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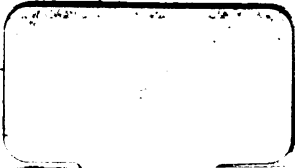
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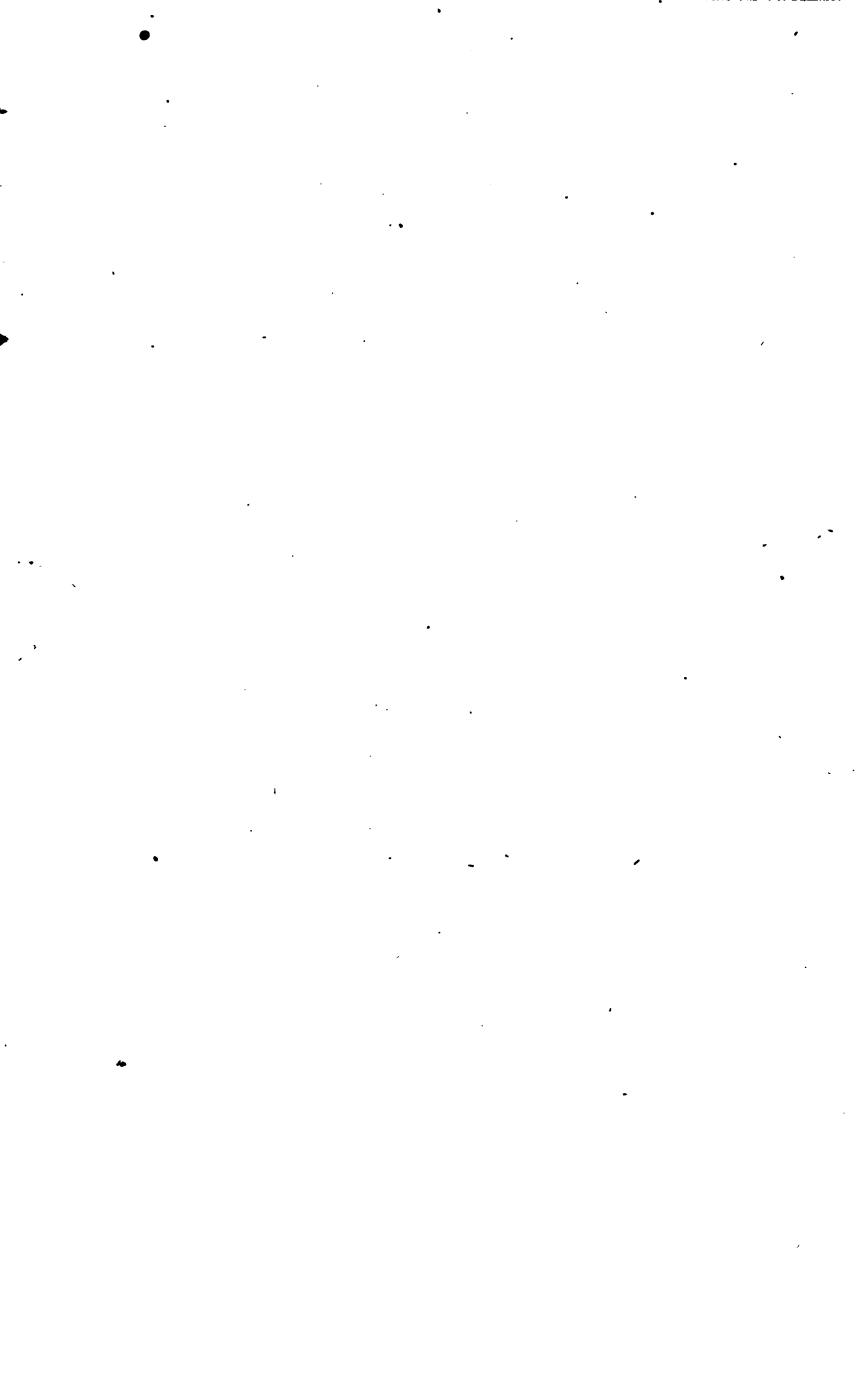
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1891







THE  
BIBLE READING-BOOK:

CONTAINING SUCH PORTIONS OF THE

HISTORY, BIOGRAPHY, POETRY, PROPHECY,  
PRECEPTS, AND PARABLES,

OF

The Old and New Testaments,

AS FORM

A CONNECTED NARRATIVE,

IN THE EXACT WORDS OF SCRIPTURE, AND IN THE  
ORDER OF THE SACRED BOOKS,

OF

GOD'S DEALINGS WITH MAN, AND MAN'S DUTIES TO GOD.

PREPARED FOR THE YOUNG IN SCHOOLS  
AND FAMILIES,

BY

MRS. SARAH JOSEPHA HALE,

AUTHOR OF "WOMAN'S RECORD," ETC.

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PHILADELPHIA:  
LIPPINCOTT, GRAMBO & CO.  
1854.



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## PREFACE.

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THE BIBLE is the Word of Life; every portion of it is sacred to some good purpose in the full culture of the human soul. But, like food for the body, it is only the portion that assimilates which gives nourishment and causes growth. There are seasons when the "sincere milk of the word" is better than the "strong meat;" and the greatest benefit is gained, *when those who read the Bible, love to read it.*

In offering to the public this "Bible Reading-Book," designed to take the place of the Holy Scriptures in the School-room, and, in some degree, to supply those familiar lessons from the Inspired writers, which are the highest wisdom taught in the household—some explanation of the plan, and motives of the compiler, may be expected.

All Christians will, probably, agree, that the great purpose of Divine Revelation was to make manifest "what man is to believe concerning God, and what duty God requires of man." But how many of the millions who now have the Bible in their homes think of it as a continuous history of the moral condition of the human race, from the creation to the final judgment day? The unity of the narrative is overlooked, owing to the variety of means employed for the same end, and to the many changes of agents, by whom God was carrying onward his great design of salvation.

The plan of our work, one never before attempted, was to abridge the Sacred Volume in such a way, as to retain whatever is essential to the understanding of "the ways of God to man," while avoiding the numerous repetitions, and omitting the long lists of names, the obsolete laws (of the Jews), and many abstruse and dark sayings; also such collateral histories—that of Ishmael, for instance—as were not absolutely essential in understanding the scope of the Divine purpose.

The Inspired writers, each in his own manner, and with the impress of his own times, have set forth the same truths. They

never conflict in their testimony to the holiness of God, and to his requirement of holiness in men. They all testify of human wickedness, and all teach of a Mediator. In the Old Testament he is hoped for—in the New Testament he is come.

Holding, then, this precious clue of Divine Mercy, first given in the promise respecting the "Seed of the woman," we have selected from the Sacred Books, in their established order, and in the exact words of Scripture, the lessons of this Bible Reading-Book. Without note or comment, the connection of the whole wondrous history of God's moral dealings with man, from the sin-forfeited Garden of Eden, to the coming down of the New Jerusalem "out of heaven," will, we trust, be here comprehended, even by the little children who can read these pages. To make the meaning of a book clear, cannot but add to its interest and to the number of its readers; all these will seek, more or less, to its source, the "Book of Books."

Indeed, our highest aim and hope are, to increase greatly the study of the Bible as a whole; and these selections are so arranged, with the index, as greatly to facilitate a knowledge of the contents of the Sacred Books. Those who have little time for research, may here easily find the desired text, or passage. It is an aid to devotion, when suitable portions of Scripture are chosen for family reading: here such selections may at once be found.

Bible lessons for children will be more useful, if taken consecutively from these pages, because the subjects will be more readily understood and remembered by their connection with the previous day's lesson. There are, in this book, about 700 sections: an intelligent child might, in the course of three or four years, commit the whole to memory in his Sunday lessons, and thus have an indelible Bible history, and its moral teachings, in his mind.

There is something in the feelings of those who regard the Bible as the Word of God, which revolts from seeing it used, often *mis*used, as a common school book. Still, if its holy truths, so essential to the best interests of humanity, even for this life, cannot otherwise be interwoven with our systems of popular education, let the whole Bible go into the school-room. But, if a substitute in selections from its most suitable portions could be found, would it not be of manifest advantage in many ways?

The Bible is a book too large for children to handle. The print in the cheap editions is very small, and, from this, and the texture

of the paper used, often difficult to read, and injurious to the eyesight. The young and the old both require good clear print.

This Bible Reading-Book will be found free from such defects of paper and type. It is also prepared with chronological dates of the most important events, which will be advantageous in the study of all history. The text and chronology are in exact conformity with the third edition of the Holy Bible, published by the American Bible Society, in New York.

May the time speedily come, when BIBLES of the large octavo size will be distributed, instead of the small cheap kind now sent out. A higher estimate would be given to THE BOOK, if its external appearance were made more correspondent with its real importance; and, were it beautifully printed in type agreeable to the eye, it would be read by thousands who now neglect it.

PHILADELPHIA, July 4, 1854.

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NAMES AND ORDER OF THE BOOKS OF THE OLD AND NEW TESTAMENTS, FROM WHICH THESE SELECTIONS ARE MADE.

THE BOOKS OF THE OLD TESTAMENT.

|                  | PAGE |                    | PAGE |                 | PAGE |
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| Genesis .....    | 7    | II. Kings .....    | 166  | Hosea.....      | 253  |
| Exodus .....     | 52   | Ezra .....         | 182  | Joel .....      | 254  |
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THE BOOKS OF THE NEW TESTAMENT.

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|-----------------------|------|------------------------|------|-----------------------|------|
| Matthew .....         | 265  | Ephesians.....         | 362  | To the Hebrews .....  | 369  |
| Mark .....            | 307  | Philippians .....      | 364  | Epistle of James..... | 371  |
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### A TABLE OF SCRIPTURE MEASURES.

| MEASURES OF LENGTH.   |                   |        |        | MEASURES OF LIQUIDS. |                                                |                  |       |        |
|-----------------------|-------------------|--------|--------|----------------------|------------------------------------------------|------------------|-------|--------|
|                       |                   | Feet.  | Inch.  | Dec.                 |                                                | Gall.            | Pints | Solids |
| A Cubit.....          |                   | 1      | 9      | 888                  | The Homer or Cor.....                          | 75               | 5     | 7.6    |
| A Span.....           | <i>half cubit</i> | 0      | 10     | 944                  | The Bath.....                                  | 10th. hom.       | 7     | 4 15.2 |
| A Hand's breadth..... | <i>6th</i>        | 0      | 3      | 648                  | The Hin.....                                   | 60th             | 1     | 2 2.5  |
| A Finger.....         | <i>24th</i>       | 0      | 0      | 912                  | The Log.....                                   | 720th            | 0     | 0 24.3 |
| A Fathom.....         |                   | 4      | 7      | 3 552                | The Firkin ( <i>Metretes</i> )..               |                  | 0     | 7 4.9  |
| Ezekiel's Reed.....   |                   | 6      | 10     | 11 328               | <i>Note.</i> —29 solid inches = a pint nearly. |                  |       |        |
| The Measuring Line..  |                   | 80     | 145    | 11 040               | MEASURES OF THINGS DRY.                        |                  |       |        |
|                       |                   | Miles. | Paces. | Feet.                | The Homer.....                                 |                  | 8     | 0 1.6  |
| Sab'h-day's Journey.. | 2000              | 0      | 729    | 3                    | The Lethech.....                               | <i>half hom.</i> | 4     | 0 0.8  |
| The Eastern Mile..... | 4000              | 1      | 403    | 1                    | The Ephah.....                                 | 10th             | 0     | 3 3.4  |
| Stadium or Furlong... | 400               | 0      | 145    | 4.6                  | The Seah.....                                  | 30th             | 0     | 1 1.1  |
| Day's Journey.....    | 90000             | 33     | 172    | 4                    | The Omer.....                                  | 100th            | 0     | 0 5.1  |
|                       |                   |        |        |                      | The Cab.....                                   | 130th            | 0     | 0 2.9  |

*Note.* 5 feet = 1 pace. 1056 paces = 1 mile.

### A TABLE OF WEIGHTS AND MONEY.

| WEIGHTS.           |                   |         |         | MONEY. |                                  |                                     |          |         |
|--------------------|-------------------|---------|---------|--------|----------------------------------|-------------------------------------|----------|---------|
|                    |                   | Pounds. | Ounces. | Dwt.   | Grains.                          | L.                                  | S.       | D.      |
| A Shekel.....      |                   | 0       | 0       | 9      | 2.6                              | A Shekel of Gold.....               | 1        | 16 5.1  |
| The Maheh.....     | <i>60 Shek.</i>   | 2       | 3       | 6      | 10.3                             | A Talent of Gold.....               | 5464     | 5 8.6   |
| A Talent.....      | 3000              | 113     | 10      | 1      | 10.3                             | Golden Daric or Dram.               | 1        | 1 10.3  |
| MONEY.             |                   |         |         |        |                                  | S.                                  | D.       | F.      |
| A Shekel.....      |                   | L.      | s.      | D.     | Piece of Silv. ( <i>Drachm</i> ) |                                     | 0        | 7 3     |
| The Bekah.....     | <i>half shek.</i> |         | 0       | 2      | 3.3                              | Trib. Mon. ( <i>Didrachm</i> )      | 2        | 1 3 2   |
| The Zuzah.....     | <i>4th</i>        |         | 0       | 1      | 1.7                              | Piece of Silv. ( <i>Stater</i> )... | 4        | 2 7 0   |
| The Gerah.....     | <i>20th</i>       |         | 0       | 0      | 6.8                              | Pound ( <i>Mina</i> ).....          | 100      | 64 7 0  |
| Maneh or Mina..... | 50                |         | 5       | 13     | 10                               | Penny ( <i>Denarius</i> ).....      |          | 0 7 3   |
| A Talent.....      | 3000              |         | 341     | 10     | 4.3                              | Farthing ( <i>Assarius</i> )...     | 20th De. | 0 0 1.5 |
|                    |                   |         |         |        |                                  | Farthing ( <i>Quadrans</i> )...     | 40th     | 0 0 0.8 |
|                    |                   |         |         |        |                                  | Mite.....                           | 80th     | 0 0 0.4 |

*Note.*—Silver is here reckoned at 5s. sterling. Gold at 4l. per oz.

### A TABLE OF TIME.

|                       |                   |                          |                         |                |                         |
|-----------------------|-------------------|--------------------------|-------------------------|----------------|-------------------------|
| 1 Nisan, or Abib..... | { March<br>April. | 5 Ab.....                | { July<br>August.       | 9 Chisleu..... | { November<br>December. |
| 2 Igar, or Zif.....   | { April<br>May.   | 6 Elul.....              | { August<br>September.  | 10 Tebeth..... | { December<br>January.  |
| 3 Sivan.....          | { May<br>June.    | 7 Tisri, or<br>Ethanim   | { September<br>October. | 11 Shebat..... | { January<br>February.  |
| 4 Thamuz.....         | { June<br>July.   | 8 Marchesvan<br>or Bul   | { October<br>November.  | 12 Adar.....   | { February<br>March.    |
|                       |                   | 13 Ve-adar, intercalary. |                         |                |                         |

| DAYS OF THE WEEK.        |            |
|--------------------------|------------|
| 1st day of the week..... | { Sunday.  |
| 2d day.....              | Monday.    |
| 3d day.....              | Tuesday.   |
| 4th day.....             | Wednesday. |
| 5th day.....             | Thursday.  |
| 6th day.....             | Friday.    |
| 7th or Sabbath.....      | Saturday.  |

| HOURS OF THE DAY.                                                                                                                            |  |
|----------------------------------------------------------------------------------------------------------------------------------------------|--|
| The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called, The 1st, 2d, 3d, 4th, &c., hours. |  |

| WATCHES.                                                 |  |
|----------------------------------------------------------|--|
| The 1st watch, from sunset to the 3d hour of the night.  |  |
| The 2d, or middle watch, from the 3d hour to the 6th.    |  |
| The 3d watch, or cock-crowing, from the 6th to the 9th.  |  |
| The 4th, or morning watch, from the 9th hour to sunrise. |  |

# THE BIBLE READING-BOOK.

## SELECTIONS FROM THE BOOK OF GENESIS.

(Before Christ, 4004.)

### 1.

#### CREATION OF HEAVEN AND EARTH.

##### FIRST DAY.

(Chap. i., ver. 1 to 23.)

IN the beginning God created the heaven and the earth.

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

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

### 2.

##### SECOND DAY.

And God said, Let there be a firmament in the midst of the

waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

### 3.

##### THIRD DAY.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb

yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good.

And the evening and the morning were the third day.

## 4.

## FOURTH DAY.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years.

And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day, and over the night, and to divide the light from the darkness : and God saw that it was good.

And the evening and the morning were the fourth day.

## 5.

## FIFTH DAY.

And God said, Let the waters bring forth abundantly the

moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

## 6.

## MAN CREATED.

## SIXTH DAY.

(Chap. I, ver. 24 to 31.)

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over

every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

## 7.

## THE FIRST SABBATH.

(Chap. ii., ver. 1 to 3.)

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he

had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

## 8.

## THE GARDEN OF EDEN.

(Chap. ii., ver. 8 to 17.)

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.



And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

## 9.

## HOW WOMAN WAS MADE.

(Chap. II., ver. 18 to 25.)

And the Lord God said, It is not good that the man should be alone ; I will make him a help-meet for him.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found a help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof.

And the rib, which the Lord God had taken from man, made

he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

## 10.

## THE TEMPTATION.

(Chap. III., ver. 1 to 8.)

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die :

For God doth know that in the day ye eat thereof, then your eyes shall be opened ; and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food,

and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

## 11.

## GOD ARRAIGNS THE SINNERS.

(Chap. iii., ver. 9 to 13.)

And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

## 12.

## THE PROMISE AND THE PUNISHMENT.

(Chap. iii., ver. 14 to 24.)

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

## 13.

## CAIN AND ABEL.

(Chap. iv., ver. 1 to 7.)

And Adam knew Eve his wife; and she conceived, and bare Cain; and said, I have gotten a man from the Lord.

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock

and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

## 14

## CAIN KILLETH ABEL.

(Chap. iv., ver. 8 to 15.)

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fu-

gitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

## 15.

## SETH IS BORN.

(Chap. ix., ver. 25 to 26.)

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

## 16.

## THE WICKEDNESS OF THE WORLD.

(Chap. vi., ver. 1 to 8.)

And it came to pass, when men began to multiply on the

face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord.

## 17.

## GOD INSTRUCTS NOAH.

(Chap. vi., ver. 13 to 17.)

And God said unto Noah, The end of all flesh is come

before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

## 18.

## THE FLOOD.

(Chap. vii., ver. 12 to 24.)

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered

Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping

thing that creepeth upon the earth, and every man.

All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth a hundred and fifty days.

#### THE ABATEMENT OF THE WATERS.

(Chap. viii., ver. 1 to 12.)

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seven-

teenth day of the month, upon the mountains of Ararat.

And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark.

And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

## 20.

## NOAH LEAVETH THE ARK.

(Chap. viii., ver. 13 to 19.)

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying,

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

## 21.

## GOD BLESSETH NOAH.

(Chap. ix., ver. 1 to 7.)

And God blessed Noah and his sons, and said unto them,

Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall ye not eat.

And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

## 22.

## GOD'S COVENANT OF MERCY.

(Chap. ix., ver. 8 to 17.)

And God spake unto Noah, and to his sons with him, saying,

And I, behold, I establish my covenant with you, and with your seed after you;

And with every living crea-

ture that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

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## 23.

## HOW EARTH WAS PEOPLED.

(Chap. xi., ver. 18 to 29.)

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

These are the three sons of Noah: and of them was the whole earth overspread.

And Noah began to be a husbandman, and he planted a vineyard:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.



And Noah lived after the flood three hundred and fifty years.

And all the days of Noah were nine hundred and fifty years: and he died.

## 24.

## THE CONFUSION OF TONGUES.

(Chap. xi., ver. 1 to 9.)

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

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

## 25.

## THE CALL OF ABRAM.

(Chap. xii., ver. 1 to 9.)

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to

go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

And Abram journeyed, going on still towards the south.

## 26.

**THE SEPARATION OF ABRAM AND LOT.**

(Chap. xiii., ver. 1 to 13.)

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

And Abram was very rich in cattle, in silver, and in gold.

And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

Unto the place of the altar,

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which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent towards Sodom.

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

## 27.

## GOD'S PROMISES TO ABRAM.

(Chap. xv., ver. 1 to 16.)

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And he believed in the Lord; and he counted it to him for righteousness.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land

that is not theirs, and shall serve them; and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

## 28.

## GOD'S COVENANT WITH ABRAM RENEWED.

(Chap. xvii., ver. 1 to 8, 15, 16.)

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face; and God talked with him, saying.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will

make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

## 29.

## ABRAHAM AND THE ANGELS.

(Chap. xviii., ver. 1 to 8.)

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

## 31.

## SODOM TO BE DESTROYED.

(Chap. xviii., ver. 16 to 22.)

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the Lord said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

## 31.

## ABRAHAM INTERCEDETH FOR SODOM.

(Chap. xviii., ver. 23 to 32.)

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?

And the Lord said, If I find in Sodom fifty righteous within

the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

## 32.

## LOT AND THE ANGELS.

(Chap. xix., ver. 1 to 17.)

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot

seeing them rose up to meet them; and he bowed himself with his face toward the ground;

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

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And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

### 33.

#### THE DESTRUCTION OF SODOM.

(Chap. xix., ver. 28 to 28.)

