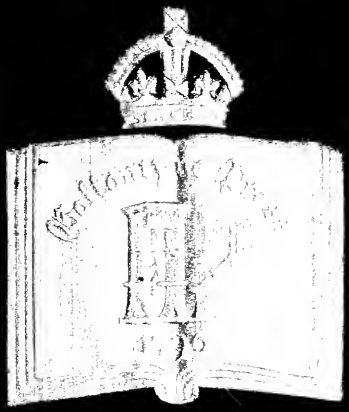

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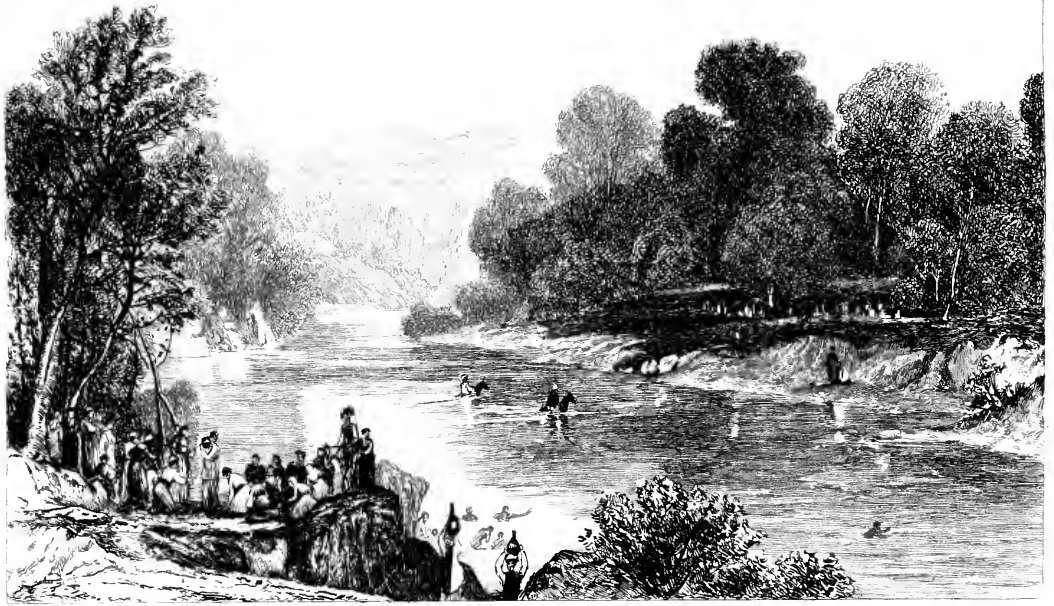

THE RIVER JORDAN

ETCHED BY L. CHARMOUX, PAINTED BY E. FITZMAURICE

THE HOLY BIBLE

CONTAINING THE OLD & NEW TESTAMENT & THE APOCRYPHA

VOLUME TWO

JOB TO THE MINOR PROPHETS

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THE BOOK OF
JOB

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 an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speak-

ing, 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.

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 foot 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.

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.

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.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the dawning of the day:
Because it shut not up the doors of my mother's
  womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost when I came out
  of the belly?
Why did the knees prevent me?
Or why the breasts that I should suck?
For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners rest together;
They hear not the voice of the oppressor.
The small and great are there;
And the servant is free from his master.
Wherefore is light given to him that is in misery,

And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
I was not in safety, neither had I rest, neither was I quiet;
Yet trouble came.

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 plow 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.
The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received a little thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image was before mine eyes,
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?

Shall a man be more pure than his maker?
Behold, he put no trust in his servants;
And his angels he charged with folly:
How much less in them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth?
They are destroyed from morning to evening:
They perish for ever without any regarding it.
Doth not their excellency which is in them go away?
They die, even without wisdom.

CALL now, if there be any that will answer thee;
And to which of the saints wilt thou turn?
For wrath killeth the foolish man,
And envy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.
Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
Yet man is born unto trouble,

As the sparks fly upward.
I would seek unto God,
And unto God would I commit my cause:
Which doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.
Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the
  Almighty:
For he maketh sore, and bindeth up:
He woundeth, and his hands make whole.
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death:

And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue:
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field:
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle shall be in peace;
And thou shalt visit thy habitation, and shalt not sin.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in his season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

But Job answered and said,

Oh that my grief were throughly 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 unsavoury 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.
My brethren have dealt deceitfully as a brook,
And as the stream of brooks they pass away;
Which are blackish by reason of the ice,
And wherein the snow is hid:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
The paths of their way are turned aside;
They go to nothing, and perish.
The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.
For now ye are nothing;
Ye see my casting down, and are afraid.
Did I say, Bring unto me?
Or, Give a reward for me of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?
Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate, which are as wind?
Yea, ye overwhelm the fatherless,

And ye dig a pit for your friend.
Now therefore be content, look upon me;
For it is evident unto you if I lie.
Return, I pray you, let it not be iniquity;
Yea, return again, my righteousness is in it.
Is there iniquity in my tongue?
Cannot my taste discern perverse things?

Is THERE not an appointed time to man upon earth?
Are not his days also like the days of an hireling?
As a servant earnestly desireth the shadow,
And as an hireling looketh for the reward of his work:
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say, When shall I arise, and the night be gone?
And I am full of tossings to and fro unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin is broken, and become loathsome.
My days are swifter than a weaver's shuttle,
And are spent without hope.
O remember that my life is wind:
Mine eye shall no more see good.
The eye of him that hath seen me shall see me no more:
Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away:
So he that goeth down to the grave shall come up
no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a whale,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than my life.
I loathe it; I would not live alway:
Let me alone; for my days are vanity.
What is man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?
I have sinned; what shall I do unto thee, O thou pre-
server of men?
Why hast thou set me as a mark against thee,

So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning, but I shall not be.

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 enquire, 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:
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold it fast, but it shall not endure.
He is green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will he help the evil doers:
Till he fill thy mouth with laughing,
And thy lips with rejoicing.
They that hate thee shall be clothed with shame;
And the dwelling place of the wicked shall come to nought.

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?
If God will not withdraw his anger,
The proud helpers do stoop under him.

How much less shall I answer him,
And choose out my words to reason with him?
Whom, though I were righteous, yet would I not answer,
But I would make supplication to my judge.
If I had called, and he had answered me;
Yet would I not believe that he had hearkened unto my voice.
For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
If I speak of strength, lo, he is strong:
And if of judgment, who shall set me a time to plead?
If I justify myself, mine own mouth shall condemn me:
If I say, I am perfect, it shall also prove me perverse.
Though I were perfect, yet would I not know my soul:
I would despise my life.
This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof;
If not, where, and who is he?
Now my days are swifter than a post:

They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that hasteth to the prey.
If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself:
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked, why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean;
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.
For he is not a man, as I am, that I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.
Let him take his rod away from me,
And let not his fear terrify me:
Then would I speak, and not fear him;
But it is not so with me.

My soul is weary of my life; I will leave my complaint upon myself;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,

That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou enquirest after mine iniquity,
And searchest after my sin?
Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.
Thine hands have made me and fashioned me together round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast made me as the clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.
And these things hast thou hid in thine heart:
I know that this is with thee.
If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;

And if I be righteous, yet will I not lift up my head.
I am full of confusion; therefore see thou mine affliction;
For it increaseth. Thou huntest me as a fierce lion:
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Changes and war are against me.
Wherefore then hast thou brought me forth out of the womb?
Oh that I had given up the ghost, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and the shadow of death;
A land of darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

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 stedfast, 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.
And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take thy rest in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail, and they shall not escape,
And their hope shall be as the giving up of the ghost.

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?
In whose hand is the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words?
And the mouth taste his meat?
With the ancient is wisdom;
And in length of days understanding.
With him is wisdom and strength,
He hath counsel and understanding.
Behold, he breaketh down, and it cannot be built
again:
He shutteth up a man, and there can be no opening.
Behold, he withholdeth the waters, and they dry up:
Also he sendeth them out, and they overturn the
earth.
With him is strength and wisdom:

The deceived and the deceiver are his.
He leadeth counsellors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He removeth away the speech of the trusty,
And taketh away the understanding of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
He increaseth the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them again.
He taketh away the heart of the chief of the people of the earth,
And causeth them to wander in a wilderness where there is no way.
They grope in the dark without light,
And he maketh them to stagger like a drunken man.

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.
O 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.
Wherefore do I take my flesh in my teeth,
And put my life in mine hand?
Though he slay me, yet will I trust in him:
But I will maintain mine own ways before him.
He also shall be my salvation:
For an hypocrite shall not come before him.

Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me:
Then will I not hide myself from thee.
Withdraw thine hand far from me:
And let not thy dread make me afraid.
Then call thou, and I will answer:
Or let me speak, and answer thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is moth eaten.

MAN that is born of a woman

Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? not one.
Seeing his days are determined, the number of his months are with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.
For there is hope of a tree, if it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the flood decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens be no more, they shall not awake, nor be raised out of their sleep.
O that thou wouldest hide me in the grave,

That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time, and remember me!
If a man die, shall he live again?
All the days of my appointed time will I wait, till my change come.
Thou shalt call, and I will answer thee:
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps:
Dost thou not watch over my sin?
My transgression is sealed up in a bag,
And thou sewest up mine iniquity.
And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones:
Thou washest away the things which grow out of the dust of the earth;
And thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth:
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them.
But his flesh upon him shall have pain,
And his soul within him shall mourn.

THEN answered Eliphaz the Temanite, and said,

SHOULD a wise man utter vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?
Yea, thou castest off fear,
And restrainest prayer before God.
For thy mouth uttereth thine iniquity,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.
Art thou the first man that was born?
Or wast thou made before the hills?
Hast thou heard the secret of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and very aged men,
Much elder than thy father.
Are the consolations of God small with thee?
Is there any secret thing with thee?
Why doth thine heart carry thee away?
And what do thy eyes wink at,
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth?
What is man, that he should be clean?

And he which is born of a woman, that he should
be righteous?
Behold, he putteth no trust in his saints;
Yea, the heavens are not clean in his sight.
How much more abominable and filthy is man,
Which drinketh iniquity like water?
I will shew thee, hear me;
And that which I have seen I will declare;
Which wise men have told from their fathers,
And have not hid it:
Unto whom alone the earth was given,
And no stranger passed among them.
The wicked man travaileth with pain all his days,
And the number of years is hidden to the oppressor.
A dreadful sound is in his ears:
In prosperity the destroyer shall come upon him.
He believeth not that he shall return out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread, saying, Where is it?
He knoweth that the day of darkness is ready at his hand.
Trouble and anguish shall make him afraid;
They shall prevail against him, as a king ready to the battle.
For he stretcheth out his hand against God,

And strengtheneth himself against the Almighty.
He runneth upon him, even on his neck,
Upon the thick bosses of his bucklers:
Because he covereth his face with his fatness,
And maketh collops of fat on his flanks.
And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
He shall not be rich, neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.
Let not him that is deceived trust in vanity:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
For the congregation of hypocrites shall be desolate,
And fire shall consume the tabernacles of bribery.
They conceive mischief, and bring forth vanity,
And their belly prepareth deceit.

THEN Job answered and said,

I HAVE heard many such things:

Miserable comforters are ye all.
Shall vain words have an end?
Or what emboldeneth thee that thou answerest?
I also could speak as ye do:
If your soul were in my soul's stead,
I could heap up words against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the moving of my lips should asswage your grief.
Though I speak, my grief is not asswaged:
And though I forbear, what am I eased?
But now he hath made me weary:
Thou hast made desolate all my company.
And thou hast filled me with wrinkles, which is a witness against me:
And my leanness rising up in me beareth witness to my face.
He teareth me in his wrath, who hateth me:
He gnasheth upon me with his teeth;
Mine enemy sharpeneth his eyes upon me.
They have gaped upon me with their mouth;
They have smitten me upon the cheek reproachfully;
They have gathered themselves together against me.
God hath delivered me to the ungodly,
And turned me over into the hands of the wicked.

I was at ease, but he hath broken me asunder:
He hath also taken me by my neck, and shaken me
to pieces,
And set me up for his mark.
His archers compass me round about,
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach,
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And defiled my horn in the dust.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Not for any injustice in mine hands:
Also my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no place.
Also now, behold, my witness is in heaven,
And my record is on high.
My friends scorn me:
But mine eye poureth out tears unto God.
O that one might plead for a man with God,
As a man pleadeth for his neighbour!
When a few years are come,
Then I shall go the way whence I shall not return.

My breath is corrupt, my days are extinct,
The graves are ready for me.

Are there not mockers with me?
And doth not mine eye continue in their provocation?
Lay down now, put me in a surety with thee;
Who is he that will strike hands with me?
For thou hast hid their heart from understanding:
Therefore shalt thou not exalt them.
He that speaketh flattery to his friends,
Even the eyes of his children shall fail.
He hath made me also a byword of the people;
And aforetime I was as a tabret.
Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,
And the innocent shall stir up himself against the hypocrite.
The righteous also shall hold on his way,
And he that hath clean hands shall be stronger and stronger.
But as for you all, do ye return, and come now:
For I cannot find one wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light is short because of darkness.
If I wait, the grave is mine house:
I have made my bed in the darkness.
I have said to corruption, Thou art my father:

To the worm, Thou art my mother, and my sister.
And where is now my hope?
As for my hope, who shall see it?
They shall go down to the bars of the pit,
When our rest together is in the dust.

THEN answered Bildad the Shuhite, and said,

How long will it be ere ye make an end of words?
Mark, and afterwards we will speak.
Wherefore are we counted as beasts,
And reputed vile in your sight?
He teareth himself in his anger:
Shall the earth be forsaken for thee? and shall
the rock be removed out of his place?
Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tabernacle,
And his candle shall be put out with him.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon a snare.
The gin shall take him by the heel,
And the robber shall prevail against him.
The snare is laid for him in the ground,
And a trap for him in the way.
Terrors shall make him afraid on every side,
And shall drive him to his feet.

His strength shall be hungerbitten,
And destruction shall be ready at his side.
It shall devour the strength of his skin:
Even the firstborn of death shall devour his strength.
His confidence shall be rooted out of his tabernacle,
And it shall bring him to the king of terrors.
It shall dwell in his tabernacle, because it is none of his:
Brimstone shall be scattered upon his habitation.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.
They that come after him shall be astonied at his day
As they that went before were affrighted.
Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

THEN Job answered and said,
How long will ye vex my soul,

And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye make yourselves strange
to me.
And be it indeed that I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach:
Know now that God hath overthrown me,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry aloud, but there is no judgment.
He hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.
He hath destroyed me on every side, and I am gone:
And mine hope hath he removed like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as one of his enemies.
His troops come together, and raise up their way
against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.

They that dwell in mine house, and my maids, count
me for a stranger:
I am an alien in their sight.
I called my servant, and he gave me no answer;
I intreated him with my mouth.
My breath is strange to my wife,
Though I intreated for the children's sake of mine
own body.
Yea, young children despised me;
I arose, and they spake against me.
All my inward friends abhorred me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my
friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock for ever!
For I know that my redeemer liveth,
And that he shall stand at the latter day upon the
earth:
And though after my skin worms destroy this body,

Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another;
Though my reins be consumed within me.
But ye should say, Why persecute we him,
Seeing the root of the matter is found in me?
Be ye afraid of the sword:
For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

THEN answered Zophar the Naamathite, and said,

THEREFORE do my thoughts cause me to answer,
And for this I make haste.
I have heard the check of my reproach,
And the spirit of my understanding causeth me to answer.
Knowest thou not this of old,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the hypocrite but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung:
They which have seen him shall say, Where is he?
He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.

