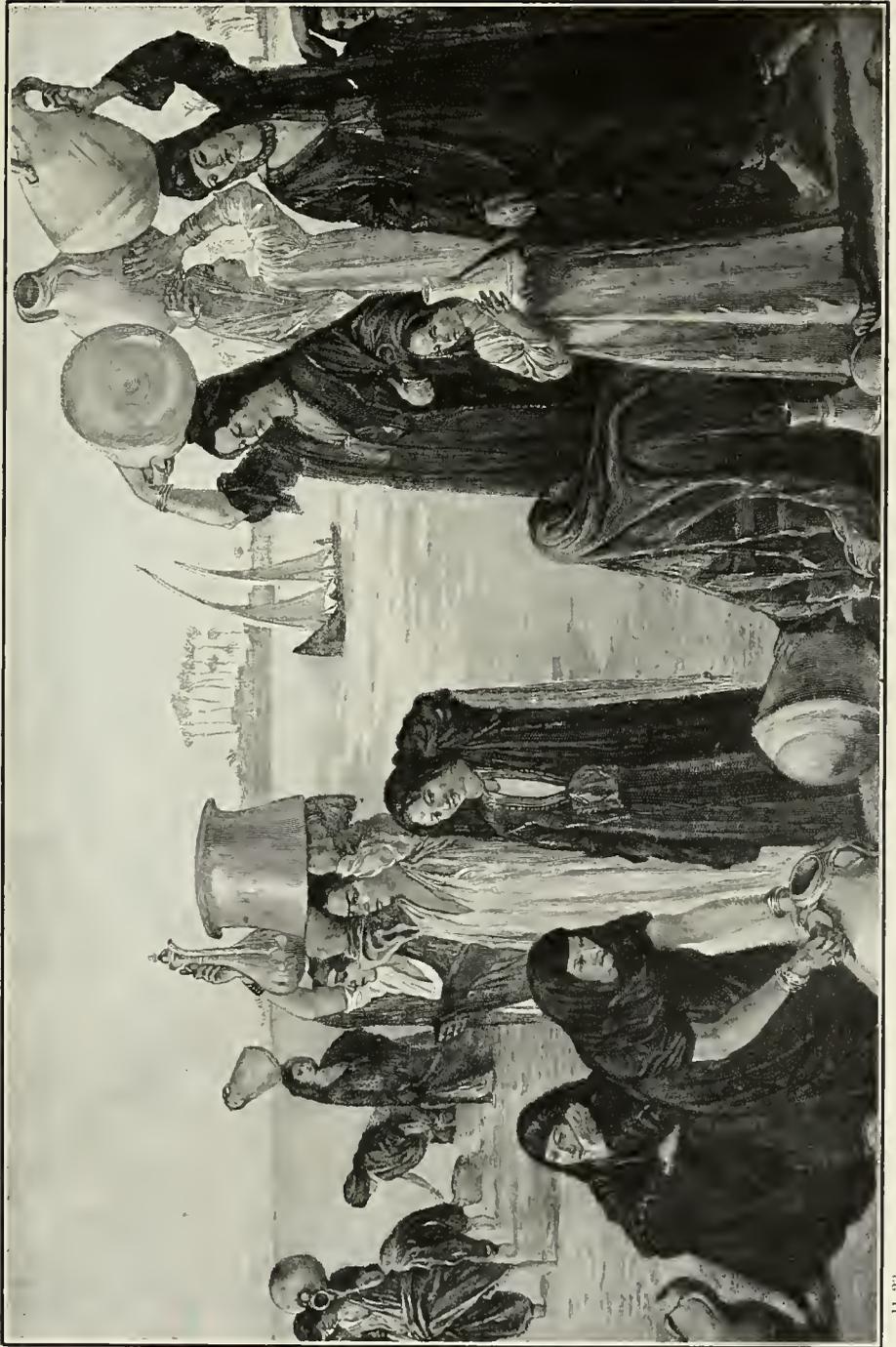


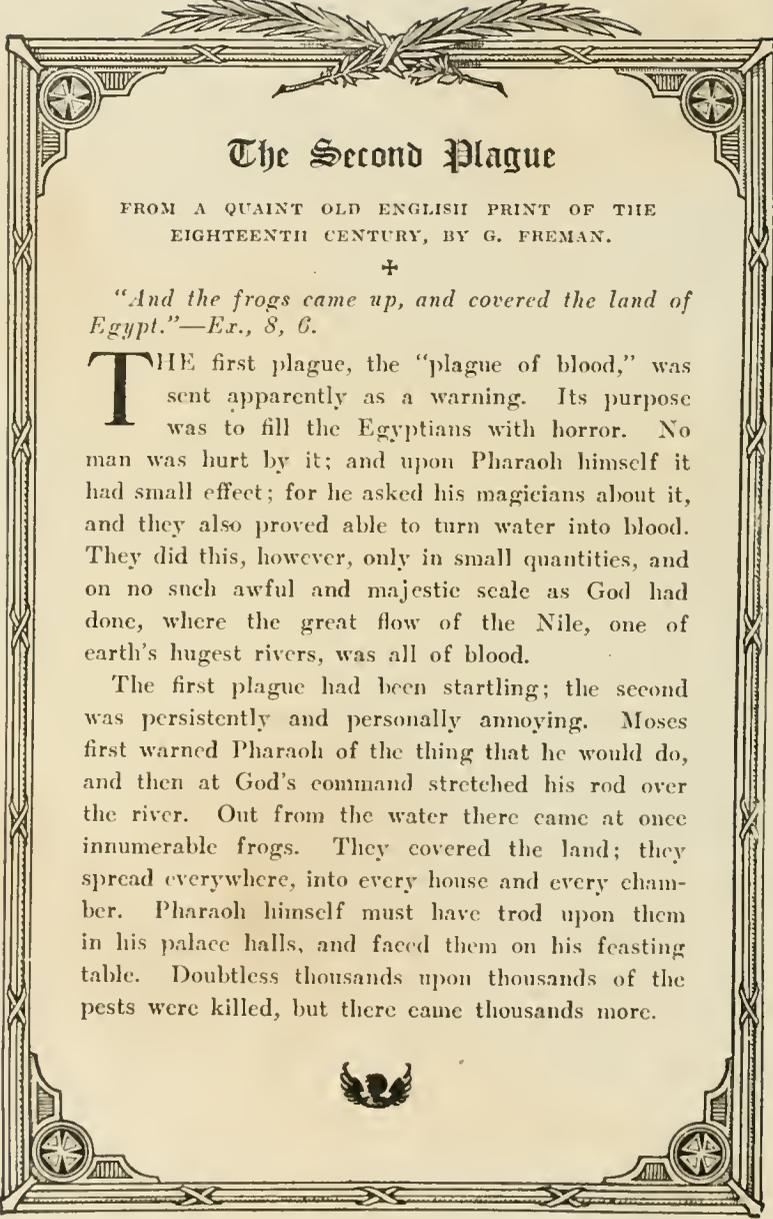
*"They could not drink of the water of the river."
—Ex., 7, 24.*

ONE can scarcely blame the Pharaoh Amenhotep because he did not immediately recognize the divine authority of Moses and Aaron. They had shown him that they had great power, that they could do something more wonderful than any of his own magicians; but he had seen many such apparently mysterious things among the Egyptian priesthood. He was not afraid of magic. His real sin lay not there, but in his increasing cruelty to the Israelites, his venting of his rage on them, his refusing them their right of religious worship. In these sins it would seem that his whole nation joined him; for now God told Moses that He would send upon Egypt a series of terrible punishments, until He had broken the pride of the nation and they humbled themselves before Him.

The first punishment or "plague" was that of blood. The Lord commanded Moses to approach Pharaoh as the latter stood beside the Nile, and to smite the river with his terrible rod. Moses obeyed; and at once the water of this river, which the Egyptians held sacred, turned all to blood. For seven days the great stream flowed by as blood. Each day the people must seek elsewhere in wells and cisterns for their water. "And the fish that was in the river died; and the river stank."







The Second Plague

FROM A QUAIN T OLD ENGLISH PRINT OF THE
EIGHTEENTH CENTURY, BY G. FREMAN.

+

*"And the frogs came up, and covered the land of
Egypt."—Ex., 8, 6.*

THE first plague, the "plague of blood," was sent apparently as a warning. Its purpose was to fill the Egyptians with horror. No man was hurt by it; and upon Pharaoh himself it had small effect; for he asked his magicians about it, and they also proved able to turn water into blood. They did this, however, only in small quantities, and on no such awful and majestic scale as God had done, where the great flow of the Nile, one of earth's hugest rivers, was all of blood.

The first plague had been startling; the second was persistently and personally annoying. Moses first warned Pharaoh of the thing that he would do, and then at God's command stretched his rod over the river. Out from the water there came at once innumerable frogs. They covered the land; they spread everywhere, into every house and every chamber. Pharaoh himself must have trod upon them in his palace halls, and faced them on his feasting table. Doubtless thousands upon thousands of the pests were killed, but there came thousands more.



G. Froman delin.

J. Kip. Sculp.



The Plagues of Vermin

FROM THE OLD "LUTHER BIBLE" SERIES OF
WOOD BLOCKS.



"The land was corrupted by reason of the swarm of flies."—Ex., 8, 24.

THE plague of frogs was not so easily ignored by Pharaoh as had been that of blood. His magicians were able to demonstrate that they also could call up frogs from the river; but that was hardly what was wanted. The monarch desired not more frogs, but less of them. Finding that neither his wise men nor his soldiers could free him from the pest, he sent for Moses and Aaron and told them that if they could take away the frogs, he would grant their request; the Israelites should go out into the wilderness to do worship to their God. So, at Moses' word, the plague disappeared.

Now began that strange struggle in Pharaoh's mind between resentment and fear, between covetousness and weakness. The frogs being gone, he refused to keep his promise. At that, the third plague came. This time Aaron was bidden to use his rod; he "smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Imagine the discomfort of the people! But Pharaoh gave no sign of relenting, and the fourth plague followed. Again Moses stood by the river, and this time he called forth "a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt."





4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things: because it *is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free will offerings, which they will offer unto the LORD for a burnt offering:

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the

LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: *I am* the LORD.

31 Therefore shall ye keep my commandments, and do them: *I am* the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: *I am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God, *I am* the LORD.

Chapter 23

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of firstfruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even these are* my feasts.

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, and holy convocation; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings.

4 ¶ *These are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.¹

¹The Jewish sacred year began with the equinoctial new moon in spring. Hence the date of the passover varied, but was somewhere around the first of April.

5 In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest;

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow, after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath,¹ a memorial of blowing of trumpets, an holy convocation.

25 Ye shall no do servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.²

35 On the first *day shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a

¹The meaning is not that the feast shall be celebrated on the Sabbath day, but that the day shall be regarded as a Sabbath, that is, it shall be a day of rest. ²There were thus three chief yearly festivals established: the passover, occurring in early spring, pentecost, fifty days later, and the feast of tabernacles, celebrated in early autumn.

burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

Chapter 24

1 The oil for the lamps. 5 The shewbread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp:

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Chapter 25

1 *The sabbath of the seventh year.* 8 *The jubilee in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses, in mount Sinai, saying,
 2 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.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 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.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.¹

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

¹The Revised Version reads "for the number of the crops doth he sell unto thee."

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 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*.

23 ¶ The land shall not be sold for ever: for the land *is* mine: for ye *were* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, 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.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ 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.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 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.

39 ¶ 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 bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possessions of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 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.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.*

54 *And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.*

55 *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.*

Chapter 26

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

E shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 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.

5 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.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread, in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands: and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me,

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the

LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Chapter 27

1 He that maketh a singular vow must be the Lord's. 2 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 30 The tithe may not be changed.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the person *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

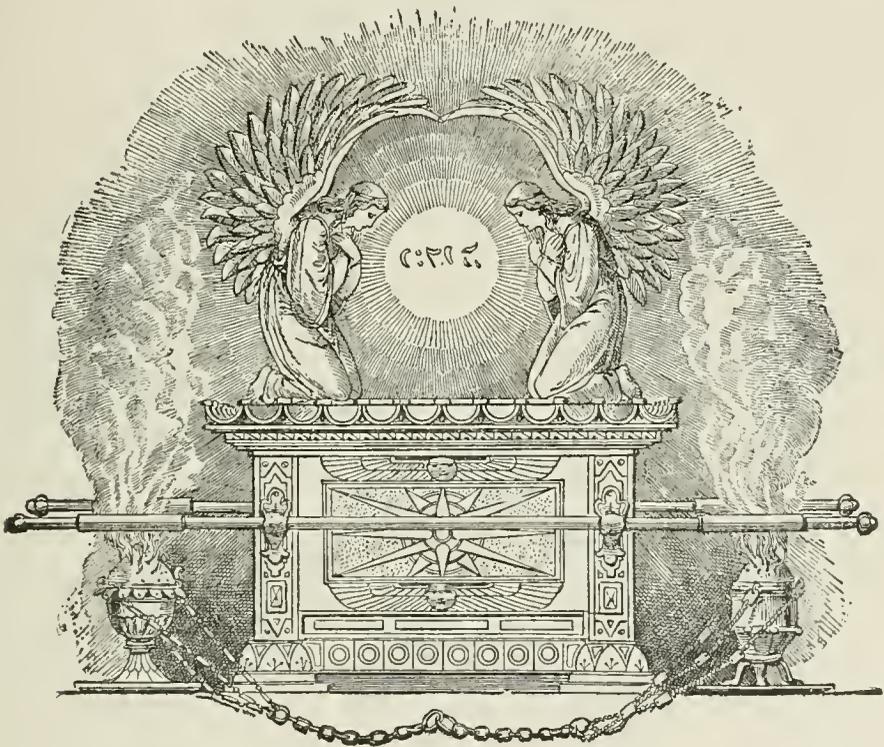
30 And all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.