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord:

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

## 34.

## ISAAC IS BORN.

(Chap. xxi., ver. 1 to 8.)

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

And Abraham was a hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

## 35.

## THE TRIAL OF ABRAHAM'S FAITH.

(Chap. xxii., ver. 1 to 12.)

And it came to pass after these things, that God did tempt Abraham, and said unto

him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

## 36.

## DEATH OF SARAH.

(Chap. xiii., ver. 1 to 2, and 19 to 20.)

And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah.

And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

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And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham for a possession

of a burying-place by the sons of Heth.

## 37.

## ABRAHAM SEEKETH A WIFE FOR ISAAC.

(Chap. xxiv., ver. 1 to 7.)

And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?

And Abraham said unto him, Beware thou that thou bring not my son thither again.

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send



his angel before thee, and thou shalt take a wife unto my son from thence.

38.

REBEKAH IS FOUND.

(Chap. xxiv., ver. 10 to 28.)

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who

was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

And said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to lodge in?

And she said unto him, I

am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the Lord.

And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things.

39.

#### REBEKAH'S KINDRED.

(Chap. xxiv., ver. 29 to 38.)

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I

have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant.

And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

\* \* \* \* \*

And, now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

## 40.

LABAN AND BETHUEL CON-  
SENT.

(Chap. xxiv., ver. 50 to 60.)

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and inquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

## 41.

## ISAAC AND REBEKAH MEET.

(Chap. xxiv., ver. 61 to 67.)

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done.

And Isaac brought her into

his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death

## 42.

## BIRTH OF ESAU AND JACOB.

(Chap. xxv., ver. 19 to 23.)

And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

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

And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

## 43.

## ESAU SELLS HIS BIRTHRIGHT.

(Chap. xxv., ver. 27 to 34.)

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

## 44.

## GOD INSTRUCTS AND BLESSES ISAAC.

(Chap. xxvi., ver. 1 to 6.)

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

Sojourn in this land, and I will be with thee, and will bless

thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed:

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

And Isaac dwelt in Gerar.

## 45.

## JACOB GOETH TO PADAN-ARAM.

(Chap. xxviii., ver. 1 to 7.)

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the

Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

## 46.

## JACOB'S VISION.

(Chap. xxviii., ver. 10 to 14.)

And Jacob went out from Beersheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to

thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

## 47

## JACOB COMETH TO HARAN.

(Chap. xxix., ver. 1 to 8.)

Then Jacob went on his journey, and came into the land of the people of the east.

And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

And he said, Lo, it is yet high day, neither is it time

that the cattle should be gathered together: water ye the sheep, and go and feed them.

And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

## 48.

## JACOB AND RACHEL.

(Chap. xxix., ver. 9 to 14.)

And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

And Jacob kissed Rachel, and lifted up his voice, and wept.

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

## 49.

## JACOB RECEIVED BY LABAN.

(Chap. xxix., ver. 15 to 30.)

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Leah was tender eyed; but Rachel was beautiful and well favoured.

And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

And Laban gathered together all the men of the place, and made a feast.

And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

And Laban gave unto his daughter Leah Zilpah his maid for a handmaid.

And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

And Laban said, It must not be so done in our country, to give the younger before the firstborn.

Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

## 50.

## GOD BLESSETH JACOB.

(Chap. xxxv., ver. 9 to 15.)

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

And God said unto him, I am God Almighty: be fruitful

and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

And God went up from him in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

And Jacob called the name of the place where God spake with him, Beth-el.

## 51.

## JACOB'S SONS—ISAAC'S DEATH.

(Chap. xxxv., ver. 22 to 29.)

Now the sons of Jacob were twelve:

The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

The sons of Rachel; Joseph, and Benjamin:

And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

And Jacob came unto Isaac his father unto Mamre, unto

the city of Arba, which is Hebron, where Abraham and Isaac sojourned.

And the days of Isaac were a hundred and fourscore years.

And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

## 52.

## JOSEPH HATED BY HIS BRETHREN.

(Chap. xxxvii., ver. 1 to 8.)

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of more than seven colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:



For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

## 53.

## JOSEPH'S BRETHREN CONSPIRE.

(Chap. xxxvii., ver. 12 to 22.)

And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

## 54.

## JOSEPH SOLD INTO EGYPT.

(Chap. xxxvii., ver. 23 to 36.)

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread : and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he is our brother and our flesh : and his brethren were content.

Then there passed by Midianites merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver : and they brought Joseph into Egypt.

And Reuben returned unto the pit ; and, behold, Joseph was not in the pit ; and he rent his clothes.

And he returned unto his brethren, and said, The child is not ; and I, whither shall I go ?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood ;

And they sent the coat of many colours, and they brought it to their father ; and said, This have we found : know now whether it be thy son's coat or no.

And he knew it, and said,

It is my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

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

55.

#### JOSEPH IN POTIPHAR'S HOUSE.

(Chap. xxxix., ver. 1 to 6.)

And Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him : and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

56.

## JOSEPH IN PRISON.

(Chap. xxxix., ver. 20 to 23.)

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

The keeper of the prison looked not to anything that was under his hand: because the Lord was with him: and that which he did, the Lord made it to prosper.

57.

## JOSEPH AND THE PRISONERS.

(Chap. xl., ver. 1 to 8.)

And it came to pass after these things, that the butler of

the king of Egypt and his baker had offended their lord, the king of Egypt.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

58.

## INTERPRETATION OF THE DREAMS.

(Chap. xl., ver. 9 to 28.)

And the chief butler told his dream to Joseph, and said to

him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days.

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds

did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand;

But he hanged the chief baker: as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgot him.

## 59.

### PHARAOH'S DREAMS.

(Chap. xii., ver. 1 to 13.)

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came up out of the river seven well favoured kine and fat-fleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of

the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and lean-fleshed kine did eat up the even well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, a Hebrew, servant to the captain of the guard;

and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

60.

#### JOSEPH'S INTERPRETATION.

(Chap. xli., ver. 14 to 38.)

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in the meadow:

And, behold, seven other kine came up after them, poor and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness.

And the lean and the ill favoured kine did eat up the first seven fat kine:

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good.

And behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?

## 61.

JOSEPH MADE RULER.

(Chap. xli., ver. 41 to 51.)

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him.

And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

62.

JOSEPH'S BRETHREN IN EGYPT.

(Chap. xlii., ver. 1 to 224.)

Now when Jacob saw that there was corn in Egypt, Jacob

said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him,

Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God:

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another,



We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore behold also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter.

And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

63.

#### JACOB'S SONS RETURN HOME.

(Chap. xlii., ver. 29 to 38.)

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

And we said unto him, We are true men; we are no spies:

We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true

men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

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

64.

#### BENJAMIN IN EGYPT.

(Chap. xliii., ver. 1 to 16.)

And the famine was sore in the land.

And it came to pass, when

they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food:

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

For except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

Take also your brother, and arise, go again unto the man:

And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

## 65.

## JOSEPH'S FEAST.

(Chap. xliiii., ver. 26 to 34.)

And when Joseph came home, they brought him the present

which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

And he washed his face, and went out, and he refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

And he took and sent messes unto them from before him:

but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

## 66.

## JOSEPH TRIETH HIS BROTHERS.

(Chap. xlii., ver. 1 to 15.)

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words.

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

Behold, the money, which we

found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down everyman his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

67.

#### JUDAH'S SUPPLICATION.

(Chap. xliv., ver. 18 to 34.)

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

And thy servant, my father said unto us, Ye know that my wife bare me two sons:

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;)

It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

68.

JOSEPH MAKETH HIMSELF  
KNOWN.

(Chap. xlv., ver. 1 to 15.)

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood

no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all

Egypt: come down unto me, tarry not:

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

69.

JOSEPH SENDETH FOR HIS FATHER.

(Chap. xlv., ver. 17 to 23.)

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

And take your father and your households, and come unto me:

and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye; take you wagons out of the land of Egypt, for your little ones, and for your wives, and bring your father, and come.

Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph

had sent to carry him, the spirit of Jacob their father revived.

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

## 70.

## JACOB'S REMOVAL INTO EGYPT.

(Chap. xlv., ver. 1 to 7.)

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: and he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

## 71.

## JOSEPH MEETETH HIS FATHER.

(Chap. xlv., ver. 29 to 34.)

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

## 72.

## JACOB BEFORE PHARAOH.

(Chap. xlv., ver. 7 to 12.)

And Joseph brought in Jacob his father, and set him

before Pharaoh: and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

## 73.

## ISRAEL IN EGYPT.

(Chap. xlvii., ver. 27 to 31.)

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years.

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto

him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

## 74.

## JOSEPH'S VISIT TO HIS SICK FATHER.

(Chap. xlviii., ver. 1 to 7.)

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which



were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

And as-for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Beth-lehem.

## 75.

## JACOB'S DEATH.

(Chap. xlix., ver. 1 to 2, and 29 to 33.)

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

\* \* \* \* \*

Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

\* \* \* \* \*

And he charged them, and said unto them, I am to be

gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

In the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field and of the cave that is therein was from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

## 76.

## BURIAL OF JACOB.

(Chap. l., ver. 1 to 14.)

And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found

grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

And all the house of Joseph and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And there went up with him both chariots and horsemen: and it was a very great company.

And they came to the threshingfloor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

And his sons did unto him according as he commanded them:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

77.

#### DEATH OF JOSEPH.

(Chap. 1., ver. 22 to 26.)

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

And Joseph saw Ephraim's children of the third generation: the children also of Manasseh the son of Manasseh were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

## SELECTIONS FROM THE BOOK OF EXODUS.

(Before Christ, 1635.)

## THE ISRAELITES OPPRESSED.

(Chap. 1, ver. 1—14 to 22.)

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Reuben, Simeon, Levi, and Judah,

Issachar, Zebulun, and Benjamin,

Dan, and Naphtali, Gad, and Asher,

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

And Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour.

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

\* \* \* \* \*

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## 2.

## BIRTH OF MOSES.

(Chap. ii., ver. 1 to 10.)

And there went a man of the house of Levi, and took to wife a daughter of Levi.

And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river ; and her maidens walked along by the river's side : and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said

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unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water.

## 3.

## MOSES KILLS AN EGYPTIAN.

(Chap. ii., ver. 11 to 22.)

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting a Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ?

And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

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

of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon to-day?

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? why is it that ye have left the man? call him that he may eat bread.

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

And she bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

## 4.

## MISERY OF THE ISRAELITES.

(Chap. 11., ver. 23 to 25.)

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his

covenant with Abraham, with Isaac, and with Jacob.

And God looked upon the children of Israel, and God had respect unto them.

## 5.

## MOSES SENT TO DELIVER ISRAEL.

(Chap. 11., ver. 1 to 15.)

Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my

people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What

is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

## 6.

## THE RELUCTANCE OF MOSES.

(Chap. iv., ver. 1 to 17.)

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said further-

more unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass, if they will not believe also these two signs, neither hearkeñ unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord

was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

## 7.

## MOSES RETURNS TO EGYPT.

(Chap. iv., ver. 18 to 23.)

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the Lord said unto Moses in Midian, Go, return into Egypt; for all the men are dead which sought thy life.

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

And the Lord said unto Moses, When thou goest to re-

turn into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

## 8.

## MOSES MEETS AARON.

(Chap. iv., ver. 27 to 31.)

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel:

And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

## 9.

## THE BURDENS OF ISRAEL INCREASED.

(Chap. v., ver. 1 to 9.)

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught there.



of: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

## 10.

## THE PROMISE RENEWED. -

(Chap. vi., ver. 2 to 9.)

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name JEHOVAH was I not known to them.

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments:

And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

## 11.

## GOD'S MESSAGE TO PHARAOH.

(Chap. vii., ver. 1 to 13.)

And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

And Moses and Aaron did as the Lord commanded them, so did they.

And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying,

When Pharaoh shall speak unto you, saying, Shew a miracle for you : then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded : and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the sorcerers : now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents : but Aaron's rod swallowed up their rods.

And he hardened Pharaoh's heart, that he hearkened not unto them ; as the Lord had said.

## 12.

## THE PLAGUE OF BLOOD.

(Chap. vii., ver. 19 to 25.)

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water,

that they may become blood ; and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.

And Moses and Aaron did so, as the Lord commanded ; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood.

And the fish that was in the river died ; and the river stank, and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither did he hearken unto them ; as the Lord had said.

And Pharaoh turned and went into his house, neither did he set his heart to this also.

And all the Egyptians digged round about the river for water to drink ; for they could not drink of the water of the river.

And seven days were fulfilled, after that the Lord had smitten the river.

## 13.

## THE PLAGUE OF FROGS.

Chap. viii., ver. 1 to 15.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the

Lord, Let my people go, that they may serve me.

And if thou refuse to let them go, behold, I will smite all thy borders with frogs :

And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs :

And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt.

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people ; and I will let the people go, that they may do sacrifice unto the Lord.

And Moses said unto Pharaoh, Glory over me : when shall I entreat for thee, and for thy servants, and for thy people,

to destroy the frogs from thee and thy houses, that they may remain in the river only ?

And he said, To morrow. And he said, Be it according to thy word ; that thou mayest know that there is none like unto the Lord our God.

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh : and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.

And the Lord did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields.

And they gathered them together upon heaps ; and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them : as the Lord had said.

## 14

## THE PLAGUE OF LICE.

(Chap. viii., ver. 16 to 19.)

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so ; for Aaron stretched out his hand with his rod, and 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.

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

## 15.

## THE PLAGUE OF FLIES.

(Chap. viii., ver. 20 to 32.)

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

And I will put a division between my people and thy peo-

ple: to-morrow shall this sign be.

And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: entreat for me.

And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants; and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

And Moses went out from Pharaoh, and entreated the Lord.

And the Lord did according to the word of Moses; and he removed the swarms of flies

from Pharaoh, from his servants, and from his people; there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go.

## 16.

## THE PLAGUE OF MURRAIN.

(Chap. ix., ver. 1 to 7.)

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

For if thou refuse to let them go, and wilt hold them still,

Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was

hardened, and he did not let the people go.

## 17.

## THE PLAGUE OF BOILS.

(Chap. ix., ver. 8 to 12.)

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh: and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

## 18.

## THE PLAGUE OF HAIL.

(Chap. ix., ver. 22 to 35.)

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and

upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

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.

And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

But as for thee and thy servants, I know that ye will not yet fear the Lord God.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

But the wheat and the rye were not smitten: for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

## 19.

### THE PLAGUE OF LOCUSTS.

(Chap. x., ver. 12 to 20.)

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

And the locusts went up over all the land of Egypt, and rested in all the coasts of

Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.

And he went out from Pharaoh, and entreated the Lord.

And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

## 20.

### THE PLAGUE OF DARKNESS.

(Chap. x., ver. 21 to 29.)

And the Lord said unto Moses, Stretch out thine hand

toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.

Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well, I will see thy face again no more.

## 21.

DEATH OF THE FIRSTBORN  
THREATENED.

(Chap. xi., ver. 1 to 7.)

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts.

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.

But against any of the chil-

dren of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

## 22.

## THE PASSOVER INSTITUTED.

(Chap. xii., ver. 1 to 13.)

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper



door-post of the houses, where-  
in they shall eat it.

And they shall eat the flesh  
in that night, roast with fire,  
and unleavened bread; and with  
bitter herbs they shall eat it.

Eat not of it raw, nor sodden  
at all with water, but roast with  
fire; his head with his legs, and  
with the purtenance thereof;

And ye shall let nothing of  
it remain until the morning;  
and that which remaineth of it  
until the morning ye shall burn  
with fire.

And thus shall ye eat it; with  
your loins girded, your shoes  
on your feet, and your staff in  
your hand; and ye shall eat  
it in haste: it is the Lord's  
passover.

For I will pass through the  
land of Egypt this night, and  
will smite all the firstborn in  
the land of Egypt, both man  
and beast; and against all the  
gods of Egypt I will execute  
judgment: I am the Lord.

And the blood shall be to you  
for a token upon the houses  
where ye are; and when I see  
the blood, I will pass over you,  
and the plague shall not be upon  
you to destroy you, when I smite  
the land of Egypt.

## 23.

## THE FIRSTBORN SLAIN.

(Chap. xii., ver. 29 to 36.)

And it came to pass, that at  
midnight the Lord smote all

the firstborn in the land of  
Egypt, from the firstborn of  
Pharaoh that sat on his throne  
unto the firstborn of the captive  
that was in the dungeon; and  
all the firstborn of cattle.

And Pharaoh rose up in the  
night, he, and all his servants,  
and all the Egyptians; and there  
was a great cry in Egypt: for  
there was not a house where  
there was not one dead.

And 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.

Also take your flocks and your  
herds, as ye have said, and be  
gone; and bless me also.

And the Egyptians were ur-  
gent 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.

And the children of Israel  
did according to the word of  
Moses; and they borrowed of  
the Egyptians jewels of silver,  
and jewels of gold, and raiment:

And the Lord gave the peo-  
ple favour in the sight of the  
Egyptians, so that they lent  
unto them such things as they  
required: and they spoiled the  
Egyptians.

## 24.

## GOING OUT OF EGYPT.

(Chap. xii., ver. 37 to 41.)

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

## 25.

## THE TWO PILLARS.

(Chap. xiii., ver. 17 to 22.)

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

But God led the people

about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

## 26.

## PHARAOH'S PURSUIT OF THE ISRAELITES.

(Chap. xiv., ver. 1 to 9.)

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, that they turn and encamp before Pi-ha hiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

And I will harden Pharaoh's

heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

And he made ready his chariot, and took his people with him:

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

## 27.

## PASSAGE OF THE RED SEA.

(Chap. xiv., ver. 15 to 22.)

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

And it came between the camp of the Egyptians and the camp of Israel: and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them

on their right hand, and on their left.

28.

THE EGYPTIANS DESTROYED.

(Chap. xiv., ver. 23 to 31.)

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

29.

MOSES' TRIUMPHAL SONG.

(Chap. xv., ver. 1 to 11—20 to 22.)

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a stone.

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

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

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

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

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

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

And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

30.

#### THE PEOPLE MURMUR.

(Chap. xv., ver. 23 to 27.)

And when they came to Marah, they could not drink of

the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

31.

#### THE FOOD OF THE PEOPLE.

(Chap. xvi., ver. 1 to 15.)

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness :

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt :

And in the morning, then ye shall see the glory of the Lord ; for that he heareth your murmurings against the Lord : and what are we, that ye murmur against us ?

And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the Lord heareth your murmurings which ye mur-

mur against him : and what are we ? your murmurings are not against us, but against the Lord.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord : for he hath heard your murmurings.

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spake unto Moses, saying,

I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God.

And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground.

And when the children of Israel saw it, they said one to another, It is manna ; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

## 32.

WATER MIRACULOUSLY  
SUPPLIED.

(Chap. xvii., ver. 1 to 6.)

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

## 33.

## THE ISRAELITES AT SINAI.

(Chap. xix., ver. 1 to 20.)

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, All that the

LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon

the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up.

## 34.

## THE TEN COMMANDMENTS.

(Chap. xx., ver. 1 to 17.)

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:



Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

## 35.

THE FREE GIFTS FOR THE  
TABERNACLE.

(Chap. xxxv., ver. 21 to 29.)

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair, and red skins of rams, and badgers' skins, brought them.

Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim wood for any work of the service, brought it.

And all the women that were wise hearted did spin with their

hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

And all the women whose heart stirred them up in wisdom spun goats' hair.

And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate ;

And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

## 36.

## THE WISE WORKMEN.

(Chap. xxxv., ver. 30 to 35.)

And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah ;

And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ;

And to devise curious works, to work in gold, and in silver, and in brass,

And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

## 37.

## THE TABERNACLE IS SET UP.

(Chap. xl., ver. 17 to 28.)

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it ; as the LORD commanded Moses.

And he took and put the testimony into the ark, and set the

staves on the ark, and put the mercy seat above upon the ark :

And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony ; as the LORD commanded Moses.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

And he set the bread in order upon it before the LORD ; as the LORD had commanded Moses.

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

And he lighted the lamps before the LORD ; as the LORD commanded Moses.

And he put the golden altar in the tent of the congregation before the vail ;

And he burnt sweet incense thereon ; as the LORD commanded Moses.

And he set up the hanging at the door of the tabernacle.

And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering ; as the LORD commanded Moses.

And he set the laver between the tent of the congrega-

tion and the altar, and put water there, to wash withal.

And Moses and Aaron and his sons washed their hands and their feet thereat :

When they went into the tent of the congregation, and when they came near unto the altar, they washed ; as the LORD commanded Moses.

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

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

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys :

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

## SELECTIONS FROM THE BOOK OF LEVITICUS.

(Before Christ, 1490.)

## 1.

THE CONSECRATION OF AARON  
AND HIS SONS.

(Chap. viii., ver. 1 to 15.)

AND the LORD spake unto Moses, saying,

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

And Moses brought Aaron and his sons, and washed them with water.

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown, as the LORD commanded Moses.

And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

And he slew it; and Moses took the blood, and put it upon the horns of the altar, round about with his finger, and purified the altar, and poured the

blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

## 2.

## A REPETITION OF SUNDRY LAWS.

(Chap. xix., ver. 1 to 18.)

And the Lord spake unto Moses, saying,

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

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

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

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

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

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

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.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of

thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

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

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

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

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

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

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

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

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.