The eye also which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek to please the poor,
And his hands shall restore their goods.
His bones are full of the sin of his youth,
Which shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and forsake it not;
But keep it still within his mouth:
Yet his meat in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches, and he shall vomit them up again:
God shall cast them out of his belly.
He shall suck the poison of asps:
The viper's tongue shall slay him.
He shall not see the rivers, the floods,
The brooks of honey and butter.
That which he laboured for shall he restore, and shall not swallow it down:
According to his substance shall the restitution be, and he shall not rejoice therein.
Because he hath oppressed and hath forsaken the poor;
Because he hath violently taken away an house which he builded not;
Surely he shall not feel quietness in his belly,

He shall not save of that which he desired.
There shall none of his meat be left;
Therefore shall no man look for his goods.
In the fulness of his sufficiency he shall be in straits:
Every hand of the wicked shall come upon him.
When he is about to fill his belly,
God shall cast the fury of his wrath upon him,
And shall rain it upon him while he is eating.
He shall flee from the iron weapon,
And the bow of steel shall strike him through.
It is drawn, and cometh out of the body;
Yea, the glittering sword cometh out of his gall:
Terrors are upon him.
All darkness shall be hid in his secret places:
A fire not blown shall consume him;
It shall go ill with him that is left in his tabernacle.
The heaven shall reveal his iniquity;
And the earth shall rise up against him.
The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

But Job answered and said,

Hear diligently my speech,
And let this be your consolations.
Suffer me that I may speak;

And after that I have spoken, mock on.
As for me, is my complaint to man?
And if it were so, why should not my spirit be troubled?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am afraid,
And trembling taketh hold on my flesh.
Wherefore do the wicked live, become old,
Yea, are mighty in power?
Their seed is established in their sight with them,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They take the timbrel and harp,
And rejoice at the sound of the organ.
They spend their days in wealth,
And in a moment go down to the grave.
Therefore they say unto God,
Depart from us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?
And what profit should we have, if we pray unto him?
Lo, their good is not in their hand:

The counsel of the wicked is far from me.
How oft is the candle of the wicked put out!
And how oft cometh their destruction upon them!
God distributeth sorrows in his anger.
They are as stubble before the wind,
And as chaff that the storm carrieth away.
God layeth up his iniquity for his children:
He rewardeth him, and he shall know it.
His eyes shall see his destruction,
And he shall drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?
Shall any teach God knowledge?
Seeing he judgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet.
His breasts are full of milk,
And his bones are moistened with marrow.
And another dieth in the bitterness of his soul,
And never eateth with pleasure.
They shall lie down alike in the dust,
And the worms shall cover them.
Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.
For ye say, Where is the house of the prince?

And where are the dwelling places of the wicked?
Have ye not asked them that go by the way?
And do ye not know their tokens,
That the wicked is reserved to the day of destruction?
They shall be brought forth to the day of wrath.
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall he be brought to the grave,
And shall remain in the tomb.
The clods of the valley shall be sweet unto him,
And every man shall draw after him,
As there are innumerable before him.
How then comfort ye me in vain,
Seeing in your answers there remaineth falsehood?

THEN Eliphaz the Temanite answered and said,

CAN a man be profitable unto God,
As he that is wise may be profitable unto himself?
Is it any pleasure to the Almighty, that thou art righteous?
Or is it gain to him, that thou makest thy ways perfect?
Will he reprove thee for fear of thee?
Will he enter with thee into judgment?
Is not thy wickedness great?
And thine iniquities infinite?

For thou hast taken a pledge from thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
But as for the mighty man, he had the earth;
And the honourable man dwelt in it.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee;
Or darkness, that thou canst not see;
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, How doth God know?
Can he judge through the dark cloud?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven.
Hast thou marked the old way
Which wicked men have trodden?
Which were cut down out of time,
Whose foundation was overflown with a flood:
Which said unto God, Depart from us:
And what can the Almighty do for them?
Yet he filled their houses with good things:

But the counsel of the wicked is far from me.
The righteous see it, and are glad:
And the innocent laugh them to scorn.
Whereas our substance is not cut down,
But the remnant of them the fire consumeth.
Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thine heart.
If thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.
Then shalt thou lay up gold as dust,
And the gold of Ophir as the stones of the brooks.
Yea, the Almighty shall be thy defence,
And thou shalt have plenty of silver.
For then shalt thou have thy delight in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him,
And he shall hear thee, and thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee:
And the light shall shine upon thy ways.
When men are cast down, then thou shalt say,
There is lifting up;
And he shall save the humble person.
He shall deliver the island of the innocent:
And it is delivered by the pureness of thine hands.

THEN Job answered and said,

EVEN to day is my complaint bitter:
My stroke is heavier than my groaning.
Oh that I knew where I might find him!
That I might come even to his seat!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Will he plead against me with his great power?
No; but he would put strength in me.
There the righteous might dispute with him;
So should I be delivered for ever from my judge.
Behold, I go forward, but he is not there;
And backward, but I cannot perceive him:
On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him:
But he knoweth the way that I take:
When he hath tried me, I shall come forth as gold.
My foot hath held his steps,
His way have I kept, and not declined.
Neither have I gone back from the commandment of his lips;
I have esteemed the words of his mouth more than my necessary food.

But he is in one mind, and who can turn him?
And what his soul desireth, even that he doeth.
For he performeth the thing that is appointed for me:
And many such things are with him.
Therefore am I troubled at his presence:
When I consider, I am afraid of him.
For God maketh my heart soft,
And the Almighty troubleth me:
Because I was not cut off before the darkness,
Neither hath he covered the darkness from my face.

WHY, seeing times are not hidden from the Almighty,
Do they that know him not see his days?
Some remove the landmarks;
They violently take away flocks, and feed thereof.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth hide themselves together.
Behold, as wild asses in the desert, go they forth to their work;
Rising betimes for a prey:
The wilderness yieldeth food for them and for their children.
They reap every one his corn in the field:
And they gather the vintage of the wicked.
They cause the naked to lodge without clothing,
That they have no covering in the cold.

They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
They pluck the fatherless from the breast,
And take a pledge of the poor.
They cause him to go naked without clothing,
And they take away the sheaf from the hungry;
Which make oil within their walls,
And tread their winepresses, and suffer thirst.
Men groan from out of the city,
And the soul of the wounded crieth out: yet God layeth not folly to them.
They are of those that rebel against the light;
They know not the ways thereof, nor abide in the paths thereof.
The murderer rising with the light killeth the poor and needy,
And in the night is as a thief.
The eye also of the adulterer waiteth for the twilight,
Saying, No eye shall see me: and disguiseth his face.
In the dark they dig through houses,
Which they had marked for themselves in the daytime:
They know not the light.
For the morning is to them even as the shadow of death:
If one know them, they are in the terrors of the shadow of death.
He is swift as the waters;

Their portion is cursed in the earth:
He beholdeth not the way of the vineyards.
Drought and heat consume the snow waters:
So doth the grave those which have sinned.
The womb shall forget him; the worm shall feed
sweetly on him;
He shall be no more remembered;
And wickedness shall be broken as a tree.
He evil entreateth the barren that beareth not:
And doeth not good to the widow.
He draweth also the mighty with his power:
He riseth up, and no man is sure of life.
Though it be given him to be in safety, whereon
he resteth;
Yet his eyes are upon their ways.
They are exalted for a little while, but are gone
and brought low;
They are taken out of the way as all other,
And cut off as the tops of the ears of corn.
And if it be not so now, who will make me a liar,
And make my speech nothing worth?

THEN answered Bildad the Shuhite, and said,

DOMINION and fear are with him,
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be justified with God?

Or how can he be clean that is born of a woman?
Behold even to the moon, and it shineth not;
Yea, the stars are not pure in his sight.
How much less man, that is a worm?
And the son of man, which is a worm?

BUT Job answered and said,

How hast thou helped him that is without power?
How savest thou the arm that hath no strength?
How hast thou counselled him that hath no wisdom?
And how hast thou plentifully declared the thing as it is?
To whom hast thou uttered words?
And whose spirit came from thee?
Dead things are formed from under the waters,
And the inhabitants thereof.
Hell is naked before him,
And destruction hath no covering.
He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He holdeth back the face of his throne,
And spreadeth his cloud upon it.
He hath compassed the waters with bounds,
Until the day and night come to an end.
The pillars of heaven tremble

And are astonished at his reproof.
He divideth the sea with his power,
And by his understanding he smiteth through the proud.
By his spirit he hath garnished the heavens;
His hand hath formed the crooked serpent.
Lo, these are parts of his ways:
But how little a portion is heard of him?
But the thunder of his power who can understand?

MOREOVER Job continued his parable, and said,

As God liveth, who hath taken away my judgment;
And the Almighty, who hath vexed my soul;
All the while my breath is in me,
And the spirit of God is in my nostrils;
My lips shall not speak wickedness,
Nor my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not remove mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me so long as I live.
Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous.
For what is the hope of the hypocrite, though he hath gained,

When God taketh away his soul?
Will God hear his cry
When trouble cometh upon him?
Will he delight himself in the Almighty?
Will he always call upon God?
I will teach you by the hand of God:
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye thus altogether vain?
This is the portion of a wicked man with God,
And the heritage of oppressors, which they shall receive of the Almighty.
If his children be multiplied, it is for the sword:
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death:
And his widows shall not weep.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.
He buildeth his house as a moth,
And as a booth that the keeper maketh.
The rich man shall lie down, but he shall not be gathered:
He openeth his eyes, and he is not.
Terrors take hold on him as waters,
A tempest stealeth him away in the night.

The east wind carrieth him away, and he departeth:
And as a storm hurleth him out of his place.
For God shall cast upon him, and not spare:
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

SURELY there is a vein for the silver,
And a place for gold where they fine it.
Iron is taken out of the earth,
And brass is molten out of the stone.
He setteth an end to darkness, and searcheth out all perfection:
The stones of darkness, and the shadow of death.
The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot:
They are dried up, they are gone away from men.
As for the earth, out of it cometh bread:
And under it is turned up as it were fire.
The stones of it are the place of sapphires:
And it hath dust of gold.
There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.
He putteth forth his hand upon the rock;
He overturneth the mountains by the roots.
He cutteth out rivers among the rocks;

And his eye seeth every precious thing.
He bindeth the floods from overflowing;
And the thing that is hid bringeth he forth to light.
But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,

And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said, Behold, the fear of the Lord,
that is wisdom;
And to depart from evil is understanding.

MOREOVER Job continued his parable, and said,

OH that I were as in months past,
As in the days when God preserved me;
When his candle shined upon my head,
And when by his light I walked through darkness;
As I was in the days of my youth,
When the secret of God was upon my tabernacle;
When the Almighty was yet with me,
When my children were about me;
When I washed my steps with butter,
And the rock poured me out rivers of oil;
When I went out to the gate through the city,
When I prepared my seat in the street!
The young men saw me, and hid themselves:
And the aged arose, and stood up.

The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
And their tongue cleaved to the roof of their mouth.
When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me:
Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
I was eyes to the blind, and feet was I to the lame.
I was a father to the poor:
And the cause which I knew not I searched out.
And I brake the jaws of the wicked,
And plucked the spoil out of his teeth.
Then I said, I shall die in my nest,
And I shall multiply my days as the sand.
My root was spread out by the waters,
And the dew lay all night upon my branch.
My glory was fresh in me,
And my bow was renewed in my hand.
Unto me men gave ear,
And waited, and kept silence at my counsel.

After my words they spake not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

But now they that are younger than I have me in derision,
Whose fathers I would have disdained to have set with the dogs of my flock.
Yea, whereto might the strength of their hands profit me,
In whom old age was perished?
For want and famine they were solitary;
Fleeing into the wilderness in former time desolate and waste.
Who cut up mallows by the bushes,
And juniper roots for their meat.
They were driven forth from among men,
(They cried after them as after a thief;)
To dwell in the cliffs of the valleys,
In caves of the earth, and in the rocks.
Among the bushes they brayed;

Under the nettles they were gathered together.
They were children of fools, yea, children of base men:
They were viler than the earth.
And now am I their song,
Yea, I am their byword.
They abhor me, they flee far from me,
And spare not to spit in my face.
Because he hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.
Upon my right hand rise the youth; they push away my feet,
And they raise up against me the ways of their destruction.
They mar my path, they set forward my calamity, they have no helper.
They came upon me as a wide breaking in of waters:
In the desolation they rolled themselves upon me.
Terrors are turned upon me:
They pursue my soul as the wind:
And my welfare passeth away as a cloud.
And now my soul is poured out upon me;
The days of affliction have taken hold upon me.
My bones are pierced in me in the night season:
And my sinews take no rest.
By the great force of my disease is my garment changed:

It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee, and thou dost not hear me:
I stand up, and thou regardest me not.
Thou art become cruel to me:
With thy strong hand thou opposest thyself against me.
Thou liftest me up to the wind; thou causest me to ride upon it,
And dissolvest my substance.
For I know that thou wilt bring me to death,
And to the house appointed for all living.
Howbeit he will not stretch out his hand to the grave,
Though they cry in his destruction.
Did not I weep for him that was in trouble?
Was not my soul grieved for the poor?
When I looked for good, then evil came unto me:
And when I waited for light, there came darkness.
My bowels boiled, and rested not:
The days of affliction prevented me.
I went mourning without the sun:
I stood up, and I cried in the congregation.
I am a brother to dragons,
And a companion to owls.
My skin is black upon me,
And my bones are burned with heat.

My harp also is turned to mourning,
And my organ into the voice of them that weep.

I MADE a covenant with mine eyes;
Why then should I think upon a maid?
For what portion of God is there from above?
And what inheritance of the Almighty from on high?
Is not destruction to the wicked?
And a strange punishment to the workers of iniquity?
Doth not he see my ways,
And count all my steps?
If I have walked with vanity,
Or if my foot hath hasted to deceit;
Let me be weighed in an even balance,
That God may know mine integrity.
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.
If mine heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door;
Then let my wife grind unto another,
And let others bow down upon her.
For this is an heinous crime;
Yea, it is an iniquity to be punished by the judges.
For it is a fire that consumeth to destruction,

And would root out all mine increase.
If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
(For from my youth he was brought up with me, as with a father,
And I have guided her from my mother's womb;)
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,

"KINGS AND COUNCILLORS OF THE EARTH, WHICH BUILT DESOLATE PLACES FOR THEMSELVES."—*Job iii.*

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.
If the men of my tabernacle said not,
Oh that we had of his flesh! we cannot be satisfied.
The stranger did not lodge in the street:
But I opened my doors to the traveller.
If I covered my transgressions as Adam,
By hiding mine iniquity in my bosom:
Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?
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.

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.
Behold, I waited for your words;
I gave ear to your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none of you that convinced
Job,
Or that answered his words:
Lest ye should say, We have found out wisdom:
God thrusteth him down, not man.
Now he hath not directed his words against me:
Neither will I answer him with your speeches.
They were amazed, they answered no more:
They left off speaking.
When I had waited, (for they spake not,
But stood still, and answered no more;)
I said, I will answer also my part,
I also will shew mine opinion.
For I am full of matter,

The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
It is ready to burst like new bottles.
I will speak, that I may be refreshed:
I will open my lips and answer.
Let me not, I pray you, accept any man's person,
Neither let me give flattering titles unto man.
For I know not to give flattering titles;
In so doing my maker would soon take me away.

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.
Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once,
Yea twice, yet man perceiveth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man.
He keepeth back his soul from the pit,
And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain:
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.

If there be a messenger with him,
An interpreter, one among a thousand,
To shew unto man his uprightness:
Then he is gracious unto him, and saith,
Deliver him from going down to the pit:
I have found a ransom.
His flesh shall be fresher than a child's:
He shall return to the days of his youth:
He shall pray unto God, and he will be favourable unto him:
And he shall see his face with joy:
For he will render unto man his righteousness.
He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited me not;
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living.
Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
If not, hearken unto me:
Hold thy peace, and I shall teach thee wisdom.

FURTHERMORE Elihu answered and said,

HEAR my words, O ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the mouth tasteth meat.
Let us choose to us judgment:
Let us know among ourselves what is good.
For Job hath said, I am righteous:
And God hath taken away my judgment.
Should I lie against my right?
My wound is incurable without transgression.
What man is like Job,
Who drinketh up scorning like water?
Which goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said, It profiteth a man nothing
That he should delight himself with God.
Therefore hearken unto me, ye men of understanding:
Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.
Yea, surely God will not do wickedly,
Neither will the Almighty pervert judgment.