Introduction to the Book of Numbers

The Book of Numbers tells of the forty years during which the Israelites wandered in the deserts between Egypt and Palestine. The book is named among the Hebrews, as are the other "fifths" of The Law, by its opening words, and is called Vayedabber, which means "And . . . spake," or sometimes B'midhbar, meaning "in the wilderness." The English title, Numbers, is taken from the Greek version and refers to the counting or numbering of the people. This is recorded in the early chapters, as taking place at the beginning of their wanderings, and then they are renumbered toward the close of the book, when their journeying draws to an end.

The title is perhaps less happy than those of the earlier books of The Law, for this section treats of many things besides the recording of the numbers, names and families of the Israelites. Its chief theme seems to be the narrative of the events of all the years in the wilderness which followed after the first year spent at Sinai and the establishment of the Covenant. The book, however, is not wholly narrative. Frequent announcements of laws are interspersed amid the story, as though implying that these laws were promulgated at intervals during the forty years.

This section of the Pentateuch has thus, superficially at least, less the appearance of unity than the earlier books. Its main divisions are as follows: The first ten chapters tell of the numbering of the people, their arrangement in marching order, and the preparations for their journey, the account being interrupted, especially in chapters five and six, by the recording of certain laws. Chapters eleven through fourteen tell of the first, confident advance toward the promised land; of the fear that made the people lose trust in God when they learned the strength of their enemies; of the Divine anger that followed, and the condemnation of the distrustful and rebellious Israelites to their years of punishment in the desert. Chapters fifteen through nineteen are devoted mainly to priestly laws, but include a few scattered incidents of the thirty-eight years between the first and the last. Then chapter twenty begins the story of the final year. Moses leads the Israelites once more toward Palestine; again they complain and rebel, until even Moses cries out in anger against them and in despair; and for this distrust of God, he also is condemned not to enter the land of promise. Miriam's death is followed by Aaron's. The Israelites in their advance come in contact with the peoples round about Palestine, and defeat them one after another; the victorious warriors fall into sin and are reprov'd; a few further laws are proclaimed, and then Moses appoints Joshua as his successor and arranges for the division of the promised land among the Israelites. The close of the book leads up to the solemn discourses which Moses delivered to his people just before his death.

The book of Numbers thus tells of many scattered matters, bringing everything forward to Deuteronomy, the next and final section of The Law.



THE FOURTH BOOK OF MOSES CALLED

Numbers

Chapter 1

¹ God commanded Moses to number the people. ⁵ The princes of the tribes. ¹⁷ The number of every tribe. ⁴⁷ The Levites are exempted for the service of the Lord.



AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,¹

² Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

³ From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

⁴ And with you there shall be a man of every tribe; every one head of the house of his fathers.

⁵ ¶ And these *are* the names of the men that shall stand with you: of *the* tribe of Reuben; Elizur the son of Shedeur.

⁶ Of Simeon; Shelumiel the son of Zurishaddai.

⁷ Of Judah; Nahshon the son of Amminadab.

⁸ Of Issachar; Nethaneel the son of Zuar.

⁹ Of Zebulun; Eliab the son of Helon.

¹⁰ Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

¹¹ Of Benjamin; Abidan the son of Gideoni.

¹² Of Dan; Ahiezer the son of Ammishaddai.

¹³ Of Asher; Pagiel the son of Ocran.

¹⁴ Of Gad; Eliasaph the son of Deuel.

¹⁵ Of Naphtali; Ahira the son of Enan.

¹The events that follow are thus represented as beginning one month after the building of the tabernacle, which, as we are told in the last chapter of Exodus, was completed on the first day of the second year.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* three score and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred;

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Chapter 2

1 The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,
2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.¹

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

¹Reuel is doubtless the same name as in the first chapter, where, as also in later chapters, it is spelt Deuel.

26 And his host, and those that were numbered of them, *were* three-score and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enau.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Chapter 3

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the firstborn. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The firstborn are freed by the Levites. 44 The overplus are redeemed.



THESE also *are* the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons; they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

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

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of

the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amranites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

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

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

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

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

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

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

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

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

41 And thou shalt take the Levites for me (I *am* the Lord) instead

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible must be learned through pictures. Our Sunday Schools are awakening to this fact and seek everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

Among the celebrated Artists whose works will be included in this really colossal collection are:

OLD ITALIAN SCHOOLS Da Vinci, Ghirlandajo, Correggio, Rosa	FLORENTINE SCHOOL Fra Angelico, Botticelli, Raphael, Michelangelo	VENETIAN SCHOOL Tintoretto, Bassano, Veronese, Titian
OLD GERMAN SCHOOL Cranach, Holbein, Rudinger, Durer	FLEMISH SCHOOL Brueghel, Rubens, Van Dyke, Jordaens	DUTCH SCHOOL Rembrandt, Van Leyden, Victoor, Tadema
OLD FRENCH SCHOOL Poussin, Lorraine, Le Brun, Troy	SPANISH SCHOOL Velasquez, Murillo, Villegas, De Moya	18th CENTURY ENGLISH SCHOOL Reynolds, Turner
RECENT FRENCH SCHOOL Dore, Vernet, Cabanel, Gérôme, Flandrin, Bougereau, Cormon, Bida	RECENT GERMAN SCHOOL Hofmann, Plockhorst, Gebhardt, Zimmermann, Schirmer, Muller, Richter, Von Uhde	RECENT ENGLISH SCHOOL Lord Leighton, Madox Brown, Hunt, Riviere, Burne-Jones, Rosetti, Millais, Dyce
AMERICAN ARTISTS Sargent, Schussele, Gutherz, West	MUNICH SCHOOL Schnorr, Kaulbach, Piloty, Stuck	AND A HOST OF OTHERS SUCH AS Munkacsy, Van der Ouderaa, Echene, etc.

The work is equally important from a literary standpoint. The publisher has been so fortunate as to interest the services of the widely experienced editor and popular author, Charles F. Horne, and the noted biblical authority, Rev. Dr. Bewer. The guidance of these two distinguished scholars guarantees that **THE ENTIRE WORK WILL BE OF THE HIGHEST GRADE**. The Bible stands alone among books in that it is the word of God. But apart from its superlative value as man's religious guide, the Holy Book has of late come to be recognized as a great literary and poetical masterpiece, as the most scientifically important of ancient manuscripts, and as the most valuable of ancient histories. In the notes herein added to the holy text each of these values has been emphasized. There have been recent issues of "THE BIBLE AS LITERATURE," and of "THE BIBLE AS A HISTORY." **THE PRESENT VOLUMES COMBINE THESE ALL IN ONE.**

In the mechanical part of the books no pains have been spared. A special **BIBLICAL TYPE** has been employed, and **DECORATIVE INITIALS** specially made for the chapters. Every kind of paper used is made by special contract for this work. Each picture is protected from injury by a tissue.

These tissues also carry a further very important feature of the volumes. On each tissue is printed not only the artistic source and value of the accompanying picture but also the biblical story that it tells, the lesson that it teaches. Thus the completed text includes really the mystical number seven, seven books in one.

- | | |
|---|--|
| 1. The Bible.
* A commentary and explanation of its perplexing points. | 4. A history of the Jewish race. |
| 3. The story of its apocryphal books. | 5. The life of our Saviour. |
| | 6. The history of the Apostles and the spread of Christianity. |
| | 7. A review of all sacred art. |

It is with a serious and earnest pride that the publisher finds himself enabled to present to the public a work so complete and of such epoch-making value.

TERMS OF PUBLICATION

1. The work will be completed in 81 sections of 24 pages of text.
2. Each section will contain 12 full-page illustrations and 12 pages of picture descriptions.
3. The complete work will contain ten photogravures printed on Japan-Vellum paper, ten maps, and nine hundred and sixty-two full-page illustrations printed on enamelled paper, besides numerous text illustrations.
4. No subscriber's name will be received for less than the complete work, and no order can be cancelled.
5. The sections are payable on delivery, the carrier not being permitted to give credit or receive money in advance.
6. Subscribers removing or not being regularly supplied will please address the publisher.



The

Bible



+

And its

Story

+

Taught by

One Thousand

Picture Lessons



Malcolm & Myers, Designers, N.Y.



Pharaoh's Bitterness

BY JULES LECOMTE-DENOY, A CONTEMPORARY
FRENCH ARTIST.

+

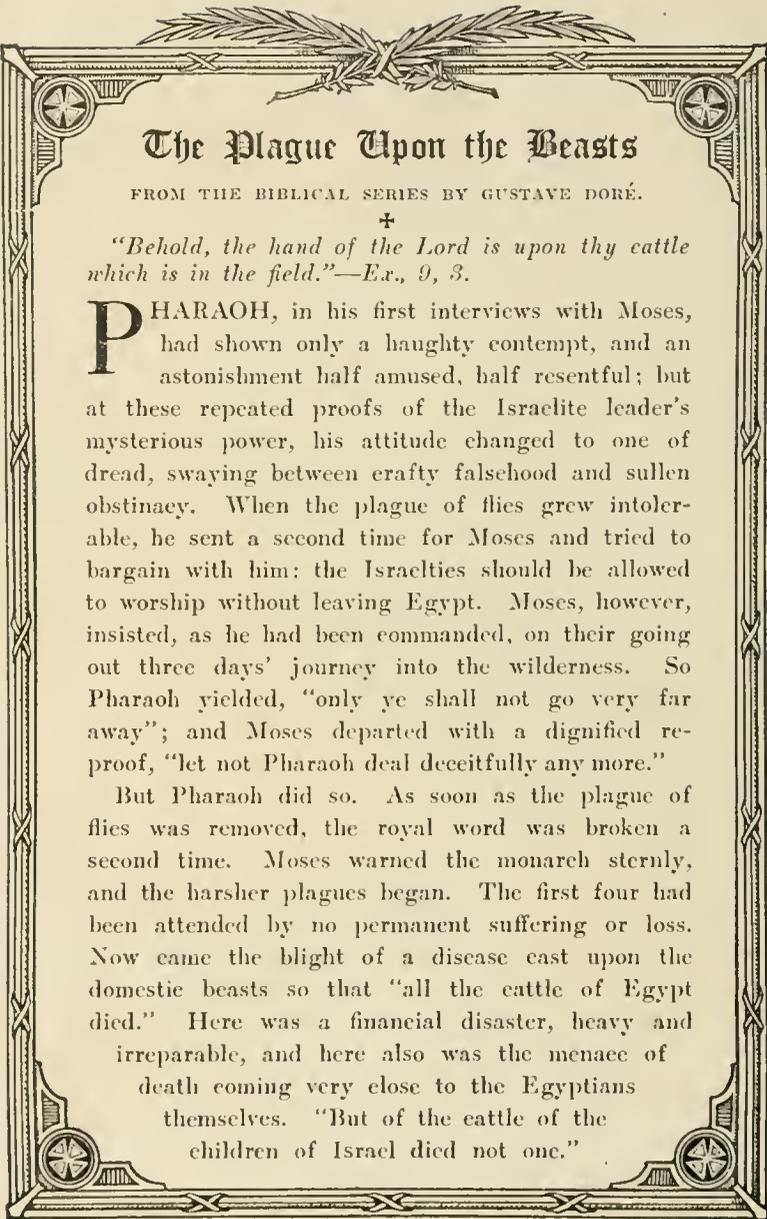
"Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened."—Ex., 8, 19.

AFTER the third and fourth plagues there could no longer be any doubt as to the power of Moses, and very little doubt as to his divine authority. When the plague of lice came, Pharaoh's magicians tried to imitate it and failed, and they confessed to him that they believed that Moses had the power of a god. In the plague of flies, Moses for the first time drew a dividing line: the flies did not come into the houses of the Israelites; they pestered only the Egyptians.

Strangely indeed must Pharaoh have felt his position. He, the absolute monarch who had always had his way in everything and been all powerful, who was called a god by his people, he was now told by his own learned men that there was another more powerful than he, that there was a real God acting against him, and that he must yield. Small wonder if he sulked like a spoiled child! He shut himself up in his palaces; he "hardened his heart"; the pleasure of life was gone from him. Secretly he began to scheme as to how he could grant and yet deny, let the Israelites worship, yet continue their misery, so as to revenge himself upon them.