## 3.

## THE SUBJECT CONTINUED.

(Chap. xix., ver. 30 to 37.)

Ye shall keep my sabbaths, and reverence my sanctuary; I am the LORD.

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

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

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

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

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

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

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

## 4.

## THE JUBILEE.

(Chap. xxv., ver. 1 to 17.)

And the LORD spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

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

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

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.

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 thy stranger that sojourneth with thee,

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

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.

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.

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.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

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

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

And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another.

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:

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.

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

## 5.

## THE BLESSINGS OF OBEDIENCE.

(Chap. xxv., ver. 18 to 26.)

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

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

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

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

And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

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

## 6.

## THREATENINGS FOR SIN.

(Chap. xxvi., ver. 14 to 35.)

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

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;

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.

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.

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

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

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.

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.

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 highways shall be desolate.

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

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

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.

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

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

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

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.

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

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

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.

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.

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

## 7.

## OF REPENTANCE.

(Chap. xxvi., ver. 39 to 45.)

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.

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 ;

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 ;

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.

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.

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.

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.

## 8.

## IDOLATRY FORBIDDEN.

(Chap. xxvi., ver. 1 to 2.)

Ye 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.

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

\* \* \* \* \*

(Chap. xxvii., ver. 34.)

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

## SELECTIONS FROM THE BOOK OF NUMBERS.

(Before Christ, 1490.)

## 1.

THE NUMBERING OF THE  
PEOPLE.

(Chap. 1, ver. 1 to 4, 44 to 54.)

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,

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;

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.

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

\* \* \* \* \*

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.

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;

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

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

For the LORD had spoken unto Moses, saying,

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

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.

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.

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.

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.

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

## 2.

## SPIES SENT TO SEARCH THE LAND.

(Chap. xiii., ver. 1 to 3, 17 to 25.)

And the Lord spake unto Moses, saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

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.

\* \* \* \* \*

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:

And see the land, what it is;

and the people that dwelleth therein, whether they be strong or weak, few or many;

And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. Now Hebron was built seven years before Zoan in Egypt.

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days.

## 3.

## THE REPORT OF THE SPIES.

(Chap. xiii., ver. 26 to 33.)

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.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there.

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.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

And they brought up an evil report of the land 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.

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.

## 4.

## GOD SENDS THEM INTO THE WILDERNESS.

(Chap. xiv., ver. 26 to 39.)

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

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.

Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

Your carcasses 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.

Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

But your little ones, which

ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcasses, they shall fall in this wilderness.

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

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.

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.

And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land.

Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

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.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

## 5.

THE REBELLION OF KORAH  
AND OTHERS.

(Chap. xvi., ver. 1 to 11.)

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:

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:

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?

And when Moses heard it, he fell upon his face:

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.

This do; Take you censers, Korah, and all his company;

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.

And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

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?

And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

## 6.

## THE REBELS PUNISHED.

(Chap. xvi., ver. 23 to 35.)

And the LORD spake unto Moses, saying,

Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

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.

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.

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.

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.

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.

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:

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.

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.

And all Israel that were round

about them fled at the cry of them; for they said, Lest the earth swallow us up also.

And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

## 7.

## THE BUDDING OF AARON'S ROD.

(Chap. xvii., ver. 1 to 13.)

And the LORD spake unto Moses, saying,

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.

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.

And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

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.

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.

And Moses laid up the rods before the LORD in the tabernacle of witness.

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.

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.

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.

And Moses did so; as the LORD commanded him, so did he.

And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

## 8.

## THE SMITING OF THE ROCK AT MERIBAH.

(Chap. xx., ver. 1 to 13.)

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people

abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

And wherefore have ye made us to come up out of Egypt, to bring us into 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.

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.

And the LORD spake unto Moses, saying,

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.

And Moses took the rod from before the LORD, as he commanded him.

And Moses and Aaron gath-

ered the congregation together before the rock, and he said unto them, Hear, now, ye rebels; must we fetch you water out of this rock?

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.

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.

This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

## 9.

### DEATH OF AARON.

(Chap. xx., ver. 22 to 29.)

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

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 have rebelled against my word at the water of Meribah.



Take Aaron and Eleazar his son, and bring them up unto mount Hor :

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.

And Moses did as the LORD commanded : and they went up into mount Hor in the sight of all the congregation.

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.

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

## 10.

## THE BRAZEN SERPENT.

(Chap. xxi., ver. 4 to 9.)

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.

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.

And the LORD sent fiery serpents among the people, and they bit the people ; and much people of Israel died.

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.

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.

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.

## 11.

## BALAK SENDETH FOR BALAAM.

(Chap. xxii., ver. 1 to 8.)

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites.

And Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel.

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.

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, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, 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.

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.

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.

## 12.

## GOD WARNS BALAAM.

(Chap. xxii., ver. 9 to 14.)

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

Behold, there is a people come out of Egypt, which covereth the face of the earth; come now,

curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

## 13.

## BALAK SENDETH AGAIN.

(Chap. xxii., ver. 15 to 21.)

And Balak sent yet again princes, more, and more honourable than they.

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:

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.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

Now therefore, I pray you, tarry ye also here this night, that

I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the 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.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

## 14.

## GOD REBUKETH BALAAM.

(Chap. xxii., ver. 22 to 35.)

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me.

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it dis-

please thee, I will get me back again.

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

## 15.

ISRAEL'S PROSPERITY FORE-  
TOLD BY BALAAM.

(Chap. xxiv., ver. 1 to 9.)

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the LORD hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

## 16.

## THE STAR OF JACOB.

(Chap. xxiv., ver. 10 to 19.)

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind:

but what the LORD saith, that will I speak?

And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

I 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.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

## 17.

## THE DIVISION OF THE LAND.

(Chap. xxvi., ver. 3, 4, 51 to 54, 58 to 65.)

And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

Take the sum of the people, from twenty years old and upward; as the LORD commanded

Moses and the children of Israel, which went forth out of the land of Egypt.

\* \* \* \*

These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

And the LORD spake unto Moses, saying,

Unto these the land shall be divided for an inheritance according to the number of names.

To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

\* \* \* \*

These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses and Miriam their sister.

And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

And Nadab and Abihu died, when they offered strange fire before the LORD.

And those that were numbered of them were twenty and three thousand, all males from a month

old and upward : for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## 18.

## THE BORDERS OF THE PROMISED LAND.

(Chap. xxxiv., ver. 1 to 15.)

And the LORD spake unto Moses, saying,

Command the children of Israel, and say unto them, When ye come into the land of Canaan; this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:

Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

And your border shall turn

from the south to the ascent of Akkrabbim, and pass on to Zin : and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon :

And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

And this shall be your north border: from the great sea ye shall point out for you mount Hor :

From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad :

And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

And ye shall point out your east border from Hazar-enan to Shepham :

And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward :

And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

And Moses commanded the

children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:

The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

## 19.

## THE LEVITES' PORTION.

(Chap. xxxv., ver. 1 to 8.)

And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall

of the city and outward a thousand cubits round about.

And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the man-slayer, that he may flee thither: and to them ye shall add forty and two cities.

So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.

And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

\* \* \* \*

(Chap. xxxvi., ver. 13.)

These are the commandments and the judgments which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

## SELECTIONS FROM THE BOOK OF DEUTERONOMY.

(Before Christ, 1451.)

## 1.

MOSES' SPEECH AT THE END  
OF THE FORTIETH YEAR.

(Chap. 1., ver. 1 to 18.)

THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them ;

After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei :

On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount :

Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Behold, I have set the land before you : go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

And I spake unto you at that time, saying, I am not able to bear you myself alone :

The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you !)

How can I myself alone bear your cumbrance, and your burden, and your strife ?

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and



said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

And I commanded you at that time all the things which ye should do.

## 2.

### THE HISTORY OF OG.

(Chap. iii., ver. 1 to 11.)

Then we turned and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon:

Which Hermon the Sidonians call Sirion: and the Amorites call it Shenir;

All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the

length thereof, and four cubits the breadth of it, after the cubit of a man.

## 3.

WHY THE CANAANITES MUST  
BE DESTROYED.

(Chap. vii., ver. 1 to 11.)

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

For thou art a holy people

unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

## 4.

## ISRAEL WARNED.

(Chap. ix., ver. 1 to 6.)

Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater

and mightier than thyself, cities great and fenced up to heaven,

A people great and tall, the children of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

Understand therefore this day, that the LORD thy God, is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

5.

## STUDY GOD'S WORD.

(Chap. xi., ver. 18 to 31.)

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the doorposts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Behold, I set before you this day a blessing and a curse;

A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

And ye shall observe to do all the statutes and judgments which I set before you this day.

9 \*

## 6.

### HEATHEN ABOMINATIONS TO BE AVOIDED.

(Chap. xviii., ver. 9 to 15.)

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Thou shalt be perfect with the LORD thy God.

For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

## 7.

### MOSES FORETELLETH CHRIST.

(Chap. xviii., ver. 15 to 22.)

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

And the LORD said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

## 8.

## SUNDRY LAWS AND REGULATIONS.

(Chap. xxii., ver. 1 to 7.)

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

9.

## LAWS OF HUMANITY.

(Chap. xxiv., ver. 10 to 22.)

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

And if the man be poor, thou shalt not sleep with his pledge:

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

10.

## GOD'S COVENANT WITH ISRAEL.

(Chap. xxix., ver. 1 to 9.)

These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land ;

The great temptations which thine eyes have seen, the signs, and those great miracles :

Yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

And I have led you forty years in the wilderness : your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot :

Ye have not eaten bread, neither have ye drunk wine or strong drink ; that ye might know that I am the LORD your God.

And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :

And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

### 11.

#### MOSES' CHARGE TO THE PEOPLE.

(Chap. xxxi., ver. 1 to 13.)

And Moses went and spake these words unto all Israel.

And he said unto them, I am a hundred and twenty years old this day ; I can no more go out and come in : also the LORD hath said unto me, Thou shalt not go over this Jordan.

The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them : and Joshua, he shall go over before thee, as the LORD hath said.

And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Be strong and of a good courage, fear not, nor be afraid of them : for the LORD thy God, he it is that doth go with thee ; he will not fail thee, nor forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage : for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them ; and thou shalt cause them to inherit it.

And the LORD he it is that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law :

And that their children, which have not known anything, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

## 12.

## MOSES WARNED OF DEATH.

(Chap. xxxi., ver. 14 to 22.)

And the LORD said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

And the LORD appeared in the tabernacle in a pillar of a cloud : and the pillar of the cloud stood over the door of the tabernacle.

And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers ; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me and break my covenant which I have made with them.

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them ; so that they will say in that day, Are not these evils come upon us, because our God is not among us ?

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be a witness for me against the children of Israel.

For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey ; and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto



other gods, and serve them, and provoke me, and break my covenant.

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

Moses therefore wrote this song the same day, and taught it the children of Israel.

### 13.

#### THE DEATH OF MOSES.

(Chap. xxxiv., ver. 1 to 12.)

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan,

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes,

but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.

In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.

And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

## SELECTIONS FROM THE BOOK OF JOSHUA.

(Before Christ, 1451.)

## 1.

## THE CHARGE GIVEN TO JOSHUA.

(Chap. i., ver. 1 to 9.)

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

Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the LORD thy God is with thee whithersoever thou goest.

## 2.

## OF RAHAB AND THE SPIES.

(Chap. ii., ver. 1 to 15.)

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there

came men in hither to-night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

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

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did

unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

### 3.

#### ISRAEL'S PASSAGE OVER

#### JORDAN.

(Chap. iii., ver. 1 to 17.)

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

And it came to pass after three days, that the officers went through the host ;

And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

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And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside

Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

## 4.

## MANNA CEASES.

(Chap. v., ver. 10 to 15.)

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

## 5.

## JERICHO BESIEGED.

(Chap. vi., ver. 1 to 11.)

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall

down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of ram's horns before the ark of the LORD.

And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of ram's horns passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them.

And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

## 6.

## JERICHO TAKEN.

(Chap. vi., ver. 12 to 17, 20, 23, 24.)

And Joshua rose early in the morning, and the priests took up the ark of the LORD.

And seven priests bearing seven trumpets of ram's horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

And the second day they compassed the city once, and returned into the camp. So they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

\* \* \* \* \*

So the people shouted when the priests blew with the trum-

pets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

\* \* \* \* \*

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein.

## 7.

## THE WAR AGAINST GIBEON.

(Chap. x., ver. 1 to 6.)

Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

That they feared greatly, because Gibeon was a great city, and because it was greater than Ai, and all the men thereof were mighty.

Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto

Japhia king of Lachish, and unto Debir king of Eglon, saying,

Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

## 8.

## JOSHUA'S VICTORY.

(Chap. x., ver. 7 to 14.)

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

Joshua therefore came unto them suddenly, and went up from Gilgal all night.

And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

9.

#### THE KINGS DESTROYED.

(Chap. xii., ver. 1 to 8.)

Now these are the kings of the land, which the children of

Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdodpishgah:

And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west,



from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

\* \* \* \* \*

All the kings thirty and one.

10.

#### BOUNDARIES OF THE UNSUB- DUEDED LAND.

(Chap. xiii., ver. 1 to 12.)

Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

From the south all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek to the borders of the Amorites:

And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath.

All the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh.

With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;

From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants. For these did Moses smite, and cast them out.

## 11.

## THE DIVISION BY LOT.

(Chap. xiv., ver. 1 to 5.)

And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

As the LORD commanded Moses, so the children of Israel did, and they divided the land.

## 12.

## INHERITANCE OF JOSHUA.

(Chap. xix., ver. 49 to 51.)

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

According to the word of the

LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh, before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

## 13.

## CITIES OF THE LEVITES.

(Chap. xxi., ver. 41 to 45.)

All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

These cities were every one with their suburbs round about them: thus were all these cities.

And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

## 14.

## JOSHUA'S EXHORTATION TO ISRAEL.

(Chap. xxiii., ver. 1 to 9, 14 to 16.)

And it came to pass, a long time after that the LORD had given rest unto all Israel from all their enemies round about, that Joshua waxed old and stricken in age.

And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

That ye come not among these nations, these that remain among

you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

But cleave unto the LORD your God, as ye have done unto this day.

For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

\* \* \* \*

And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof.

Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

## 15.

## DEATH OF JOSHUA.

(Chap. xxiv., ver. 29 to 33.)

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

And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

And Israel served the LORD all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had

known all the works of the LORD, that he had done for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver; and it became the inheritance of the children of Joseph.

And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

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 SELECTIONS FROM THE BOOK OF JUDGES.

(Before Christ, 1425.)

## 1.

## JERUSALEM TAKEN.

(Chap. I., ver. 1 to 8.)

Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I

likewise will go with thee into thy lot. So Simeon went with him.

And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

## 2.

## AN ANGEL APPEARETH.

(Chap. ii., ver. 1 to 10.)

And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you;

And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

And it came to pass, when the Angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

And they called the name of that place Bochim: and they sacrificed there unto the LORD.

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

## 3.

## ISRAEL PROVED.

(Chap. iii., ver. 1 to 11.)

Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof:

Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Leba-

non, from mount Baal-hermon unto the entering in of Hamath.

And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites :

And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia : and the children of Israel served Chushan-rishathaim eight years.

And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

And the spirit of the LORD came upon him, and he judged Israel, and went out to-war : and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand ; and his hand prevailed against Chushan-rishathaim.

And the land had rest forty years : and Othniel the son of Kenaz died.

## 4.

## EHUD DELIVERETH ISRAEL.

(Chap. iii., ver. 12 to 21, 26 to 30.)

And the children of Israel did evil again in the sight of the LORD : and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

So the children of Israel served Eglon the king of Moab eighteen years.

But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded : and by him the children of Israel sent a present unto Eglon the king of Moab.

But Ehud made him a dagger which had two edges of a cubit length ; and he did gird it under his raiment upon his right thigh.

And he brought the present unto Eglon king of Moab : and Eglon was a very fat man.

And when he had made an end to offer the present, he sent away the people that bare the present.

But he himself turned again from the quarries that were by

Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

And Ehud came unto him: and he was sitting in a summer parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of his seat.

And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

\* \* \* \*

And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour, and there escaped not a man.

So Moab was subdued that

day under the hand of Israel. And the land had rest fourscore years.

5.

#### DEBORAH JUDGETH ISRAEL.

(Chap. iv., ver. 1 to 9.)

And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

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

And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with

his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

## 6.

## ISRAEL DELIVERED.

(Chap. iv., ver. 10 to 16.)

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up: for this is the day in which the LORD hath delivered Sisera into thine hand: is not

the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

## 7

## SONG OF DEBORAH.

(Chap. v., ver. 3 to 7, 31.)

Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praises to the LORD God of Israel.

LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

The inhabitants of the villages ceased, they ceased in Is-



rael, until that I Deborah arose,  
that I arose a mother in Israel.

\* \* \* \*

So let all thine enemies perish,  
O LORD; but let them that love  
him be as the sun when he goeth  
forth in his might. And the  
land had rest forty years.

8.

#### GIDEON CALLED.

(Chap. vi., ver. 33 to 40.)

Then all the Midianites and  
the Amalekites and the chil-  
dren of the east were gathered  
together, and went over, and  
pitched in the valley of Jezreel.

But the spirit of the LORD  
came upon Gideon, and he blew  
a trumpet; and Abiezer was  
gathered after him.

And he sent messengers  
throughout all Manasseh; who  
also was gathered after him:  
and he sent messengers unto  
Asher, and unto Zebulun, and  
unto Naphtali; and they came  
up to meet them.

And Gideon said unto God,  
If thou wilt save Israel by my  
hand, as thou hast said,

Behold, I will put a fleece  
of wool in the floor; and if the  
dew be on the fleece only, and  
it be dry upon all the earth be-  
side, then shall I know that  
thou wilt save Israel by mine  
hand, as thou hast said.

And it was so: for he rose  
up early on the morrow, and  
thrust the fleece together, and  
wringed the dew out of the  
fleece, a bowl full of water.

And Gideon said unto God,  
Let not thine anger be hot  
against me, and I will speak  
but this once: let me prove,  
I pray thee, but this once with  
the fleece; let it now be dry  
only upon the fleece, and upon  
all the ground let there be  
dew.

And God did so that night:  
for it was dry upon the fleece  
only, and there was dew on all  
the ground.

9.

#### GIDEON'S VICTORY.

(Chap. vii., ver. 19 to 24.)

So Gideon, and the hundred  
men that were with him, came  
unto the outside of the camp  
in the beginning of the middle  
watch; and they had but newly  
set the watch: and they blew  
the trumpets, and brake the  
pitchers that were in their  
hands.

And the three companies  
blew the trumpets, and brake  
the pitchers, and held the  
lamps in their left hands, and  
the trumpets in their right  
hands to blow withal: and they  
cried, the sword of the LORD,  
and of Gideon.

And they stood every man  
in his place round about the  
camp: and all the host ran,  
and cried, and fled.

And the three hundred blew  
the trumpets, and the LORD set  
every man's sword against his  
fellow, even throughout all the  
host: and the host fled to Beth-  
shittah in Zererath, and to the

border of Abel-meholah, unto Tabbath.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

(Chap. viii., ver. 23.)

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

### 10.

#### THE BIRTH OF SAMSON FORE-TOLD.

(Chap. xiii., ver. 1 to 7—24—25.)

And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

And the angel of the LORD appeared unto the woman, and said unto her, Behold now,

thou art barren, and bearest not: but thou shalt conceive, and bear a son.

Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

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

And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

### 11.

#### SAMSON KILLETH A LION.

(Chap. xiv., ver. 1 to 9.)

And Samson went down to Timnath, and saw a woman in:

Timnath of the daughters of the Philistines.

And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcass of the

lion: and, behold, there was a swarm of bees and honey in the carcass of the lion.

And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

## 12.

### SAMSON AND THE FOXES.

(Chap. xv., ver. 1 to 8.)

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both

the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

13.

#### SAMSON SLAYETH THE PHILISTINES.

(Chap. xv., ver. 9 to 20.)

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

And they said unto him, We

are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

But God clave a hollow place

that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name there-

of En-hakkore, which is in Lehi unto this day.

And he judged Israel in the days of the Philistines twenty years.

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## SELECTIONS FROM THE BOOK OF RUTH.

(Before Christ, 1322.)

### I.

#### NAOMI AND HER DAUGHTERS IN LAW.

(Chap. 1., ver. 1 to 19.)

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons.

And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

And Mahlon and Chilion died also both of them; and

the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as he have dealt with the dead, and with me.

The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again,

my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

Turn again, my daughters, go your way; for I am too old o have a husband. If I should say, I have hope, if I should have a husband also to night, and should also bear sons;

Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voices, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem.

## 2.

## THE KINDNESS OF BOAZ.

(Chap. ii., ver. 1 to 17.)

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not

like unto one of thine handmaidens.

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

## 3.

## BOAZ MARRIETH RUTH.

(Chap. iv., ver. 1 to 11, 13 to 17.)

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: .

And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee. So he drew of his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

Moreover Ruth the Moabitess, the wife of Mahlon, have I pur-

chased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah and be famous in Beth-lehem:

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So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

And the woman said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed. he is the father of Jesse, the father of David.



## SELECTIONS FROM THE BOOKS OF SAMUEL.

(Before Christ, 1171.)

## 1.

## HANNAH'S VOW.

(Chap. i., ver. 9 to 18.)

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child; then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

And Hannah answered and said, No, my lord, I am a wo-

man of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

## 2.

## BIRTH OF SAMUEL.

(Chap. i., ver. 19 to 28.)