Who hath given him a charge over the earth?
Or who hath disposed the whole world?
If he set his heart upon man,
If he gather unto himself his spirit and his breath;
All flesh shall perish together,
And man shall turn again unto dust.
If now thou hast understanding, hear this:
Hearken to the voice of my words.
Shall even he that hateth right govern?
And wilt thou condemn him that is most just?
Is it fit to say to a king, Thou art wicked?
And to princes, Ye are ungodly?
How much less to him that accepteth not the persons of princes,
Nor regardeth the rich more than the poor?
For they all are the work of his hands.
In a moment shall they die,
And the people shall be troubled at midnight, and pass away:
And the mighty shall be taken away without hand.
For his eyes are upon the ways of man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.
For he will not lay upon man more than right;
That he should enter into judgment with God.
He shall break in pieces mighty men without number,

And set others in their stead.
Therefore he knoweth their works,
And he overturneth them in the night, so that they are destroyed.
He striketh them as wicked men
In the open sight of others;
Because they turned back from him,
And would not consider any of his ways:
So that they cause the cry of the poor to come unto him,
And he heareth the cry of the afflicted.
When he giveth quietness, who then can make trouble?
And when he hideth his face, who then can behold him?
Whether it be done against a nation, or against a man only:
That the hypocrite reign not,
Lest the people be ensnared.
Surely it is meet to be said unto God,
I have borne chastisement, I will not offend any more:
That which I see not teach thou me:
If I have done iniquity, I will do no more.
Should it be according to thy mind?
He will recompense it, whether thou refuse, or whether thou choose; and not I:
Therefore speak what thou knowest.
Let men of understanding tell me,

And let a wise man hearken unto me.
Job hath spoken without knowledge,
And his words were without wisdom.
My desire is that Job may be tried unto the end
Because of his answers for wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

ELIHU spake moreover, and said,

THINKEST thou this to be right,
That thou saidst, My righteousness is more than God's?
For thou saidst, What advantage will it be unto thee?
And, What profit shall I have, if I be cleansed from my sin?
I will answer thee,
And thy companions with thee.
Look unto the heavens, and see;
And behold the clouds which are higher than thou.
If thou sinnest, what doest thou against him?
Or if thy transgressions be multiplied, what doest thou unto him?
If thou be righteous, what givest thou him?
Or what receiveth he of thine hand?
Thy wickedness may hurt a man as thou art;
And thy righteousness may profit the son of man.

By reason of the multitude of oppressions they
make the oppressed to cry:
They cry out by reason of the arm of the mighty.
But none saith, Where is God my maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?
There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.
Although thou sayest thou shalt not see him,
Yet judgment is before him; therefore trust thou
in him.
But now, because it is not so, he hath visited in
his anger;
Yet he knoweth it not in great extremity:
Therefore doth Job open his mouth in vain;
He multiplieth words without knowledge.

ELIHU also proceeded, and said,

SUFFER me a little, and I will shew thee
That I have yet to speak on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words shall not be false:
He that is perfect in knowledge is with thee.
Behold, God is mighty, and despiseth not any:

He is mighty in strength and wisdom.
He preserveth not the life of the wicked:
But giveth right to the poor.
He withdraweth not his eyes from the righteous:
But with kings are they on the throne;
Yea, he doth establish them for ever, and they are exalted.
And if they be bound in fetters,
And be holden in cords of affliction;
Then he sheweth them their work,
And their transgressions that they have exceeded.
He openeth also their ear to discipline,
And commandeth that they return from iniquity.
If they obey and serve him,
They shall spend their days in prosperity,
And their years in pleasures.
But if they obey not, they shall perish by the sword,
And they shall die without knowledge.
But the hypocrites in heart heap up wrath:
They cry not when he bindeth them.
They die in youth,
And their life is among the unclean.
He delivereth the poor in his affliction,
And openeth their ears in oppression.
Even so would he have removed thee out of the strait
Into a broad place, where there is no straitness;

And that which should be set on thy table should be
full of fatness.
But thou hast fulfilled the judgment of the wicked:
Judgment and justice take hold on thee.
Because there is wrath, beware lest he take thee
away with his stroke:
Then a great ransom cannot deliver thee.
Will he esteem thy riches?
No, not gold, nor all the forces of strength.
Desire not the night,
When people are cut off in their place.
Take heed, regard not iniquity:
For this hast thou chosen rather than affliction.
Behold, God exalteth by his power:
Who teacheth like him?
Who hath enjoined him his way?
Or who can say, Thou hast wrought iniquity?
Remember that thou magnify his work,
Which men behold.
Every man may see it;
Man may behold it afar off.
Behold, God is great, and we know him not,
Neither can the number of his years be searched out.
For he maketh small the drops of water:
They pour down rain according to the vapour thereof:
Which the clouds do drop
And distil upon man abundantly.

Also can any understand the spreadings of the clouds,
Or the noise of his tabernacle?
Behold, he spreadeth his light upon it,
And covereth the bottom of the sea.
For by them judgeth he the people;
He giveth meat in abundance.
With clouds he covereth the light;
And commandeth it not to shine by the cloud that
cometh betwixt.
The noise thereof sheweth concerning it,
The cattle also concerning the vapour.

At this also my heart trembleth,
And is moved out of his place.
Hear attentively the noise of his voice,
And the sound that goeth out of his mouth.
He directeth it under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth:
He thundereth with the voice of his excellency;
And he will not stay them when his voice is heard.
God thundereth marvellously with his voice;
Great things doeth he, which we cannot comprehend.
For he saith to the snow, Be thou on the earth;
Likewise to the small rain, and to the great rain of
his strength.
He sealeth up the hand of every man;
That all men may know his work.

Then the beasts go into dens,
And remain in their places.
Out of the south cometh the whirlwind:
And cold out of the north.
By the breath of God frost is given:
And the breadth of the waters is straitened.
Also by watering he wearieth the thick cloud:
He scattereth his bright cloud:
And it is turned round about by his counsels:
That they may do whatsoever he commandeth them
Upon the face of the world in the earth.
He causeth it to come,
Whether for correction, or for his land, or for mercy.
Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.
Dost thou know when God disposed them,
And caused the light of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
How thy garments are warm,
When he quieteth the earth by the south wind?
Hast thou with him spread out the sky,
Which is strong, and as a molten looking glass?
Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.

Shall it be told him that I speak?
If a man speak, surely he shall be swallowed up.
And now men see not the bright light which is in the clouds:
But the wind passeth, and cleanseth them.
Fair weather cometh out of the north:
With God is terrible majesty.
Touching the Almighty, we cannot find him out: he is excellent in power,
And in judgment, and in plenty of justice: he will not afflict.
Men do therefore fear him:
He respecteth not any that are wise of heart.

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?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the
  womb?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed place,
And set bars and doors,
And said, Hitherto shalt thou come, but no further:
And here shall thy proud waves be stayed?
Hast thou commanded the morning since thy days;
And caused the dayspring to know his place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness, where is the place thereof,

That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.
Canst thou bind the sweet influences of Pleiades,

Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?

They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the unicorn be willing to serve thee,
Or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?
Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,

And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones, as though
  they were not hers:
Her labour is in vain without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trum-
  pet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?

Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

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.

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the navel of his belly.
He moveth his tail like a cedar:
The sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God:
He that made him can make his sword to approach
unto him.
Surely the mountains bring him forth food,
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reed, and fens.
The shady trees cover him with their shadow;
The willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not:
He trusteth that he can draw up Jordan into his
mouth.
He taketh it with his eyes:
His nose pierceth through snares.

Canst thou draw out leviathan with an hook?
Or his tongue with a cord which thou lettest down?
Canst thou put an hook into his nose?
Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft words unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the companions make a banquet of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him,
Remember the battle, do no more.
Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that dare stir him up:
Who then is able to stand before me?
Who hath prevented me, that I should repay him?
Whatsoever is under the whole heaven is mine.

I will not conceal his parts,
Nor his power, nor his comely proportion.
Who can discover the face of his garment?
Or who can come to him with his double bridle?
Who can open the doors of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another,
They stick together, that they cannot be sundered.
By his neesings a light doth shine,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together:
They are firm in themselves; they cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.
When he raiseth up himself, the mighty are afraid:

By reason of breakings they purify themselves.
The sword of him that layeth at him cannot hold:
The spear, the dart, nor the habergeon.
He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.
Darts are counted as stubble:
He laugheth at the shaking of a spear.
Sharp stones are under him:
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things:
He is a king over all the children of pride.

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.

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 an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

THE BOOK OF
PSALMS

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.

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.

III

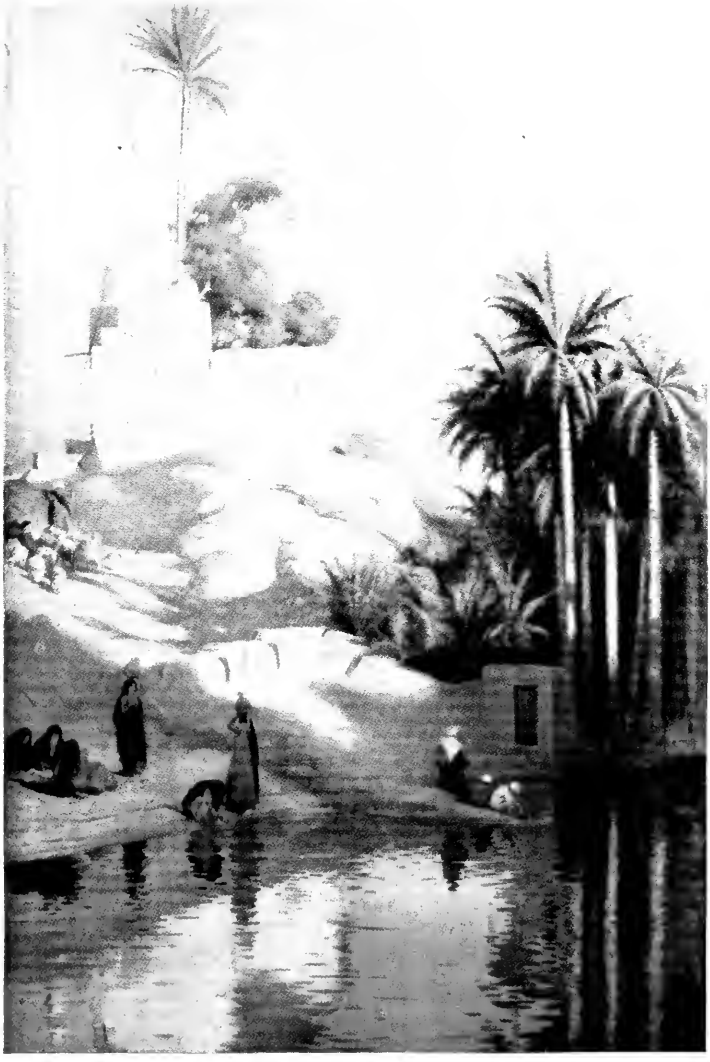
A Psalm of David
When he fled from Absalom his son

LORD, how are they increased that trouble me!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God. *Selah*
But thou, O Lord, art a shield for me;
My glory, and the lifter up of mine head.
I cried unto the Lord with my voice,
And he heard me out of his holy hill. *Selah.*
I laid me down and slept;
I awaked; for the Lord sustained me.
I will not be afraid of ten thousands of people,
That have set themselves against me round about.
Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the Lord:
Thy blessing is upon thy people. *Selah.*

IV

To the chief Musician on Neginoth
A Psalm of David

HEAR me when I call, O God of my righteousness:
Thou hast enlarged me when I was in distress;
Have mercy upon me, and hear my prayer.
O ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity, and seek after leasing? *Selah.*
But know that the Lord hath set apart him that is godly for himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. *Selah.*
Offer the sacrifices of righteousness,
And put your trust in the Lord.
There be many that say, Who will shew us any good?
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than in the time that their corn and their wine increased.
I will both lay me down in peace, and sleep:
For thou, Lord, only makest me dwell in safety.



"A TREE PLANTED BY THE RIVERS OF WATER"—*Psalm i.*

V

To the chief Musician upon Nehiloth
A Psalm of David

GIVE ear to my words, O Lord,
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God:
For unto thee will I pray.
My voice shalt thou hear in the morning, O Lord;
In the morning will I direct my prayer unto thee, and will look up.
For thou art not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.
The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.
Thou shalt destroy them that speak leasing:
The Lord will abhor the bloody and deceitful man.
But as for me, I will come into thy house in the multitude of thy mercy:
And in thy fear will I worship toward thy holy temple.
Lead me, O Lord, in thy righteousness because of mine enemies;
Make thy way straight before my face.
For there is no faithfulness in their mouth;
Their inward part is very wickedness;
Their throat is an open sepulchre;

They flatter with their tongue.
Destroy thou them, O God; let them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For they have rebelled against thee.
But let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou, Lord, wilt bless the righteous;
With favour wilt thou compass him as with a shield.

VI

To the chief Musician on Neginoth upon Sheminith
A Psalm of David

O Lord, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O Lord; for I am weak:
O Lord, heal me; for my bones are vexed.
My soul is also sore vexed:
But thou, O Lord, how long?
Return, O Lord, deliver my soul:
Oh save me for thy mercies' sake.
For in death there is no remembrance of thee:
In the grave who shall give thee thanks?
I am weary with my groaning;
All the night make I my bed to swim;

I water my couch with my tears.
Mine eye is consumed because of grief;
It waxeth old because of all mine enemies.
Depart from me, all ye workers of iniquity;
For the Lord hath heard the voice of my weeping.
The Lord hath heard my supplication;
The Lord will receive my prayer.
Let all mine enemies be ashamed and sore vexed:
Let them return and be ashamed suddenly.

VII

Shiggaion of David
Which he sang unto the Lord, concerning the words of Cush the Benjamite

O Lord my God, in thee do I put my trust:
Save me from all them that persecute me, and deliver me:
Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
O Lord my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause is mine enemy:)
Let the enemy persecute my soul, and take it;
Yea, let him tread down my life upon the earth,

And lay mine honour in the dust. *Selah.*
Arise, O Lord, in thine anger,
Lift up thyself because of the rage of mine enemies:
And awake for me to the judgment that thou hast commanded.
So shall the congregation of the people compass thee about:
For their sakes therefore return thou on high.
The Lord shall judge the people:
Judge me, O Lord, according to my righteousness,
And according to mine integrity that is in me.
Oh let the wickedness of the wicked come to an end:
but establish the just:
For the righteous God trieth the hearts and reins.
My defence is of God,
Which saveth the upright in heart.
God judgeth the righteous,
And God is angry with the wicked every day.
If he turn not, he will whet his sword;
He hath bent his bow, and made it ready.
He hath also prepared for him the instruments of death;
He ordaineth his arrows against the persecutors.
Behold, he travaileth with iniquity,
And hath conceived mischief,
And brought forth falsehood.
He made a pit, and digged it,

And is fallen into the ditch which he made.
His mischief shall return upon his own head,
And his violent dealing shall come down upon his own pate.
I will praise the Lord according to his righteousness:
And will sing praise to the name of the Lord most high.

VIII

To the chief Musician upon Gittith
A Psalm of David

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!

IX

To the chief Musician upon Muth-labben
A Psalm of David

I WILL praise thee, O Lord, with my whole heart;
I will shew forth all thy marvellous works.
I will be glad and rejoice in thee:
I will sing praise to thy name, O thou most High.
When mine enemies are turned back,
They shall fall and perish at thy presence.
For thou hast maintained my right and my cause;
Thou satest in the throne judging right.
Thou hast rebuked the heathen, thou hast destroyed the wicked,
Thou hast put out their name for ever and ever.
O thou enemy, destructions are come to a perpetual end:
And thou hast destroyed cities;
Their memorial is perished with them.
But the Lord shall endure for ever:
He hath prepared his throne for judgment.