The Plague Upon the Beasts

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

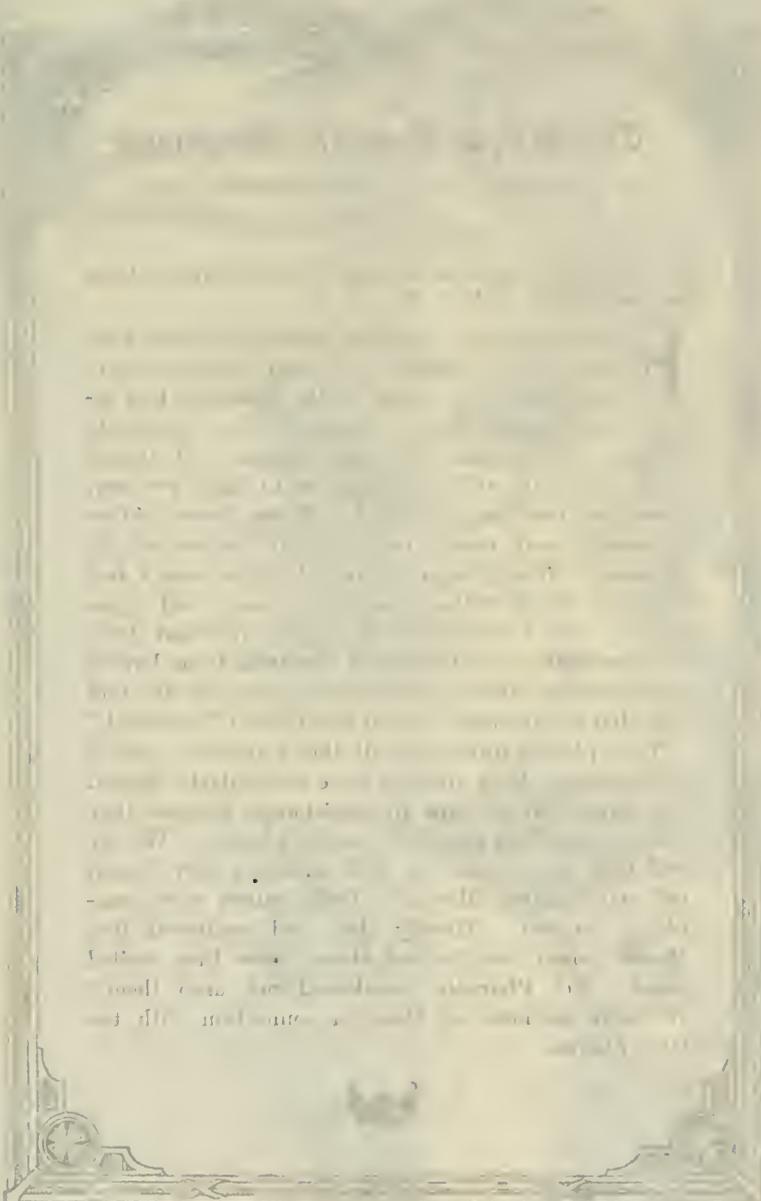
†

"Behold, the hand of the Lord is upon thy cattle which is in the field."—Ex., 9, 3.

PHARAOH, in his first interviews with Moses, had shown only a haughty contempt, and an astonishment half amused, half resentful; but at these repeated proofs of the Israelite leader's mysterious power, his attitude changed to one of dread, swaying between crafty falsehood and sullen obstinacy. When the plague of flies grew intolerable, he sent a second time for Moses and tried to bargain with him: the Israelites should be allowed to worship without leaving Egypt. Moses, however, insisted, as he had been commanded, on their going out three days' journey into the wilderness. So Pharaoh yielded, "only ye shall not go very far away"; and Moses departed with a dignified reproof, "let not Pharaoh deal deceitfully any more."

But Pharaoh did so. As soon as the plague of flies was removed, the royal word was broken a second time. Moses warned the monarch sternly, and the harsher plagues began. The first four had been attended by no permanent suffering or loss. Now came the blight of a disease cast upon the domestic beasts so that "all the cattle of Egypt died." Here was a financial disaster, heavy and irreparable, and here also was the menace of death coming very close to the Egyptians themselves. "But of the cattle of the children of Israel died not one."







The Plague Upon the Magicians

BY J. STEEPLE DAVIS, A CONTEMPORARY AMERICAN ARTIST.

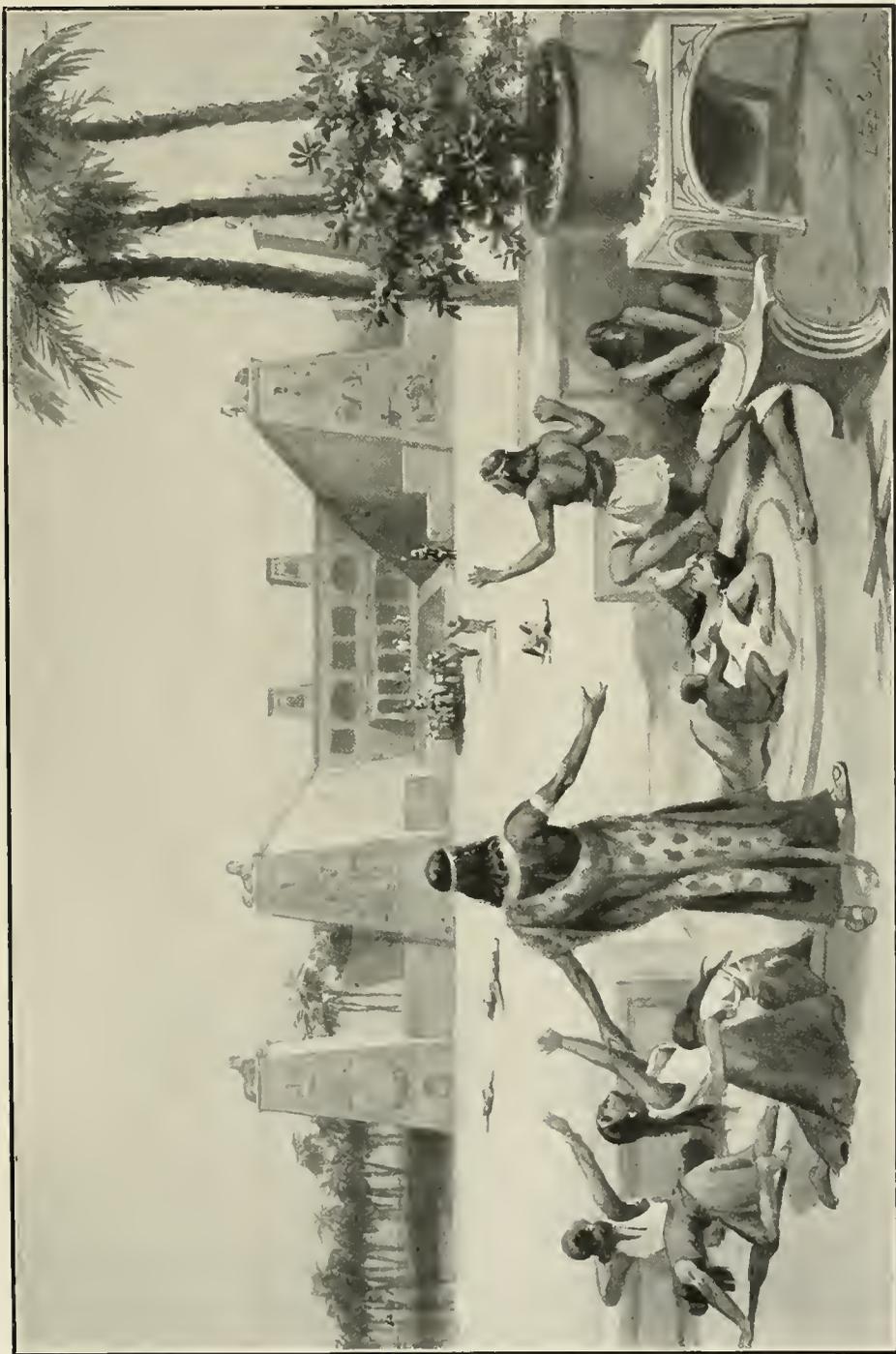


"And the magicians could not stand before Moses because of the boils."—Ex., 9, 11.

FOR the plague upon the beasts, Pharaoh gave no sign of yielding. He sent out messengers to learn if the cattle of the Israelites had indeed been spared, but he maintained an obstinate silence. Then came the sixth plague. It turned from the cattle of the Egyptians to their persons; their own flesh was attacked. Moses "stood before Pharaoh," and tossed into the air "ashes of the furnace." Wherever an atom fell "it became a boil breaking forth with blains upon man, and upon beast." We know not what special restraint from God prevented the infuriated monarch from having his tormentor stricken dead before him; we are told only that the monarch's heart was further "hardened."

This plague tormented all the Egyptians, yet it seems to have been directed more particularly against the magicians, perhaps in punishment because they had pretended to equal the earlier plagues. We are told that now because of their suffering they "could not stand before Moses." Their spirits were completely broken. Already they had confessed that Moses' power was beyond theirs; now they wailed aloud. Yet Pharaoh "hearkened not unto them." We hear no more of them in connection with the later plagues.







The Plague of Hail

DESIGNED BY THE ENGLISH ARTIST, JOHN MARTIN.

+

“So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.”—Ex., 9, 24.

DESPITE the sufferings of his people from the sixth plague, Pharaoh maintained an obstinate silence. Indeed there seemed small use in his sending for Moses again, considering that the monarch's plighted word to the prophet had now been twice broken. Then there came a seventh plague, a terrific storm such as had never before been known in Egypt. The land of Egypt is the quietest and sunniest of all lands; storm is almost unknown there; so that to its people the tremendous hurricane must have seemed far more frightful than to a more northern race. “The Lord sent thunder and hail, and the fire ran along upon the ground.” The hail smote “all that was in the field,” so that men were slain as well as beasts, and the grain was destroyed, with its provision for the coming year. Even the trees were beaten down and broken.

In the midst of all the destruction stood Moses, his friends doubtless cowering around him bewildered by this clash of elements so strange to them, dazed by the blinding flashes, deafened by the roaring thunder and the howling winds. Their leader alone stood calm, his outstretched rod, the symbol of his power, protecting him and directing the fury of the storm.







The Plague of Darkness

FROM THE SERIES BY GUSTAVE DORÉ.



"They saw not one another, neither rose any from his place for three days."—Ex., 10, 23.

THE storm broke Pharaoh's obstinacy once more. "It is enough!" he cried; and "I have sinned!" and again "I and my people are wicked." For the third time he promised that the Israelites should be allowed to depart; and once more Moses stayed the plague; though he said coldly to Pharaoh that he knew this promise also would be broken. It was; and the eighth plague, that of locusts, was sent. Moses gave the Egyptians forewarning of this; for it was a visitation whose meaning they understood, a calamity which in all ages has threatened the eastern lands. Sometimes swarms of locusts eat up every sign of vegetation, they destroy every seed; and in their wake comes famine. Hence at this dread threat even Pharaoh's own servants begged him to let the Israelites go, crying "Knowest thou not yet that Egypt is destroyed." Yet not until the locusts actually came, did Pharaoh yield; and when they were gone he broke his word the fourth time.

Then came a darkness over the land, such darkness as men could feel; and for a time all movement, all life seemed to be blotted out. Fear came upon all the people, fear lest the darkness was forever, so that men screamed out where they sat, and many must have gone mad with the screaming.







The Spoiling of the Egyptians

BY PAOLO CALIARI, CALLED VERONESE, A CELEBRATED ITALIAN MASTER, DIED 1588.

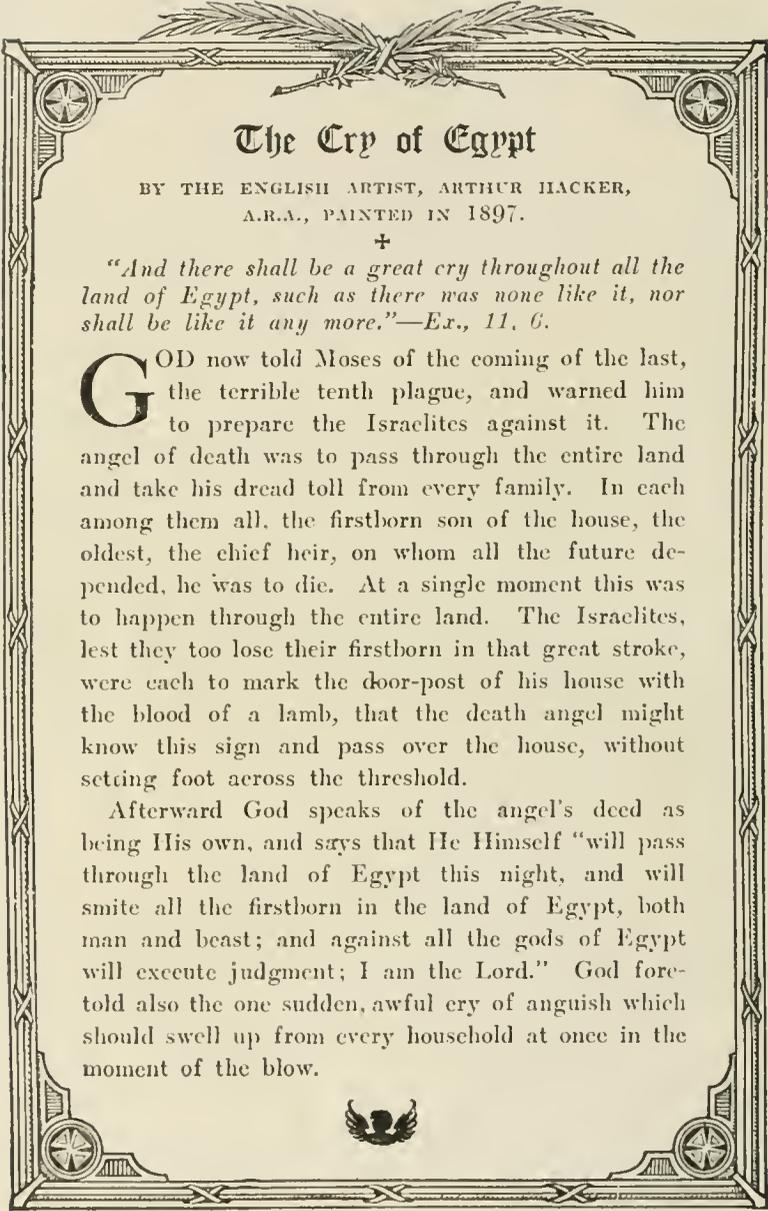
+

"Let every man borrow of his neighbour, and every woman of her neighbour."—Ex., 11, 2.