And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

And the man Elkanah, and

all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

And they slew a bullock, and brought the child to Eli.

And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

For this child I prayed; and the LORD hath given me my petition which I asked of him:

Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

## 3.

## THE CALL OF SAMUEL.

(Chap. iii., ver. 1 to 21.)

And the child Samuel ministered unto the LORD before Eli.

And the word of the LORD was precious in those days; there was no open vision.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

That the LORD called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel: and Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So

Samuel went and lay down in his place.

And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

Then Eli called Samuel, and said, Samuel, my son: and he answered, Here am I.

And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all

the things that he said unto thee.

And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.

And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

#### 4.

#### ISRAEL DEFEATED AND THE ARK TAKEN.

(Chap. iv., ver. 1 to 11.)

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto

us, that, when it cometh among us, it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

## 5.

## JUDGMENTS UPON THE PHILISTINES.

(Chap. v., ver. 1 to 6.)

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

## 6.

HE PHILISTINES SEND BACK  
THE ARK.

(Chap. vi., ver. 1 to 13.)

And the ark of the LORD was in the country of the Philistines seven months.

And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then yeshall be healed, and it shall be known to you why his hand is not removed from you.

Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten

his hand from off you, and from off your gods, and from off your land.

Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

And see, if it goeth up by the way of his own coasts to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned

not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

## 7.

**THE ELDERS OF ISRAEL DESIRE A KING.**

(Chap. viii., ver. 1 to 9.)

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

Now the name of his first-born was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have

rejected me, that I should not reign over them.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

## 8.

**THE MANNER OF A KING.**

(Chap. viii., ver. 10 to 19.)

And Samuel told all the words of the LORD unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

9.

#### OF SAUL.

(Chap. ix., ver. 1 to 6.)

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

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

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

And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

10.

#### SAUL'S INTERVIEW WITH SAMUEL.

(Chap. ix., ver. 17 to 24.)

And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee

go, and will tell thee all that is in thine heart.

And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

11.

#### SAUL ANOINTED KING.

(Chap. x., ver. 1 to 8.)

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it

not because the LORD hath anointed thee to be captain over his inheritance?

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man



And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

## 12.

## SAUL PROCLAIMED KING.

(Chap. x., ver. 17 to 25.)

And Samuel called the people together unto the LORD to Mizpeh;

And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

When he had caused the tribe of Benjamin to come near by their families, the family of

Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

## 13.

## SAMUEL REPROVETH SAUL.

(Chap. xiii., ver. 1 to 14.)

Saul reigned one year; and when he had reigned two years over Israel,

Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the

people he sent every man to his tent.

And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people, followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and

the people were scattered from him.

And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

## 14.

SAMUEL SENT TO ANOINT  
DAVID.

(Chap. xvi., ver. 1 to 13.)

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

And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take a heifer with thee, and say, I am come to sacrifice to the LORD.

And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

## 15.

## GOLIATH OF GATH.

(Chap. xvii., ver. 1 to 11.)

Now the Philistines gathered together their armies to battle, and were gathered together at Socoh, which belongeth to Judah, and pitched between Socoh and Azekah, in Ephesdammim.

And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come

out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

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

## 16.

## DAVID THE SHEPHERD.

(Chap. xvii., ver. 12 to 27.)

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

And David was the youngest: and the three eldest followed Saul.

But David went and returned from Saul to feed his father's sheep at Beth-lehem.

And the Philistine drew near

morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren ;

And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words : and David heard them.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up ? surely to defy Israel is he come up : and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel ? for who is this uncircumcised Philistine, that he should defy the armies of the living God ?

And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

## 17.

## DAVID AND GOLIATH.

(Chap. xvii., ver. 32 to 51.)

And David said to Saul, Let no man's heart fail because of him ; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him : for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock :

And I went out after him, and smote him, and delivered it out of his mouth : and when

he arose against me, I caught him by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put a helmet of brass upon his head ; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip ; and his sling was in his hand : and he drew near to the Philistine.

And the Philistine came on and drew near unto David ; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David,

he disdained him : for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, Am I dog, that thou comest to me with staves ? And the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the LORD saveth not with sword and spear : for the battle is the LORD'S, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in

his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David.

Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

## 18.

## SAUL'S ATTEMPTS TO KILL DAVID.

(Chap. xviii., ver. 5 to 16.)

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

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

And the women answered one another as they played,

and said, Saul hath slain his thousands, and David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

And David behaved himself wisely in all his ways; and the LORD was with him.

Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

But all Israel and Judah loved David, because he went out and came in before them.

## 19.

## SAUL SEEKETH A WITCH.

(Chap. xxviii., ver. 8 to 14.)

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he

hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

## 20.

## SAUL'S RUIN FORETOLD.

(Chap. xxxviii., ver. 15 to 25.)

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no



more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and

have hearkened unto thy words which thou spakest unto me.

Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed.

And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

## 21.

### DEATH OF SAUL.

(Chap. xxxi., ver. 1 to 6.)

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons.

And the battle went sore against Saul, and the archers

hit him; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

## 22.

## DAVID MADE KING OVER ALL ISRAEL.

(Chap. v., ver. 1 to 10.)

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

Also in times past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Nevertheless, David took the strong hold of Zion: the same is the city of David.

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

And David went on, and grew great, and the LORD God of hosts was with him.

## 23.

## GOD'S PROMISES TO DAVID.

(Chap. vii., ver. 1 to 17.)

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

That the king said unto Na-

than the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

And it came to pass that night, that the word of the LORD came unto Nathan, saying,

Go and tell my servant David, Thus saith the LORD, Shalt thou build me a house for me to dwell in?

Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

Moreover I will appoint a

place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time.

And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

He shall build a house for my name, and I will stablish the throne of his kingdom for ever.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

According to all these words, and according to all this vision, so did Nathan speak unto David.

## SELECTIONS FROM THE BOOKS OF KINGS.

(Before Christ, 1015.)

## 1.

## DAVID'S DIRECTIONS TO SOLOMON.

(Chap. ii., ver. 1 to 4, 10 to 12.)

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man;

And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee, said he, a man on the throne of Israel.

\* \* \* \*

So David slept with his fathers, and was buried in the city of David.

And the days that David reigned over Israel were forty

13 \*

years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

## 2.

## SOLOMON'S PRAYER FOR WISDOM.

(Chap. iii., ver. 1 to 15.)

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

In Gibeon the LORD appeared to Solomon in a dream by night:

and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done accord-

ing to thy word: lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

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

## 3.

## SOLOMON'S JUDGMENT.

(Chap. III., ver. 16 to 28.)

Then came there two women, that were harlots, unto the king, and stood before him.

And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save us two in the house.

And this woman's child died in the night; because she overlaid it.

And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

And the king said, Bring me a sword. And they brought a sword before the king.

And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

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

## 4.

## SOLOMON'S GRANDEUR.

(Chap. iv., ver. 20 to 34.)

Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.

For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

And Judah and Israel dwelt safely, every man under his

vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month : they lacked nothing.

Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

For he was wiser than all men ; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol : and his fame was in all nations round about.

And he spake three thousand proverbs : and his songs were a thousand and five.

And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall : he spake also of beast, and of fowls, and of creeping things, and of fishes.

And there came of all people

to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

## 5.

## BUILDING OF THE TEMPLE.

(Chap. vi., ver. 1 to 10, 14 to 22, 27, 38.)

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house ; and ten cubits was the breadth thereof before the house.

And for the house he made windows of narrow lights.

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle : and he made chambers round about.

The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad : for without in the wall

of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

So he built the house, and finished it; and covered the house with beams and boards of cedar.

And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

\* \* \* \* \*

So Solomon built the house, and finished it.

And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

And the house, that is, the temple before it, was forty cubits long.

And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

And the oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

\* \* \* \* \*

In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.



## 6.

## DEDICATION OF THE TEMPLE.

(Chap. viii., ver. 1 to 11.)

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

And all the elders of Israel came, and the priests took up the ark.

And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

For the cherubim spread forth their two wings over the

place of the ark, and the cherubim covered the ark and the staves thereof above.

And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

## 7.

## GOD'S COVENANT WITH SOLOMON.

(Chap. ix., ver. 1 to 9.)

And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

And the LORD said unto him, I have heard thy prayer and thy supplication, that thou

hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

And they shall answer, Because they forsook the LORD

their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.

## 8.

## THE QUEEN OF SHEBA'S VISIT TO SOLOMON.

(Chap. x., ver. 1 to 10.)

And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

And she said to the king, It was a true report that I heard

in mine own land of thy acts and of thy wisdom.

Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

9.

#### SOLOMON'S WEALTH.

(Chap. x., ver. 11 to 23.)

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

\* \* \* \* \*

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

Besides that he had of the merchantmen, and of the traffick of the spice merchants, and

of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom.

## 10.

## SOLOMON'S SINS.

(Chap. xi., ver. 1 to 13.)

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

For Solomon went after Ash-toreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.

And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

## 11.

## OF JEROBOAM.

(Chap. xi., ver. 26 to 43.)

And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

And it came to pass at that time when Jeroboam went out

of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

\* \* \* \* \*

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

And the time that Solomon reigned in Jerusalem over all Israel was forty years.

And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

## 12.

### REVOLT OF THE TEN TRIBES.

(Chap. xii., ver. 1 to 8, 14 to 20.)

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

\* \* \* \* \*

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised

you with whips, but I will chastise you with scorpions.

Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

So Israel rebelled against the house of David unto this day.

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

## 13.

## THE DOOM OF JEROBOAM.

(Chap. xiv., ver. 1 to 9, 12 to 16.)

At that time Abijah the son of Jeroboam fell sick.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Abijah the prophet, which told me that I should be king over this people.

And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith

the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

\* \* \* \*

Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel, out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have

made their groves, provoking the LORD to anger.

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

## 14.

## DEATH OF REHOBOAM.

(Chap. xiv., ver. 25 to 31.)

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem :

And he took away the treasures of the house of the LORD, and the treasures of the king's house ; he even took away all : and he took away all the shields of gold which Solomon had made.

And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah ?

And there was war between Rehoboam and Jeroboam all their days.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David.

14 \*

And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

## 15.

## REIGN OF ABIJAM.

(Chap. xv., ver. 1 to 8.)

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

And he walked in all the sins of his father, which he had done before him : and his heart was not perfect with the LORD his God, as the heart of David his father.

Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem :

Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And there was war between Rehoboam and Jeroboam all the days of his life.

Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah ? And there was war between Abijam and Jeroboam.



And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

## 16.

## REIGN OF ASA.

(Chap. xv., ver. 9 to 15, 24.)

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

And Asa did that which was right in the eyes of the LORD, as did David his father.

And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

\* \* \* \*

And Asa slept with his fathers, and was buried with his fathers in the city of David

his father: and Jehoshaphat his son reigned in his stead.

## 17.

## JEROBOAM'S HOUSE DESTROYED.

(Chap. xv., ver. 25 to 30.)

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

And Baasha the son of Abijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite.

## 18.

## AHAB REIGNS OVER ISRAEL.

(Chap. xvi., ver. 29 to 33.)

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab

the son of Omri reigned over Israel in Samaria twenty and two years.

And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

## 19.

## ELIJAH SENT TO ZAREPHATH.

(Chap. xvii., ver. 1 to 16.)

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

And the word of the LORD came unto him, saying,

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and

I have commanded the ravens to feed thee there.

So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying,

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

## 20.

## THE WIDOW'S SON.

(Chap. xvii., ver. 17 to 24.)

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

## 21.

## THE LITTLE CLOUD.

(Chap. xviii., ver. 1 to 2, 41 to 46.)

And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

\* \* \* \*

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said Go again seven times.

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

## 22.

## REIGN OF JEHOShAPHAT.

(Chap. xxii., ver. 41 to 44, 48 to 50.)

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem.

And his mother's name was Azubah the daughter of Shilhi.

And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

\* \* \* \*

And Jehoshaphat made peace with the king of Israel.

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

## 23.

## AHAZIAH REIGNS OVER ISRAEL.

(Chap. xxii., ver. 51 to 53.)

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

And he did evil in the sight of the LORD, and walked in the way of his father, and in the

way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin :

For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

## 24.

AHAZIAH'S ATTEMPTS TO TAKE  
ELIJAH.

(Chap. I., ver. 1 to 15.)

Then Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron ?

Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back ?

And they said unto him, There came a man up to meet

us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron ? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

And he said unto them, What manner of man was he which came up to meet you, and told you these words ?

And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him : and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

And Elijah answered and said unto them, If I be a man

of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

## 25.

## ELIJAH TAKEN UP INTO HEAVEN.

(Chap. ii., ver. 1 to 15, 23 to 25.)

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I

shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed them-

selves to the ground before him.

\* \* \* \*

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.

## 26.

### THE WIDOW'S OIL INCREASED.

(Chap. iv., ver. 1 to 7.)

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels: borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

## 27.

## THE GOOD SHUNAMMITE.

(Chap. iv., ver. 8 to 20.)

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a

candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

And he said to Gebazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head! And he



said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

## 28.

## THE CHILD RESTORED.

(Chap. iv., ver. 21 to 37.)

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

And when she came to the

man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he

stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

29.

#### NAAMAN CURED OF HIS LEPROSY.

(Chap. v., ver. 1 to 14.)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told

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

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy

flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

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

30.

#### REIGN OF AHAZIAH.

(Chap. viii., ver. 25 to 29.)

In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.

And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

31.

#### JEHU ANOINTED KING.

(Chap. ix., ver. 1 to 10.)

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, even the young man the prophet, went to Ramoth-gilead.

And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

32.

## THE REIGN OF JEHOASH.

(Chap. xii., ver. 1 to 3.)

In the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

And Jehoash did that which was right in the sight of the

LORD all his days wherein Jehoiada the priest instructed him.

But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

33.

## DEATH OF ELISHA.

(Chap. xiii., ver. 20 to 21.)

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass, as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

34.

## AMAZIAH'S GOOD REIGN.

(Chap. xiv., ver. 1 to 7.)

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

## 35.

## AZARIAH'S GOOD REIGN.

(Chap. xv., ver. 1 to 7.)

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem.

And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done:

Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

So Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

## 36.

## THE REIGN OF AHAZ.

(Chap. xvi., ver. 1 to 6.)

In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

## 37.

## ISRAEL CARRIED AWAY.

(Chap. xvii., ver. 1 to 7, 16 to 18.)

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

Against him came up Shalmaneser king of Assyria; and Hoshea became his servant; and gave him presents.

And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up

out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

\* \* \* \* \*

And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

## 38.

## HEZEKIAH'S GOOD REIGN.

(Chap. xviii., ver. 1 to 8.)

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the LORD, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

## 39.

## RAB-SHAKEH'S SPEECH.

(Chap. xviii., ver. 17 to 23, 30 to 34, 35.)

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to King Hezekiah with a great host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

\* \* \* \* \*

Then Rabshakeh stood and cried with a loud voice in the Jew's language, and spake, saying, Hear the word of the great king, the king of Assyria:

Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

\* \* \* \* \*

Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

## 40.

## HEZEKIAH COMFORTED BY ISAIAH.

(Chap. xix., ver. 1 to 7, 35.)

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered

with sackcloth, to Isaiah the prophet the son of Amoz.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

Behold, I will sent a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

\* \* \* \* \*

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

41.

HEZEKIAH'S LIFE LENGTHENED.

(Chap. xx., ver. 1 to 11.)

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the LORD, saying,

I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

And Isaiah said, Take a lump of figs. And they took and



laid it on the boil, and he recovered.

And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

42.

#### MANASSEH'S WICKED REIGN.

(Chap. xxi., ver. 1 to 6, 10 to 16.)

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and

made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

And he built altars for all the host of heaven in the two courts of the house of the LORD.

And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

\* \* \* \*

And the LORD spake by his servants the prophets, saying,

Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

And I will forsake the rem-

nant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

43.

#### THE REIGN OF JOSIAH.

(Chap. xxii., ver. 1, 2.)

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

\* \* \* \*

(Chap. xxiii., ver. 19 to 27.)

And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded

all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiyah the priest found in the house of the LORD.

And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city

Jerusalem which I have chosen, and the house of which I said, My name shall be there.

## 44.

## THE CAPTIVITY OF JUDAH.

(Chap. xxiv., ver. 8 to 15.)

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

And he did that which was evil in the sight of the LORD, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

And Jehoiachin king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

And he carried away all Jerusalem, and all the princes, and all the mighty men of

valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

## 45.

## ZEDEKIAH MADE KING.

(Chap. xxiv., ver. 17 to 20.)

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And he did that which was evil in the sight of the LORD, according to all that Jehoiachim had done.

For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

## 46.

## JERUSALEM DESTROYED.

(Chap. xxv., ver. 1 to 13.)

And it came to pass in the ninth year of his reign, in the

tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

And the city was besieged unto the eleventh year of king Zedekiah.

And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: now the Chaldees were against the city round about: and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

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

But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

## SELECTIONS FROM THE BOOK OF EZRA.

(Before Christ, 536.)

## 1.

## THE PROCLAMATION OF CYRUS.

(Chap. 1., ver. 1 to 4.)

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.

## 2.

## RETURN OF THE JEWS.

(Chap. 1., ver. 5 to 11.)

Then rose up the chief of the fathers of Judah and Ben-

jamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods:

Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

## 3.

## THE NUMBER RETURNED.

(Chap. ii., ver. 64 to 70.)

The whole congregation together was forty and two thousand three hundred and threescore.

Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven : and there were among them two hundred singing men and singing women.

Their horses were seven hundred thirty and six ; their mules, two hundred forty and five ;

Their camels, four hundred thirty and five ; their asses, six thousand seven hundred and twenty.

And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place :

They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

## 4.

## THE FOUNDATION OF THE TEMPLE LAID.

(Chap. iii., ver. 8 to 13.)

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerrubabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God : the sons of Henadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

And they sang together by course in praising and giving thanks unto the LORD ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised

the LORD, because the foundation of the house of the LORD was laid.

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

## 5.

## THE TEMPLE COMPLETED.

(Chap. vi., ver. 14 to 22.)

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedica-

tion of this house of God with joy,

And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month.

For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

## SELECTIONS FROM THE BOOK OF NEHEMIAH.

(Before Christ, 446.)

## I.

## NEHEMIAH SENT TO JERUSALEM.

(Chap. ii., ver. 1 to 10.)

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

16\*

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

When Samballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.



## 2.

THE REBUILDING OF THE  
WALL.

(Chap. iii., ver. 1 to 11.)

Then Eliashib the high priest rose up with his brethren the priests, and they built the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Haneel.

And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

\* \* \* \* \*

Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

## 3.

## THE SUBJECT CONTINUED.

(Chap. ii., ver. 12 to 32.)

And next unto him repaired Shallum the son of Haloheh, the ruler of the half part of Jerusalem, he and his daughters.

The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-hacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall

of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

\* \* \* \* \*

After him repaired Malchiah the goldsmith's son unto the place of the Nethinim, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

#### 4.

#### THE LAW READ AND EX- FOUNDED.

(Chap. viii., ver. 1 to 8.)

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the

water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiyah, and Maaseiah, on his right hand; and on his left hand, Pedaiyah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

And Ezra opened the book in the sight of all the people; for he was above all the people; and when he opened it, all the people stood up:

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

## 5.

## DEDICATION OF THE WALL.

(Chap. xii., ver. 27 to 43.)

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

Also from the house of Gilgal, and out of the fields of Geba and Aznaveth: for the singers had builded them villages round about Jerusalem.

And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

And the other company of them that gave thanks went over against them and I after

them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Haniah, with trumpets;

And Maaseiah, and She-maiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

## 6.

## THE SABBATH MUST BE KEPT.

(Chap. xiii., ver. 15 to 22.)

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day:

and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and

charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

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## SELECTIONS FROM THE BOOK OF ESTHER.

(Before Christ, 521.)

### 1.

#### THE FEAST OF AHASUERUS.

(Chap. i., ver. 1 to 12.)

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces,)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him;

When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains

that served in the presence of Ahasuerus the king,

To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

## 2.

## ESTHER IS MADE QUEEN.

(Chap. ii., ver. 1 to 7, 16 to 20.)

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose

name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;

Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

And he brought up Hadasah, that is, Esther, his uncle's daughter : for she had neither father nor mother, and the maid was fair and beautiful ; whom Mordecai, when her father and mother were dead, took for his own daughter.

\* \* \* \*

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins ; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast ; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

Esther had not yet shewed her kindred nor her people, as Mordecai had charged her : for Esther did the commandment of Mordecai, like as when she was brought up with him.

3.

#### HAMAN'S PLOT AGAINST THE JEWS.

(Chap. iii., ver. 1 to 13.)

After these things did king Ahasuerus promote Haman the son of Hammedatha, the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants, that were in the king's gate, bowed, and revered Haman : for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

\* \* \* \*

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

And he thought scorn to lay hands on Mordecai alone ; for they had shewed him the peo-

ple of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

\* \* \* \*

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among all the people in the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee

4.

#### MORDECAI'S CHARGE TO ESTHER.

(Chap. iv., ver. 1 to 9.)

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city,

and cried with a loud and a bitter cry;

And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shushan to

destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

## 5.

## ESTHER'S FAST.

(Chap. iv., ver. 10 to 17.)

Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth

whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer,

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

## 6.

## ESTHER'S RECEPTION BY THE KING.

(Chap. v., ver. 1 to 5.)