And he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
The Lord also will be a refuge for the oppressed,
A refuge in times of trouble.
And they that know thy name will put their trust in thee:
For thou, Lord, hast not forsaken them that seek thee.
Sing praises to the Lord, which dwelleth in Zion:
Declare among the people his doings.
When he maketh inquisition for blood, he remembereth them:
He forgetteth not the cry of the humble.
Have mercy upon me, O Lord;
Consider my trouble which I suffer of them that hate me,
Thou that liftest me up from the gates of death:
That I may shew forth all thy praise
In the gates of the daughter of Zion:
I will rejoice in thy salvation.
The heathen are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
The Lord is known by the judgment which he executeth:
The wicked is snared in the work of his own hands.
Higgaion. Selah.
The wicked shall be turned into hell,

And all the nations that forget God.
For the needy shall not alway be forgotten:
The expectation of the poor shall not perish for ever.
Arise, O Lord; let not man prevail:
Let the heathen be judged in thy sight.
Put them in fear, O Lord:
That the nations may know themselves to be but men. *Selah.*

X

WHY standest thou afar off, O Lord?
Why hidest thou thyself in times of trouble?
The wicked in his pride doth persecute the poor:
Let them be taken in the devices that they have imagined.
For the wicked boasteth of his heart's desire,
And blesseth the covetous, whom the Lord abhorreth.
The wicked, through the pride of his countenance, will not seek after God:
God is not in all his thoughts.
His ways are always grievous;
Thy judgments are far above out of his sight:
As for all his enemies, he puffeth at them.
He hath said in his heart, I shall not be moved:
For I shall never be in adversity.
His mouth is full of cursing and deceit and fraud:
Under his tongue is mischief and vanity.
He sitteth in the lurking places of the villages:

In the secret places doth he murder the innocent:
His eyes are privily set against the poor.
He lieth in wait secretly as a lion in his den:
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him into his net.
He croucheth, and humbleth himself,
That the poor may fall by his strong ones.
He hath said in his heart, God hath forgotten:
He hideth his face; he will never see it.
Arise, O Lord; O God, lift up thine hand:
Forget not the humble.
Wherefore doth the wicked contemn God?
He hath said in his heart, Thou wilt not require it.
Thou hast seen it; for thou beholdest mischief and spite,
To requite it with thy hand:
The poor committeth himself unto thee;
Thou art the helper of the fatherless.
Break thou the arm of the wicked and the evil man
Seek out his wickedness till thou find none.
The Lord is King for ever and ever:
The heathen are perished out of his land.
Lord, thou hast heard the desire of the humble:
Thou wilt prepare their heart, thou wilt cause thine ear to hear:
To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

XI

To the chief Musician
A Psalm of David

In the Lord put I my trust:
How say ye to my soul,
Flee as a bird to your mountain?
For, lo, the wicked bend their bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.
If the foundations be destroyed,
What can the righteous do?
The Lord is in his holy temple,
The Lord's throne is in heaven:
His eyes behold,
His eyelids try, the children of men.
The Lord trieth the righteous:
But the wicked and him that loveth violence his soul hateth.
Upon the wicked he shall rain snares, fire and brimstone,
And an horrible tempest: this shall be the portion of their cup.
For the righteous Lord loveth righteousness;
His countenance doth behold the upright.

XII

To the chief Musician upon Sheminith
A Psalm of David

HELP, Lord; for the godly man ceaseth;
For the faithful fail from among the children of men.
They speak vanity every one with his neighbour:
With flattering lips and with a double heart do they speak.
The Lord shall cut off all flattering lips,
And the tongue that speaketh proud things:
Who have said, With our tongue will we prevail;
Our lips are our own: who is lord over us?
For the oppression of the poor, for the sighing of the needy,
Now will I arise, saith the Lord;
I will set him in safety from him that puffeth at him.
The words of the Lord are pure words:
As silver tried in a furnace of earth, purified seven times.
Thou shalt keep them, O Lord,
Thou shalt preserve them from this generation for ever.
The wicked walk on every side,
When the vilest men are exalted.

XIII

To the chief Musician
A Psalm of David

How long wilt thou forget me, O Lord? for ever?
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?
Consider and hear me, O Lord my God:
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.
But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
I will sing unto the Lord, because he hath dealt bountifully with me.

XIV

To the chief Musician
A Psalm of David

The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works,
There is none that doeth good.
The Lord looked down from heaven upon the children of men,
To see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy:
There is none that doeth good, no, not one.
Have all the workers of iniquity no knowledge?
Who eat up my people as they eat bread,
And call not upon the Lord.
There were they in great fear:
For God is in the generation of the righteous.
Ye have shamed the counsel of the poor,
Because the Lord is his refuge.
Oh that the salvation of Israel were come out of Zion!
When the Lord bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

XV

A Psalm of David

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 honoureth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

XVI

Michtam of David

PRESERVE me, O God: for in thee do I put my trust.
O my soul, thou hast said unto the Lord, Thou art my Lord:
My goodness extendeth not to thee;
But to the saints that are in the earth,
And to the excellent, in whom is all my delight.
Their sorrows shall be multiplied that hasten after another god:
Their drink offerings of blood will I not offer,
Nor take up their names into my lips.
The Lord is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel:
My reins also instruct me in the night seasons.
I have set the Lord always before me:

Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption.
Thou wilt shew me the path of life:
In thy presence is fulness of joy;
At thy right hand there are pleasures for evermore.

XVII

A Prayer of David

HEAR the right, O Lord, attend unto my cry,
Give ear unto my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.
Thou hast proved mine heart; thou hast visited me in the night;
Thou hast tried me, and shalt find nothing;
I am purposed that my mouth shall not transgress.
Concerning the works of men, by the word of thy lips
I have kept me from the paths of the destroyer.
Hold up my goings in thy paths,
That my footsteps slip not.
I have called upon thee, for thou wilt hear me, O God:

Incline thine ear unto me, and hear my speech.
Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee
From those that rise up against them.
Keep me as the apple of the eye,
Hide me under the shadow of thy wings,
From the wicked that oppress me,
From my deadly enemies, who compass me about.
They are inclosed in their own fat:
With their mouth they speak proudly.
They have now compassed us in our steps:
They have set their eyes bowing down to the earth;
Like as a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.
Arise, O Lord, disappoint him, cast him down:
Deliver my soul from the wicked, which is thy sword:
From men which are thy hand, O Lord,
From men of the world, which have their portion in this life,
And whose belly thou fillest with thy hid treasure:
They are full of children,
And leave the rest of their substance to their babes.
As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

XVIII

To the chief Musician
A Psalm of David

The servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said

I WILL love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my salvation, and my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
The sorrows of death compassed me,
And the floods of ungodly men made me afraid.
The sorrows of hell compassed me about:
The snares of death prevented me.
In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, even into his ears.
Then the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,

And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down:
And darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.
He made darkness his secret place;
His pavilion round about him
Were dark waters and thick clouds of the skies.
At the brightness that was before him his thick clouds passed,
Hail stones and coals of fire.
The Lord also thundered in the heavens,
And the Highest gave his voice;
Hail stones and coals of fire.
Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.
Then the channels of waters were seen,
And the foundations of the world were discovered
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.
He sent from above, he took me,
He drew me out of many waters.
He delivered me from my strong enemy,
And from them which hated me: for they were too strong for me.
They prevented me in the day of my calamity:

But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all his judgments were before me,
And I did not put away his statutes from me.
I was also upright before him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
With the merciful thou wilt shew thyself merciful;
With an upright man thou wilt shew thyself upright;
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.
For thou wilt save the afflicted people;
But wilt bring down high looks.
For thou wilt light my candle:
The Lord my God will enlighten my darkness.
For by thee I have run through a troop;

And by my God have I leaped over a wall.
As for God, his way is perfect:
The word of the Lord is tried:
He is a buckler to all those that trust in him.
For who is God save the Lord?
Or who is a rock save our God?
It is God that girdeth me with strength,
And maketh my way perfect.
He maketh my feet like hinds' feet,
And setteth me upon my high places.
He teacheth my hands to war,
So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
That my feet did not slip.
I have pursued mine enemies, and overtaken them:
Neither did I turn again till they were consumed.
I have wounded them that they were not able to rise:
They are fallen under my feet.
For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up
against me.
Thou hast also given me the necks of mine enemies;
That I might destroy them that hate me.
They cried, but there was none to save them:

Even unto the Lord, but he answered them not.
Then did I beat them small as the dust before the wind:
I did cast them out as the dirt in the streets.
Thou hast delivered me from the strivings of the people;
And thou hast made me the head of the heathen:
A people whom I have not known shall serve me.
As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
The strangers shall fade away,
And be afraid out of their close places.
The Lord liveth; and blessed be my rock;
And let the God of my salvation be exalted.
It is God that avengeth me,
And subdueth the people under me.
He delivereth me from mine enemies:
Yea, thou liftest me up above those that rise up against me:
Thou hast delivered me from the violent man.
Therefore will I give thanks unto thee, O Lord, among the heathen,
And sing praises unto thy name.
Great deliverance giveth he to his king;
And sheweth mercy to his anointed,
To David, and to his seed for evermore.

XIX

To the chief Musician
A Psalm of David

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.
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.

XX

To the chief Musician
A Psalm of David

THE Lord hear thee in the day of trouble;
The name of the God of Jacob defend thee;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice; *Selah.*
Grant thee according to thine own heart,

And fulfil all thy counsel.
We will rejoice in thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfil all thy petitions.
Now know I that the Lord saveth his anointed;
He will hear him from his holy heaven
With the saving strength of his right hand.
Some trust in chariots, and some in horses:
But we will remember the name of the Lord our God.
They are brought down and fallen:
But we are risen, and stand upright.
Save, Lord:
Let the king hear us when we call.

XXI

To the chief Musician
A Psalm of David

THE king shall joy in thy strength, O Lord;
And in thy salvation how greatly shall he rejoice!
Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
Selah.
For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.

He asked life of thee, and thou gavest it him,
Even length of days for ever and ever.
His glory is great in thy salvation:
Honour and majesty hast thou laid upon him.
For thou hast made him most blessed for ever:
Thou hast made him exceeding glad with thy countenance.
For the king trusteth in the Lord,
And through the mercy of the most High he shall not be moved.
Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.
Thou shalt make them as a fiery oven in the time of thine anger:
The Lord shall swallow them up in his wrath, and the fire shall devour them.
Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
For they intended evil against thee:
They imagined a mischievous device, which they are not able to perform.
Therefore shalt thou make them turn their back,
When thou shalt make ready thine arrows upon thy strings against the face of them.
Be thou exalted, Lord, in thine own strength:
So will we sing and praise thy power.

XXII

To the chief Musician upon Aijeleth Shahar
A Psalm of David

My God, my God, why hast thou forsaken me?
Why art thou so far from helping me, and from the words of my roaring?
O my God, I cry in the daytime, but thou hearest not;
And in the night season, and am not silent.
But thou art holy, O thou that inhabitest the praises of Israel.
Our fathers trusted in thee:
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee, and were not confounded.
But I am a worm, and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn:
They shoot out the lip, they shake the head, saying,
He trusted on the Lord that he would deliver him:
Let him deliver him, seeing he delighted in him.
But thou art he that took me out of the womb:
Thou didst make me hope when I was upon my mother's breasts.
I was cast upon thee from the womb:
Thou art my God from my mother's belly.
Be not far from me; for trouble is near;

For there is none to help.
Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
They gaped upon me with their mouths,
As a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me:
The assembly of the wicked have inclosed me:
They pierced my hands and my feet.
I may tell all my bones:
They look and stare upon me.
They part my garments among them,
And cast lots upon my vesture.
But be not thou far from me, O Lord:
O my strength, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth:
For thou hast heard me from the horns of the unicorns.
I will declare thy name unto my brethren:

In the midst of the congregation will I praise thee.
Ye that fear the Lord, praise him;
All ye the seed of Jacob, glorify him;
And fear him, all ye the seed of Israel.
For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.
My praise shall be of thee in the great congregation:
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
They shall praise the Lord that seek him:
Your heart shall live for ever.
All the ends of the world shall remember and turn unto the Lord:
And all the kindreds of the nations shall worship before thee.
For the kingdom is the Lord's:
And he is the governor among the nations.
All they that be fat upon earth shall eat and worship:
All they that go down to the dust shall bow before him:
And none can keep alive his own soul.
A seed shall serve him;
It shall be accounted to the Lord for a generation.
They shall come, and shall declare his righteousness
Unto a people that shall be born, that he hath done this.

XXIII

A Psalm of David

THE Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

XXIV

A Psalm of David

THE earth is the Lord's, and the fulness thereof:
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob. *Selah.*
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in
Who is this King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts, he is the King of glory. *Selah.*

XXV

A Psalm of David

Unto thee, O Lord, do I lift up my soul.
O my God, I trust in thee: let me not be ashamed,
Let not mine enemies triumph over me.
Yea, let none that wait on thee be ashamed:

Let them be ashamed which transgress without cause
Shew me thy ways, O Lord;
Teach me thy paths.
Lead me in thy truth, and teach me:
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O Lord, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me
For thy goodness' sake, O Lord.
Good and upright is the Lord:
Therefore will he teach sinners in the way.
The meek will he guide in judgment:
And the meek will he teach his way.
All the paths of the Lord are mercy and truth
Unto such as keep his covenant and his testimonies.
For thy name's sake, O Lord,
Pardon mine iniquity; for it is great.
What man is he that feareth the Lord?
Him shall he teach in the way that he shall choose.
His soul shall dwell at ease;
And his seed shall inherit the earth.
The secret of the Lord is with them that fear him;
And he will shew them his covenant.

Mine eyes are ever toward the Lord;
For he shall pluck my feet out of the net.
Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
The troubles of my heart are enlarged:
O bring thou me out of my distresses.
Look upon mine affliction and my pain;
And forgive all my sins.
Consider mine enemies; for they are many;
And they hate me with cruel hatred.
O keep my soul, and deliver me:
Let me not be ashamed; for I put my trust in thee
Let integrity and uprightness preserve me;
For I wait on thee.
Redeem Israel, O God, out of all his troubles.

XXVI

A Psalm of David

JUDGE me, O Lord; for I have walked in mine integrity:
I have trusted also in the Lord; therefore I shall not slide.
Examine me, O Lord, and prove me;
Try my reins and my heart.
For thy lovingkindness is before mine eyes:
And I have walked in thy truth.
I have not sat with vain persons,

"HE LEADETH ME BESIDE THE STILL WATERS"—*Psalm xxiii*

Neither will I go in with dissemblers.
I have hated the congregation of evil doers;
And will not sit with the wicked.
I will wash mine hands in innocency:
So will I compass thine altar, O Lord:
That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
Lord, I have loved the habitation of thy house,
And the place where thine honour dwelleth.
Gather not my soul with sinners,
Nor my life with bloody men:
In whose hands is mischief,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
In the congregations will I bless the Lord.

XXVII

A Psalm of David

THE Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
When the wicked, even mine enemies and my foes, came upon me to eat up my flesh,
They stumbled and fell.

Though an host should encamp against me, my heart shall not fear:
Though war should rise against me, in this will I be confident.
One thing have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord, and to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.
Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face; my heart said unto thee,
Thy face, Lord, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.

When my father and my mother forsake me,
Then the Lord will take me up.
Teach me thy way, O Lord,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.
I had fainted, unless I had believed
To see the goodness of the Lord in the land of the living.
Wait on the Lord:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the Lord.

XXVIII

A Psalm of David

Unto thee will I cry, O Lord my rock; be not silent to me:
Lest, if thou be silent to me, I become like them that go down into the pit.
Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
Draw me not away with the wicked, and with the workers of iniquity,

Which speak peace to their neighbours, but mischief
is in their hearts.
Give them according to their deeds,
And according to the wickedness of their endeavours:
Give them after the work of their hands;
Render to them their desert.
Because they regard not the works of the Lord,
Nor the operation of his hands,
He shall destroy them, and not build them up.
Blessed be the Lord, because he hath heard the voice
of my supplications.
The Lord is my strength and my shield;
My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
The Lord is their strength,
And he is the saving strength of his anointed.
Save thy people,
And bless thine inheritance:
Feed them also, and lift them up for ever.