THE darkness was the ninth plague, and for a moment it seemed sufficient. Pharaoh sent again for Moses; and now the monarch pleaded in a different strain, one that seemed truthful. Dismiss, he seemed to imply, my previous extravagant promises to give up a whole nation of slaves for nothing; let us bargain over this in a business way; to be rid of you, I will give you the people if you will leave me their cattle. He made no pretense of expecting the Israelites to return. But Moses stood resolutely by his first demand. He did not ask freedom for his race; he only insisted that they must be allowed to go forth a three days' distance into the wilderness, carrying all their possessions, in order to worship God as they might choose. Then Pharaoh burst into fury and drove out the prophet, crying, "Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

Moses went forth, knowing that the end was near. He bade the Israelites prepare for a long journey; and especially he bade them borrow all they could from their neighbors, whether of jewelry or gold or garments. The terrified Egyptians gave up freely whatever was demanded; and this was called "the spoiling of the Egyptians."





The Cry of Egypt

BY THE ENGLISH ARTIST, ARTHUR HACKER,
A.R.A., PAINTED IN 1897.

+

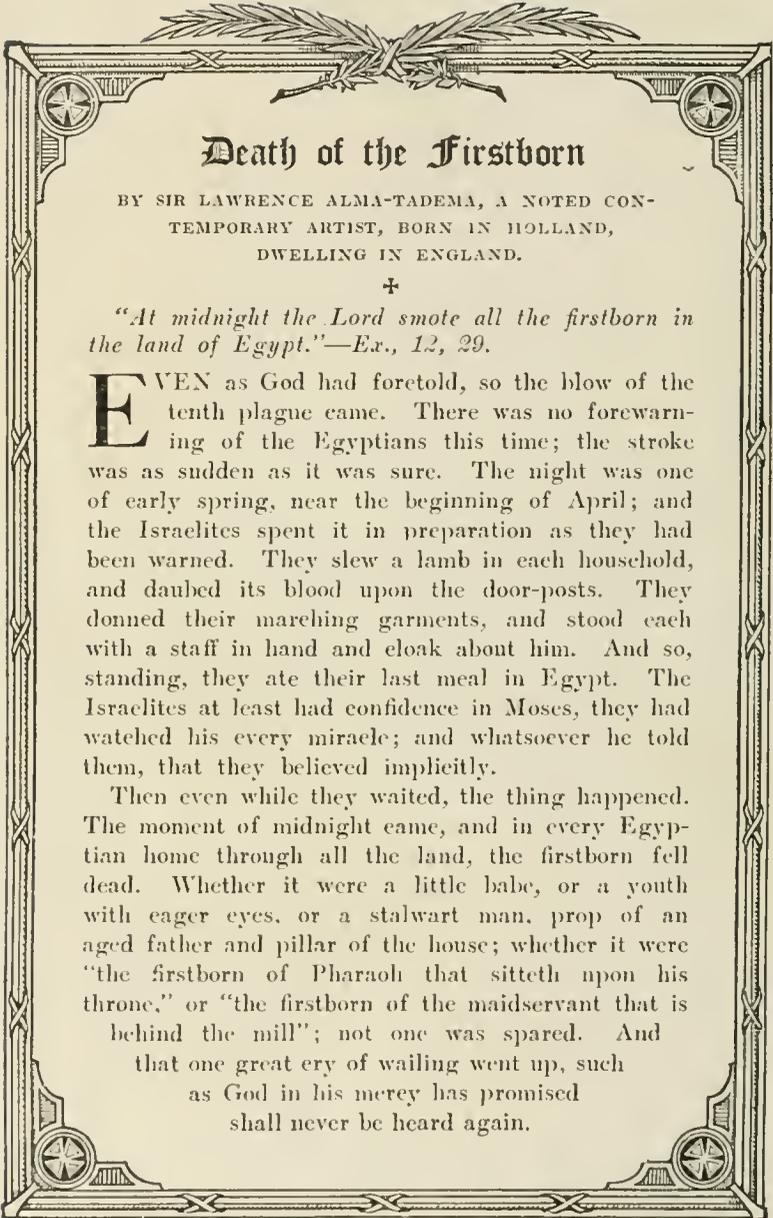
“And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.”—Ex., 11, 6.

GOD now told Moses of the coming of the last, the terrible tenth plague, and warned him to prepare the Israelites against it. The angel of death was to pass through the entire land and take his dread toll from every family. In each among them all, the firstborn son of the house, the oldest, the chief heir, on whom all the future depended, he was to die. At a single moment this was to happen through the entire land. The Israelites, lest they too lose their firstborn in that great stroke, were each to mark the door-post of his house with the blood of a lamb, that the death angel might know this sign and pass over the house, without setting foot across the threshold.

Afterward God speaks of the angel's deed as being His own, and says that He Himself “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 will execute judgment; I am the Lord.” God foretold also the one sudden, awful cry of anguish which should swell up from every household at once in the moment of the blow.







Death of the Firstborn

BY SIR LAWRENCE ALMA-TADEMA, A NOTED CON-
TEMPORARY ARTIST, BORN IN HOLLAND,
DWELLING IN ENGLAND.

+

"At midnight the Lord smote all the firstborn in the land of Egypt."—Ex., 12, 29.

EVEN as God had foretold, so the blow of the tenth plague came. There was no forewarning of the Egyptians this time; the stroke was as sudden as it was sure. The night was one of early spring, near the beginning of April; and the Israelites spent it in preparation as they had been warned. They slew a lamb in each household, and daubed its blood upon the door-posts. They donned their marching garments, and stood each with a staff in hand and cloak about him. And so, standing, they ate their last meal in Egypt. The Israelites at least had confidence in Moses, they had watched his every miracle; and whatsoever he told them, that they believed implicitly.

Then even while they waited, the thing happened. The moment of midnight came, and in every Egyptian home through all the land, the firstborn fell dead. Whether it were a little babe, or a youth with eager eyes, or a stalwart man, prop of an aged father and pillar of the house; whether it were "the firstborn of Pharaoh that sitteth upon his throne," or "the firstborn of the maidservant that is behind the mill"; not one was spared. And that one great cry of wailing went up, such as God in his mercy has promised shall never be heard again.



THE HISTORY OF THE

... ..

... ..

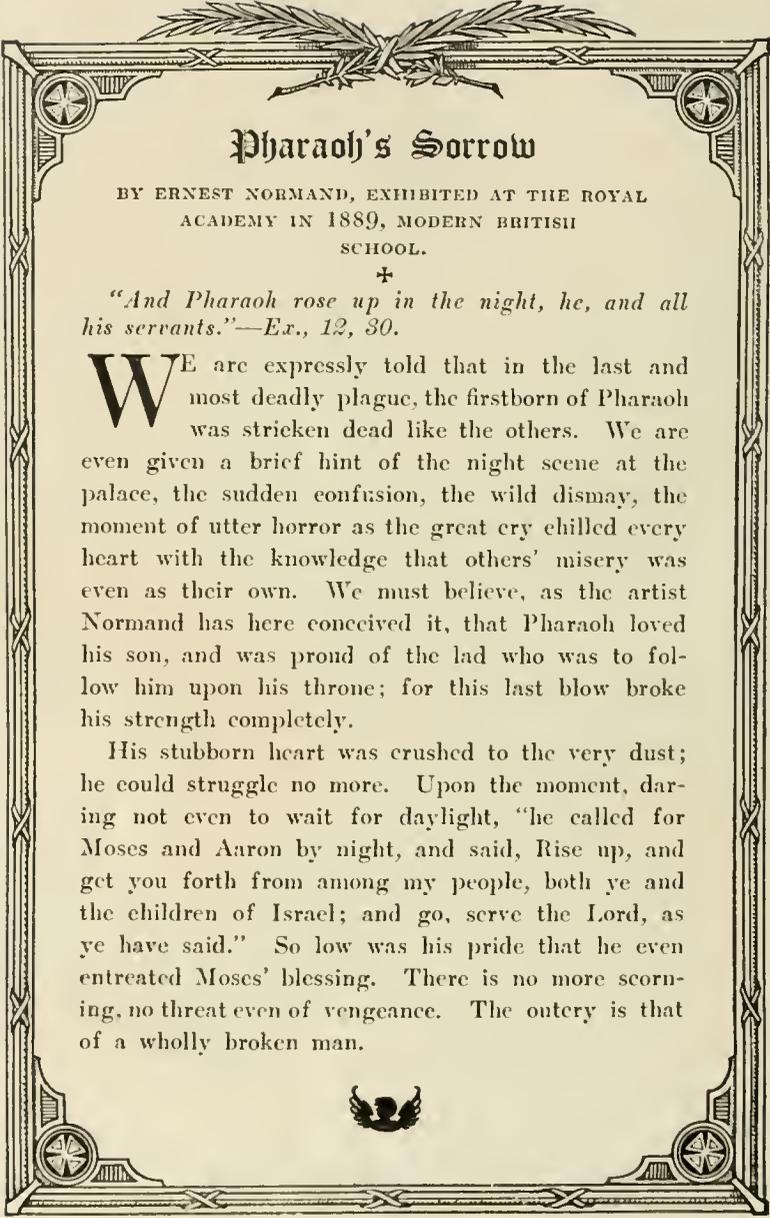
H

... ..

... ..

... ..





Pharaoh's Sorrow

BY ERNEST NORMAND, EXHIBITED AT THE ROYAL
ACADEMY IN 1889, MODERN BRITISH
SCHOOL.

+

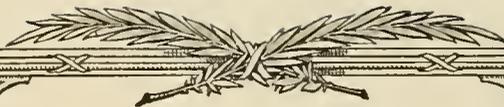
*"And Pharaoh rose up in the night, he, and all
his servants."—Ex., 12, 30.*

WE are expressly told that in the last and most deadly plague, the firstborn of Pharaoh was stricken dead like the others. We are even given a brief hint of the night scene at the palace, the sudden confusion, the wild dismay, the moment of utter horror as the great cry chilled every heart with the knowledge that others' misery was even as their own. We must believe, as the artist Normand has here conceived it, that Pharaoh loved his son, and was proud of the lad who was to follow him upon his throne; for this last blow broke his strength completely.

His stubborn heart was crushed to the very dust; he could struggle no more. Upon the moment, daring not even to wait for daylight, "he 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; and go, serve the Lord, as ye have said." So low was his pride that he even entreated Moses' blessing. There is no more scorning, no threat even of vengeance. The outcry is that of a wholly broken man.







“Get You Forth”

FROM THE SERIES BY JULIUS SCHNORR VON
CARLSFELD.

+

“Also take your flocks and your herds, as ye have said, and be gone; and bless me also.”—Ex., 12, 32.

IMAGINE the sudden confusion that must have followed upon Pharaoh's surrender, his cry of “Get you forth.” Then to all the awful tumult of that night of death, was added the tumult of departing Israel. “And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men.

“And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.” Therefore it is that their descendants still eat unleavened bread at the time of the “passover” feast of commemoration.

The artist has tried to suggest to us in his picture all the confusion, the wailing in one place, the bustle in another. Even a dog lies stricken, and, as one biblical passage specially reminds us, “the captive that was in the dungeon.” Pharaoh, in the center, cries out in despair to Moses and Aaron, while those two alone stand firm amid the uproar, Aaron pointing up toward God, and Moses leaning on his staff, ready, as he had bidden his people be, for the departure.