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Esther?



and what is thy request? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

## 7.

## ESTHER'S BANQUET.

(Chap. v., ver. 6 to 14.)

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is;

If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

## 8.

## HAMAN'S PUNISHMENT.

(Chap. vii., ver. 1 to 10.)

So the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the

banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine;

and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

## 9.

## AHASUERUS AND MORDECAI.

(Chap. x., ver. 1 to 3.)

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

## SELECTIONS FROM THE BOOK OF JOB.

(Before Christ, about 1520.)

## 1.

## JOB'S PIETY.

(Chap. I., ver. 1 to 12.)

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

And there were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when

the sons of God came to present themselves before the LORD, and Satan came also among them.

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought?

Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

## 2.

## JOB'S AFFLICTIONS.

(Chap. i., ver. 13 to 22.)

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of

the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.

## 3.

## JOB SMITTEN WITH SORE BOILS.

(Chap. ii., ver. 1 to 10.)

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his feet unto his crown.

And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

## 4.

## JOB'S FRIENDS.

(Chap. ii., ver. 11 to 13.)

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

## 5.

## THE COMPLAININGS OF JOB.

(Chap. iii., ver. 1 to 8, 20 to 26.)

After this opened Job his mouth, and cursed his day.

And Job spake, and said,

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months.

Lo, let that night be solitary; let no joyful voice come therein.

Let them curse it that curse

the day, who are ready to raise up their mourning.

\* \* \* \*

Wherefore is light given to him that is in misery, and life unto the bitter in soul;

Which long for death, but it cometh not; and dig for it more than for hid treasures;

Which rejoice exceedingly, and are glad, when they can find the grave?

Why is light given to a man whose way is hid, and whom God hath hedged in?

For my sighing cometh before I eat, and my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

### 6.

#### THE SPEECH OF ELIPHAZ.

(Chap. iv., ver. 1 to 10.)

Then Eliphaz the Temanite answered and said,

If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Behold, thou hast instructed many, and thou hast strengthened the weak hands.

Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

But now it is come upon

thee, and thou faintest; it toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

By the blast of God they perish, and by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

### 7.

#### JOB'S ANSWER TO ELIPHAZ.

(Chap. vi., ver. 1 to 14.)

But Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?

The things that my soul refused to touch are as my sorrowful meat.

Oh that I might have my request; and that God would grant me the thing that I long for!

Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

What is my strength, that I should hope? and what is mine end, that I should prolong my life?

Is my strength the strength of stones? or is my flesh of brass?

Is not my help in me? and is wisdom driven quite from me?

To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

8.

## THE SPEECH OF BILDAD.

(Chap. viii., ver. 1 to 13.)

Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Doth God pervert judgment? or doth the Almighty pervert justice?

If thy children have sinned against him, and he have cast them away for their transgression;

If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Though thy beginning was small, yet thy latter end should greatly increase.

For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers;

(For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)

Shall not they teach thee, and tell thee, and utter words out of their heart?

Can the rush grow up without mire? can the flag grow without water?

Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

So are the paths of all that forget God; and the hypocrite's hope shall perish:

8.

## JOB'S ANSWER TO BILDAD.

(Chap. ix., ver. 1 to 12.)

Then Job answered and said, I know it is so of a truth:

but how should man be just with God?

If he will contend with him, he cannot answer him one of a thousand.

He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

Which removeth the mountains, and they know not; which overturneth them in his anger;

Which shaketh the earth out of her place, and the pillars thereof tremble;

Which commandeth the sun, and it riseth not; and sealeth up the stars;

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;

Which doeth great things past finding out; yea, and wonders without number.

Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

10.

THE SPEECH OF ZOPHAR.

(Chap. xl., ver. 1 to 17.)

Then answered Zophar the Naamathite, and said,

Should not the multitude of words be answered? and should a man full of talk be justified?

Should thy lies make men

hold their peace? and when thou mockest, shall no man make thee ashamed?

For thou hast said, My doctrine is pure, and I am clean in thine eyes.

But oh that God would speak, and open his lips against thee;

And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

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

If he cut off, and shut up, or gather together, then who can hinder him?

For he knoweth vain men: he seeth wickedness also; will he not then consider it?

For vain man would be wise, though man be born like a wild ass's colt.

If thou prepare thine heart, and stretch out thine hands toward him;

If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

For then shalt thou lift up thy face without spot; yea,



thou shalt be steadfast, and shalt not fear :

Because thou shalt forget thy misery, and remember it as waters that pass away :

And thine age shall be clearer than the noonday ; thou shalt shine forth, thou shalt be as the morning.

## 11.

## JOB'S ANSWER TO ZOPHAR.

(Chap. xii., ver. 1 to 9.)

And Job answered and said, No doubt but ye are the people, and wisdom shall die with you.

But I have understanding as well as you ; I am not inferior to you : yea, who knoweth not such things as these ?

I am as one mocked of his neighbour, who calleth upon God, and he answereth him : the just upright man is laughed to scorn.

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

The tabernacles of robbers prosper, and they that provoke God are secure ; into whose hand God bringeth abundantly.

But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee :

Or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee.

Who knoweth not in all

these that the hand of the LORD hath wrought this ?

## 12.

## JOB REPROVETH HIS FRIENDS.

(Chap. xiii., ver. 1 to 13.)

Lo, mine eye hath seen all this, mine ear hath heard and understood it.

What ye know, the same do I know also : I am not inferior unto you.

Surely I would speak to the Almighty, and I desire to reason with God.

But ye are forgers of lies, ye are all physicians of no value.

Oh that ye would altogether hold your peace ! and it should be your wisdom.

Hear now my reasoning, and hearken to the pleadings of my lips.

Will ye speak wickedly for God ? and talk deceitfully for him ?

Will ye accept his person ? will ye contend for God ?

Is it good that he should search you out ? or as one man mocketh another, do ye so mock him ?

He will surely reprove you, if ye do secretly accept persons.

Shall not his excellency make you afraid ? and his dread fall upon you ?

Your remembrances are like unto ashes, your bodies to bodies of clay.

• Hold your peace, let me

alone, that I may speak, and let come on me what will.

13.

JOB PROTESTETH HIS INTEGRITY.

(Chap. xxxi., v. 16, 17, 19 to 30, 32, 35 to 40.)

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

\* \* \* \*

If I have seen any perish for want of clothing, or any poor without covering;

If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

If I have lifted up my hand against the fatherless, when I saw my help in the gate:

Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

For destruction from God was a terror to me, and by reason of his highness I could not endure.

If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

If I rejoiced because my wealth was great, and because mine hand had gotten much;

If I beheld the sun when it shined, or the moon walking in brightness;

And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to

be punished by the judge: for I should have denied the God that is above.

If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

Neither have I suffered my mouth to sin by wishing a curse to his soul.

\* \* \* \*

The stranger did not lodge in the street: but I opened my doors to the traveller.

\* \* \* \*

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

Surely I would take it upon my shoulder, and bind it as a crown to me.

I would declare unto him the number of my steps; as a prince would I go near unto him.

If my land cry against me, or that the furrows likewise thereof complain;

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

14.

THE SPEECH OF ELIHU.

(Chap. xxxii., ver. 1 to 10.)

So these three men ceased to answer Job, because he was righteous in his own eyes.

Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

Now Elihu had waited till Job had spoken, because they were elder than he.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

I said, Days should speak, and multitude of years should teach wisdom.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Great men are not always wise: neither do the aged understand judgment.

Therefore I said, Hearken to me; I also will shew mine opinion.

## 15.

## ELIHU'S ADDRESS TO JOB.

(Chap. xxxiii., ver. 1 to 12.)

Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

The Spirit of God hath made me, and the breath of the Almighty hath given me life.

If thou canst answer me, set thy words in order before me, stand up.

Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

I am clean without transgression, I am innocent; neither is there iniquity in me.

Behold, he findeth occasions against me, he counteth me for his enemy;

He putteth my feet in the stocks, he marketh all my paths.

Behold, in this thou art not just: I will answer thee, that God is greater than man.

## 16.

## GOD REASONETH WITH JOB.

(Chap. xxxviii., ver. 1 to 7, 31 to 41.)

Then the LORD answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

\* \* \* \*

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Who can number the clouds in wisdom? or who can stay the bottles of heaven,

When the dust groweth into

hardness, and the clods cleave fast together?

Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

When they couch in their dens, and abide in the covert to lie in wait?

Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

17.

GOD'S POWER.

(Chap. xl., ver. 1 to 14.)

Moreover the LORD answered Job, and said,

Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the LORD, and said,

Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the LORD unto Job out of the whirlwind, and said,

Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

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

Hast thou an arm like God? or canst thou thunder with a voice like him?

Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

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

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

Then will I also confess unto thee that thine own right hand can save thee.

## 18.

## JOB'S SUBMISSION.

(Chap. xlii., ver. 1 to 6.)

Then Job answered the LORD, and said,

I know that thou canst do every thing, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

Wherefore I abhor myself, and repent in dust and ashes.

## 19.

## JOB'S PROSPERITY.

(Chap. xliii., ver. 7 to 17.)

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted

him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

He had also seven sons and three daughters.

And he called the name of

the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.

So Job died, being old and full of days.

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## SELECTIONS FROM THE BOOK OF PSALMS.

### 1.

#### THE BLESSEDNESS OF THE GODLY.

(Psalm i.)

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

### 2.

#### THE KINGDOM OF THE MES SIAH.

(Psalm ii.)

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set

themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

## 3.

GOD'S GOODNESS TO MAN.

(Psalm viii.)

O LORD our Lord, how excellent is thy name in all the

earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O LORD our Lord, how excellent is thy name in all the earth!

## 4.

PURITY OF LIFE REQUIRED.

(Psalm xv.)

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to

his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned; but he honour-eth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

## 5.

## EXCELLENCY OF GOD'S LAWS.

(Psalm xix.)

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

18\*

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

## 6.

## TRUST IN GOD.

(Psalm xxxvii., ver. 1 to 11.)

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.



Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

## 7.

## THE LORD IS MERCIFUL.

(Psalm xli.)

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

Mine enemies speak evil of me, When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

All that hate me whisper together against me: against me do they devise my hurt.

An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

## 8.

## THE GLORY OF THE MESSIAH.

(Psalm xlv., ver. 1 to 9.)

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

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

## 9.

## THE VANITY OF WEALTH.

(Psalm xlix., ver. 6 to 20.)

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him:

(For the redemption of their soul is precious, and it ceaseth for ever:)

That he should still live for ever, and not see corruption.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.

Nevertheless man being in honour abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings. Selah.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Be not thou afraid when one

is made rich, when the glory of his house is increased;

For when he dieth he shall carry nothing away: his glory shall not descend after him.

Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself:-

He shall go to the generation of his fathers; they shall never see light.

Man that is in honour, and understandeth not, is like the beasts that perish.

## 10.

## THE DEPRAVITY OF MANKIND.

(Psalm llii.)

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

Oh that the salvation of Is-

rael were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## 11:

## THE MAJESTY OF GOD'S KINGDOM.

(Psalm xcvi.)

The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him, and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

For thou, LORD, art high above all the earth: thou art exalted far above all gods.

Ye that love the LORD, hate evil: he preserveth the souls

of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

## 12.

MESSIAH'S KINGDOM AND  
PRIESTHOOD.

(Psalm. cx.)

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head.

## 13.

JEHOVAH THE GUARDIAN OF  
HIS PEOPLE.

(Psalm cxxi.)

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the LORD, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The LORD shall preserve thee from all evil: he shall preserve thy soul.

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

## 14.

## HOPE IN THE LORD.

(Psalm cxlvi.)

Praise ye the LORD. Praise the LORD, O my soul.

While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Put not your trust in princes, nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God :

Which made heaven, and earth, the sea, and all that therein is : which keepeth truth for ever :

Which executeth judgment for the oppressed ; which giveth food to the hungry. The LORD looseth the prisoners :

The LORD openeth the eyes of the blind : the LORD raiseth them that are bowed down : the LORD loveth the righteous :

The LORD preserveth the strangers ; he relieveth the fatherless and widow : but the way of the wicked he turneth upside down.

The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

## 15.

## ALL THINGS PRAISE GOD.

(Psalm cxlviii.)

Praise ye the LORD. Praise ye the LORD from the heavens : praise him in the heights.

Praise ye him, all his angels : praise ye him, all his hosts :

Praise ye him, sun and moon : praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the LORD : for he commanded, and they were created.

He hath also stablished them for ever and ever : he hath made a decree which shall not pass.

Praise the LORD from the earth, ye dragons, and all deeps :

Fire, and hail ; snow, and vapour ; stormy wind fulfilling his word :

Mountains, and all hills ; fruitful trees, and all cedars :

Beasts, and all cattle ; creeping things, and flying fowl :

Kings of the earth, and all people ; princes, and all judges of the earth :

Both young men, and maidens ; old men, and children :

Let them praise the name of the LORD : for his name alone is excellent ; his glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all his saints ; even of the children of Israel, a people near unto him. Praise ye the LORD.

## 16.

## THE PRAISE DUE TO JEH-OVAH.

(Psalm cl.)

Praise ye the LORD. Praise God in his sanctuary : praise him in the firmament of his power.

Praise him for his mighty acts : praise him according to his excellent greatness.

Praise him with the sound of the trumpet : praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.  
 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.  
 Let every thing that hath breath praise the LORD. Praise ye the LORD.

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## SELECTIONS FROM THE BOOK OF PROVERBS.

(Before Christ, about 1000.)

### 1.

#### THE FIRST PRINCIPLES OF WISDOM.

(Chap. i., ver. 1 to 9.)

The Proverbs of Solomon the son of David, king of Israel;

To know wisdom and instruction; to perceive the words of understanding;

To receive the instruction of wisdom, justice, and judgment, and equity;

To give subtilty to the simple, to the young man knowledge and discretion.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instruction

of thy father, and forsake not the law of thy mother:

For they shall be an ornament of grace unto thy head, and chains about thy neck.

### 2.

#### AVOID TEMPTATION.

(Chap. i., ver. 10 to 19.)

My son, if sinners entice thee, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our houses with spoil:

Cast in thy lot among us; let us all have one purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

Surely in vain the net is

spread in the sight of any bird.

And they lay wait for their own blood; they lurk privily for their own lives.

So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

## 3.

## DEAL JUSTLY.

(Chap. iii., ver. 27 to 33.)

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways.

For the froward is abomination to the LORD: but his secret is with the righteous.

The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.

## 4.

## PARENTAL INSTRUCTION.

(Chap. iv., ver. 1 to 13.)

Hear, ye children, the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law.

For I was my father's son, tender and only beloved in the sight of my mother.

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

I have taught thee in the way of wisdom; I have led thee in right paths.

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go: keep her; for she is thy life.

## 5.

## OF INDUSTRY.

(Chap. vi., ver. 6 to 11.)

Go to the ant, thou slug-  
gard; consider her ways, and  
be wise:

Which having no guide,  
overseer, or ruler,

Provideth her meat in the  
summer, and gathereth her  
food in the harvest.

How long wilt thou sleep, O  
 sluggard? when wilt thou arise  
out of thy sleep?

Yet a little sleep, a little  
slumber, a little folding of the  
hands to sleep:

So shall thy poverty come as  
one that travelleth, and thy  
want as an armed man.

## 6.

## WHAT GOD HATETH.

(Chap. vi., ver. 16 to 22.)

These six things doth the  
LORD hate; yea, seven are an  
abomination unto him:

A proud look, a lying tongue,  
and hands that shed innocent  
blood,

A heart that deviseth wicked  
imaginings, feet that be swift  
in running to mischief,

A false witness that speaketh  
lies, and he that soweth discord  
among brethren.

My son, keep thy father's  
commandment, and forsake not  
the law of thy mother:

Bind them continually upon  
thine heart, and tie them about  
thy neck.

When thou goest, it shall  
lead thee; when thou sleepest,

it shall keep thee; and when  
thou awakest, it shall talk with  
thee.

## 7.

## SUNDRY PROVERBS.

(Chap. xx., ver. 11 to 15.)

Even a child is known by  
his doings, whether his work be  
pure, and whether it be right.

The hearing ear, and the  
seeing eye, the LORD hath  
made even both of them.

Love not sleep, lest thou  
come to poverty: open thine  
eyes, and thou shalt be satis-  
fied with bread.

It is naught, it is naught,  
saith the buyer: but when he is  
gone his way, then he boasteth.

There is gold, and a multi-  
tude of rubies; but the lips of  
knowledge are a precious jewel.

## 8.

## SUNDRY PROVERBS.

(Chap. xxii., ver. 1 to 7.)

A good name is rather to be  
chosen than great riches, and  
loving favour rather than silver  
and gold.

The rich and poor meet to-  
gether: the LORD is the maker  
of them all.

A prudent man foreseeth  
the evil, and hideth himself:  
but the simple pass on, and  
are punished.

By humility and the fear of  
the LORD are riches, and ho-  
nour, and life.

Thorns and snares are in the  
way of the froward: he that  
doth keep his soul shall be far  
from them.



Train up a child in the way he should go: and when he is old, he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

9.

## OF DRUNKARDS.

(Chap. xxiii., ver. 29 to 35.)

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again

10.

## AGUR'S PRAYER.

(Chap. xxx., ver. 7 to 9.)

Two things have I required of thee; deny me them, not before I die:

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

11.

## A VIRTUOUS WOMAN.

(Chap. xxxi., ver. 10 to 31.)

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the

spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

## ECCLESIASTES; OR THE PREACHER.

(Before Christ, about 977.)

### 1.

#### THE VANITY OF ALL HUMAN THINGS.

(Chap. 1, ver. 1 to 14.)

The words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away,

and another generation cometh: but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

All the rivers run into the sea; yet the sea is not full: unto the place from whence the

rivers come, thither they return again.

All things are full of labour ; man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be ; and that which is done is that which shall be done : and there is no new thing under the sun.

Is there any thing whereof it may be said, See, this is new ? it hath been already of old time, which was before us.

There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem.

And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven : this sore travail hath God given to the sons of man to be exercised therewith.

I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit.

## 2.

### ALL THINGS HAVE THEIR APPOINTED TIME.

(Chap. iii., ver. 1 to 15.)

To every thing there is a season, and a time to every purpose under the heaven :

A time to be born, and a time to die ; a time to plant, and a time to pluck up that which is planted ;

A time to kill, and a time to

heal ; a time to break down, and a time to build up ;

A time to weep, and a time to laugh ; a time to mourn, and a time to dance ;

A time to cast away stones, and a time to gather stones together ; a time to embrace, and a time to refrain from embracing ;

A time to get, and a time to lose ; a time to keep, and a time to cast away ;

A time to rend, and a time to sew ; a time to keep silence, and a time to speak ;

A time to love, and a time to hate ; a time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth ?

I have seen the travail, which God hath given to the sons of men to be exercised in it.

He hath made every thing beautiful in his time : also he hath set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

I know that, whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

## 3.

## WORKS OF CHARITY.

(Chap. xi., ver. 1 to 4, 6.)

Cast thy bread upon the waters: for thou shalt find it after many days.

Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

\* \* \* \*

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

## 4.

## THE YOUNG EXHORTED.

(Chap. xii., ver. 1 to 7.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

19 \*

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

## 5.

## FEAR GOD.

(Chap. xii., ver. 13, 14.)

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

## SELECTIONS FROM THE PROPHET ISAIAH.

(Before Christ, about 760.)

## 1.

## THE SIN OF JUDAH.

(Chap. i., ver. 1 to 4.)

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth: for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

## 2.

## THE CALL TO REPENTANCE.

(Chap. i., ver. 16 to 20.)

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed,

judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

## 3.

## MERCIES PROMISED.

(Chap. ii., ver. 1 to 5.)

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will

walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD.

## 4.

## OF THE MESSIAH.

(Chap. lx., ver. 1 to 7.)

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod

of his oppressor, as in the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born. unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.

Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

## 5.

## THE MESSIAH'S PEACEFUL KINGDOM.

(Chap. xl., ver. 1 to 9.)

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his

eyes, neither reprove after the hearing of his ears :

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together : and a little child shall lead them.

And the cow and the bear shall feed : their young ones shall lie down together : and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

## 6.

## RESTORATION OF ISRAEL.

(Chap. xi., ver. 10 to 16.)

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.

And it shall come to pass in

that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off : Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab ; and the children of Ammon shall obey them.

And the LORD shall utterly destroy the tongue of the Egyptian sea ; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be a highway for the remnant of his people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt.

## 7.

## THE DESTRUCTION OF BABYLON.

(Chap. xiii., ver. 1 to 6, 19 to 22.)

The burden of Babylon, which Isaiah the son of Amoz did see.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

\* \* \* \*

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch

tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

## 8.

## JUDGMENTS UPON EGYPT.

(Chap. xix., ver. 1 to 11.)

The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charm-ers, and to them that have familiar spirits, and to the wizards.

And the Egyptians will I give over into the hand of a cruel lord; and a fierce king



shall rule over them, saith the Lord, the LORD of hosts.

And the waters shall fail from the sea, and the river shall be wasted and dried up.

And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

Moreover they that work in fine flax, and they that weave networks, shall be confounded.

And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

9.

#### THE OVERTHROW OF TYRE.

(Chap. xxiii., ver. 1 to 9.)

The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

Pass ye over to Tarshish; howl, ye inhabitants of the isle.

Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10.

#### EPHRAIM THREATENED.

(Chap. xxviii., ver. 1 to 4.)