XXIX

A Psalm of David

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

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

XXX

A Psalm and Song
at the dedication of the house of David

I WILL extol thee, O Lord; for thou hast lifted me up,
And hast not made my foes to rejoice over me.
O Lord my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.
Sing unto the Lord, O ye saints of his,
And give thanks at the remembrance of his holiness.
For his anger endureth but a moment; in his favour is life:
Weeping may endure for a night, but joy cometh in the morning.
And in my prosperity I said,
I shall never be moved.
Lord, by thy favour thou hast made my mountain to stand strong:
Thou didst hide thy face, and I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication.
What profit is there in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness;
To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

XXXI

To the chief Musician
A Psalm of David

In thee, O Lord, do I put my trust;
Let me never be ashamed:
Deliver me in thy righteousness.
Bow down thine ear to me; deliver me speedily:
Be thou my strong rock,
For an house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me, and guide me.
Pull me out of the net that they have laid privily for me:
For thou art my strength.
Into thine hand I commit my spirit:
Thou hast redeemed me, O Lord God of truth.
I have hated them that regard lying vanities:
But I trust in the Lord.
I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.
Have mercy upon me, O Lord, for I am in trouble:
Mine eye is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing:
My strength faileth because of mine iniquity, and my bones are consumed.
I was a reproach among all mine enemies,
But especially among my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.
I am forgotten as a dead man out of mind:
I am like a broken vessel.
For I have heard the slander of many:
Fear was on every side:
While they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O Lord:
I said, Thou art my God.
My times are in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.
Make thy face to shine upon thy servant:
Save me for thy mercies' sake.
Let me not be ashamed, O Lord; for I have called upon thee:
Let the wicked be ashamed, and let them be silent in the grave.
Let the lying lips be put to silence;
Which speak grievous things proudly and contemptuously against the righteous.

Oh how great is thy goodness, which thou hast laid
up for them that fear thee;
Which thou hast wrought for them that trust in thee
Before the sons of men!
Thou shalt hide them in the secret of thy presence
from the pride of man:
Thou shalt keep them secretly in a pavilion from
the strife of tongues.
Blessed be the Lord: for he hath shewed me his
marvellous kindness in a strong city.
For I said in my haste, I am cut off from before thine
eyes:
Nevertheless thou heardest the voice of my supplications when I cried unto thee.
O love the Lord, all ye his saints:
For the Lord preserveth the faithful,
And plentifully rewardeth the proud doer.
Be of good courage, and he shall strengthen your
heart,
All ye that hope in the Lord.

XXXII

A Psalm of David
Maschil

Blessed is he whose transgression is forgiven,
whose sin is covered.
Blessed is the man unto whom the Lord imputeth
not iniquity,

And in whose spirit there is no guile.
When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer.
Selah.
I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin. *Selah.*
For this shall every one that is godly pray unto thee in a time when thou mayest be found:
Surely in the floods of great waters they shall not come nigh unto him.
Thou art my hiding place; thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance. *Selah.*
I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
Be ye not as the horse,
Or as the mule, which have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.
Many sorrows shall be to the wicked:
But he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

XXXIII

REJOICE in the Lord, O ye righteous:
For praise is comely for the upright.
Praise the Lord with harp:
Sing unto him with the psaltery and an instrument of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the Lord is right;
And all his works are done in truth.
He loveth righteousness and judgment:
The earth is full of the goodness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.
Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
The Lord bringeth the counsel of the heathen to nought:

He maketh the devices of the people of none effect.
The counsel of the Lord standeth for ever,
The thoughts of his heart to all generations.
Blessed is the nation whose God is the Lord;
And the people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men.
From the place of his habitation he looketh
Upon all the inhabitants of the earth.
He fashioneth their hearts alike;
He considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.
An horse is a vain thing for safety:
Neither shall he deliver any by his great strength.
Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul waiteth for the Lord:
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we hope in thee.

XXXIV

A Psalm of David
When he changed his behaviour before Abimelech who drove him away, and he departed

I WILL bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth
Round about them that fear him, and delivereth them.
O taste and see that the Lord is good:
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good thing.
Come, ye children, hearken unto me:

I will teach you the fear of the Lord.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the Lord are upon the righteous,
And his ears are open unto their cry.
The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cry, and the Lord heareth,
And delivereth them out of all their troubles.
The Lord is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

XXXV

A Psalm of David

PLEAD my cause, O Lord, with them that strive with me:
Fight against them that fight against me.
Take hold of shield and buckler,
And stand up for mine help.
Draw out also the spear, and stop the way against them that persecute me:
Say unto my soul, I am thy salvation.
Let them be confounded and put to shame that seek after my soul:
Let them be turned back and brought to confusion that devise my hurt.
Let them be as chaff before the wind:
And let the angel of the Lord chase them.
Let their way be dark and slippery:
And let the angel of the Lord persecute them.
For without cause have they hid for me their net in a pit,
Which without cause they have digged for my soul.
Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
Into that very destruction let him fall.
And my soul shall be joyful in the Lord:
It shall rejoice in his salvation.
All my bones shall say,

Lord, who is like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?
False witnesses did rise up;
They laid to my charge things that I knew not.
They rewarded me evil for good
To the spoiling of my soul.
But as for me, when they were sick, my clothing was sackcloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.
I behaved myself as though he had been my friend or brother:
I bowed down heavily, as one that mourneth for his mother.
But in mine adversity they rejoiced, and gathered themselves together:
Yea, the abjects gathered themselves together against me, and I knew it not;
They did tear me, and ceased not:
With hypocritical mockers in feasts,
They gnashed upon me with their teeth.
Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
I will give thee thanks in the great congregation:

I will praise thee among much people.
Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye that hate me without a cause.
For they speak not peace:
But they devise deceitful matters against them that are quiet in the land.
Yea, they opened their mouth wide against me,
And said, Aha, aha, our eye hath seen it.
This thou hast seen, O Lord: keep not silence:
O Lord, be not far from me.
Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.
Judge me, O Lord my God, according to thy righteousness;
And let them not rejoice over me.
Let them not say in their hearts, Ah, so would we have it:
Let them not say, We have swallowed him up.
Let them be ashamed and brought to confusion together that rejoice at mine hurt:
Let them be clothed with shame and dishonour that magnify themselves against me.
Let them shout for joy, and be glad, that favour my righteous cause:
Yea, let them say continually, Let the Lord be magnified,

Which hath pleasure in the prosperity of his servant.
And my tongue shall speak of thy righteousness
And of thy praise all the day long.

XXXVI

To the chief Musician
A Psalm of David the servant of the Lord

THE transgression of the wicked saith within my heart,
That there is no fear of God before his eyes.
For he flattereth himself in his own eyes,
Until his iniquity be found to be hateful.
The words of his mouth are iniquity and deceit:
He hath left off to be wise, and to do good.
He deviseth mischief upon his bed;
He setteth himself in a way that is not good;
He abhorreth not evil.
Thy mercy, O Lord, is in the heavens;
And thy faithfulness reacheth unto the clouds.
Thy righteousness is like the great mountains;
Thy judgments are a great deep:
O Lord, thou preservest man and beast.
How excellent is thy lovingkindness, O God!
Therefore the children of men put their trust under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;

And thou shalt make them drink of the river of thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
There are the workers of iniquity fallen:
They are cast down, and shall not be able to rise.

XXXVII

A Psalm of David

FRET not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him; and he shall bring it to pass.
And he shall bring forth thy righteousness as the light,

And thy judgment as the noonday.
Rest in the Lord, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.
For evildoers 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.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.
The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy,
And to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.
A little that a righteous man hath

Is better than the riches of many wicked.
For the arms of the wicked shall be broken:
But the Lord upholdeth the righteous.
The Lord knoweth the days of the upright:
And their inheritance shall be for ever.
They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the Lord shall be as the fat of lambs:
They shall consume; into smoke shall they consume away.
The wicked borroweth, and payeth not again:
But the righteous sheweth mercy, and giveth.
For such as be blessed of him shall inherit the earth;
And they that be cursed of him shall be cut off.
The steps of a good man are ordered by the Lord:
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth him with his hand.
I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
He is ever merciful, and lendeth;
And his seed is blessed.
Depart from evil, and do good;
And dwell for evermore.

For the Lord loveth judgment,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
The law of his God is in his heart;
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The Lord will not leave him in his hand,
Nor condemn him when he is judged.
Wait on the Lord, and keep his way,
And he shall exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.
I have seen the wicked in great power,
And spreading himself like a green bay tree.
Yet he passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.
Mark the perfect man, and behold the upright:
For the end of that man is peace.
But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.
But the salvation of the righteous is of the Lord:
He is their strength in the time of trouble.

And the Lord shall help them, and deliver them:
He shall deliver them from the wicked,
And save them, because they trust in him.

XXXVIII

A Psalm of David, to bring to remembrance

O Lord, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine anger;
Neither is there any rest in my bones because of my sin.
For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
My wounds stink and are corrupt
Because of my foolishness.
I am troubled; I am bowed down greatly;
I go mourning all the day long.
For my loins are filled with a loathsome disease:
And there is no soundness in my flesh.
I am feeble and sore broken:
I have roared by reason of the disquietness of my heart.
Lord, all my desire is before thee;
And my groaning is not hid from thee.

My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.
They also that seek after my life lay snares for me:
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
But I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth.
Thus I was as a man that heareth not,
And in whose mouth are no reproofs.
For in thee, O Lord, do I hope:
Thou wilt hear, O Lord my God.
For I said, Hear me, lest otherwise they should rejoice over me:
When my foot slippeth, they magnify themselves against me.
For I am ready to halt,
And my sorrow is continually before me.
For I will declare mine iniquity;
I will be sorry for my sin.
But mine enemies are lively, and they are strong:
And they that hate me wrongfully are multiplied.
They also that render evil for good are mine adversaries;

Because I follow the thing that good is.
Forsake me not, O Lord:
O my God, be not far from me.
Make haste to help me,
O Lord my salvation.

XXXIX

To the chief Musician, even to Jeduthun
A Psalm of David

I SAID, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
I was dumb with silence, I held my peace, even from good;
And my sorrow was stirred.
My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,

Lord, make me to know mine end,
And the measure of my days, what it is;
That I may know how frail I am.
Behold, thou hast made my days as an handbreadth:
And mine age is as nothing before thee:
Verily every man at his best state is altogether vanity. *Selah.*

Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather them.
And now, Lord, what wait I for?
My hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth;
Because thou didst it.
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man is vanity. *Selah.*
Hear my prayer, O Lord,
And give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee,
And a sojourner, as all my fathers were.
O spare me, that I may recover strength,
Before I go hence, and be no more.

XL

To the chief Musician
A Psalm of David

I WAITED patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay,
And set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear, and shall trust in the Lord.
Blessed is that man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O Lord my God, are thy wonderful works which thou hast done,
And thy thoughts which are to us-ward:
They cannot be reckoned up in order unto thee:
If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou didst not desire;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I come:
In the volume of the book it is written of me,

I delight to do thy will, O my God:
Yea, thy law is within my heart.
I have preached righteousness in the great congregation:
Lo, I have not refrained my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from the great congregation.
Withhold not thou thy tender mercies from me, O Lord:
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head: therefore my heart faileth me.
Be pleased, O Lord, to deliver me:
O Lord, make haste to help me.
Let them be ashamed and confounded together that seek after my soul to destroy it;
Let them be driven backward and put to shame that wish me evil.
Let them be desolate for a reward of their shame
That say unto me, Aha, aha.
Let all those that seek thee rejoice and be glad in thee:

Let such as love thy salvation say continually, The Lord be magnified.
But I am poor and needy; yet the Lord thinketh upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God.

XLI

To the chief Musician
A Psalm of David

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.

XLII

To the chief Musician
Maschil, for the sons of Korah

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
When I remember these things, I pour out my soul in me:

For I had gone with the multitude, I went with them
to the house of God,
With the voice of joy and praise, with a multitude
that kept holyday.
Why art thou cast down, O my soul? and why art
thou disquieted in me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.
O my God, my soul is cast down within me: there-
fore will I remember thee
From the land of Jordan, and of the Hermonites,
from the hill Mizar.
Deep calleth unto deep at the noise of thy water-
spouts;
All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in
the daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou for-
gotten me?
Why go I mourning because of the oppression of the
enemy?
As with a sword in my bones, mine enemies reproach
me;
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul? and why art
thou disquieted within me?

Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

XLIII

JUDGE me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
For thou art the God of my strength: why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?
O send out thy light and thy truth: let them lead me;
Let them bring me unto thy holy hill, and to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp will I praise thee, O God my God.
Why art thou cast down, O my soul? and why art thou disquieted within me?
Hope in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

XLIV

To the chief Musician for the sons of Korah Maschil

WE have heard with our ears, O God,
Our fathers have told us,

"WALK ABOUT ZION, AND GO ROUND ABOUT HER, TELL THE TOWERS THEREOF."—*Psalm xlviii.*

What work thou didst in their days, in the times of
old.
How thou didst drive out the heathen with thy hand,
and plantedst them;
How thou didst afflict the people, and cast them out.
For they got not the land in possession by their own
sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of
thy countenance,
Because thou hadst a favour unto them.
Thou art my King, O God:
Command deliverances for Jacob.
Through thee will we push down our enemies:
Through thy name will we tread them under that
rise up against us.
For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our enemies,
And hast put them to shame that hated us.
In God we boast all the day long,
And praise thy name for ever. *Selah.*
But thou hast cast off, and put us to shame;
And goest not forth with our armies.
Thou makest us to turn back from the enemy:
And they which hate us spoil for themselves.
Thou hast given us like sheep appointed for meat:

And hast scattered us among the heathen.
Thou sellest thy people for nought,
And dost not increase thy wealth by their price.
Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a byword among the heathen,
A shaking of the head among the people.
My confusion is continually before me,
And the shame of my face hath covered me,
For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and avenger.
All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,
Neither have our steps declined from thy way;
Though thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.
If we have forgotten the name of our God,
Or stretched out our hands to a strange god;
Shall not God search this out?
For he knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.
Awake, why sleepest thou, O Lord?

Arise, cast us not off for ever.
Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
Arise for our help,
And redeem us for thy mercies' sake.

XLV

To the chief Musician upon Shoshannim
for the sons of Korah
Maschil, A Song of loves

My heart is inditing a good matter:
I speak of the things which I have made touching
the king:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O most mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously
Because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows are sharp
In the heart of the king's enemies;
Whereby the people fall under thee.

Thy throne, O God, is for ever and ever:
The sceptre of thy kingdom is a right sceptre.
Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made thee glad.
Kings' daughters were among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king greatly desire thy beauty:
For he is thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall intreat thy favour.
The king's daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be brought:

They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

XLVI

To the chief Musician for the sons of Korah
A Song upon Alamoth

God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof. *Selah.*
There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacles of the most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;

The God of Jacob is our refuge. *Selah.*
Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God:
I will be exalted among the heathen, I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge. *Selah.*

XLVII

To the chief Musician
A Psalm for the sons of Korah

O CLAP your hands, all ye people;
Shout unto God with the voice of triumph.
For the Lord most high is terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved. *Selah.*
God is gone up with a shout,
The Lord with the sound of a trumpet.
Sing praises to God, sing praises:

Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen:
God sitteth upon the throne of his holiness.
The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted.

XLVIII

A Song and Psalm
for the sons of Korah

GREAT is the Lord, and greatly to be praised
In the city of our God, in the mountain of his holiness.
Beautiful for situation, the joy of the whole earth,
is mount Zion,
On the sides of the north, the city of the great King.
God is known in her palaces for a refuge.
For, lo, the kings were assembled, they passed by
together.
They saw it, and so they marvelled;
They were troubled, and hasted away.
Fear took hold upon them there,
And pain, as of a woman in travail.
Thou breakest the ships of Tarshish with an east
wind.

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

XLIX

To the chief Musician
A Psalm for the sons of Korah

HEAR this, all ye people;
Give ear, all ye inhabitants of the world:
Both low and high,
Rich and poor, together.
My mouth shall speak of wisdom;

And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable:
I will open my dark saying upon the harp.
Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about?
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.

L

A Psalm of Asaph

The mighty God, even the Lord, hath spoken, and called the earth
From the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty,
God hath shined.
Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens from above,
And to the earth, that he may judge his people.
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness:
For God is judge himself. *Selah.*
Hear, O my people, and I will speak;
O Israel, and I will testify against thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices
Or thy burnt offerings, to have been continually before me.
I will take no bullock out of thy house,
Nor he goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee:
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,

Or drink the blood of goats?
Offer unto God thanksgiving;
And pay thy vows unto the most High;
And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
But unto the wicked God saith,
What hast thou to do to declare my statutes,
Or that thou shouldest take my covenant in thy mouth?
Seeing thou hatest instruction,
And castest my words behind thee.
When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
These things hast thou done, and I kept silence;
Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee, and set them in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver.
Whoso offereth praise glorifieth me:
And to him that ordereth his conversation aright
Will I shew the salvation of God.