THE LIFE OF

JOHN RUSKIN

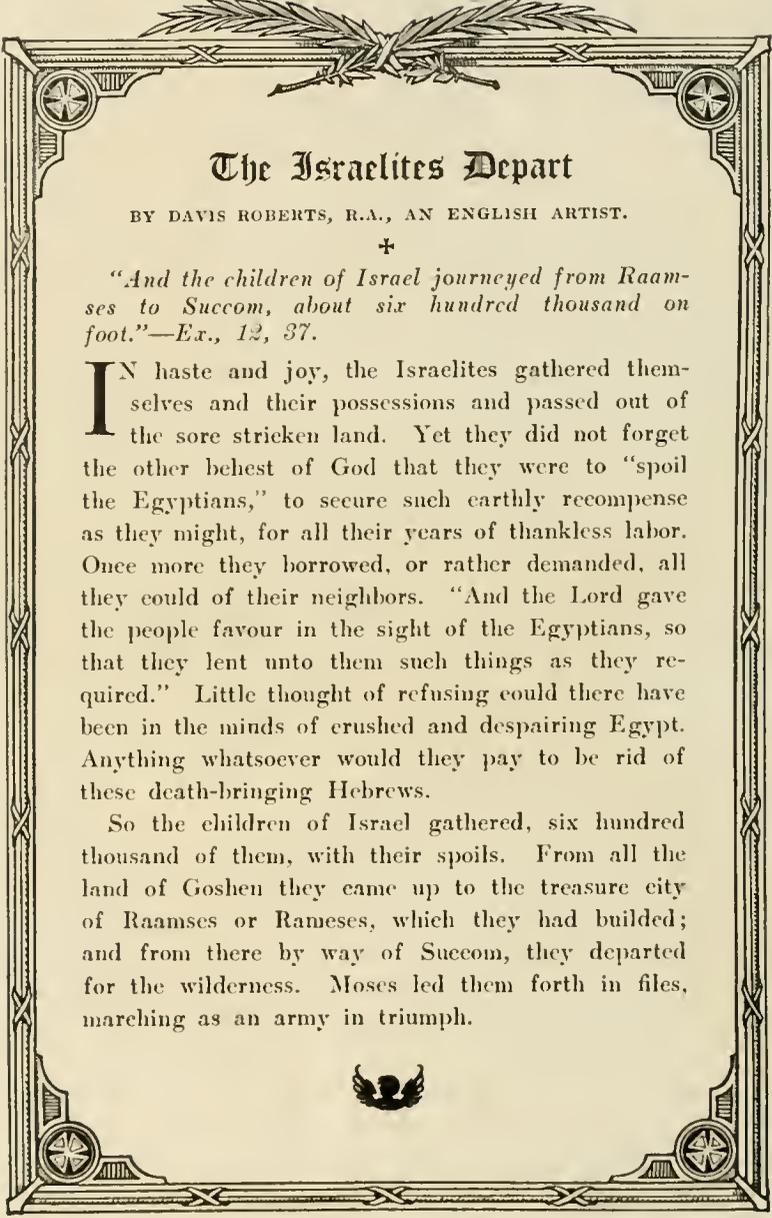
BY JOHN RUSKIN

THE LIFE OF JOHN RUSKIN

BY JOHN RUSKIN

THE LIFE OF JOHN RUSKIN





The Israelites Depart

BY DAVIS ROBERTS, R.A., AN ENGLISH ARTIST.

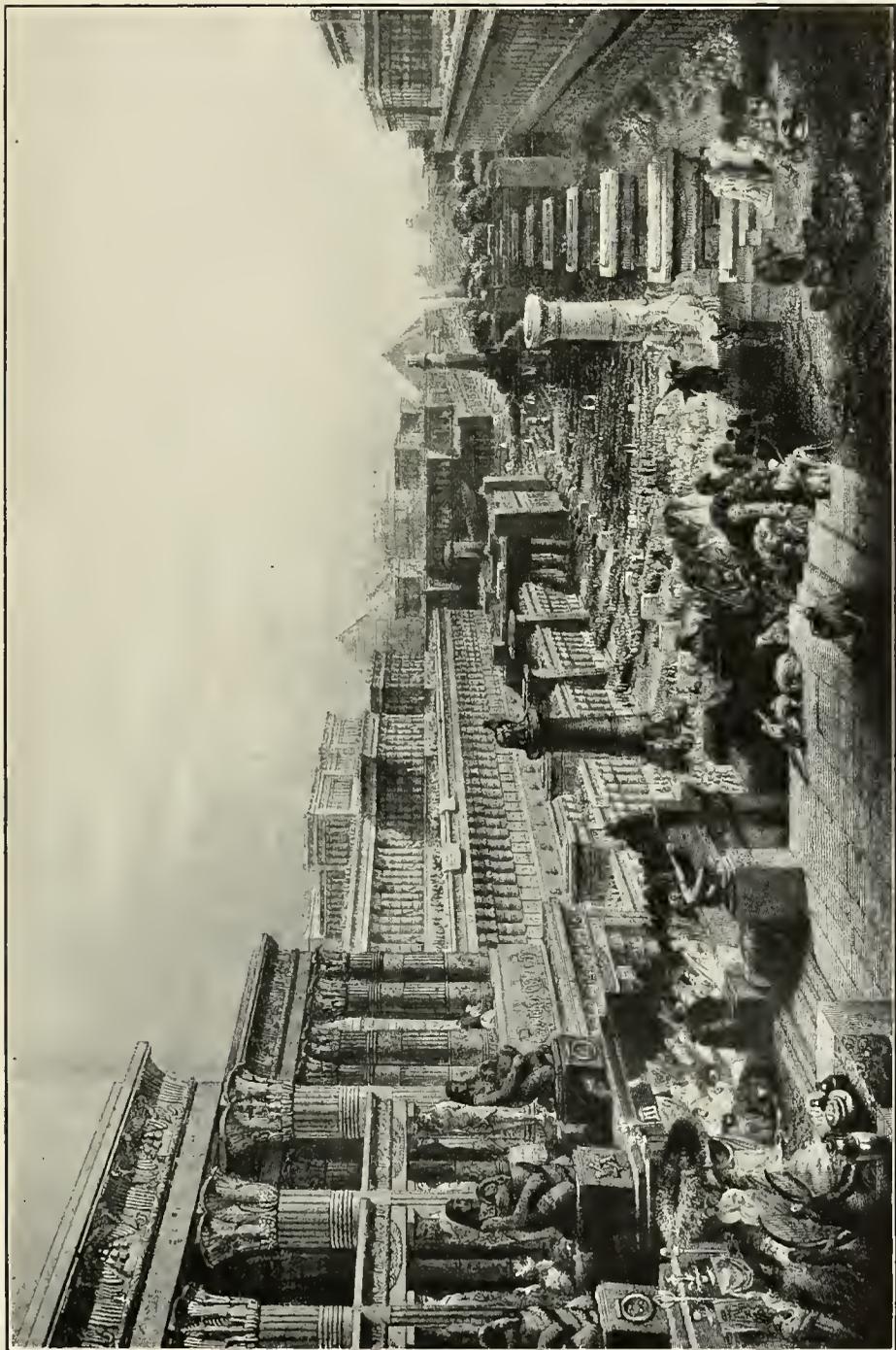
+

"And the children of Israel journeyed from Raamses to Succom, about six hundred thousand on foot."—Ex., 12, 37.

IN haste and joy, the Israelites gathered themselves and their possessions and passed out of the sore stricken land. Yet they did not forget the other behest of God that they were to "spoil the Egyptians," to secure such earthly recompense as they might, for all their years of thankless labor. Once more they borrowed, or rather demanded, all they could of their neighbors. "And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required." Little thought of refusing could there have been in the minds of crushed and despairing Egypt. Anything whatsoever would they pay to be rid of these death-bringing Hebrews.

So the children of Israel gathered, six hundred thousand of them, with their spoils. From all the land of Goshen they came up to the treasure city of Raamses or Rameses, which they had builded; and from there by way of Succom, they departed for the wilderness. Moses led them forth in files, marching as an army in triumph.









The Red Sea

PAINTED BY THE GERMAN ARTIST ERNST KOERNER IN 1878.



"But God led the people about, through the way of the wilderness of the Red Sea."—Ex., 13, 18.

LOOKING at the map, one can see that the Israelites might have reached Palestine by going directly east from Egypt. They followed this course to the edge of the desert, then they turned aside, southward. Two reasons are given for the change. In the first place, they were at this time a nation not of hardy warriors but of enfeebled slaves. The desert must have cost them many lives; and when the survivors should reach Palestine, they were not only unfitted to conquer the land, they were unfitted to rule it after conquest. Then again, it was God's purpose to show His power by an even more signal punishment of the Egyptians. Therefore He bade Moses lead the children of Israel southward, until they reached the Red Sea, where they passed onward along its western or Egyptian shore.

Here at its northern extremity the Red Sea is a sluggish, muddy body of water, lashed sometimes into sudden furious rage by a passing storm, but for the most part, lying calm and sleepy as our artist shows it, burning in the sun. It is a shallow, a dying sea, gradually filling up and choking with the desert sand. In Moses' day it extended much farther north than now; the desert conquered it.





of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

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

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

44 ¶ And the LORD spake unto Moses, saying,

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

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel *is* twenty *gerahs*;))

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

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

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

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

Chapter 4

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses and unto Aaron, saying,

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

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

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

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. *These things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From thirty years old and upward until fifty years old shalt thou number them: all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers:

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation: the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congre-

gation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Chapter 5

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*



AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall

ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering¹ of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside

¹The Revised Version, instead of "every offering," reads "every heave offering."

to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Chapter 6

1 *The law of the Nazarites.* 22 *The form of blessing the people.*



AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:¹

¹A Nazarite in the Old Testament sense was a person vowed to dwell in seclusion, devoting himself wholly to the Lord. There were two classes, one temporary, the other permanent.

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair

of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

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

Chapter 7

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari,

according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He did offer *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an

hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels* full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs

of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Chapter 8

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the

tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more.

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Chapter 9

¹ The passover is commanded again. ⁶ A second passover allowed for them that were unclean or absent. ¹⁵ The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Chapter 10

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole piece¹ shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeyes.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be

¹The Revised Version reads "of beaten work shalt thou make them."

remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.¹

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethanceel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of She-deur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gidcomi.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

¹This march is described more in detail later in this chapter and in the next.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law,¹ We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.²

Chapter 11

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and to the manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled;³ and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the

¹The name Raguel is the same as Reuel; see Exodus, 2, 18, and Exodus 19, 1-27. The relation of the three men, Raguel, Jethro and Hobab, is not clear, as the word interpreted father-in-law may also stand for brother-in-law. Perhaps Raguel and Jethro were father and son, two successive high-priests of Midian, and Hobab was a brother of Jethro. ²The Revised Version translates this closing phrase in closer accord with the Hebrew "unto the ten thousands of the thousands of Israel." ³Or, according to the Revised Version "And the people were as murmurers, speaking evil in the ears of the Lord; and when the Lord heard it, his anger was kindled;" etc.

cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof *as* the colour of bdellium.

8 *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.

9 And when the dew fell upon the camp in the night, the manna fell upon *it*.

10 ¶ 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.

11 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?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness.

16 ¶ 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.

17 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.

18 And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I *am, are* six hundred thousand footmen: and thou hast said I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ 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.

25 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.

26 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.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 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!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Chapter 12

¹ God rebuketh the sedition of Miriam and Aaron. ¹⁰ Miriam's leprosy is healed at the prayer of Moses. ¹⁴ God commandeth her to be shut out of the host.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.¹

² And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

³ (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

⁴ And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

⁵ And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

⁶ And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

⁷ My servant Moses *is* not so, who *is* faithful in all mine house.

⁸ With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

⁹ And the anger of the LORD was kindled against them; and he departed.

¹⁰ And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

¹¹ And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

¹² Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

¹³ And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

¹⁴ ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

¹⁵ And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

¹⁶ And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

¹The reference here is apparently to Zipporah; though some commentators have taken it as implying a second marriage by Moses. The Revised Version in this passage calls the wife, not an Ethiopian, but a Cushite.

Chapter 13

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*



AND the LORD spake unto Moses, saying,

2 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 shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.¹

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 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;

20 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 first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.²

22 And they ascended by the south, and came unto Hebron; where

¹Oshea, or better as Revised Version Hoshea (A. V., follows Greek), is another form of the name Joshua and here refers to the great leader Joshua already mentioned as the companion and servant of Moses. See Exodus 17, 9-13; 24, 13 and so on. Hoshea in Hebrew means "Salvation." Jehoshua means "Jehovah is Salvation." The English form Joshua is an abbreviation of Jehoshua. ²Rehob was a city in the extreme north of Palestine, not far from Dan. The Revised Version reads not that they "searched" but that they "spied out" all this country.

Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol,¹ 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.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 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.

28 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.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 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.

31 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.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, 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.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Chapter 14

1 The people murmur at the news. 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raise the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

¹Or, "the valley of Eschol."

3 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?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 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.

8 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.

9 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.

10 But all the congregation hade stonee them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ 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?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them:)

14 And they will tell *it* to the inhabitants of this land: for they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

Among the celebrated Artists whose works will be included in this really colossal collection are:

OLD ITALIAN SCHOOLS Da Vinci, Ghirlandajo, Correggio, Rosa	FLORENTINE SCHOOL Fra Angelico, Botticelli, Raphael, Michelangelo	VENETIAN SCHOOL Tintoretto, Bassano, Veronese, Titian
OLD GERMAN SCHOOL Cranach, Holbein, Rudinger, Durer	FLEMISH SCHOOL Brueghel, Rubens, Van Dyke, Jordaens	DUTCH SCHOOL Rembrandt, Van Leyden, Victoor, Tadema
OLD FRENCH SCHOOL Poussin, Lorraine, Le Brun, Troy	SPANISH SCHOOL Velasquez, Murillo, Villegas, De Moya	18th CENTURY ENGLISH SCHOOL Reynolds, Blake, Turner, Martin
RECENT FRENCH SCHOOL Dore, Vernet, Cabanel, Gérome, Flandrin, Bougureau, Cormon, Bida	RECENT GERMAN SCHOOL Hofmann, Plockhorst, Gebhardt, Zimmermann, Schirmer, Muller, Richter, Von Uhde	RECENT ENGLISH SCHOOL Lord Leighton, Madox Brown, Hunt, Riviere, Burne-Jones, Rosetti, Millais, Dyce
AMERICAN ARTISTS Sargent, Schussel, Gutherz, West	MUNICH SCHOOL Schnorr, Kaubach, Piloty, Stuck	AND A HOST OF OTHERS SUCH AS Munkacsy, Van der Ouderaa, Echene, etc.