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet :

And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

## 11.

## GOOD TIDINGS PROCLAIMED.

(Chap. xl., ver. 1 to 11.)

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the LORD GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

## 12.

## THE SERVANT OF JEHOVAH.

(Chap. xlii., ver. 1 to 12.)

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein :

I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

I am the LORD ; that is my name : and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them

shout from the top of the mountains.

Let them give glory unto the LORD, and declare his praise in the islands.

## 13.

## GOD'S PROMISES TO ISRAEL.

(Chap. xliiii., ver. 1 to 7.)

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine.

When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee.

For I am the LORD thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee : therefore will I give men for thee, and people for thy life.

Fear not ; for I am with thee : I will bring thy seed from the east, and gather thee from the west :

I will say to the north, Give up ; and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth ;

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

## 14.

## THE MESSIAH'S SUFFERINGS.

(Chap. III., ver. 1 to 9.)

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

## 15.

## ZION'S FUTURE PROSPERITY.

(Chap. IV., ver. 1 to 10.)

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt

forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

## 16.

## GOD'S OFFERS OF MERCY.

(Chap. lv., ver. 1 to 7.)

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye,

buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

## 17.

## THE GENTILES' CONVERSION FORETOLD.

(Chap. lx., ver. 1 to 5.)

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

## 18.

## THE MESSIAH'S KINGDOM.

(Chap. lxi., ver. 1 to 3.)

The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the gar-

ment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

## 19.

## OF THE MILLENNIUM.

(Chap. lxx., ver. 17 to 25.)

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for

they are the seed of the blessed of the LORD, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

## SELECTIONS FROM THE PROPHET JEREMIAH.

(Before Christ, about 612.)

### THE PEOPLE EXHORTED TO REPENT.

(Chap. vii., ver. 1 to 16.)

The word that came to Jeremiah from the LORD, saying,

Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit.

Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

But go ye now unto my

place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

## 2.

## ISRAEL'S PUNISHMENT.

(Chap. xv., ver. 1 to 6.)

Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and

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such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

## 3.

## GOD'S SOVEREIGNTY.

(Chap. xviii., ver. 1 to 10.)

The word which came to Jeremiah from the LORD, saying,

Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

And the vessel that he made



of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying,

O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

## 4.

## THE RETURN OF ISRAEL.

(Chap. xxx., ver. 1 to 3, 20 to 22.)

The word that came to Jeremiah from the LORD, saying,

Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

For lo, the days come, saith the LORD, that I will bring

again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

\* \* \* \*

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

And ye shall be my people, and I will be your God.

## 5.

## THE NEW COVENANT.

(Chap. xxxi., ver. 31 to 34.)

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

But this shall be the covenant that I will make with the house of Israel after those

days, saith the LORD; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

## 6.

## THE CONQUEST OF EGYPT.

(Chap. xlv., ver. 13, 23 to 26.)

The word that the LORD spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.

\* \* \* \*

They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

And I will deliver them in-

to the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

## 7.

## FALL OF BABYLON.

(Chap. I., ver. 1 to 2, 9 to 13.)

The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

\* \* \* \*

For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

(Chap. II., ver. 35, 37, 57, 58.)

The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance

for thee; and I will dry up her sea, and make her springs dry.

And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

\* \* \* \* \*

And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

## SELECTIONS FROM THE BOOK OF EZEKIEL.

(Before Christ, about 595.)

### I.

#### EZEKIEL CALLED.

(Chap. I., ver. 1 to 3.)

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

In the fifth day of the month, which was the fifth year of king Jehoiachim's captivity,

The word of the LORD came expressly unto Ezekiel the priest; the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

## 2.

## THE PUNISHMENT OF ISRAEL.

(Chap. vi., ver. 1 to 7.)

And the word of the LORD came unto me, saying,

Son of man, set thy face toward the mountains of Israel, and prophesy against them,

And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken down and cease, and your images may be cut down, and your works may be abolished.

And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

## 3.

## THE JUSTICE OF GOD'S WAYS.

(Chap. xviii., ver. 1 to 4.)

The word of the LORD came unto me again, saying,

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

## 4.

## THE GUILT OF JERUSALEM.

(Chap. xxii., ver. 1 to 8.)

Moreover the word of the LORD came unto me, saying,

Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come

even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

Behold, the princes of Israel, every one were in thee to their power to shed blood.

In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

Thou hast despised mine holy things, and hast profaned my sabbaths.

## 5.

## THE DESTRUCTION OF TYRUS.

(Chap. xxvi., ver. 1 to 6.)

And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste:

Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the

walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

## 6.

## GOD'S JUDGMENTS UPON EGYPT.

(Chap. xxix., ver. 1 to 3, 10, 14, 15.)

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

\* \* \* \*

Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower

of Syene even unto the border of Ethiopia.

\* \* \* \*

And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

7.

REVIVING IN ISRAEL.

(Chap. xxxvii., ver. 1 to 14.)

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered O Lord GOD, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say unto the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am

the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

## 8.

## THE ARMY OF GOG.

(Chap. xxxviii, ver. 1 to 13.)

And the word of the LORD came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

## 9.

## THE DESTRUCTION OF GOG.

(Chap. xxxix., ver. 1 to 7.)

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured.

Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

And I will send a fire on Magog, and among them that dwell carelessly in the isles:

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and they shall know that I am the LORD.

So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

## 10.

## JUDGMENTS AND MERCIES.

(Chap. xxxix., ver. 21 to 29.)

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the LORD their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;



After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

## SELECTIONS FROM THE BOOK OF DANIEL.

(Before Christ, about 607.)

### 1.

#### DANIEL AND HIS COMPANIONS.

(Chap. 1, ver. 1 to 7.)

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Is-

rael, and of the king's seed, and of the princes;

Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

## 2.

## NEBUCHADNEZZAR'S DREAM.

(Chap. ii., ver. 1 to 13.)

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and

rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

## 8.

## THE DREAM REVEALED TO DANIEL.

(Chap. ii., ver. 19, 24 to 28, 31 to 45.)

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

\* \* \* \*

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream,

and the visions of thy head upon thy bed, are these.

\* \* \* \*

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made

thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest

21 \*

that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

5.

#### DANIEL'S REWARD.

(Chap. ii., ver. 46 to 49.)

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

6.

#### BELSHAZZAR'S FEAST.

(Chap. v., ver. 1 to 9.)

Belshazzar the king made a great feast to a thousand of his

lords, and drank wine before the thousand.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be

clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

## 7.

## DANIEL CALLED.

(Chap. v., ver. 10 to 16.)

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel

be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

## 8.

## DANIEL READETH THE WRITING.

(Chap. v., ver. 17 to 31.)

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king,

and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

And he was driven from the sons of men: and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood,

and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, being about threescore and two years old.

9.

#### CONSPIRACY AGAINST DANIEL.

(Chap. vi., ver. 1 to 9.)

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

And over these three presidents; of whom Daniel was

first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes

and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

## 10.

## - DANIEL CONDEMNED.

(Chap. vi., ver. 10 to 17.)

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he

heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

## 11.

## THE LIONS' DEN.

(Chap. vi., ver. 18 to 28.)

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste, unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the



king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you.

I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel : for he is the living God, and steadfast for ever, and his kingdom that

which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## 12.

## DANIEL'S VISION OF FOUR BEASTS.

(Chap. vii., ver. 1 to 14.)

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it : and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then, because of the voice of the great words which the horn spake, I beheld even

till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

## 13.

## THE VISION INTERPRETED.

(Chap. vii., ver. 15 to 27.)

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the Most High, and shall wear out the saints

of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

## 14

## TROUBLE AND DELIVERANCE.

(Chap. xii., ver. 1 to 3.)

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

## SELECTIONS FROM HOSEA.

(Before Christ, about 785.)

## 1.

GOD'S CONTROVERSY WITH  
ISRAEL.

(Chap. iv., ver. 1 to 7.)

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge,

I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

As they were increased, so they sinned against me: therefore will I change their glory into shame.

## 2.

## OF REPENTANCE.

(Chap. xiv., ver. 1 to 3, 9.)

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

\* \* \* \* \*

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

## SELECTIONS FROM JOEL.

(Before Christ, about 800.)

## 1.

## GOD'S JUDGMENTS.

(Chap. I., ver. 1, 5 to 7.)

THE word of the LORD that came to Joel the son of Pethuel.

\* \* \* \*

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

## 2.

## A PROMISE.

(Chap. II., ver. 12 to 14, 28 to 32.)

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the LORD your God: for

he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

\* \* \* \*

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

## SELECTIONS FROM AMOS.

(Before Christ, about 787.)

## 1.

## GOD'S JUDGMENT ON SYRIA.

(Chap. 1., ver. 1, 2.)

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said, the LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

## 2.

## ISRAEL MUST REPENT.

(Chap v., ver. 6 to 8.)

Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

Ye who turn judgment to wormwood, and leave off righteousness in the earth,

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out

upon the face of the earth: The LORD is his name.

## 3.

## ISRAEL'S RESTORATION.

(Chap ix., ver. 11 to 15.)

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Behold, the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

## SELECTIONS FROM OBADIAH.

(Before Christ, about 587.)

## 1.

## GOD'S JUDGMENTS UPON EDMOM.

(Chap. 1, ver. 1 to 9.)

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen: thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

How are the things of Esau searched out! how are his hidden things sought up!

All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

## 2.

## ISRAEL'S SALVATION.

(Chap. 1, ver. 17, 18.)

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

## SELECTIONS FROM JONAH.

(Before Christ, about 862.)

## I.

JONAH'S ATTEMPT TO FLEE  
TO TARSHISH.

Chap. i., ver. 1 to 13, 15 to 17.)

Now the word of the LORD came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What

meapest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea



be calm unto you : for I know that for my sake this great tempest is upon you. •

Nevertheless the men rowed hard to bring it to the land ; but they could not : for the sea wrought, and was tempestuous against them.

\* \* \* \*

So they took up Jonah, and cast him forth into the sea : and the sea ceased from her raging.

Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

## 2.

### JONAH'S DELIVERANCE.

(Chap. ii., ver. 1 to 3, 7 to 10.)

Then Jonah prayed unto the LORD his God out of the fish's belly,

And said, I cried by reason of mine affliction unto the LORD, and he heard me ; out of the belly of hell cried I, and thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas ; and the floods compassed me about : all thy billows and thy waves passed over me.

\* \* \* \*

When my soul fainted within me I remembered the LORD : and my prayer came in unto thee, into thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving ; I will pay that that I have vowed : Salvation is of the LORD.

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

## 3.

### JONAH'S PREACHING IN NINEVEH.

(Chap. iii., ver. 1 to 5, 10.)

And the word of the LORD came unto Jonah the second time, saying,

Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

\* \* \* \*

And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not.

## SELECTIONS FROM MICAH.

(Before Christ, about 750.)

## 1.

## GOD'S JUDGMENTS.

(Chap. i., ver. 1 to 4.)

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

## 2.

## ZION'S ENLARGEMENT.

(Chap. iv., ver. 1 to 4.)

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of

the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

## 3.

## THE MESSIAH'S BIRTHPLACE.

(Chap. v., ver. 1, 2.)

Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

But thou, Beth-lehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

## SELECTIONS FROM HABBAKUK.

(Before Christ, about 626.)

## 1.

## WOES FOR WICKEDNESS.

(Chap. ii., ver. 12 to 15.)

Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

## 2.

## GOD'S MAJESTY AND POWER.

(Chap. iii., ver. 3 to 11.)

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet.

He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

## SELECTIONS FROM ZEPHANIAH.

(Before Christ, about 630.)

## 1.

## JUDGMENTS UPON JUDAH.

(Chap. I., ver. 1, 2, 4 to 6.)

THE word of the LORD which came unto Zephaniah in the days of Josiah the son of Amon, king of Judah.

I will utterly consume all things from off the land, saith the LORD.

\* \* \* \*

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the priests;

And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the LORD, and that swear by Malcham;

And them that are turned back from the LORD; and those that have not sought the LORD, nor inquired for him.

## 2.

## ISRAEL'S RESTORATION.

(Chap. III., ver. 14 to 20.)

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The LORD hath taken away

thy judgments, he hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

## SELECTIONS FROM MALACHI.

- (Before Christ, about 397.)

## 1.

## THE WICKEDNESS OF ISRAEL.

(Chap. I., ver. 1 to 4, 6 to 8.)

THE burden of the word of the LORD to Israel by Malachi.

I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

\* \* \* \* \*

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Ye offer polluted bread upon

mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

## 2.

## THE MESSENGER PROMISED.

(Chap. III., ver. 1 to 3.)

Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

# SELECTIONS FROM THE NEW TESTAMENT

OF OUR

## LORD AND SAVIOUR JESUS CHRIST.

(ANNO DOMINI.)

### THE GOSPEL ACCORDING TO ST. MATTHEW.

#### 1.

##### BIRTH OF JESUS CHRIST.

(Chap. i., ver. 18 to 25.)

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was

spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

#### 2.

##### THE WISE MEN.

(Chap. ii., ver. 1 to 15.)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the

east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his

mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

### 3.

#### HEROD KILLETH THE CHILDREN.

(Chap. ii., ver. 16 to 23.)

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time

which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

## 4.

## THE BAPTISM OF JESUS.

(Chap. iii., ver. 1 to 6, 13 to 17.)

In those days came John the Baptist, preaching in the wilderness of Judea,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

\* \* \* \*

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.



## 5.

## JESUS IS TEMPTED.

(Chap. iv., ver. 1 to 11.)

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterwards ahungered.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him,

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

## 6.

## JESUS BEGINNETH TO PREACH.

(Chap. iv., ver. 17 to 25.)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

## 7.

## THE BEATITUDES.

(Chap. v., ver. 1 to 12.)

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

## 8.

## OF CHRIST'S DISCIPLES.

(Chap. v., ver. 13 to 20.)

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one

jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

## 9.

## OF ANGER.

(Chap. v., ver. 21 to 26.)

Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother,

and then come and offer thy gift.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## 10.

## OF ADULTERY.

(Chap. v., ver. 27 to 32.)

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

## 11.

## OF OATHS AND REVENGE.

(Chap. v., ver. 33 to 42.)

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

## 12.

## LOVE YOUR ENEMIES.

(Chap. v., ver. 43 to 48.)

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

## 13.

## OF GIVING ALMS.

(Chap. vi., ver. 1 to 4.)

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have

no reward of your Father which is in heaven.

Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth ;

That thine alms may be in secret : and thy Father which seeth in secret, himself shall reward thee openly.

## 14.

## OF PRAYER.

(Chap. vi., ver. 5 to 15.)

And when thou prayest thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them : for your Father knoweth

what things ye have need of before ye ask him.

After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread :

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you :

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

## 15.

## OF FASTING AND TREASURES.

(Chap. vi., ver. 16 to 23.)

Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face ;

That thou appear not unto men, to fast, but unto thy Father, which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

## 16.

## OF GOD AND MAMMON.

(Chap. vi., ver. 24 to 34.)

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do

they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

And yet I say unto you, That even Solómon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

## 17.

## OF RASH JUDGMENT.

(Chap. vii., ver. 1 to 6.)

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

## 18.

## ASKING AND STRIVING.

(Chap. vii., ver. 7 to 14.)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Or what man is there of you,

whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

## 19.

## OF FALSE PROPHETS.

(Chap. vii., ver. 15 to 23.)

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

## 20.

## THE HOUSE ON THE ROCK.

(Chap. vii., ver. 24 to 29.)

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house;

and it fell: and great was the fall of it.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

For he taught them as one having authority, and not as the scribes.

## 21.

## A LEPER CLEANSED.

(Chap. viii., ver. 1 to 4.)

When he was come down from the mountain, great multitudes followed him.

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

## 22.

## OF SUNDRY MIRACLES.

(Chap. viii., ver. 5 to 17.)

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.



The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

And he touched her hand, and the fever left her: and she arose, and ministered unto them.

When the even was come,

they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

## 23.

## DEVILS CAST OUT.

(Chap. viii., ver. 23 to 34.)

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?

And there was a good way off from them a herd of many swine feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And they that kept them fled, and went their ways into the city, and told every thing,

and what was befallen to the possessed of the devils.

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

## 24.

## CHRIST CURETH THE PALSY.

(Chap. ix., ver. 1 to 8.)

And he entered into a ship, and passed over, and came into his own city.

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

## 25.

## MATTHEW CALLED.

(Chap. ix., ver. 9 to 13.)

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## 26.

## THE RULER'S DAUGHTER.

(Chap. ix., ver. 18, 19, 23 to 30.)

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

\* \* \* \*

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.

And the fame thereof went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

27.

CHRIST SENDETH OUT THE  
TWELVE.

(Chap. x., ver. 1 to 15.)

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve

apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses; Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into a house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

28.

CHRIST'S CHARGE TO THE  
APOSTLES.

(Chap. x., ver. 16 to 33.)

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me

before men, him will I also deny before my Father which is in heaven.

## 29.

## THE CHARGE CONTINUED.

(Chap. x., ver. 34 to 42.)

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

## 30.

## THE GOSPEL REVEALED TO BABES.

(Chap. xi., ver. 25 to 30.)

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father; for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

## 31.

## THE PHARISEES REBUKED.

(Chap. xii., ver. 1 to 13.)

At that time Jesus went on the sabbath day through the corn; and his disciples were ahungred, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read what David did, when he was ahungered, and they that were with him ;

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ?

But I say unto you, That in this place is one greater than the temple.

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

And when he was departed thence, he went into their synagogue :

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days ? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ?

How much then is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath days.

24 \*

Then saith he to the man, Stretch forth thine hand. And he stretched it forth ; and it was restored whole, like as the other.

· 32.

JESUS HEALETH MANY.

(Chap. xii., ver. 14 to 30.)

Then the Pharisees went out, and held a council against him, how they might destroy him.

But when Jesus knew it, he withdrew himself from thence : and great multitudes followed him, and he healed them all ;

And charged them that they should not make him known :

That it might be fulfilled which was spoken by Esaias the prophet, saying,

Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

And in his name shall the Gentiles trust.

Then was brought unto him one possessed with a devil, blind, and dumb : and he healed him, insomuch that the blind and dumb both spake and saw.

And all the people were amazed, and said, Is not this the son of David ?

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

## 33.

## THE UNPARDONABLE SIN.

(Chap. xii., ver. 31 to 37.)

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it

shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh.

A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

## 34.

## THE PHARISEES SEEK A SIGN.

(Chap. xii., ver. 38 to 45.)

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

35.

## PARABLE OF THE SOWER.

(Chap. xiii., ver. 1 to 9.)

The same day went Jesus out of the house, and sat by the sea side.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear let him hear.

36.

## THE PARABLE EXPLAINED.

(Chap. xiii., ver. 18 to 23.)

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in



his heart. This is he which received seed by the way-side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ;

Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word : and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

37.

## PARABLE OF THE TARES.

(Chap. xiii., ver. 24 to 30.)

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him,

Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

38.

## THE PARABLE EXPLAINED.

(Chap. xiii., ver. 36 to 43.)

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

39.

## THE FIVE LOAVES.

(Chap. xiv., ver. 14 to 21.)

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat.

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

40.

## CHRIST ON THE SEA.

(Chap. xiv., ver. 22 to 33.)

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

## 41.

## THE WOMAN OF CANAAN.

(Chap. xv., ver. 21 to 28.)

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

## 42.

## PETER CONFESSETH CHRIST.

(Chap. xvi., ver. 13 to 20.)

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

## 43.

## CHRIST REBUKETH PETER.

(Chap. xvi., ver. 21 to 28.)

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

## 44.

## THE TRANSFIGURATION.

(Chap. xvii., ver. 1 to 9.)

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

## 45.

## OF HUMILITY.

(Chap. xviii., ver. 1 to 14.)

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand or thy foot offend thee, cut them

off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

For the Son of man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

## 46.

## OF OFFENCES.

(Chap. xviii., ver. 15 to 20.)

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee

and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

## 47.

## OF FORGIVENESS.

(Chap. xviii., ver. 21 to 35.)

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain

king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors; till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

48.

## MARRIAGE AND DIVORCE.

(Chap. xix., ver. 1 to 9.)

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

And great multitudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

49.

## DANGER OF RICHES.

(Chap. xix., ver. 16 to 26.)

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou

wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

50.

#### OF THE VINEYARD.

(Chap. xx., ver. 1 to 16.)

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them; Go ye also into the vineyard, and

whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house,

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go



thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called, but few chosen.

## 51.

## CHRIST ENTERETH JERUSALEM.

(Chap. xxi., ver. 1 to 11.)

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them,

And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

And a very great multitude

spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

## 52.

## THE PRIESTS REBUKED.

(Chap. xxi., ver. 12 to 16.)

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And the blind and the lame came to him in the temple; and he healed them.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

And said unto him. Hearst

thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

53.

## THE HOUSEHOLDER.

(Chap. xxi., ver. 33 to 41.)

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again he sent other servants more than the first: and they did unto them likewise.

But last of all, he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will

miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

54.

## THE WEDDING FEAST.

(Chap. xxii., ver. 1 to 14.)

And Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise.

And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the high-

ways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding-garment :

And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness : there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

## 55.

## THE GREAT COMMANDMENT.

(Chap. xxii., ver. 34 to 40.)

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

## 56.

## THE DISCIPLES ARE BRETHREN.

(Chap. xxiii., ver. 1 to 12.)