LI

To the chief Musician
A Psalm of David
When Nathan the prophet came unto him, after he had gone in to Bath-sheba

HAVE mercy upon me, O God, according to thy lovingkindness:
According unto the multitude of thy tender mercies blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done this evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,

And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

LII

To the chief Musician
Maschil, A Psalm of David
When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech

WHY boastest thou thyself in mischief, O mighty man?
The goodness of God endureth continually.
Thy tongue deviseth mischiefs;
Like a sharp razor, working deceitfully.
Thou lovest evil more than good;
And lying rather than to speak righteousness.
Selah.

Thou lovest all devouring words,
O thou deceitful tongue.
God shall likewise destroy thee for ever,
He shall take thee away, and pluck thee out of thy dwelling place,
And root thee out of the land of the living. *Selah.*
The righteous also shall see, and fear,
And shall laugh at him:
Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
But I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.

I will praise thee for ever, because thou hast done it:
And I will wait on thy name; for it is good before thy saints.

LIII

To the chief Musician upon Mahalath Maschil, A Psalm of David

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 Israel were come out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

LIV

To the chief Musician on Neginoth
Maschil, A Psalm of David
When the Ziphims came and said to Saul, Doth not
David hide himself with us?

SAVE me, O God, by thy name,
And judge me by thy strength.
Hear my prayer, O God;
Give ear to the words of my mouth.
For strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them. *Selah.*
Behold, God is mine helper:
The Lord is with them that uphold my soul.
He shall reward evil unto mine enemies:
Cut them off in thy truth.
I will freely sacrifice unto thee:
I will praise thy name, O Lord; for it is good.
For he hath delivered me out of all trouble:
And mine eye hath seen his desire upon mine enemies.

LV

To the chief Musician on Neginoth
Maschil, A Psalm of David

GIVE ear to my prayer, O God;
And hide not thyself from my supplication.

Attend unto me, and hear me:
I mourn in my complaint, and make a noise;
Because of the voice of the enemy, because of the oppression of the wicked:
For they cast iniquity upon me, and in wrath they hate me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
And I said, Oh that I had wings like a dove!
For then would I fly away, and be at rest.
Lo, then would I wander far off,
And remain in the wilderness. *Selah.*
I would hasten my escape
From the windy storm and tempest.
Destroy, O Lord, and divide their tongues:
For I have seen violence and strife in the city.
Day and night they go about it upon the walls thereof:
Mischief also and sorrow are in the midst of it.
Wickedness is in the midst thereof:
Deceit and guile depart not from her streets.
For it was not an enemy that reproached me; then I could have borne it:
Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:
But it was thou, a man mine equal,

My guide, and mine acquaintance.
We took sweet counsel together,
And walked unto the house of God in company.
Let death seize upon them,
And let them go down quick into hell:
For wickedness is in their dwellings, and among them.
As for me, I will call upon God;
And the Lord shall save me.
Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
He hath delivered my soul in peace from the battle that was against me:
For there were many with me.
God shall hear, and afflict them,
Even he that abideth of old. *Selah.*
Because they have no changes,
Therefore they fear not God.
He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
The words of his mouth were smoother than butter, but war was in his heart:
His words were softer than oil, yet were they drawn swords.
Cast thy burden upon the Lord, and he shall sustain thee:

He shall never suffer the righteous to be moved.
But thou, O God, shalt bring them down into the pit of destruction:
Bloody and deceitful men shall not live out half their days;
But I will trust in thee.

LVI

To the chief Musician upon Jonath-elem-rechokim
Michtam of David
When the Philistines took him in Gath

Be merciful unto me, O God: for man would swallow me up;
He fighting daily oppresseth me.
Mine enemies would daily swallow me up:
For they be many that fight against me, O thou most High.
What time I am afraid,
I will trust in thee.
In God I will praise his word,
In God I have put my trust; I will not fear
What flesh can do unto me.
Every day they wrest my words:
All their thoughts are against me for evil.
They gather themselves together, they hide themselves,
They mark my steps,

When they wait for my soul.
Shall they escape by iniquity?
In thine anger cast down the people, O God.
Thou tellest my wanderings:
Put thou my tears into thy bottle:
Are they not in thy book?
When I cry unto thee, then shall mine enemies turn back:
This I know; for God is for me.
In God will I praise his word:
In the Lord will I praise his word.
In God have I put my trust: I will not be afraid
What man can do unto me.
Thy vows are upon me, O God:
I will render praises unto thee.
For thou hast delivered my soul from death: wilt not thou deliver my feet from falling,
That I may walk before God in the light of the living?

LVII

To the chief Musician
Al-taschith, Michtam of David
When he fled from Saul in the cave

Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:
Yea, in the shadow of thy wings will I make my refuge,

Until these calamities be overpast.
I will cry unto God most high;
Unto God that performeth all things for me.
He shall send from heaven, and save me
From the reproach of him that would swallow me up. *Selah.*
God shall send forth his mercy and his truth.
My soul is among lions:
And I lie even among them that are set on fire, even the sons of men,
Whose teeth are spears and arrows,
And their tongue a sharp sword.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.
They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen themselves. *Selah.*
My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
Awake up, my glory; awake, psaltery and harp:
I myself will awake early.
I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the clouds.

Be thou exalted, O God, above the heavens:
Let thy glory be above all the earth.

LVIII

To the chief Musician
Al-taschith, Michtam of David

Do ye indeed speak righteousness, O congregation?
Do ye judge uprightly, O ye sons of men?
Yea, in heart ye work wickedness;
Ye weigh the violence of your hands in the earth.
The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
Their poison is like the poison of a serpent:
They are like the deaf adder that stoppeth her ear;
Which will not hearken to the voice of charmers,
Charming never so wisely.
Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O Lord.
Let them melt away as waters which run continually:
When he bendeth his bow to shoot his arrows, let them be as cut in pieces.
As a snail which melteth, let every one of them pass away:
Like the untimely birth of a woman, that they may not see the sun.
Before your pots can feel the thorns,

He shall take them away as with a whirlwind, both living, and in his wrath.
The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
So that a man shall say, Verily there is a reward for the righteous:
Verily he is a God that judgeth in the earth.

LIX

To the chief Musician
Al-taschith, Michtam of David
When Saul sent, and they watched the house to kill him

DELIVER me from mine enemies, O my God:
Defend me from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from bloody men.
For, lo, they lie in wait for my soul:
The mighty are gathered against me;
Not for my transgression, nor for my sin, O Lord.
They run and prepare themselves without my fault:
Awake to help me, and behold.
Thou therefore, O Lord God of hosts, the God of Israel,
Awake to visit all the heathen:
Be not merciful to any wicked transgressors.
Selah.

They return at evening:
They make a noise like a dog,
And go round about the city.
Behold, they belch out with their mouth:
Swords are in their lips:
For who, say they, doth hear?
But thou, O Lord, shalt laugh at them;
Thou shalt have all the heathen in derision.
Because of his strength will I wait upon thee:
For God is my defence.
The God of my mercy shall prevent me:
God shall let me see my desire upon mine enemies.
Slay them not, lest my people forget:
Scatter them by thy power;
And bring them down, O Lord our shield.
For the sin of their mouth and the words of their lips
Let them even be taken in their pride:
And for cursing and lying which they speak.
Consume them in wrath, consume them, that they
may not be:
And let them know that God ruleth in Jacob
Unto the ends of the earth. *Selah.*
And at evening let them return;
And let them make a noise like a dog,
And go round about the city.
Let them wander up and down for meat,
And grudge if they be not satisfied.

But I will sing of thy power;
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence
And refuge in the day of my trouble.
Unto thee, O my strength, will I sing:
For God is my defence, and the God of my mercy.

LX

To the chief Musician upon Shushan-eduth
Michtam of David, to teach

When he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand

O God, thou hast cast us off, thou hast scattered us,
Thou hast been displeased; O turn thyself to us again.
Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.
Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of astonishment.
Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth. *Selah.*
That thy beloved may be delivered;
Save with thy right hand, and hear me.
God hath spoken in his holiness;

I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
Gilead is mine, and Manasseh is mine;
Ephraim also is the strength of mine head;
Judah is my lawgiver;
Moab is my washpot;
Over Edom will I cast out my shoe:
Philistia, triumph thou because of me.
Who will bring me into the strong city?
Who will lead me into Edom?
Wilt not thou, O God, which hadst cast us off?
And thou, O God, which didst not go out with our armies?
Give us help from trouble:
For vain is the help of man.
Through God we shall do valiantly:
For he it is that shall tread down our enemies.

LXI

To the chief Musician upon Neginah
A Psalm of David

HEAR my cry, O God;
Attend unto my prayer.
From the end of the earth will I cry unto thee, when my heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a shelter for me,

And a strong tower from the enemy.
I will abide in thy tabernacle for ever:
I will trust in the covert of thy wings. *Selah.*
For thou, O God, hast heard my vows:
Thou hast given me the heritage of those that fear thy name.
Thou wilt prolong the king's life:
And his years as many generations.
He shall abide before God for ever:
O prepare mercy and truth, which may preserve him.
So will I sing praise unto thy name for ever,
That I may daily perform my vows.

LXII

To the chief Musician, to Jeduthun
A Psalm of David

TRULY my soul waiteth upon God:
From him cometh my salvation.
He only is my rock and my salvation;
He is my defence; I shall not be greatly moved.
How long will ye imagine mischief against a man?
Ye shall be slain all of you:
As a bowing wall shall ye be, and as a tottering fence.
They only consult to cast him down from his excellency:

They delight in lies:
They bless with their mouth, but they curse inwardly. *Selah.*
My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my defence; I shall not be moved.
In God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times; ye people,
Pour out your heart before him:
God is a refuge for us. *Selah.*
Surely men of low degree are vanity, and men of high degree are a lie:
To be laid in the balance, they are altogether lighter than vanity.
Trust not in oppression,
And become not vain in robbery:
If riches increase, set not your heart upon them.
God hath spoken once;
Twice have I heard this;
That power belongeth unto God.
Also unto thee, O Lord, belongeth mercy:
For thou renderest to every man according to his work.

LXIII

A Psalm of David
When he was in the wilderness of Judah

O God, thou art my God; early will I seek thee:
My soul thirsteth for thee,
My flesh longeth for thee
In a dry and thirsty land, where no water is;
To see thy power and thy glory,
So as I have seen thee in the sanctuary.
Because thy lovingkindness is better than life,
My lips shall praise thee.
Thus will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips:
When I remember thee upon my bed,
And meditate on thee in the night watches.
Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.
But those that seek my soul, to destroy it,
Shall go into the lower parts of the earth.
They shall fall by the sword:
They shall be a portion for foxes.
But the king shall rejoice in God;

Every one that sweareth by him shall glory:
But the mouth of them that speak lies shall be stopped.

LXIV

To the chief Musician
A Psalm of David

HEAR my voice, O God, in my prayer:
Preserve my life from fear of the enemy.
Hide me from the secret counsel of the wicked;
From the insurrection of the workers of iniquity:
Who whet their tongue like a sword,
And bend their bows to shoot their arrows, even bitter words:
That they may shoot in secret at the perfect:
Suddenly do they shoot at him, and fear not.
They encourage themselves in an evil matter:
They commune of laying snares privily;
They say, Who shall see them?
They search out iniquities;
They accomplish a diligent search:
Both the inward thought of every one of them, and the heart, is deep.
But God shall shoot at them with an arrow;
Suddenly shall they be wounded.
So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.

And all men shall fear,
And shall declare the work of God;
For they shall wisely consider of his doing.
The righteous shall be glad in the Lord, and shall trust in him;
And all the upright in heart shall glory.

LXV

To the chief Musician
A Psalm and Song of David

PRAISE waiteth for thee, O God, in Sion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest,
And causest to approach unto thee, that he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.
By terrible things in righteousness wilt thou answer us, O God of our salvation;
Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:
Which by his strength setteth fast the mountains;

"A DRY AND THIRSTY LAND, WHERE NO WATER IS."—*Psalm lxiii.*

Being girded with power:
Which stilleth the noise of the seas,
The noise of their waves, and the tumult of the people.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the river of God, which is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:
Thou makest it soft with showers: thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

LXVI

To the chief Musician
A Song or Psalm

MAKE a joyful noise unto God, all ye lands:
Sing forth the honour of his name:
Make his praise glorious.
Say unto God, How terrible art thou in thy works!
Through the greatness of thy power shall thine enemies submit themselves unto thee.
All the earth shall worship thee,
And shall sing unto thee; they shall sing to thy name. *Selah.*
Come and see the works of God:
He is terrible in his doing toward the children of men.
He turned the sea into dry land:
They went through the flood on foot:
There did we rejoice in him.
He ruleth by his power for ever;
His eyes behold the nations:
Let not the rebellious exalt themselves. *Selah.*
O bless our God, ye people,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.

Thou broughtest us into the net;
Thou laidst affliction upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water:
But thou broughtest us out into a wealthy place.
I will go into thy house with burnt offerings:
I will pay thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
I will offer unto thee burnt sacrifices of fatlings,
With the incense of rams;
I will offer bullocks with goats. *Selah.*
Come and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear me:
But verily God hath heard me;
He hath attended to the voice of my prayer.
Blessed be God, which hath not turned away my prayer,
Nor his mercy from me.

LXVII

To the chief Musician on Neginoth
A Psalm or Song

God be merciful unto us, and bless us;
And cause his face to shine upon us; *Selah.*
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth. *Selah.*
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

LXVIII

To the chief Musician
A Psalm or Song of David

Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,

So let the wicked perish at the presence of God.
But let the righteous be glad; let them rejoice before God:
Yea, let them exceedingly rejoice.
Sing unto God, sing praises to his name:
Extol him that rideth upon the heavens
By his name JAH, and rejoice before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out those which are bound with chains:
But the rebellious dwell in a dry land.
O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
Selah:
The earth shook, the heavens also dropped
At the presence of God: even Sinai itself was moved
At the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.
Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.
The Lord gave the word:
Great was the company of those that published it.
Kings of armies did flee apace:

And she that tarried at home divided the spoil.
Though ye have lien among the pots,
Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.
When the Almighty scattered kings in it,
It was white as snow in Salmon.
The hill of God is as the hill of Bashan;
An high hill as the hill of Bashan.
Why leap ye, ye high hills?
This is the hill which God desireth to dwell in;
Yea, the Lord will dwell in it for ever.
The chariots of God are twenty thousand, even thousands of angels:
The Lord is among them, as in Sinai, in the holy place.
Thou hast ascended on high, thou hast led captivity captive:
Thou hast received gifts for men;
Yea, for the rebellious also, that the Lord God might dwell among them.
Blessed be the Lord,
Who daily loadeth us with benefits,
Even the God of our salvation. *Selah.*
He that is our God is the God of salvation;
And unto God the Lord belong the issues from death.
But God shall wound the head of his enemies,

And the hairy scalp of such an one as goeth on still
in his trespasses.
The Lord said, I will bring again from Bashan,
I will bring my people again from the depths of the
sea:
That thy foot may be dipped in the blood of thine
enemies,
And the tongue of thy dogs in the same.
They have seen thy goings, O God;
Even the goings of my God, my King, in the sanctu-
ary.
The singers went before, the players on instruments
followed after;
Among them were the damsels playing with tim-
brels.
Bless ye God in the congregations,
Even the Lord, from the fountain of Israel.
There is little Benjamin with their ruler,
The princes of Judah and their council,
The princes of Zebulun, and the princes of Naphtali.
Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought
for us.
Because of thy temple at Jerusalem
Shall kings bring presents unto thee.
Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the
people,

Till every one submit himself with pieces of silver:
Scatter thou the people that delight in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.
Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord; *Selah:*
To him that rideth upon the heavens of heavens, which were of old;
Lo, he doth send out his voice, and that a mighty voice.
Ascribe ye strength unto God:
His excellency is over Israel,
And his strength is in the clouds.
O God, thou art terrible out of thy holy places:
The God of Israel is he
That giveth strength and power unto his people.
Blessed be God.