The work is equally important from a literary standpoint. The publisher has been so fortunate as to interest the services of the widely experienced editor and popular author, Charles F. Horne, and the noted biblical authority, Rev. Dr. Bewer. The guidance of these two distinguished scholars guarantees that **THE ENTIRE WORK WILL BE OF THE HIGHEST GRADE**. The Bible stands alone among books in that it is the word of God. But apart from its superlative value as man's religious guide, the Holy Book has of late come to be recognized as a great literary and poetical masterpiece, as the most scientifically important of ancient manuscripts, and as the most valuable of ancient histories. In the notes herein added to the holy text each of these values has been emphasized. There have been recent issues of "THE BIBLE AS LITERATURE," and of "THE BIBLE AS A HISTORY." **THE PRESENT VOLUMES COMBINE THESE ALL IN ONE.**

In the mechanical part of the books no pains have been spared. A special **BIBLICAL TYPE** has been employed, and **DECORATIVE INITIALS** specially made for the chapters. Every kind of paper used is made by special contract for this work. Each picture is protected from injury by a tissue.

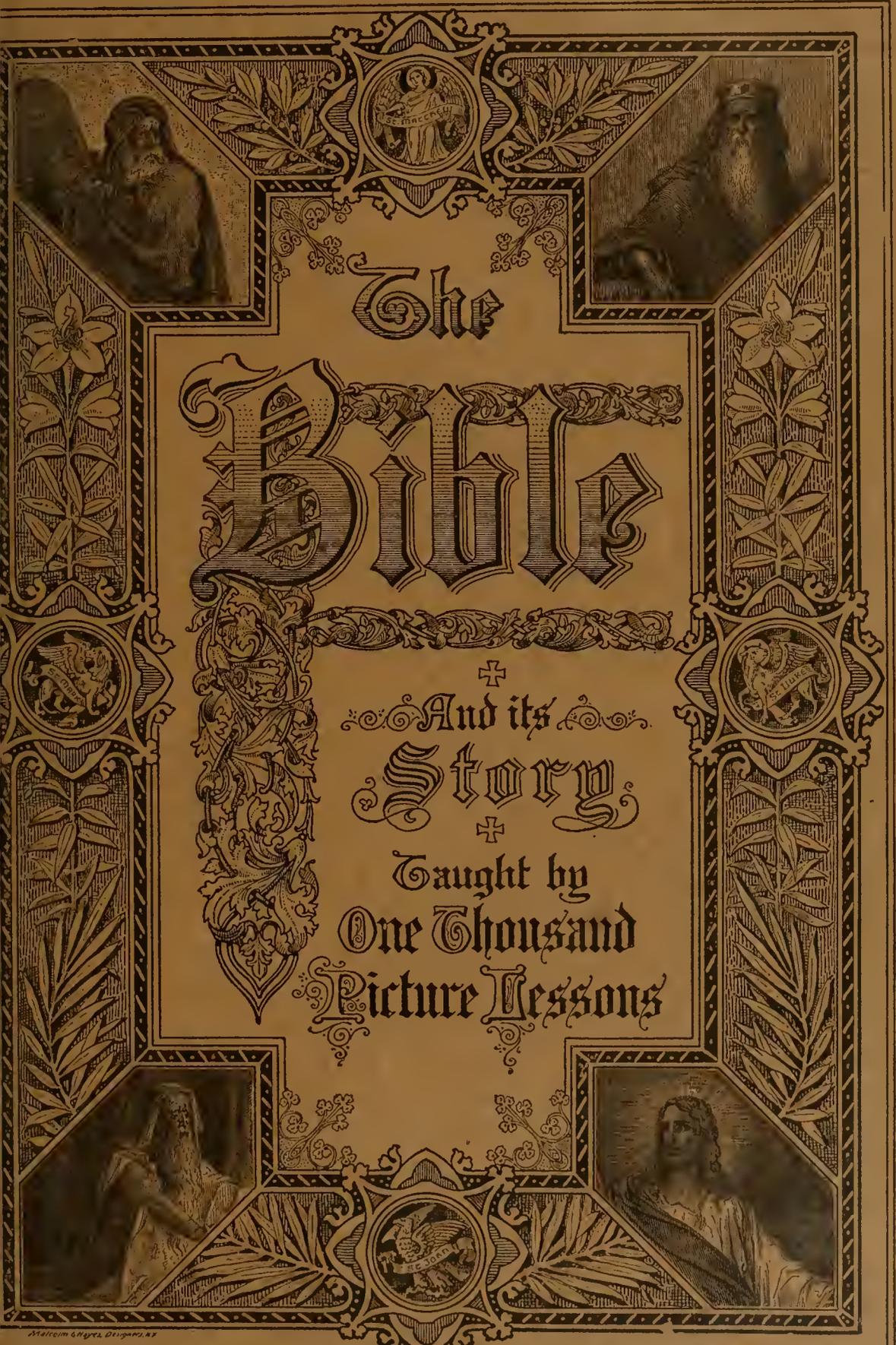
These tissues also carry a further very important feature of the volumes. On each tissue is printed not only the artistic source and value of the accompanying picture but also the biblical story that it tells, the lesson that it teaches. Thus the completed text includes really the mystical number seven, seven books in one.

- | | |
|---|--|
| 1. The Bible. | 4. A history of the Jewish race. |
| 2. A commentary and explanation of its perplexing points. | 5. The life of our Saviour. |
| 3. The story of its apocryphal books. | 6. The history of the Apostles and the spread of Christianity. |
| | 7. A review of all sacred art. |

It is with a serious and earnest pride that the publisher finds himself enabled to present to the public a work so complete and of such epoch-making value.

TERMS OF PUBLICATION

1. The work will be completed in 81 sections of 24 pages of text.
2. Each section will contain 12 full-page illustrations and 12 pages of picture descriptions.
3. The complete work will contain ten photogravures printed on Japan-Vellum paper, ten maps, and nine hundred and sixty-two full-page illustrations printed on enamelled paper, besides numerous text illustrations.
4. No subscriber's name will be received for less than the complete work, and no order can be cancelled.
5. The sections are payable on delivery, the carrier not being permitted to give credit or receive money in advance.
6. Subscribers remaining or not being regularly supplied will please address the publisher.



The

Bible

+

And its

Story

+

Taught by

One Thousand

Picture Lessons



Malcolm & Haycox, Designers, N.Y.



The Night of Terror

BY C. W. ECKERSBERG, A CONTEMPORARY DANISH
ARTIST.

+

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"—Ex., 14, 11.

THE advance of the Israelites down the Egyptian shore of the Red Sea kept them still within Pharaoh's reach. When he heard of the opportunity thus offered, his rage and hatred grew hot within him. Why had he not slain them all, and Moses also, to avenge his son? Suddenly he resolved to do so. He summoned his armies and pursued.

In their march the Israelites had reached a place called Pi-hahiroth, with mountains barring their forward way, and the sea upon their left. There, toward evening, they saw the furious, fast-driving Egyptians coming up behind. There was no path left open for flight. The timid and terrified Hebrews thought that death was surely upon them, and they cried out in despair against Moses: Why had he not left them in quiet in Egypt; suffering was better than death; they had foreseen this end!

Moses rebuked them bravely, promising God's aid; and all through the black night that followed, God protected them. The pillar of cloud which had guided them, went now behind and shut them out from the sight of the Egyptians, while the fire within the cloud gave light to the Israelites. So throughout that night of terror the two huge encampments lay close together, separated only by God's hand.





The Affair of the Red Sea

AN ORIGINAL AND COMPLETE HISTORY OF THE AFFAIR OF THE RED SEA



...the children of Israel were in the wilderness, and the waters were set upon the ground, and the waters were made thin on their right hand, and on their left hand they stood as for that time.

Didst thou not see that the waters were made thin on their right hand, and on their left hand they stood as for that time? And the children of Israel were in the wilderness, and the waters were set upon the ground, and the waters were made thin on their right hand, and on their left hand they stood as for that time.

And the children of Israel were in the wilderness, and the waters were set upon the ground, and the waters were made thin on their right hand, and on their left hand they stood as for that time.

And the children of Israel were in the wilderness, and the waters were set upon the ground, and the waters were made thin on their right hand, and on their left hand they stood as for that time.





The Miracle of the Red Sea

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF
THE EIGHTEENTH CENTURY.

+

"But lift thou up thy rod, and stretch out thine hand over the sea, and divide it."—Ex., 14, 16.

DOUBTLESS Moses kept weary vigil through that night. God bade him stretch forth his rod over the sea; "and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." In the morning all Israel saw the miracle. The biblical tale rises here into a chant, a song of triumph.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." Now indeed they must have felt that they were a chosen people, that in the midst of storm and darkness, of furious ocean and more furious foe, they marched in safety. Their God was mighty to protect!

Yet the Egyptians proved themselves a bold and resolute enemy. Where the Israelites went, they also would dare to go. "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."





The Declaration of Independence

1776

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

The United States, therefore, declaring the thirteen United Colonies free, sovereign and independent States, absolving themselves from all allegiance to the British Crown, and that all political connections between them and that Kingdom, ought to be totally dissolved; and that as to the future, they should, by the aid of the Blessing of our Heavenly Father, pursue a course of peace, commerce, and amity with all other States, as they shall see proper; so that to secure the united Colonies in these rights, they have by their Representatives assembled in Congress, approved and published the following Declaration.

That the United States in General Congress assembled, do hereby declare that these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connections between them and that Kingdom, ought to be totally dissolved; and that as to the future, they should, by the aid of the Blessing of our Heavenly Father, pursue a course of peace, commerce, and amity with all other States, as they shall see proper; so that to secure the united Colonies in these rights, they have by their Representatives assembled in Congress, approved and published the following Declaration.

That the United States in General Congress assembled, do hereby declare that these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connections between them and that Kingdom, ought to be totally dissolved; and that as to the future, they should, by the aid of the Blessing of our Heavenly Father, pursue a course of peace, commerce, and amity with all other States, as they shall see proper; so that to secure the united Colonies in these rights, they have by their Representatives assembled in Congress, approved and published the following Declaration.





The Destruction of Pharaoh

BY JOHN MARTIN, THE ENGLISH ARTIST.

+

“Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.”—Ex., 14, 30.

THE passage of the Red Sea had been chosen by God as the place for the final punishment of Pharaoh and his people, for their crimes against Israel. This Bible account is tremendous in its simplicity, terrible in its completeness. As the Egyptians sped across the sands of the sea's bottom, “the Lord looked unto” them, and their hearts were “troubled.” Then the wheels began to break from their chariots, so that “they drave them heavily.” They saw their doom. They cried out, “Let us flee from the face of Israel; for the Lord fighteth for them.”

Again the Israelite account rises to a song. “And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

“And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

“But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.”





THE HISTORY OF

THE

REIGN OF



THE

A





Miriam's Song

BY SIR E. J. POYNTER, PRESIDENT OF THE
BRITISH ROYAL ACADEMY.

†

"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."—Ex., 15, 20.

AS Moses and the children of Israel watched the destruction of Pharaoh's army and saw the full power of God, their protector, their hearts were stirred to the deepest, and they raised a great song of praise and triumph. Every one should read and know that wonderful "Song of Moses" which has come down to us through the ages. It is filled to overflowing with wonderful passages of strength and beauty. (Exodus, chapter 15.)

And while Moses and the men of Israel chanted each passage, the women took up the refrain and echoed it, dancing forth from the encampment in the exuberance of their joy. It was Israel's extremest moment of light-hearted confidence.

Probably the Miriam who thus unheralded enters the Bible story as the leader of the women was that older sister who had so spiritedly aided in preserving Moses as a babe. If so she must here have been a venerable dame over ninety, roused anew to the vigor of youth, by joy. Some commentators, however, have translated this passage as referring to a different woman, the "wife" of Aaron. And thus artists have usually painted Miriam in her dance as the youthful embodiment of religious joy.





General Orders of the Board

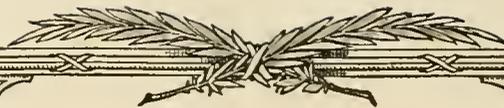
+

The Board of Directors of the United States Army and Navy, in order to provide for the better management of the Army and Navy, have ordered that the following regulations be observed by all officers and soldiers of the Army and Navy.

The training of the Army and Navy shall be conducted in accordance with the following regulations: 1. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 2. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 3. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service.

4. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 5. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 6. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 7. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 8. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 9. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service. 10. All officers and soldiers shall be required to attend the training school at the Army and Navy Academy, and to receive instruction in the various branches of the service.