Then spake Jesus to the multitude, and to his disciples,

Saying, The scribes and the Pharisees sit in Moses' seat :

All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments,

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren.

And call no man your father upon the earth : for one

is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

57.

## DESTRUCTION OF THE TEMPLE.

(Chap. xxiv., ver. 1 to 14.)

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all

these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

58.

## WATCH.

(Chap. xxiv., ver. 36 to 44.)

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noah were, so shall also the coming of the Son of man be.

For as in the days that were

before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore; for ye know not at what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

## 59.

## OF THE TEN VIRGINS.

(Chap. xxv., ver. 1 to 13.)

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

## 60.

## OF THE TALENTS.

(Chap. xxv., ver. 14 to 30.)

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man ac-

ording to his several ability; and straightway took his journey.

Then he that had received the five talents, went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

## 61.

## OF THE LAST JUDGMENT.

(Chap. xxv., ver. 31 to 45.)

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

• Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

• Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ever-

lasting fire, prepared for the devil and his angels:

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

## 62.

## CONSPIRACY AGAINST JESUS.

(Chap., xxvi., ver. 1 to 5, 14 to 16.)

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

And consulted that they

might take Jesus by subtilty, and kill him.

But they said, Not on the feast day, lest there be an uproar among the people.

\* \* \* \*

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.

## 63.

## THE LORD'S SUPPER.

(Chap. xxvi., ver. 17 to 30.)

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding

sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out into the mount of Olives.

## 64.

## PETER WARNED.

(Chap. xxvi., ver. 31 to 35.)

Then saith Jesus unto them, All ye shall be offended be-



cause of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

## 65.

## CHRIST IN THE GARDEN.

(Chap. xxvi., ver. 36 to 46.)

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

## 66.

## CHRIST BETRAYED.

(Chap. xxvi., ver. 47 to 56.)

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him

gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the Scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

67.

## CHRIST BEFORE CAIAPHAS.

(Chap. xxvi., ver. 57 to 68.)

And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

What think ye? They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

68.

## PETER DENIETH CHRIST.

(Chap. xxvi., ver. 69 to 75.)

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

69.

## DEATH OF JUDAS.

(Chap. xxvii., ver. 1 to 10.)

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

And gave them for the potter's field, as the Lord appointed me.

## 70.

## JESUS BEFORE PILATE.

(Chap xxvii., ver. 11 to 26.)

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have

thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

## 71.

## JESUS IS CRUCIFIED.

(Chap. xxvii., ver. 27 to 54.)

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And sitting down they watched him there;

And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

Then were there two thieves

crucified with him; one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and

put it on a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

## 72.

## THE TOMB OF JESUS.

(Chap. xxvii., ver. 55 to 66.)

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

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He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## 73.

## RESURRECTION OF JESUS.

(Chap. xxviii., ver. 1 to 15.)

In the end of the sabbath, as it began to dawn toward the

first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch

came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## 74.

## THE GREAT COMMISSION.

(Chap. xxviii., ver. 16 to 20.)

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

## SELECTIONS FROM ST. MARK.

(Anno Domini, about 32.)

## 1.

## HOW TO BE GREATEST.

(Chap. x., ver. 32 to 45.)

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

And he said unto them, What would ye that I should do for you?

They said unto him, Grant unto us that we may sit, one on thy right hand, and the

other on thy left hand, in thy glory.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will



be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## 2.

## OF THE RESURRECTION.

(Chap. xii., ver. 18 to 27.)

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Now there were seven brethren: and the first took a wife, and dying left no seed.

And the second took her, and died, neither left he any seed: and the third likewise.

And the seven had her, and left no seed: last of all the woman died also.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

## 3.

## THE WIDOW'S MITE.

(Chap. xii., ver. 41 to 44.)

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

## 4.

## THE PRECIOUS OINTMENT.

(Chap. xiv., ver. 3 to 9.)

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake

the box, and poured it on his head.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

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## SELECTIONS FROM ST. LUKE.

(Before Anno Domini, about one year.)

### 1.

#### THE ANNUNCIATION.

(Chap. 1, ver. 26 to 35.)

THE angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she

was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and

of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

## 2.

## THE BIRTH OF CHRIST.

(Chap. ii., ver. 1 to 7.)

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid

him in a manger; because there was no room for them in the inn.

## - 3.

## THE SHEPHERDS.

(Chap. ii., ver. 8 to 20.)

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem; and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## 4.

## JESUS IN THE TEMPLE.

(Chap. II., ver. 40 to 52.)

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they

sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

## 5.

## JESUS PREACHETH.

(Chap. IV., ver. 14 to 32.)

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard

done in Capernaum, do also here in thy country.

And he said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath,

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

But he, passing through the midst of them, went his way,

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

And they were astonished at his doctrine: for his word was with power.

## 6.

## THE WIDOW OF NAIN.

(Chap. vii., ver. 11 to 16.)

And it came to pass the day after, that he went into a city

called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak: and he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

7.

## FOLLOW CHRIST.

(Chap. ix., ver. 23 to 26.)

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

For whosoever shall be

ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

8.

## THE GOOD SAMARITAN.

(Chap. x., ver. 25 to 37.)

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readeest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and

looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## 9.

## OF COVETOUSNESS.

(Chap. xii., ver. 15 to 21.)

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

## 10.

## THE FAITHFUL STEWARD.

(Chap. xii., ver. 42 to 48.)

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will

cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

## 11.

## HOW TO BE EXALTED.

(Chap. xiv., ver. 7 to 14.)

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind;

And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

## 12.

## THE GREAT SUPPER.

(Chap. xiv., ver. 16 to 24.)

A certain man made a great supper, and bade many:

And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife: and therefore I cannot come.

So that servant came, and shewed his lord these things



Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

For I say unto you, that none of those men which were hidden, shall taste of my supper.

## 13.

## THE LOST SHEEP.

(Chap. xv., ver. 1 to 10.)

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends

and his neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it.

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

## 14.

## THE PRODIGAL SON.

(Chap. xv., ver. 11 to 32.)

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted

calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in; therefore came his father out, and entreated him.

And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me; and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and

is alive again; and was lost, and is found.

## 15.

## THE UNJUST STEWARD.

(Chap. xvi., ver. 1 to 12.)

And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

## 16.

## THE RICH MAN AND LAZARUS.

(Chap. xvi., ver. 19 to 31.)

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried :

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets ; let them hear them.

And he said, Nay, father Abraham : but if one went

unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## 17.

## UNPROFITABLE SERVANTS.

(Chap. xvii., ver. 5 to 10.)

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ?

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

Doth he thank that servant, because he did the things that were commanded him ? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

## 18.

## THE IMPORTUNATE WIDOW.

(Chap. xviii., ver. 1 to 8.)

And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

## 19.

## THE PHARISEE AND THE PUBLICAN.

(Chap. xviii., ver. 9 to 17.)

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

## SELECTIONS FROM ST. JOHN.

(Anno Domini, 26.)

## 1.

## THE DIVINITY OF CHRIST.

(Chap. i., ver. 1 to 15, 17.)

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power

to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

\* \* \* \*

For the law was given by Moses, but grace and truth came by Jesus Christ.

## 2.

## WATER TURNED TO WINE.

(Chap. ii., ver. 1 to 11.)

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Wo-

man, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

## 3.

## THE NEW BIRTH.

(Chap. iii., ver. 1 to 8.)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

## 4.

## GOD'S LOVE.

(Chap. iii., ver. 14 to 19.)

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in

him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

## 5.

## THE POOL OF BETHESDA.

(Chap. v., ver. 2 to 9.)

Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

And a certain man was there,

which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

## 6.

## JESUS IS THE SON OF GOD.

(Chap. v., ver. 19 to 30.)

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man; but hath committed all judgment unto the Son:



That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself, so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall bear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

## 7.

## OF THE SCRIPTURES.

(Chap. v., ver. 39 to 47.)

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

And ye will not come to me, that ye might have life.

I receive not honour from men.

But I know you, that ye have not the love of God in you.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?

## 8.

## THE BREAD OF LIFE.

(Chap. vi., ver. 35 to 40, 44 to 51.)

And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

But I said unto you, that ye also have seen me, and believe not.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

\* \* \* \*

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

Your fathers did eat manna,

and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

9.

#### THE LIGHT OF THE WORLD.

(Chap. viii., ver. 12 to 19.)

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh, I judge no man.

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself; and the Father that sent me, beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

## 10.

## TRUE FREEDOM.

(Chap. viii., ver. 31 to 36.)

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

And the servant abideth not in the house for ever, but the Son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.

## 11.

## THE BLIND MAN HEALED.

(Chap. ix., ver. 1 to 7.)

And as Jesus passed by, he saw a man which was blind, from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

## 12.

## THE GOOD SHEPHERD.

(Chap. x., ver. 1 to 18.)

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door, is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

### 13.

#### CHRIST'S SHEEP.

(Chap. x., ver. 27 to 30.)

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand.

I and my Father are one.

## 14.

## DEATH OF LAZARUS.

(Chap. xi., ver. 1 to 14.)

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and

after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead.

## 15.

## JESUS WITH THE MOURNERS.

(Chap. xi., ver. 18 to 27.)

New Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

## 16.

## LAZARUS IS RAISED.

(Chap. xi., ver. 38 to 45.)

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

28 \*

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

## 17.

## OF HIS OWN DEATH.

(Chap. xii., ver. 24 to 33.)

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from

the earth, will draw all men unto me.

This he said, signifying what death he should die.

18.

**MEN MUST BELIEVE.**

(Chap. xii., ver. 44 to 50.)

Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me:

And he that seeth me, seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

19.

**CHRIST WASHETH HIS DISCIPLES' FEET.**

(Chap. xiii., ver. 1 to 17.)

Now before the feast of the passover, when Jesus knew that

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him: therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master, and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that you should do as I have done to you.

Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

## 20.

## THE NEW COMMANDMENT.

(Chap. xiii., ver. 34, 35.)

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

## 21.

## JESUS THE WAY, THE TRUTH AND THE LIFE.

(Chap. xiv., ver. 1 to 14.)

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are

many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.



Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

## 22.

## OF THE COMFORTER.

(Chap. xiv., ver. 16 to 21.)

If ye love me, keep my commandments:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

## 23.

## OF LOVE AND PEACE.

(Chap. xiv., ver. 23 to 27.)

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

## 24.

## OF THE TRUE VINE.

(Chap. xv., ver. 1 to 17.)

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through

the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

25.

LOVE ONE ANOTHER.

(Chap. xv., ver. 9 to 17.)

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

26.

THE DISCIPLES COMFORTED.

(Chap. xv., ver. 18 to 27.)

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's

sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And ye also shall bear witness, because ye have been with me from the beginning.

27.

#### OF PRAYER TO CHRIST.

(Chap. xvi., ver. 23 to 33.)

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in pro-

verbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

28.

#### JESUS PRAYETH THE FATHER.

(Chap. xvii., ver. 1 to 8.)

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son,

that thy Son also may glorify thee :

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth : I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

29.

JESUS PRAYETH FOR THE  
APOSTLES.

(Chap. xvii., ver. 9 to 17, 20, 21.)

I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

And all mine are thine, and

thine are mine ; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

And now come I to thee, and these things I speak in the world ; that they might have my joy fulfilled in themselves.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth : thy word is truth.

\* \* \* \*

Neither pray I for these alone, but for them also which shall believe on me through their word ;

That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

## SELECTIONS FROM THE ACTS OF THE APOSTLES.

(Anno Domini, 33.)

## 1.

## CHRIST'S CHARGE TO THE APOSTLES.

(Chap. i., ver. 1 to 8.)

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ?

And he said unto them, It

is not for you to know the times or the seasons which the Father hath put in his own power.

But ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

## 2.

## CHRIST'S ASCENSION.

(Chap. i., ver. 9 to 14.)

And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? *this same* Jesus which is taken up from you into heaven, shall so *come* in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

And when they were come

in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

## 3.

## THE DAY OF PENTECOST.

(Chap. ii., ver. 1 to 13.)

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

And how hear we every man in our own tongue, wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking, said, These men are full of new wine.

## 4.

## PETER'S DISCOURSE.

(Chap. ii., ver. 14 to 36.)

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel, And it shall come to pass in

the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit ; and they shall prophesy :

And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke.

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know :

Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

For David speaketh concerning him, I foresaw the Lord always before my face ; for he

is on my right hand, that I should not be moved :

Therefore did my heart rejoice, and my tongue was glad ; moreover also, my flesh shall rest in hope :

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens, but he saith

himself, The LORD said unto my Lord, Sit thou on my right hand,

Until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

## 5.

## MANY ARE CONVERTED.

(Chap. II., ver. 37 to 43.)

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every

soul: and many wonders and signs were done by the apostles.

## 6.

## A LAME MAN HEALED.

(Chap. III., ver. 1 to 10.)

Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who, seeing Peter and John about to go into the temple, asked an alms.

And Peter fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.

And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God:

And they knew that it was he which sat for alms at the Beautiful gate of the temple:



and they were filled with wonder and amazement at that which had happened unto him.

## 7.

## PETER PREACHETH CHRIST.

(Chap. iiii., ver. 12 to 23.)

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

But those things, which God before had shewed by the mouth of all his prophets, that Christ

should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

## 8.

## THE BELIEVERS.

(Chap. iv., ver. 32 to 37.)

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet : and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

Having land, sold it, and brought the money, and laid it at the apostles' feet.

## 9.

## ANANIAS AND SAPPHIRA.

(Chap. v., ver. 1 to 10.)

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ?

While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God.

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And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.

And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me whether ye sold the land for so much ? And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

## 10.

## DEACONS APPOINTED.

(Chap. vi., ver. 1 to 8.)

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason

that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch,

Whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people.

## 11.

### STEPHEN FALSELY ACCUSED.

(Chap. vi., ver. 9 to 15.)

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

And they were not able to

resist the wisdom and the spirit by which he spake.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

## 12.

### THE DEFENCE OF STEPHEN.

(Chap. vii., ver. 1 to 7, 44 to 53.)

Then said the high priest, Are these things so?

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Then came he out of the land of the Chaldeans, and

dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

\* \* \* \*

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

Who found favour before God, and desired to find a tabernacle for the God of Jacob.

But Solomon built him an house.

Howbeit, the Most High dwelleth not in temples made

with hands; as saith the prophet,

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

Hath not my hand made all these things?

Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

Who have received the law by the disposition of angels, and have not kept it.

### 13.

#### STEPHEN STONED TO DEATH.

(Chap. vii., ver. 54 to 60.)

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their

ears, and ran upon him with one accord,

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

## 14.

## CONVERSION OF SAUL.

(Chap. ix., ver. 1 to 9.)

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.

And he trembling, and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

## 15.

## BAPTISM OF SAUL.

(Chap. ix., ver. 10 to 20.)

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth,

And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil

he hath done to thy saints at Jerusalem :

And here he hath authority from the chief priests, to bind all that call on thy name.

But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house : and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God.

## 16.

## TABITHA RESTORED TO LIFE.

(Chap. ix., ver. 36 to 42.)

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is call-

ed Dorcas ; this woman was full of good works and alms-deeds which she did.

And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydia was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he presented her alive.

And it was known throughout all Joppa : and many believed in the Lord.

## 17.

## THE VISION OF CORNELIUS.

(Chap. x., ver. 1 to 8.)

There was a certain man in Cesarea, called Cornelius, a cen-

turion of the band called the Italian band,

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

And now send men to Joppa, and call for one Simon, whose surname is Peter :

He lodgeth with one Simon a tanner, whose house is by the sea-side : he shall tell thee what thou oughtest to do.

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ;

And when he had declared all these things unto them, he sent them to Joppa.

18.

PETER'S VISION.

(Chap. x., ver. 9 to 23.)

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour :

And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth :

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter ; kill, and eat.

But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

This was done thrice : and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

And called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Arise therefore, and get thee down, and go with them, doubt-

ing nothing: for I have sent them.

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

## 19.

## CORNELIUS AND PETER MEET.

(Chap. x., ver. 24 to 33.)

And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, Stand up: I myself also am a man.

And as he talked with him, he went in, and found many that were come together.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a

Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

## 20.

## PETER PREACHETH CHRIST.

(Chap. x., ver. 34 to 48.)

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

But in every nation, he that



fearth him and worketh righteousness, is accepted with him.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Him God raised up the third day, and shewed him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord.

## 21.

### PETER IN PRISON.

(Chap. xii., ver. 1 to 10.)

Now about that time Herod the king stretched forth his hands to vex certain of the church.

And he killed James the brother of John with the sword.

And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

## 22.

## PAUL AT CYPRUS.

(Chap. xiii., ver. 1 to 12.)

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was

called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him,

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy

of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

## 23.

## PERSECUTION OF THE APOSTLES.

(Chap. xiv., ver. 1 to 7.)

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

And when there was an assault made both of the Gentiles,

and also of the Jews with their rulers, to use them despitefully, and to stone them,

They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

And there they preached the gospel.

## 24.

## LYDIA CONVERTED.

(Chap. xvi., ver. 9 to 15.)

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which wor-

shipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

## 25.

## PAUL AT THESSALONICA.

(Chap. xvii., ver. 1 to 8.)

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

And they troubled the people and the rulers of the city, when they heard these things.

## 26.

## PAUL AT ATHENS.

(Chap. xvii., ver. 22 to 33.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth,

and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

So Paul departed from among them.

## 27.

## PAUL AT CORINTH.

(Chap. xviii., ver. 1 to 6.)

After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

## 28.

PAUL'S SPEECH BEFORE  
AGRIPPA.

(Chap. xxvi., ver. 2 to 23.)

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee.

And now I stand, and am judged for the hope of the promise made of God unto our fathers :

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead ?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon, as I went to Damascus, with authority and commission from the chief priests,

At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

And when we were all fallen

to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill me.

Having therefore obtained help of God, I continue unto

this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

29.

## FESTUS AND PAUL.

(Chap. xxvi., ver. 24 to 32.)

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

30.

## PAUL AT ROME.

(Chap. xxviii., ver. 16 to 20.)

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

Who, when they had examined me, would have let me go, because there was no cause of death in me.

But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

## SELECTIONS FROM THE EPISTLES OF PAUL.

(Anno Domini, 60.)

## 1.

## PAUL'S SALUTATION TO THE SAINTS.

(Romans, chap. i, ver. 1 to 9.)

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Which he had promised afore by his prophets in the holy Scriptures,

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Among whom are ye also the called of Jesus Christ:

To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

For God is my witness, whom

I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.

## 2.

## GOD'S IMPARTIAL JUDGMENT.

(Romans, chap. ii, ver. 1 to 11.)

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Who will render to every man according to his deeds:

To them who by patient con-



tinuance in well doing seek for glory and honour and immortality, eternal life :

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile ;

But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile :

For there is no respect of persons with God.

## 8.

## OF JUSTIFICATION.

(Romans, chap. v., ver. 1 to 8.)

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ :

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience ;

And patience, experience; and experience, hope :

And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous

man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

## 4.

## OF CHRISTIAN DUTIES.

(Romans, chap. xii., ver. 9 to 21.)

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another ;

Not slothful in business; fervent in spirit; serving the Lord ;

Rejoicing in hope; patient in tribulation; continuing instant in prayer ;

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

## 5.

## DUTIES TO MAGISTRATES.

(Romans, chap. xiii., ver. 1 to 5.)

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

## 6.

## OF THE COMMANDMENTS.

(Romans, chap. xiii., ver. 7 to 10.)

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

## 7.

## ALL JUDGED OF GOD.

(Romans, chap. xiv., ver. 10 to 13.)

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

Let us not therefore judge

one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

## 8.

## OF GOD'S KINGDOM.

(Romans, chap. xiv., ver. 16 to 19.)

Let not then your good be evil spoken of:

For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ, is acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

## 9.

## THE STRONG TO BEAR WITH THE WEAK.

(Romans, chap. xv., ver. 1 to 7.)

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort

of the Scriptures might have hope.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us, to the glory of God.

## 10.

## PREACHING THE CROSS.

(I Cor., chap. i., ver. 18 to 21, 25 to 31.)

For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

\* \* \* \* \*

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many

wise men after the flesh, not many mighty, not many noble, are called :

But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are :

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

That, according as it is written, He that glorieth, let him glory in the Lord.

## 11.

## OF GOING TO LAW.

(I. Cor., chap. vi., ver. 1 to 10.)

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints ?

Do ye not know that the saints shall judge the world ? and if the world shall be judged by you, are ye unworthy to judge the smallest matters ?

Know ye not that we shall judge angels ? how much more, things that pertain to this life ?

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise man among you ? no, not one that shall be able to judge between his brethren ?

But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? why do ye not rather suffer yourselves to be defrauded ?

Nay, ye do wrong, and defraud, and that your brethren.

Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

## 12.

## THE EXCELLENCY OF CHARITY.

(I. Cor., chap. xiii., ver. 1 to 13.)

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

## 13.

## HOW THE DEAD ARE RAISED.

(I. Cor., chap. xv., ver. 35, 51 to 57.)

But some man will say, How are the dead raised up? and with what body do they come?

\* \* \* \*

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting?  
O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

## 14.

## OF UNEQUAL MARRIAGES.

(II. Cor., chap. vi., ver. 14 to 18.)

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and

what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you;

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## 15.

## OF THE TRUE HEIR.

(Gal., chap. iv., ver. 1 to 7.)

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

But is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

## 16.

## GOSPEL LIBERTY.

(Gal., chap. v., ver. 13 to 26.)