LXIX

To the chief Musician upon Shoshannim
A Psalm of David

SAVE me, O God; for the waters are come in unto my soul.
I sink in deep mire, where there is no standing:
I am come into deep waters, where the floods overflow me.
I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my God.

They that hate me without a cause are more than
the hairs of mine head:
They that would destroy me, being mine enemies
wrongfully, are mighty:
Then I restored that which I took not away.
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee, O Lord God of hosts,
be ashamed for my sake:
Let not those that seek thee be confounded for my
sake, O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.
I am become a stranger unto my brethren,
And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee
are fallen upon me.
When I wept, and chastened my soul with fasting,
That was to my reproach.
I made sackcloth also my garment;
And I became a proverb to them.
They that sit in the gate speak against me;
And I was the song of the drunkards.
But as for me, my prayer is unto thee, O Lord, in
an acceptable time:
O God, in the multitude of thy mercy hear me, in
the truth of thy salvation.

Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.
Hear me, O Lord; for thy lovingkindness is good:
Turn unto me according to the multitude of thy tender mercies.
And hide not thy face from thy servant;
For I am in trouble: hear me speedily.
Draw nigh unto my soul, and redeem it:
Deliver me because of mine enemies.
Thou hast known my reproach, and my shame, and my dishonour:
Mine adversaries are all before thee.
Reproach hath broken my heart; and I am full of heaviness:
And I looked for some to take pity, but there was none;
And for comforters, but I found none.
They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.
Let their table become a snare before them:
And that which should have been for their welfare, let it become a trap.
Let their eyes be darkened, that they see not;
And make their loins continually to shake.

Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.
Let their habitation be desolate;
And let none dwell in their tents.
For they persecute him whom thou hast smitten;
And they talk to the grief of those whom thou hast wounded.
Add iniquity unto their iniquity:
And let them not come into thy righteousness.
Let them be blotted out of the book of the living,
And not be written with the righteous.
But I am poor and sorrowful:
Let thy salvation, O God, set me up on high.
I will praise the name of God with a song,
And will magnify him with thanksgiving.
This also shall please the Lord better than an ox
Or bullock that hath horns and hoofs.
The humble shall see this, and be glad:
And your heart shall live that seek God.
For the Lord heareth the poor,
And despiseth not his prisoners.
Let the heaven and earth praise him,
The seas, and every thing that moveth therein.
For God will save Zion,
And will build the cities of Judah:
That they may dwell there, and have it in possession.

The seed also of his servants shall inherit it:
And they that love his name shall dwell therein.

LXX

To the chief Musician
A Psalm of David
To bring to remembrance

MAKE haste, O God, to deliver me;
Make haste to help me, O Lord.
Let them be ashamed and confounded that seek after my soul:
Let them be turned backward, and put to confusion, that desire my hurt.
Let them be turned back for a reward of their shame
That say, Aha, aha.
Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation say continually, Let God be magnified.
But I am poor and needy: make haste unto me, O God:
Thou art my help and my deliverer;
O Lord, make no tarrying.

LXXI

IN thee, O Lord, do I put my trust:
Let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape:
Incline thine ear unto me, and save me.
Be thou my strong habitation, whereunto I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.
Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
For thou art my hope, O Lord God:
Thou art my trust from my youth.
By thee have I been holden up from the womb:
Thou art he that took me out of my mother's bowels:
My praise shall be continually of thee.
I am as a wonder unto many;
But thou art my strong refuge.
Let my mouth be filled with thy praise
And with thy honour all the day.
Cast me not off in the time of old age;
Forsake me not when my strength faileth.
For mine enemies speak against me;
And they that lay wait for my soul take counsel together,
Saying, God hath forsaken him:
Persecute and take him; for there is none to deliver him.
O God, be not far from me:

O my God, make haste for my help.
Let them be confounded and consumed that are adversaries to my soul;
Let them be covered with reproach and dishonour that seek my hurt.
But I will hope continually,
And will yet praise thee more and more.
My mouth shall shew forth thy righteousness
And thy salvation all the day;
For I know not the numbers thereof.
I will go in the strength of the Lord God:
I will make mention of thy righteousness, even of thine only.
O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.
Now also when I am old and greyheaded,
O God, forsake me not;
Until I have shewed thy strength unto this generation,
And thy power to every one that is to come.
Thy righteousness also, O God, is very high,
Who hast done great things:
O God, who is like unto thee!
Thou, which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness,
And comfort me on every side.
I will also praise thee with the psaltery,
Even thy truth, O my God: unto thee will I sing
With the harp, O thou Holy One of Israel.
My lips shall greatly rejoice when I sing unto thee;
And my soul, which thou hast redeemed.
My tongue also shall talk of thy righteousness all the day long:
For they are confounded, for they are brought unto shame, that seek my hurt.

LXXII

A Psalm for Solomon

Give the king thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the little hills, by righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee as long as the sun
And moon endure, throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.

In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
And he shall live, and to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.
There shall be an handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.

His name shall endure for ever:
His name shall be continued as long as the sun:
And men shall be blessed in him:
All nations shall call him blessed.
Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things.
And blessed be his glorious name for ever:
And let the whole earth be filled with his glory;
  Amen, and Amen.
The prayers of David the son of Jesse are ended.

LXXIII

A Psalm of Asaph

TRULY God is good to Israel,
Even to such as are of a clean heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the foolish,
When I saw the prosperity of the wicked.
For there are no bands in their death:
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other men.
Therefore pride compasseth them about as a chain;
Violence covereth them as a garment.
Their eyes stand out with fatness:
They have more than heart could wish.

They are corrupt, and speak wickedly concerning oppression:
They speak loftily.
They set their mouth against the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full cup are wrung out to them.
And they say, How doth God know?
And is there knowledge in the most High?
Behold, these are the ungodly,
Who prosper in the world; they increase in riches.
Verily I have cleansed my heart in vain,
And washed my hands in innocency.
For all the day long have I been plagued,
And chastened every morning.
If I say, I will speak thus;
Behold, I should offend against the generation of thy children.
When I thought to know this,
It was too painful for me;
Until I went into the sanctuary of God;
Then understood I their end.
Surely thou didst set them in slippery places:
Thou castedst them down into destruction.
How are they brought into desolation, as in a moment!
They are utterly consumed with terrors.
As a dream when one awaketh;

So, O Lord, when thou awakest, thou shalt despise their image.
Thus my heart was grieved,
And I was pricked in my reins.
So foolish was I, and ignorant:
I was as a beast before thee.
Nevertheless I am continually with thee:
Thou hast holden me by my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire beside thee.
My flesh and my heart faileth:
But God is the strength of my heart, and my portion for ever.
For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
But it is good for me to draw near to God:
I have put my trust in the Lord God,
That I may declare all thy works.

LXXIV

Maschil of Asaph

O God, why hast thou cast us off for ever?
Why doth thine anger smoke against the sheep of thy pasture?

Remember thy congregation, which thou hast purchased of old;
The rod of thine inheritance, which thou hast redeemed;
This mount Zion, wherein thou hast dwelt.
Lift up thy feet unto the perpetual desolations;
Even all that the enemy hath done wickedly in the sanctuary.
Thine enemies roar in the midst of thy congregations;
They set up their ensigns for signs.
A man was famous according as he had lifted up
Axes upon the thick trees.
But now they break down the carved work thereof
At once with axes and hammers.
They have cast fire into thy sanctuary,
They have defiled by casting down the dwelling place of thy name to the ground.
They said in their hearts, Let us destroy them together:
They have burned up all the synagogues of God in the land.
We see not our signs:
There is no more any prophet:
Neither is there among us any that knoweth how long.
O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?

Why withdrawest thou thy hand, even thy right hand?
Pluck it out of thy bosom.
For God is my King of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
And gavest him to be meat to the people inhabiting the wilderness.
Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter.
Remember this, that the enemy hath reproached, O Lord,
And that the foolish people have blasphemed thy name.
O deliver not the soul of thy turtledove unto the multitude of the wicked:
Forget not the congregation of thy poor for ever.
Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.
O let not the oppressed return ashamed:
Let the poor and needy praise thy name.

Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
Forget not the voice of thine enemies:
The tumult of those that rise up against thee increaseth continually.

LXXV

To the chief Musician
Al-taschith, A Psalm or Song of Asaph

UNTO thee, O God, do we give thanks, unto thee do we give thanks:
For that thy name is near thy wondrous works declare.
When I shall receive the congregation
I will judge uprightly.
The earth and all the inhabitants thereof are dissolved:
I bear up the pillars of it. *Selah.*
I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:
Lift not up your horn on high:
Speak not with a stiff neck.
For promotion cometh neither from the east,
Nor from the west, nor from the south.
But God is the judge:
He putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red;
It is full of mixture; and he poureth out of the same:
But the dregs thereof, all the wicked of the earth shall wring them out, and drink them.
But I will declare for ever;
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.

LXXVI

To the chief Musician on Neginoth
A Psalm or Song of Asaph

In Judah is God known:
His name is great in Israel.
In Salem also is his tabernacle,
And his dwelling place in Zion.
There brake he the arrows of the bow,
The shield, and the sword, and the battle. *Selah.*
Thou art more glorious and excellent than the mountains of prey.
The stouthearted are spoiled, they have slept their sleep:
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
Thou, even thou, art to be feared:

And who may stand in thy sight when once thou art angry?
Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth. *Selah.*
Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restrain.
Vow, and pay unto the Lord your God:
Let all that be round about him bring presents unto him that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

LXXVII

To the chief Musician, to Jeduthun
A Psalm of Asaph

I CRIED unto God with my voice,
Even unto God with my voice; and he gave ear unto me.
In the day of my trouble I sought the Lord:
My sore ran in the night, and ceased not:
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed. *Selah.*
Thou holdest mine eyes waking:
I am so troubled that I cannot speak.

I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.
Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth his promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies? *Selah.*
And I said, This is my infirmity:
But I will remember the years of the right hand of the most High.
I will remember the works of the Lord:
Surely I will remember thy wonders of old.
I will meditate also of all thy work,
And talk of thy doings.
Thy way, O God, is in the sanctuary:
Who is so great a God as our God?
Thou art the God that doest wonders:
Thou hast declared thy strength among the people.
Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph. *Selah.*
The waters saw thee, O God, the waters saw thee; they were afraid:
The depths also were troubled.

The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
Thy way is in the sea,
And thy path in the great waters,
And thy footsteps are not known.
Thou leddest thy people like a flock
By the hand of Moses and Aaron.

LXXVIII

Maschil of Asaph

Give ear, O my people, to my law:
Incline your ears to the words of my mouth.
I will open my mouth in a parable:
I will utter dark sayings of old:
Which we have heard and known,
And our fathers have told us.
We will not hide them from their children,
Shewing to the generation to come
The praises of the Lord, and his strength,
And his wonderful works that he hath done.
For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,

That they should make them known to their children:
That the generation to come might know them, even
the children which should be born;
Who should arise and declare them to their children:
That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
And might not be as their fathers,
A stubborn and rebellious generation;
A generation that set not their heart aright,
And whose spirit was not stedfast with God.
The children of Ephraim, being armed, and carrying bows,
Turned back in the day of battle.
They kept not the covenant of God,
And refused to walk in his law;
And forgat his works,
And his wonders that he had shewed them.
Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
He divided the sea, and caused them to pass through;
And he made the waters to stand as an heap.
In the daytime also he led them with a cloud,
And all the night with a light of fire.
He clave the rocks in the wilderness,
And gave them drink as out of the great depths.
He brought streams also out of the rock,

And caused waters to run down like rivers.
And they sinned yet more against him
By provoking the most High in the wilderness.
And they tempted God in their heart
By asking meat for their lust.
Yea, they spake against God; they said,
Can God furnish a table in the wilderness?
Behold, he smote the rock, that the waters gushed out,
And the streams overflowed;
Can he give bread also?
Can he provide flesh for his people?
Therefore the Lord heard this, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
Because they believed not in God,
And trusted not in his salvation:
Though he had commanded the clouds from above,
And opened the doors of heaven,
And had rained down manna upon them to eat,
And had given them of the corn of heaven.
Man did eat angels' food:
He sent them meat to the full.
He caused an east wind to blow in the heaven:
And by his power he brought in the south wind.
He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:

And he let it fall in the midst of their camp,
Round about their habitations.
So they did eat, and were well filled:
For he gave them their own desire;
They were not estranged from their lust.
But while their meat was yet in their mouths,
The wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen men of Israel.
For all this they sinned still,
And believed not for his wondrous works.
Therefore their days did he consume in vanity,
And their years in trouble.
When he slew them, then they sought him:
And they returned and enquired early after God.
And they remembered that God was their rock,
And the high God their redeemer.
Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
For their heart was not right with him,
Neither were they stedfast in his covenant.
But he, being full of compassion, forgave their iniquity, and destroyed them not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
For he remembered that they were but flesh;
A wind that passeth away, and cometh not again.

How oft did they provoke him in the wilderness,
And grieve him in the desert!
Yea, they turned back and tempted God,
And limited the Holy One of Israel.
They remembered not his hand,
Nor the day when he delivered them from the enemy.
How he had wrought his signs in Egypt,
And his wonders in the field of Zoan:
And had turned their rivers into blood;
And their floods, that they could not drink.
He sent divers sorts of flies among them, which devoured them;
And frogs, which destroyed them.
He gave also their increase unto the caterpiller,
And their labour unto the locust.
He destroyed their vines with hail,
And their sycomore trees with frost.
He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels among them.
He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
And smote all the firstborn in Egypt;
The chief of their strength in the tabernacles of Ham:

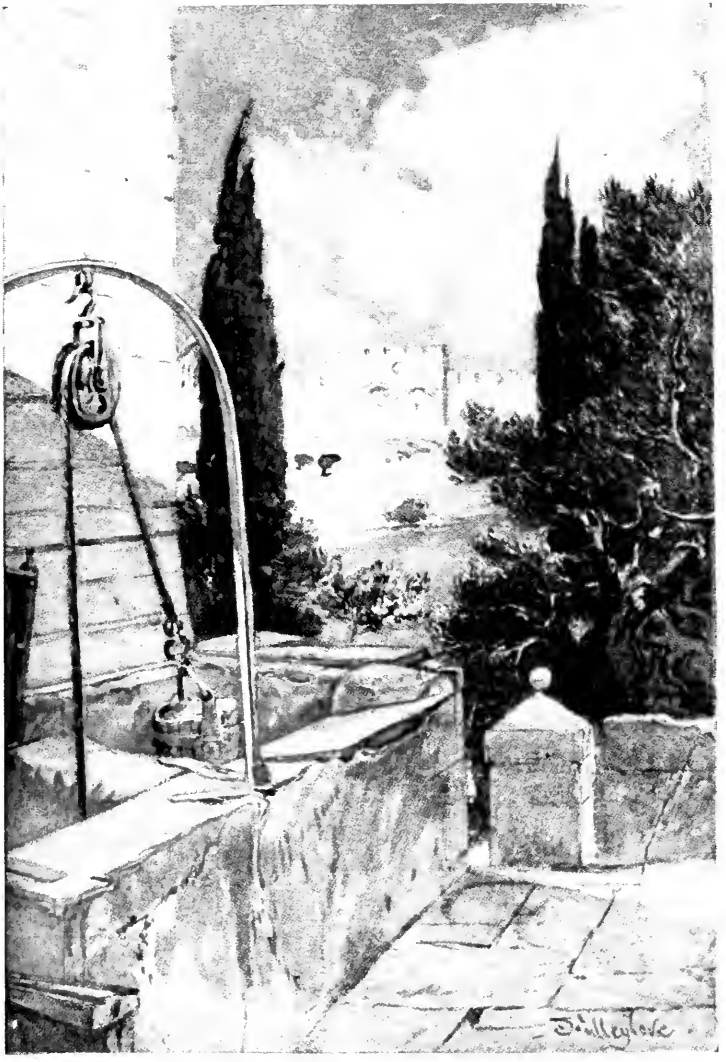
But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuary,
Even to this mountain, which his right hand had purchased.
He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
Yet they tempted and provoked the most high God,
And kept not his testimonies:
But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
When God heard this, he was wroth,
And greatly abhorred Israel:
So that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
And delivered his strength into captivity,
And his glory into the enemy's hand.
He gave his people over also unto the sword;
And was wroth with his inheritance.
The fire consumed their young men;

And their maidens were not given to marriage.
Their priests fell by the sword;
And their widows made no lamentation.
Then the Lord awaked as one out of sleep,
And like a mighty man that shouteth by reason of wine.
And he smote his enemies in the hinder parts:
He put them to a perpetual reproach.
Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
But chose the tribe of Judah,
The mount Zion which he loved.
And he built his sanctuary like high palaces,
Like the earth which he hath established for ever.
He chose David also his servant,
And took him from the sheepfolds:
From following the ewes great with young he brought him
To feed Jacob his people,
And Israel his inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

LXXIX

A Psalm of Asaph

O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled;



"THE LORD LOVETH THE GATES OF ZION MORE THAN ALL THE DWELLINGS OF JACOB."—*Psalm lxxxvii.*

They have laid Jerusalem on heaps.
The dead bodies of thy servants have they given
To be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water
Round about Jerusalem; and there was none to bury them.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
How long, Lord? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
For they have devoured Jacob,
And laid waste his dwelling place.
O remember not against us former iniquities:
Let thy tender mercies speedily prevent us:
For we are brought very low.
Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
Wherefore should the heathen say, Where is their God?
Let him be known among the heathen in our sight

By the revenging of the blood of thy servants which
is shed.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power
Preserve thou those that are appointed to die;
And render unto our neighbours sevenfold into their
bosom
Their reproach, wherewith they have reproached
thee, O Lord.
So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will shew forth thy praise to all generations.