Israel Enters the Desert

+

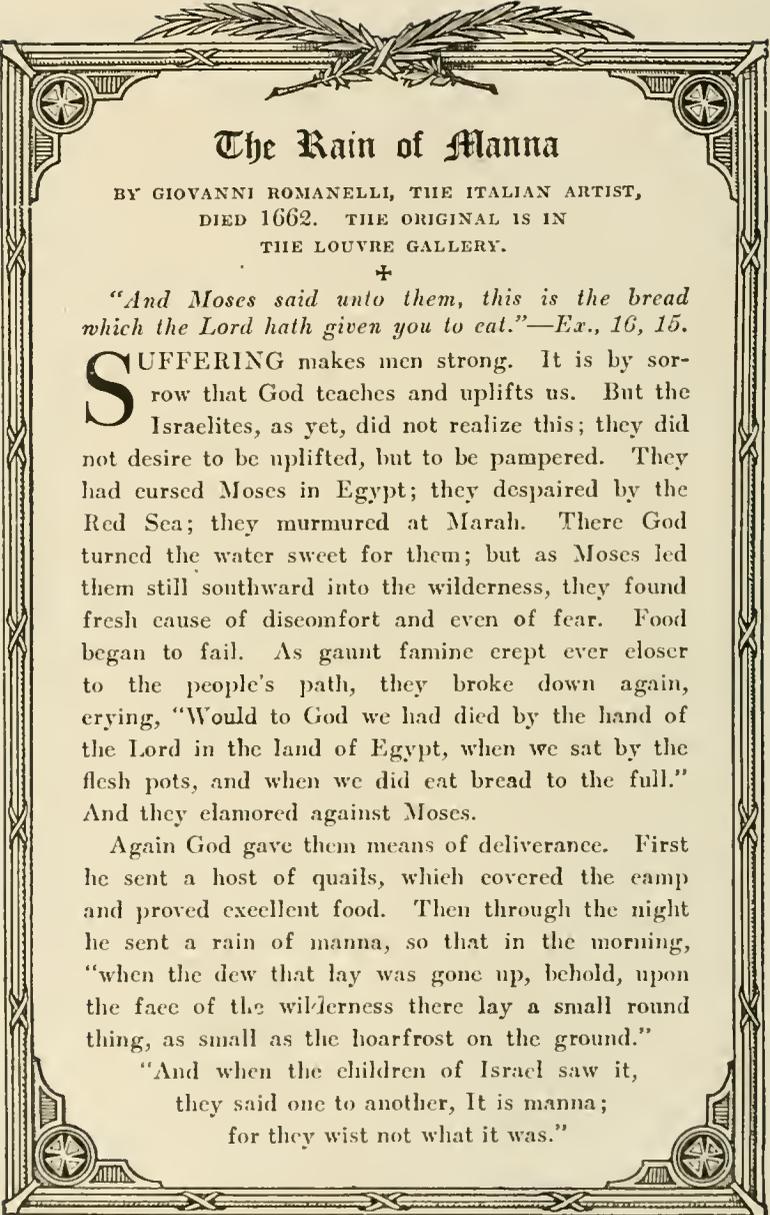
"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur."—Ex., 15, 22.

THE training of Israel had begun. With uplifted hearts and solemn confidence, the people turned their backs upon the Red Sea and entered the wilderness, under Moses' leadership. The region into which they penetrated was unknown to them. It was a land of barren mountains and naked rocks, in some parts an absolute desert, in others producing a scanty herbage sufficient for the subsistence of the flocks and herds of the wanderers, but, alas, very different from the luxuriantly fertile land of Goshen, where they had so long dwelt.

Not yet, moreover, was Israel a truly hardy and mighty nation. The people's courage soon failed them! their confidence in Moses and in God sank low. For the first three days of their march, they found no water, and when at last they reached the well of Marah they found the waters so bitter that it became a saying among them, "bitter as the waters of Marah." The disappointment was a spiritual bitterness also. They had trusted so joyously in their mighty God. They had been so sure, even as they tramped under the burning sun, that water would be supplied. And now the well to which they had been led was undrinkable, a mockery! "And the people murmured against Moses."







The Rain of Manna

BY GIOVANNI ROMANELLI, THE ITALIAN ARTIST,
DIED 1662. THE ORIGINAL IS IN
THE LOUVRE GALLERY.

+

“And Moses said unto them, this is the bread which the Lord hath given you to eat.”—Ex., 16, 15.

SUFFERING makes men strong. It is by sorrow that God teaches and uplifts us. But the Israelites, as yet, did not realize this; they did not desire to be uplifted, but to be pampered. They had cursed Moses in Egypt; they despaired by the Red Sea; they murmured at Marah. There God turned the water sweet for them; but as Moses led them still southward into the wilderness, they found fresh cause of discomfort and even of fear. Food began to fail. As gaunt famine crept ever closer to the people's path, they broke down again, crying, “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.” And they clamored against Moses.

Again God gave them means of deliverance. First he sent a host of quails, which covered the camp and proved excellent food. Then through the night he sent a rain of manna, so that in the morning, “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 hoarfrost 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.”





Gathering the Sabbath Manna

BY JACOPO ROBUSTI, CALLED TINTORETTO, THE
VENETIAN MASTER, DIED 1594. THE
ORIGINAL IS IN SAN GIORGIO
MAGGIORE, VENICE.

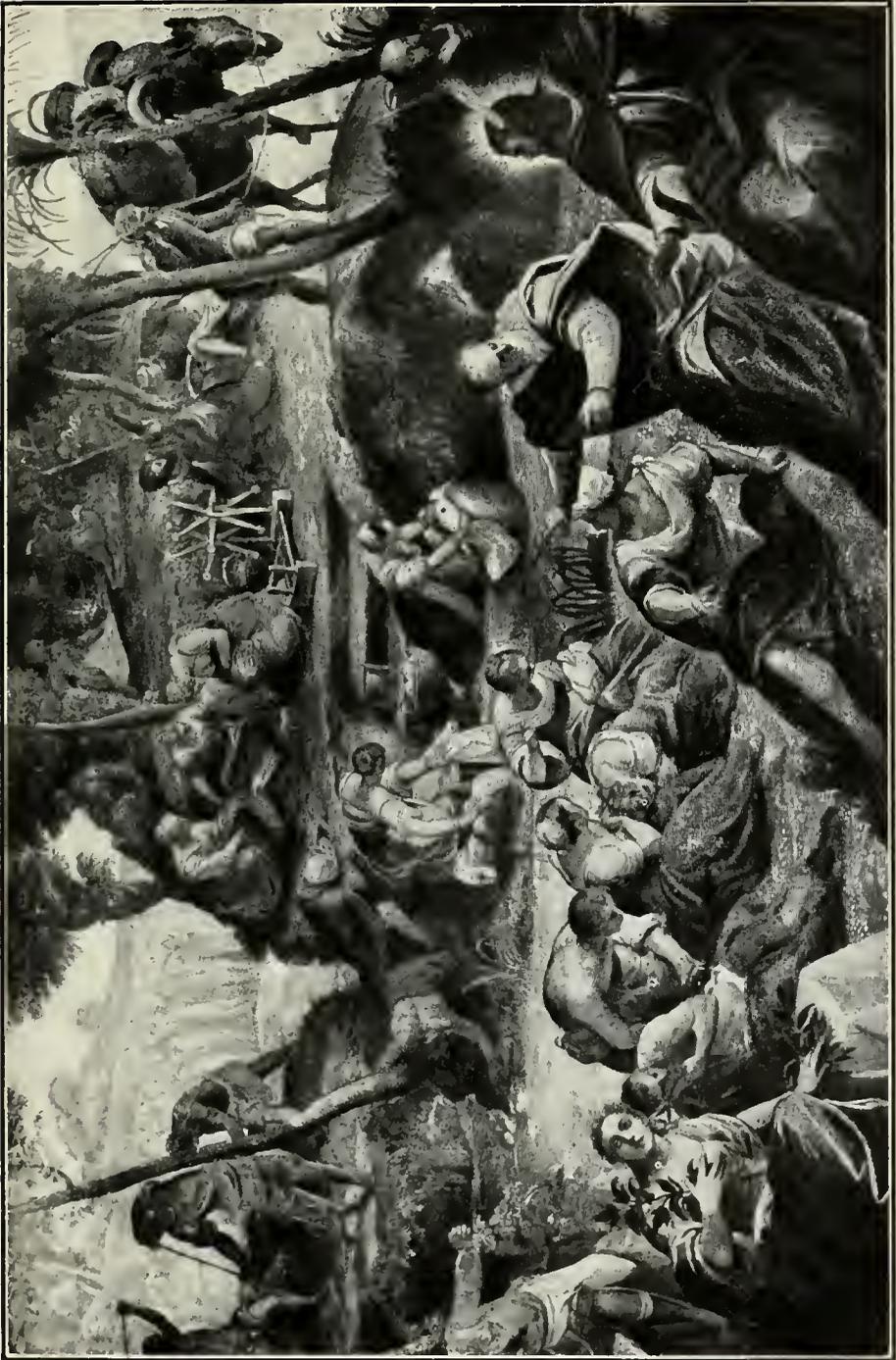
+

*"See for that the Lord hath given you the sabbath,
therefore he giveth you on the sixth day the bread of
two days."—Ex., 16, 29.*

THE gift of the quails to Israel was not repeated, but the manna continued to rain down for them every night. In sending this, God meant to train his people to obedience. Therefore he bade them gather each the same amount, about two quarts; and though some proved over-greedy and gathered much more, yet when they brought their load home to their tents, each found he had exactly the two quarts. So also, God bade them preserve none for the morrow; and when some disobeyed and sought to store the manna for the future, "it bred worms and stank."

Then, when the manna fell upon the sixth day, God bade them each one to go heartily to work and collect a double portion; for the morrow was the Sabbath, and then they must not work nor collect any manna at all. Despite this command some of the people went out secretly on the Sabbath morning to get more of the mysterious food. But they found that none had fallen. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"





Ch. 11. The History of the Jews

... of the Jews ...

+

... of the Jews ...

The Jews ...

The Jews ...





The Water From the Rock

BY SIR E. J. POYNTER, PRESIDENT OF THE
BRITISH ROYAL ACADEMY.

+

"And thou shalt smite the rock, and there shall come water out of it."—Ex., 17, 6.

ENDURANCE and obedience are virtues not easily attained to, and it was these two virtues that God demanded of Israel. He tested the people sorely. Once more, as they marched ever southward, they found themselves in a region without water. Indeed they were come now to that region of Horeb, where stood the "mountain of God," and where Moses had first received his divine commission to rescue them. But this they knew not; the thirst was sore upon them, and from murmurings they passed to open rebellion. "They be almost ready to stone me," cried Moses, appealing for God's aid.

So God bade Moses assemble the people of Israel to witness a solemn proof of the miraculous power that had been bestowed on Moses, wherewith to aid and save them. In the presence of all the people and the elders of Israel, Moses was to lift up his mighty rod, "thy rod, wherewith thou smotest the river," and smite a huge rock which stood before him. When he did so, water poured in streams from the stone as from a fountain. And all the people quenched their thirst, and were happy once more, and rejoiced in the divine power and guidance of their leader.







Joshua's Battle Against Amalek

FROM THE SERIES BY GERHARD HOET.

+

"Then came Amalek and fought with Israel in Rephidim."—Ex., 17, 8.

THE region of Horeb, into which Moses had led Israel, was not an utter desert. The cattle of the Hebrews found some scanty herbage and managed to subsist. Neither was the land wholly uninhabited. A bedouin people, not unlike the Arabs of to-day, wandered over the pastures with their tents and herds. This shepherd people, called the Amalekites, naturally resented the intrusion of the Hebrews. Perhaps even it was a struggle for existence, since the cattle of the invaders could have left but little pasturage behind. Amalek gathered in force and attacked Israel.

Here was an opportunity for Moses to test the valor of his people. Could they yet measure themselves against the nations of Palestine? He did not enter the fray himself; but chose a younger man to lead the warriors. This was Joshua, the son of Nun, who is here mentioned for the first time, but who afterward stands out as the servant and friend and chief minister of Moses, his successor in the leadership of Israel. So Joshua fought all day with Amalek; and the Israelites proved themselves resolute in battle. The old-fashioned print by Hoet gives the spirit of the struggle, though the artist supplies both armies with more armor than they ever possessed, and puts them in closer conflict than even Joshua could have maintained all day.







The Holding Up of Hands

BY SIR JOHN E. MILLAIS, PRESIDENT OF THE
BRITISH ROYAL ACADEMY UNTIL
HIS DEATH IN 1896.

+

*"And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side."
—Ex., 17, 12.*

WHEN the great battle against Amalek began, Moses went up to the top of a hill to view the struggle. With him went the two chief of the elders of Israel, his brother Aaron, and Hur, the head of the warlike tribe of Judah. We can imagine the anxiety with which the three old men watched their followers and descendants in the strife beneath. Moses had promised Joshua that he would bring with him his wonder-working rod; and now, as they watched, Moses realized a strange thing. Whenever he, their protector, held up his hands in appeal to God, the Israelites prevailed; when his hands sank, Amalek was the stronger. Soon his arms grew weary; he could no longer raise them. Then his two excited and awe-struck comrades brought a stone whereon he sat, while Aaron and Hur stood by and held up his arms for him. "And his hands were steady until the going down of the sun."

"And Joshua discomfited Amalek and his people with the edge of the sword."







The Wife's Return

BY ARTAUD, PRINTED IN THE GREAT MACKLIN
BIBLE, IN ENGLAND, 1792.

+

"I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her."—Ex., 18, 6.

AS the Israelites approached the land of Midian, the rumor of them went before, and the wonder of their many deliverances. Perhaps Jethro the high priest of Midian had been but little pleased when Moses sent back to him both Zipporah and her sons. Perhaps Zipporah also had felt aggrieved. But now they realized that Moses had been right; his great work had justified his dismissal of his family. The breach, if breach there had been, was healed. The aged Jethro came to do honor to his son-in-law. The wife returned, joyous, though doubtless awed, and somewhat more submissive to her husband. The sons gladdened their father's heart.

"And Jethro said, blessed be the Lord. . . . Now I know that the Lord is greater than all gods." So they held feast and made sacrifice to God, together; and Jethro counselled Moses wisely about many things. Chief of what was done by his advice, was the establishment of the seventy judges over Israel, that Moses might be relieved of the excessive labor of adjudging every trifling dispute among the people.