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance : against such there is no law.

And they that are Christ's have crucified the flesh, with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain-glory, provoking one another, envying one another.

## 17.

## DO GOOD TO ALL.

(Gal., chap. vi., ver. 1 to 10.)

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

Let him that is taught in the

word, communicate unto him that teacheth in all good things.

Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

And let us not be weary in well-doing : for in due season we shall reap if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

## 18.

## OF GRACE AND GOOD WORKS.

(Eph., chap. ii., ver. 1 to 10.)

And you hath he quickened, who were dead in trespasses and sins ;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience :

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ ; (by grace ye are saved ;)

And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus :

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus.

For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God :

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

## 19.

## OF WIVES AND HUSBANDS.

(Eph., chap. v., ver. 22 to 33.)

Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church : and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not

having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.

So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church :

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery : but I speak concerning Christ and the church.

Nevertheless, let every one of you in particular so love his wife even as himself : and the wife see that she reverence her husband.

## 20.

## OF CHILDREN AND PARENTS.

(Eph., chap. vi., ver. 1 to 4.)

Children, obey your parents in the Lord : for this is right.

Honour thy father and mother, (which is the first commandment with promise,)

That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.



## 21.

## OF SERVANTS AND MASTERS.

(Eph., chap. vi., ver. 5 to 9.)

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

## 22.

## THE CHRISTIAN WARFARE.

(Eph., chap. vi., ver. 10 to 17.)

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

## 23.

## OF LOWLINESS.

(Phil., chap. ii., ver. 3 to 15.)

Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name :

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure.

Do all things without murmurings and disputings :

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

24.

#### THE KINGDOM OF THE SON.

(Col., chap. 1, ver. 12 to 20.)

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

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Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son :

In whom we have redemption through his blood, even the forgiveness of sins :

Who is the image of the invisible God, the first-born of every creature :

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him :

And he is before all things, and by him all things consist.

And he is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all things he might have the pre-eminence.

For it pleased the Father that in him should all fulness dwell ;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.

25.

#### THE COMING OF CHRIST.

(I. Thes., chap. v., ver. 1 to 10.)

But of the times and the seasons, brethren, ye have no need that I write unto you :

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and be sober.

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Who died for us, that, whether we wake or sleep, we should live together with him.

26.

**SUNDRY PRECEPTS.**

(I. Thes. chap. v., ver. 12 to 23.)

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

27.

**A GREAT APOSTACY FORE-TOLD.**

(II. Thes., chap. ii., ver. 1 to 12.)

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by

letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be dam-

ned who believed not the truth, but had pleasure in unrighteousness.

## 28.

## PRAYER TO BE MADE FOR ALL MEN.

(I. Tim., chap. ii., ver. 1 to 6.)

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and man, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time.

## 29.

## DUTIES OF THE RICH.

(I. Tim., chap. vi., ver. 17 to 19.)

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

## 30.

## TIMOTHY INSTRUCTED.

(II. Tim., chap. ii., ver. 5 to 10, 13.)

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

\* \* \* \*

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

## 31.

## OF THE SCRIPTURES.

(II. Tim., chap. iii., ver. 14 to 17.)

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

## 32.

## WHAT TITUS MUST TEACH.

(Titus, chap. ii., ver. 1 to 14.)

But speak thou the things which become sound doctrine:

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience:

The aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children,

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men likewise exhort to be sober-minded.

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

For the grace of God that bringeth salvation hath appeared to all men,

Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(Chap. iii., ver. 8.)

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

## 33.

## CHRIST'S EXALTATION.

(Heb., chap. 1., ver. 1 to 14.)

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom;

Thou hast loved righteous-

ness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

They shall perish; but thou remainest: and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

## 34.

## OF BROTHERLY LOVE.

(Heb., chap. xiii., ver. 1 to 8.)

Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Let your conversation be without covetousness; and be content with such things as ye

have: for he hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

Jesus Christ the same yesterday, and to-day, and for ever.

## 35.

## OF CHRISTIAN DUTIES.

(Heb., chap. xiii., ver. 16 to 18, 20, 21.)

But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

\* \* \* \*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

## SELECTIONS FROM THE EPISTLE OF JAMES.

(Anno Domini, about 60.)

## 1.

## OUR CONDUCT UNDER TRIALS.

(Chap. i., ver. 1 to 20.)

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

A doubleminded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no va-



riableness, neither shadow of turning.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath :

For the wrath of man worketh not the righteousness of God.

## 2.

## OF PURE RELIGION.

(Chap. I., ver. 22 to 27.)

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

## 3.

## THE SPIRIT OF THE WORLD.

(Chap. II., ver. 1 to 10.)

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :

Are ye not then partial in yourselves, and are become judges of evil thoughts ?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats ?

Do not they blaspheme that worthy name by the which ye are called ?

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well :

But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

For whosoever shall keep the whole law; and yet offend in one point, he is guilty of all.

## 4.

## FAITH AND WORKS.

(Chap. II., ver. 14 to 24.)

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

And the scripture was ful-

filled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Ye see then how that by works a man is justified, and not by faith only.

## 5.

## OF THE TONGUE.

(Chap. III., ver. 2 to 13.)

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind;

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

## 6.

## OF PEACE.

(Chap. iii., ver. 14 to 18.)

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

## 7.

## A WARNING TO RICH MEN.

(Chap. v., ver. 1 to 8.)

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

## SELECTIONS FROM THE EPISTLES OF PETER.

(Anno Domini, about 60.)

## 1.

## THE HOPE OF THE GOSPEL.

(I., chap. i., ver. 1 to 9.)

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:

That the trial of your faith,

being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory:

Receiving the end of your faith, even the salvation of your souls.

## 2.

## OF REDEMPTION.

(I., chap. i., ver. 18 to 25.)

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently :

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

## 3.

## A CHIEF CORNER STONE.

(I., chap. ii., ver. 1 to 7.)

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

As newborn babes, desire the sincere milk of the word, that ye may grow thereby :

If so be ye have tasted that the Lord is gracious.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is con-

tained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded.

Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

## 4.

## SOCIAL DUTIES.

(I., chap. iii., ver. 8 to 17.)

Finally, be ye all of one mind, having compassion one of another ; love as brethren, be pitiful, be courteous :

Not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

Let him eschew evil, and do good : let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good ?

But and if ye suffer for righteousness' sake, happy are

ye; and be not afraid of their terror, neither be troubled;

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

## 5.

## BE SOBER AND WATCH.

(I., chap. iv., ver. 7 to 11.)

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Use hospitality one to another without grudging.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus

Christ: to whom be praise and dominion for ever and ever. Amen.

## 6.

## THE TRUTH OF THE GOSPEL.

(II., chap. ii., ver. 1 to 11.)

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in

you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

## 7.

## FALSE TEACHERS FORETOLD.

(II., chap. III., ver. 1 to 9.)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

For if God spared not the

angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

And delivered just Lot, vexed with the filthy conversation of the wicked:

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

## 8.

## OF THE LAST DAYS.

(II., chap. III., ver. 3 to 14.)

There shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished :

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

9.

#### HOLINESS OF LIFE REQUIRED.

(II., chap. iii., ver. 11 to 18.)

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hastening unto the coming of the day of

God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.



## SELECTIONS FROM THE EPISTLES OF JOHN.

(Anno Domini, about 90.)

## 1.

## THE WORD OF LIFE.

(I., chap. I., ver. 1 to 10.)

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have

fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

## 2.

## THE COMMANDMENT.

(I., chap. II., ver. 1 to 11.)

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God

perfected: hereby know we that we are in him.

He that saith he abideth in him, ought himself also so to walk, even as he walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

## 3.

## LOVE NOT THE WORLD.

(Chap. II., ver. 12 to 17.)

I write unto you, little children, because your sins are forgiven you for his name's sake.

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little

children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

## 4.

## OF ANTICHRIST.

(Chap. II., ver. 18 to 24.)

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

But ye have an unction from the Holy One, and ye know all things.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

## 5.

## FAITH IN CHRIST.

(Chap. ii., ver. 25 to 29.)

And this is the promise that he hath promised us, even eternal life.

These things have I written unto you concerning them that seduce you.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

## 6.

## THE LOVE OF GOD TO US.

(Chap. iii., ver. 1 to 6.)

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

And ye know that he was manifested to take away our sins; and in him is no sin.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

## 7.

## OF OUR LOVE TO EACH OTHER.

(Chap. iii., ver. 11 to 18.)

For this is the message that ye heard from the beginning, that we should love one another.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue, but in deed and in truth.

## 8.

## OF TRUE AND FALSE SPIRITS.

(I., chap. iv., ver. 1 to 6.)

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

They are of the world: therefore speak they of the world, and the world heareth them.

We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

## 9.

## LOVE IS OF GOD.

(I., chap. iv., ver. 7 to 12.)

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us..

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

## 10.

## GOD IS LOVE.

(I., chap. iv., ver. 15 to 21.)

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment

have we from him, That he who loveth God love his brother also.

## 11.

## THE CHRISTIAN'S VICTORY.

(I., chap. v., ver. 1 to 9.)

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

11.

THE ELECT LADY.

(II. Epistle, ver. 1 to 9.)

The elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

For the truth's sake which dwelleth in us, and shall be with us for ever.

Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ; hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

12.

TO GAIUS.

(III. Epistle, ver. 1 to 6, 11.)

The elder unto the well beloved Gaius, whom I love in the truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

I have no greater joy than to hear that my children walk in truth.

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

\* \* \* \*

Beloved, follow not that which is evil; but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

## SELECTIONS FROM THE EPISTLE OF JUDE.

(Anno Domini, about 66.)

## 1.

## OF FALSE TEACHERS.

(Ver. 1 to 6.)

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called :

Mercy unto you, and peace, and love, be multiplied.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath

reserved in everlasting chains under darkness unto the judgment of the great day.

## 2.

## OF HOLY FAITH.

(Ver. 17 to 21, 24, 25.)

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

These be they who separate themselves, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

\* \* \* \* \*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

## SELECTIONS FROM THE REVELATION.

(Anno Domini, about 96.)

## 1.

## GREETING TO THE CHURCHES.

(Chap. I., ver. 4 to 7.)

JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

## 2.

## JOHN'S VISION IN PATMOS.

(Chap. I., ver. 9 to 13.)

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot,



and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

3.

### JOHN'S VISION OF HEAVEN.

(Chap. iv., ver. 1 to 5.)

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine

stone: and there was a rainbow round about the throne in sight like unto an emerald.

And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

4.

### THE BOOK OF SEVEN SEALS.

(Chap. v., ver. 1 to 13.)

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath pre-

vailed to open the book, and to loose the seven seals thereof.

And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength,

and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

## 5.

## OPENING OF FOUR SEALS.

(Chap. vi., ver. 1 to 11.)

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

## 6.

## OPENING OF THE FIFTH SEAL.

(Chap. vi., ver. 9 to 11.)

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled:

## 7.

## OPENING OF THE SIXTH SEAL.

(Chap. vi., ver. 12 to 17.)

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

## 8.

## OPENING OF THE SEVENTH SEAL.

(Chap. viii. ver. 1 to 5.)

And when he had opened the seventh seal, there was si-

lence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundings, and lightnings, and an earthquake.

## 9.

## FOUR ANGELS WITH TRUMPETS.

(Chap. viii., ver. 6 to 13.)

And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast

into the sea: and the third part of the sea became blood;

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

## 10.

## THE FIFTH ANGEL SOUNDETH.

(Chap. ix., ver. 1 to 6.)

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to

him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

### 11.

#### THE SIXTH ANGEL SOUNDETH.

(Chap. ix., ver. 13 to 21.)

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God;

Saying to the sixth angel which had the trumpet, Loose the four angels which are

bound in the great river Euphrates.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## 12.

## THE LITTLE BOOK.

(Chap. x., ver. 1 to 7.)

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,

as he hath declared to his servants the prophets.

## 13.

## THE SEVENTH ANGEL SOUND-ETH.

(Chap. xi., ver. 15 to 19.)

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

## 14.

## THE DRAGON OVERCOME.

(Chap. xii., ver. 7 to 12.)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

## 15.

## THE BEAST WITH SEVEN HEADS.

(Chap. xiii., ver. 1 to 10.)

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints,

and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

## 16.

## THE SECOND BEAST.

(Chap. xiii., ver. 11 to 18.)

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

And deceiveth them that dwell on the earth by the means of those miracles which he hath power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the

wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

## 17.

## THE THREE ANGELS.

(Chap. xiv., ver. 6 to 10.)

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen,



is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

## 18.

## THE SEVEN LAST PLAGUES.

(Chap. xv., ver. 1 to 4.)

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

## 19.

## THE VIALS OF GOD'S WRATH.

(Chap. xvi., ver. 1 to 11.)

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

## 20.

## THE SIXTH VIAL.

(Chap. xvi., ver. 12 to 16.)

And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

## 21.

## THE SEVENTH VIAL.

(Chap. xvi., ver. 17 to 21.)

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

## 22.

## THE FALL OF BABYLON.

(Chap. xviii., ver. 1 to 8.)

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,

For her sins have reached unto heaven, and God hath remembered her iniquities.

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am

no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judged her.

## 23.

## THE WORD OF GOD.

(Chap. xix., ver. 11 to 16.)

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

## 24.

## SATAN BOUND.

(Chap. xx., ver. 1 to 6.)

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

## 25.

## THE LAST JUDGMENT.

(Chap. xx., ver. 11 to 15.)

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

## 26.

## THE NEW JERUSALEM.

(Chap. xxi., ver. 1 to 8.)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming

down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

## 27.

## THE CITY OF GOD.

(Chap. xxi., ver. 22 to 27.)

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

## 28.

## THE RIVER OF LIFE.

(Chap. xxii., ver. 1 to 7.)

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

## 29.

## OF CHRIST'S LAST COMING.

(Chap. xxii., ver. 8 to 17.)

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

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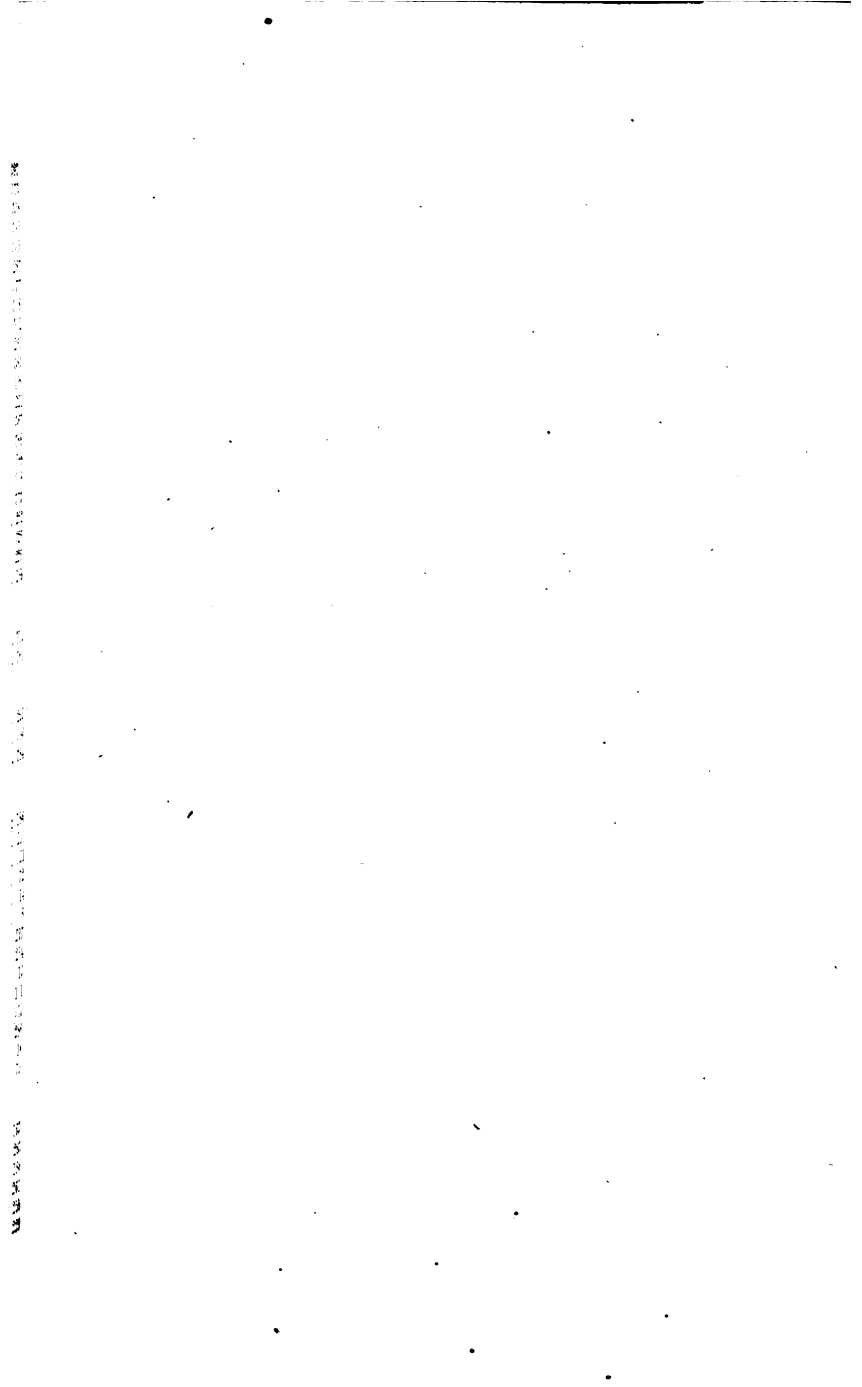
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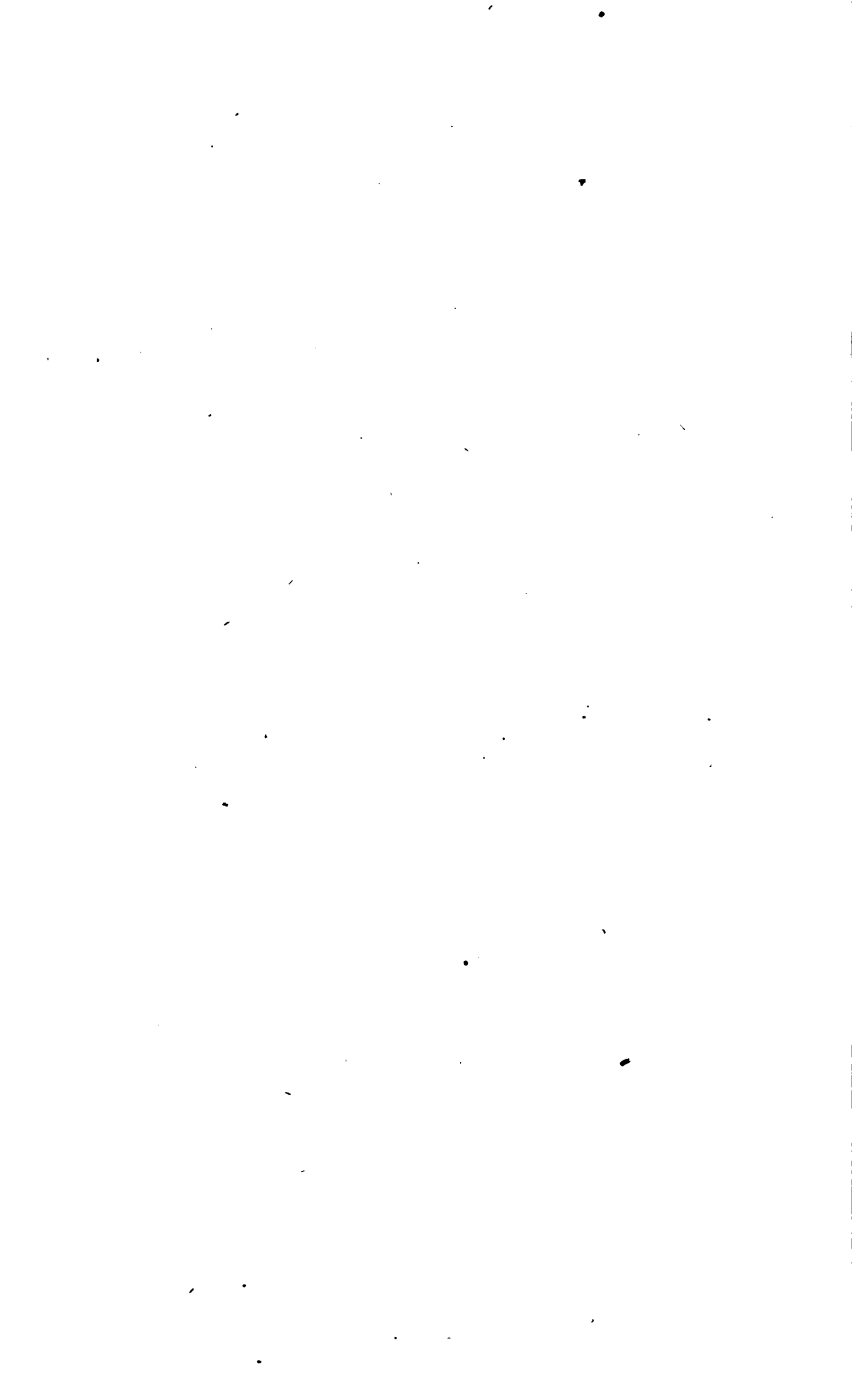
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