ALBANY

THE CITY OF ALBANY, N. Y.

ALBANY, N. Y., 1857.

THE CITY OF ALBANY, N. Y., 1857.





Mount Sinai

BY ELIJAH WALTON, A CONTEMPORARY ENGLISH
ARTIST. THE ORIGINAL IS IN THE POSSESSION
OF THE RIGHT HON. LEWIS FRY, P. C.

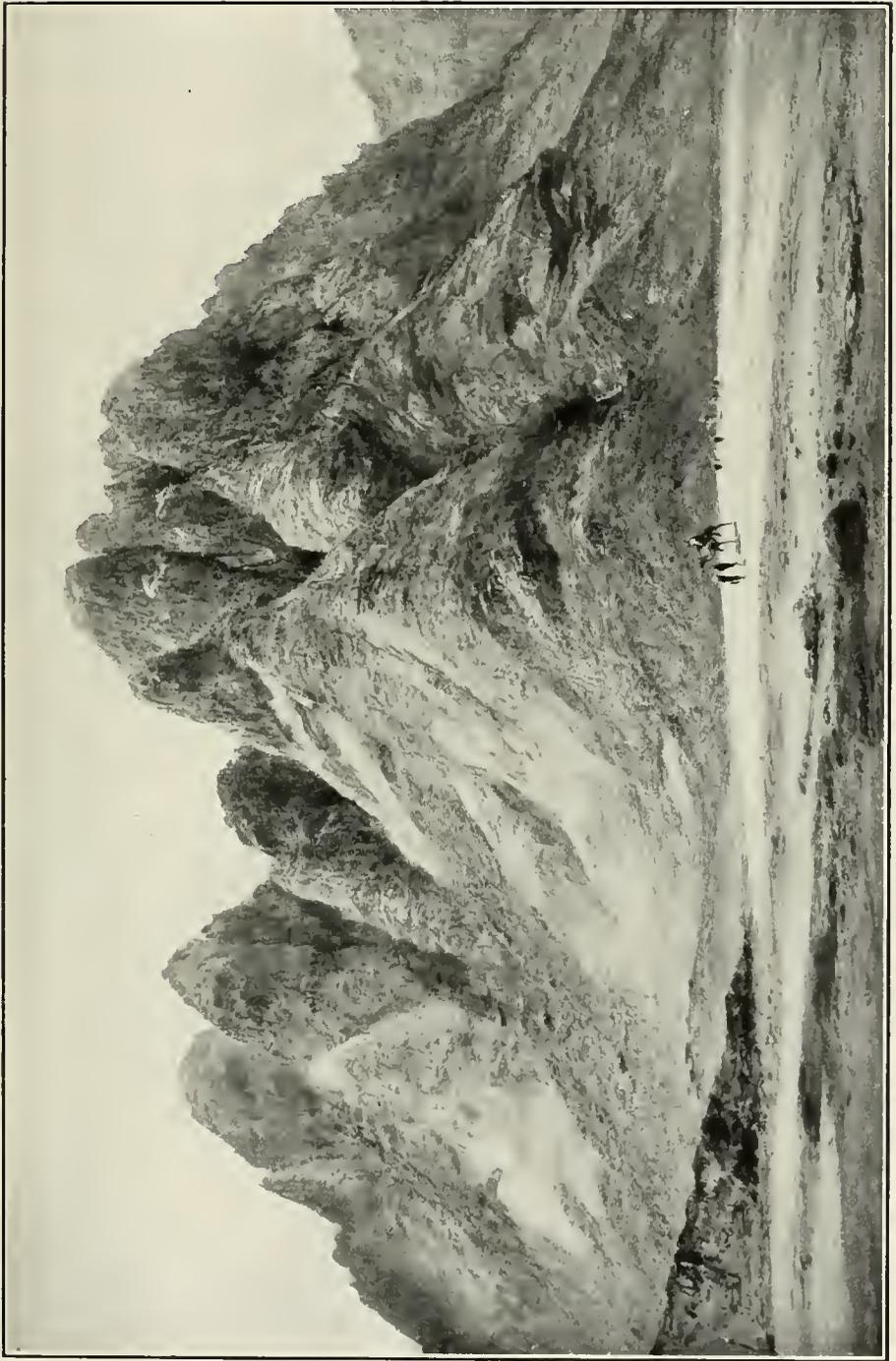
+

*"The same day came they into the wilderness of
Sinai."—Ex., 19, 1.*

FROM Rephidim where they had fought Amalek, the Israelites advanced to Sinai, a name given both to the general region and to its central "mountain of God." "And there Israel camped before the mount," Mount Sinai ranks with the sacred hill of Jerusalem. The two are the chief holy places of the Old Testament. It was from Sinai that God spake to Moses and delivered the ten commandments. At the base of this cloud-wrapped summit the entire nation of Israel encamped for almost a year, while bit by bit they were taught through Moses all the laws of God and the ceremonial to be observed in His worship.

Sinai as it stands to-day is a sharp and rocky peak of granite. The central summit here represented is called the Zabel Mûsa, and seems to fit exactly into the Bible story. So abruptly does it rise at the base that, as the Bible mentions, one can lay a hand upon the mount as upon a wall. From around it radiate gulleys or valleys separating steep hills. In these hollows, doubtless, the Israelites encamped, and among these their herds found pasturage.





unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned, according to thy word:

21 But *as truly as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 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.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)¹ To-morrow turn you, and get you into the wilderness by the way of the Red Sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 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.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 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, *even* forty years, and ye shall know my breach of promise.²

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned,

¹The verb "dwell" here may be either past or present in tense. The meaning seems to be not a parenthesis, but a statement of warning, that the Amalekites and Canaanites were gathering in the valley just beyond the Hebrews so as to repel their advance. Therefore the latter are bidden to turn back. This makes clear the closing verses of the chapter. ²The Revised Version says "ye shall know my alienation."

and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is not* among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

Chapter 15

1 The law of the meat offering and the drink offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violateth the sabbath is sloned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the Lord, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, *both* for him that is born amongst the children of Israel, and for the stranger that sojourneth amongst them.

30 ¶ But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

Chapter 16

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 35 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, *he shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, *ye* sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Chapter 17

¹ Aaron's rod among all the rods of the tribes only flourisheth. ¹⁰ It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,
 2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Chapter 18

¹ The charge of the priests and Levites. ⁹ The priests' portion. ²¹ The Levites' portion. ²⁵ The heave offering to the priests out of the Levites' portion.

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father,

bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel; to you *they are given as a gift* for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it; it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee and to thy sons and to thy daughters with thee by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou

redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Chapter 19

¹ The water of separation made of the ashes of a red heifer. ¹¹ The law for the use of it in purification of the unclean.

AND the LORD spake unto Moses and unto Aaron, saying,
 2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

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

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation

was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

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

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

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

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

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

Chapter 20

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.



WHEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month:¹ and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

¹With chapter twenty begins the account of the final year of wandering in the desert. "In the first month" means here the first of the fortieth year. The Israelites are now a second time led to Kadesh whence more than thirty years before they had shrunk back in disobedience. Compare chapter fourteen.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

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

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* anything *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

Chapter 21

¹ Israel with some loss destroy the Canaanites at Hormah. The people murmuring are plagued with fiery serpents. ⁷ They repenting are healed by a brazen serpent. Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned,

for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,¹

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:²

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed

¹This "Book of the wars of the Lord" is referred to only here. It appears to have been a book of songs since lost, which celebrated the victories of Jehovah over his, *i.e.* Israel's, enemies. ²Most of the preceding verses, 14-18, are printed as a poetic chant in the Revised Version.

his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:¹

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh:² he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophali, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Chapter 22

¹ Balak's first message for Balaam is rejected. ¹⁵ His second obtaineth him. ²² An angel would have slain him if his ass had not saved him. ³⁵ Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

¹This passage through verse 30 is given as a chant in the Revised Version. ²Chemosh was the god of the Moabites.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people,¹ 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:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 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.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 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.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 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.

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

20 And God came unto Balaam at night, and said unto him, If the

¹Balaam was evidently a noted prophet or magician. His dwelling was in the valley of the Euphrates the River," so that King Balak sent a long distance for his aid, at least a twenty-day journey each way.

men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ 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.

23 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.

24 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.

25 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.

26 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.

27 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.

28 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?

29 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.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 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.

32 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:

33 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.

34 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.

35 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. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out

to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 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.

Chapter 23

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's pa able.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 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 he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said,¹ Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

¹From here through verse 10 is printed as a chant in the Revised Version. So are Balaam's other prophetic speeches both in this and in the next chapter.

11 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.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 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?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.¹

23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ 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.

¹Or rather "the wild ox" (though some think that perhaps the one-horned rhinoceros is meant).

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

Chapter 24

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and thy tabernacles*, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and as cedar trees beside the waters.*

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ 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.

11 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.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 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 will I speak?

14 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.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 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:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

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

Chapter 25

1 Israel at Shittim commit whoredom and idolatry 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood 16 The Midianites are to be vexed.

IND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought

unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it* he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor¹, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Chapter 26

¹ The sum of all Israel is taken in the plains of Moab. ⁵² The law of dividing among them the inheritance of the land. ⁵⁷ The families and number of the Levites. ⁶³ None were left of them which were numbered at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,
2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward;

¹That is, the god Peor or BaaI-peor, as told at the beginning of the chapter.

as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jaehin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families *were*; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *were*; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

Among the celebrated Artists whose works will be included in this really colossal collection are:

OLD ITALIAN SCHOOLS Da Vinci, Ghirlandajo, Correggio, Rosa	FLORENTINE SCHOOL Fra Angelico, Botticelli, Raphael, Michelangelo	VENETIAN SCHOOL Tintoretto, Bassano, Veronese, Titian
OLD GERMAN SCHOOL Cranach, Holbein, Rudinger, Durer	FLEMISH SCHOOL Brueghel, Rubens, Van Dyke, Jordaens	DUTCH SCHOOL Rembrandt, Van Leyden, Victoor, Tadema
OLD FRENCH SCHOOL Poussin, Lorraine, Le Brun, Troy	SPANISH SCHOOL Velasquez, Murillo, Villegas, De Moya	18th CENTURY ENGLISH SCHOOL Reynolds, Blake, Turner, Martin
RECENT FRENCH SCHOOL Dore, Vernet, Cabanel, Gérome, Flandrin, Bougereau, Cormon, Bida	RECENT GERMAN SCHOOL Hofmann, Ploekhorst, Gebhardt, Zimmermann, Schirmer, Muller, Richter, Von Uhde	RECENT ENGLISH SCHOOL Lord Leighton, Madox Brown, Hunt, Riviere, Burne-Jones, Rosetti, Millais, Dyce
AMERICAN ARTISTS Sargent, Schussele, Gutherz, West	MUNICH SCHOOL Schnorr, Kaulbach, Piloty, Stuck	AND A HOST OF OTHERS SUCH AS Munkacsy, Van der Ouderaa, Echene, etc.

The work is equally important from a literary standpoint. The publisher has been so fortunate as to interest the services of the widely experienced editor and popular author, Charles F. Horne, and the noted biblical authority, Rev. Dr. Bewer. The guidance of these two distinguished scholars guarantees that **THE ENTIRE WORK WILL BE OF THE HIGHEST GRADE**. The Bible stands alone among books in that it is the word of God. But apart from its superlative value as man's religious guide, the Holy Book has of late come to be recognized as a great literary and poetical masterpiece, as the most scientifically important of ancient manuscripts, and as the most valuable of ancient histories. In the notes herein added to the holy text each of these values has been emphasized. There have been recent issues of **"THE BIBLE AS LITERATURE,"** and of **"THE BIBLE AS A HISTORY."** **THE PRESENT VOLUMES COMBINE THESE ALL IN ONE.**

In the mechanical part of the books no pains have been spared. A special **BIBLICAL TYPE** has been employed, and **DECORATIVE INITIALS** specially made for the chapters. Every kind of paper used is made by special contract for this work. Each picture is protected from injury by a tissue.

These tissues also carry a further very important feature of the volumes. On each tissue is printed not only the artistic source and value of the accompanying picture but also the biblical story that it tells, the lesson that it teaches. Thus the completed text includes really the mystical number seven, seven books in one.

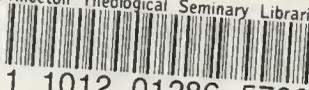
- | | |
|---|--|
| 1. The Bible.
* A commentary and explanation of its perplexing points. | 4. A history of the Jewish race. |
| 3. The story of its apocryphal books. | 5. The life of our Saviour. |
| | 6. The history of the Apostles and the spread of Christianity. |
| | 7. A review of all sacred art. |

It is with a serious and earnest pride that the publisher finds himself enabled to present to the public a work so complete and of such epoch-making value.

TERMS OF PUBLICATION

1. The work will be completed in 81 sections of 24 pages of text.
2. Each section will contain 12 full-page illustrations and 12 pages of picture descriptions.
3. The complete work will contain ten photogravures printed on Japan-Vellum paper, ten maps, and nine hundred and sixty-two full-page illustrations printed on enamelled paper, besides numerous text illustrations.
4. No subscriber's name will be received for less than the complete work, and no order can be cancelled.
5. The sections are payable on delivery, the carrier not being permitted to give credit or receive money in advance.
6. Subscribers removing or not being regularly supplied will please address the publisher.

Princeton Theological Seminary Libraries



1 1012 01286 5780