LXXX

To the chief Musician upon Shoshannim-Eduth
A Psalm of Asaph

GIVE ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that dwellest between the cherubims, shine
forth.
Before Ephraim and Benjamin and Manasseh
Stir up thy strength,
And come and save us.
Turn us again, O God,
And cause thy face to shine; and we shall be saved.
O Lord God of hosts,

How long wilt thou be angry against the prayer of
thy people?
Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.
Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
Thou preparedst room before it,
And didst cause it to take deep root, and it filled the
land.
The hills were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.
She sent out her boughs unto the sea,
And her branches unto the river.
Why hast thou then broken down her hedges,
So that all they which pass by the way do pluck her?
The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
Return, we beseech thee, O God of hosts:
Look down from heaven, and behold,
And visit this vine;
And the vineyard which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:

They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
So will not we go back from thee:
Quicken us, and we will call upon thy name.
Turn us again, O Lord God of hosts,
Cause thy face to shine; and we shall be saved.

LXXXI

To the chief Musician upon Gittith
A Psalm of Asaph

SING aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.
For this was a statute for Israel,
And a law of the God of Jacob.
This he ordained in Joseph for a testimony,
When he went out through the land of Egypt:
Where I heard a language that I understood not.
I removed his shoulder from the burden:
His hands were delivered from the pots.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:

I proved thee at the waters of Meribah. *Selah.*
Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me;
There shall no strange god be in thee;
Neither shalt thou worship any strange god.
I am the Lord thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people would not hearken to my voice;
And Israel would none of me.
So I gave them up unto their own hearts' lust:
And they walked in their own counsels.
Oh that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned my hand against their adversaries.
The haters of the Lord should have submitted themselves unto him:
But their time should have endured for ever.
He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

LXXXII

A Psalm of Asaph

God standeth in the congregation of the mighty;
He judgeth among the gods.

How long will ye judge unjustly,
And accept the persons of the wicked? *Selah.*
Defend the poor and fatherless:
Do justice to the afflicted and needy.
Deliver the poor and needy:
Rid them out of the hand of the wicked.
They know not, neither will they understand;
They walk on in darkness:
All the foundations of the earth are out of course.
I have said, Ye are gods;
And all of you are children of the most High.
But ye shall die like men,
And fall like one of the princes.
Arise, O God, judge the earth:
For thou shalt inherit all nations.

LXXXIII

A Song or Psalm of Asaph

KEEP not thou silence, O God:
Hold not thy peace, and be not still, O God.
For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
They have taken crafty counsel against thy people,
And consulted against thy hidden ones.
They have said, Come, and let us cut them off from being a nation;

That the name of Israel may be no more in remembrance.
For they have consulted together with one consent:
They are confederate against thee:
The tabernacles of Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
Assur also is joined with them:
They have holpen the children of Lot. *Selah.*
Do unto them as unto the Midianites;
As to Sisera, as to Jabin, at the brook of Kison:
Which perished at En-dor:
They became as dung for the earth.
Make their nobles like Oreb, and like Zeeb:
Yea, all their princes as Zebah, and as Zalmunna:
Who said, Let us take to ourselves
The houses of God in possession.
O my God, make them like a wheel;
As the stubble before the wind.
As the fire burneth a wood,
And as the flame setteth the mountains on fire;
So persecute them with thy tempest,
And make them afraid with thy storm.
Fill their faces with shame;
That they may seek thy name, O Lord.
Let them be confounded and troubled for ever;

Yea, let them be put to shame, and perish:
That men may know that thou, whose name alone is JEHOVAH,
Art the most high over all the earth.

LXXXIV

To the chief Musician upon Gittith
A Psalm for the sons of Korah

How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts, my King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee. *Selah.*
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer:

Give ear, O God of Jacob. *Selah.*
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

LXXXV

To the chief Musician
A Psalm for the sons of Korah

LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin. *Selah.*
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?

Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O Lord,
And grant us thy salvation.
I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set us in the way of his steps.

LXXXVI

A Prayer of David

Bow down thine ear, O Lord, hear me:
For I am poor and needy.
Preserve my soul; for I am holy:
O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord:
For I cry unto thee daily.
Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive;
And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
And attend to the voice of my supplications.
In the day of my trouble I will call upon thee:
For thou wilt answer me.
Among the gods there is none like unto thee, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come
And worship before thee, O Lord;
And shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.
For great is thy mercy toward me:
And thou hast delivered my soul from the lowest hell.
O God, the proud are risen against me,

And the assemblies of violent men have sought after
my soul;
And have not set thee before them.
But thou, O Lord, art a God full of compassion, and
gracious,
Longsuffering, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see it, and be ashamed:
Because thou, Lord, hast holpen me, and comforted
me.

LXXXVII

A Psalm or Song for the sons of Korah

His foundation is in the holy mountains.
The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God. *Selah.*
I will make mention of Rahab and Babylon to them
that know me:
Behold Philistia, and Tyre, with Ethiopia;
This man was born there.
And of Zion it shall be said, This and that man was
born in her:
And the highest himself shall establish her.

The Lord shall count, when he writeth up the people,
That this man was born there. *Selah.*
As well the singers as the players on instruments
shall be there:
All my springs are in thee.

LXXXVIII

A Song or Psalm for the sons of Korah
to the chief Musician upon Mahalath Leannoth
Maschil of Heman the Ezrahite

O Lord God of my salvation,
I have cried day and night before thee:
Let my prayer come before thee:
Incline thine ear unto my cry;
For my soul is full of troubles:
And my life draweth nigh unto the grave.
I am counted with them that go down into the pit:
I am as a man that hath no strength:
Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more:
And they are cut off from thy hand.
Thou hast laid me in the lowest pit,
In darkness, in the deeps.
Thy wrath lieth hard upon me,
And thou hast afflicted me with all thy waves. *Selah.*
Thou hast put away mine acquaintance far from me;

Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
Mine eye mourneth by reason of affliction:
Lord, I have called daily upon thee,
I have stretched out my hands unto thee.
Wilt thou shew wonders to the dead?
Shall the dead arise and praise thee? *Selah.*
Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?
But unto thee have I cried, O Lord;
And in the morning shall my prayer prevent thee.
Lord, why castest thou off my soul?
Why hidest thou thy face from me?
I am afflicted and ready to die from my youth up:
While I suffer thy terrors I am distracted.
Thy fierce wrath goeth over me;
Thy terrors have cut me off.
They came round about me daily like water;
They compassed me about together.
Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

LXXXIX

Maschil of Ethan the Ezrahite

I WILL sing of the mercies of the Lord for ever:
With my mouth will I make known thy faithfulness
to all generations.
For I have said, Mercy shall be built up for ever:
Thy faithfulness shalt thou establish in the very
heavens.
I have made a covenant with my chosen,
I have sworn unto David my servant,
Thy seed will I establish for ever,
And build up thy throne to all generations. *Selah.*
And the heavens shall praise thy wonders, O Lord:
Thy faithfulness also in the congregation of the saints.
For who in the heaven can be compared unto the
Lord?
Who among the sons of the mighty can be likened
unto the Lord?
God is greatly to be feared in the assembly of the
saints,
And to be had in reverence of all them that are about
him.
O Lord God of hosts,
Who is a strong Lord like unto thee?
Or to thy faithfulness round about thee?
Thou rulest the raging of the sea:
When the waves thereof arise, thou stillest them.

Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with thy strong arm.
The heavens are thine, the earth also is thine:
As for the world and the fulness thereof, thou hast founded them.
The north and the south thou hast created them:
Tabor and Hermon shall rejoice in thy name.
Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.
Justice and judgment are the habitation of thy throne:
Mercy and truth shall go before thy face.
Blessed is the people that know the joyful sound:
They shall walk, O Lord, in the light of thy countenance.
In thy name shall they rejoice all the day:
And in thy righteousness shall they be exalted.
For thou art the glory of their strength:
And in thy favour our horn shall be exalted.
For the Lord is our defence;
And the Holy One of Israel is our king.
Then thou spakest in vision to thy holy one,
And saidst, I have laid help upon one that is mighty;
I have exalted one chosen out of the people.
I have found David my servant;
With my holy oil have I anointed him:
With whom my hand shall be established:

Mine arm also shall strengthen him.
The enemy shall not exact upon him;
Nor the son of wickedness afflict him.
And I will beat down his foes before his face,
And plague them that hate him.
But my faithfulness and my mercy shall be with him:
And in my name shall his horn be exalted.
I will set his hand also in the sea,
And his right hand in the rivers.
He shall cry unto me, Thou art my father,
My God, and the rock of my salvation.
Also I will make him my firstborn,
Higher than the kings of the earth.
My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
His seed also will I make to endure for ever,
And his throne as the days of heaven.
If his children forsake my law,
And walk not in my judgments;
If they break my statutes,
And keep not my commandments;
Then will I visit their transgression with the rod,
And their iniquity with stripes.
Nevertheless my lovingkindness will I not utterly
take from him,
Nor suffer my faithfulness to fail.
My covenant will I not break,

Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness
That I will not lie unto David.
His seed shall endure for ever,
And his throne as the sun before me.
It shall be established for ever as the moon,
And as a faithful witness in heaven. *Selah.*
But thou hast cast off and abhorred,
Thou hast been wroth with thine anointed.
Thou hast made void the covenant of thy servant:
Thou hast profaned his crown by casting it to the ground.
Thou hast broken down all his hedges;
Thou hast brought his strong holds to ruin.
All that pass by the way spoil him:
He is a reproach to his neighbours.
Thou hast set up the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.
Thou hast made his glory to cease,
And cast his throne down to the ground.
The days of his youth hast thou shortened:
Thou hast covered him with shame. *Selah.*
How long, Lord? wilt thou hide thyself for ever?
Shall thy wrath burn like fire?
Remember how short my time is:

Wherefore hast thou made all men in vain?
What man is he that liveth, and shall not see death?
Shall he deliver his soul from the hand of the grave?
Selah.

Lord, where are thy former lovingkindnesses,
Which thou swarest unto David in thy truth?
Remember, Lord, the reproach of thy servants;
How I do bear in my bosom the reproach of all the mighty people;
Wherewith thine enemies have reproached, O Lord;
Wherewith they have reproached the footsteps of thine anointed.
Blessed be the Lord for evermore. Amen, and Amen.

XC

A Prayer of Moses the man of God

Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labour and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days,
That we may apply our hearts unto wisdom.
Return, O Lord, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,

And thy glory unto their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

XCI

He that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress:
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the Lord, which is my refuge,

Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

XCII

A Psalm or Song for the sabbath day

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,

Upon an instrument of ten strings, and upon the
psaltery;
Upon the harp with a solemn sound.
For thou, Lord, hast made me glad through thy work:
I will triumph in the works of thy hands.
O Lord, how great are thy works!
And thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this.
When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, Lord, art most high for evermore.
For, lo, thine enemies, O Lord,
For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like the horn of an
unicorn:
I shall be anointed with fresh oil.
Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked
that rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the Lord
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;

They shall be fat and flourishing;
To shew that the Lord is upright:
He is my rock, and there is no unrighteousness in him.

XCIII

THE Lord reigneth, he is clothed with majesty;
The Lord is clothed with strength, wherewith he hath girded himself:
The world also is stablished, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.
The Lord on high is mightier
Than the noise of many waters,
Yea, than the mighty waves of the sea.
Thy testimonies are very sure:
Holiness becometh thine house,
O Lord, for ever.

XCIV

O LORD God, to whom vengeance belongeth;
O God, to whom vengeance belongeth, shew thyself.
Lift up thyself, thou judge of the earth:
Render a reward to the proud.

Lord, how long shall the wicked,
How long shall the wicked triumph?
How long shall they utter and speak hard things?
And all the workers of iniquity boast themselves?
They break in pieces thy people, O Lord,
And afflict thine heritage.
They slay the widow and the stranger,
And murder the fatherless.
Yet they say, The Lord shall not see,
Neither shall the God of Jacob regard it.
Understand, ye brutish among the people:
And ye fools, when will ye be wise?
He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the heathen, shall not he correct?
He that teacheth man knowledge, shall not he know?
The Lord knoweth the thoughts of man,
That they are vanity.
Blessed is the man whom thou chastenest, O Lord,
And teachest him out of thy law;
That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
For the Lord will not cast off his people,
Neither will he forsake his inheritance.
But judgment shall return unto righteousness:
And all the upright in heart shall follow it.

Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
Unless the Lord had been my help,
My soul had almost dwelt in silence.
When I said, My foot slippeth;
Thy mercy, O Lord, held me up.
In the multitude of my thoughts within me
Thy comforts delight my soul.
Shall the throne of iniquity have fellowship with thee,
Which frameth mischief by a law?
They gather themselves together against the soul of the righteous,
And condemn the innocent blood.
But the Lord is my defence;
And my God is the rock of my refuge.
And he shall bring upon them their own iniquity,
And shall cut them off in their own wickedness;
Yea, the Lord our God shall cut them off.

XCV

O COME, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the Lord is a great God,

And a great King above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and he made it:
And his hands formed the dry land.
O come, let us worship and bow down:
Let us kneel before the Lord our maker.
For he is our God;
And we are the people of his pasture, and the sheep
of his hand.
To day if ye will hear his voice,
Harden not your heart, as in the provocation,
And as in the day of temptation in the wilderness:
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved with this generation,
And said, It is a people that do err in their heart,
And they have not known my ways:
Unto whom I sware in my wrath
That they should not enter into my rest.

XCVI

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

His wonders among all people.
For the Lord is great, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the nations are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Give unto the Lord, O ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come into his courts.
O worship the Lord in the beauty of holiness:
Fear before him, all the earth.
Say among the heathen that the Lord reigneth:
The world also shall be established that it shall not be moved:
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:
Then shall all the trees of the wood rejoice
Before the Lord: for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

XCVII

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.

XCVIII

A Psalm

O SING unto the Lord a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
The Lord hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the Lord, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the Lord with the harp;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the Lord, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap their hands:

Let the hills be joyful together before the Lord;
For he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

XCIX

THE Lord reigneth; let the people tremble:
He sitteth between the cherubims; let the earth be moved.
The Lord is great in Zion;
And he is high above all the people.
Let them praise thy great and terrible name;
For it is holy.
The king's strength also loveth judgment;
Thou dost establish equity,
Thou executest judgment and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool;
For he is holy.
Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the Lord, and he answered them.
He spake unto them in the cloudy pillar:
They kept his testimonies, and the ordinance that he gave them.
Thou answeredst them, O Lord our God:
Thou wast a God that forgavest them,

Though thou tookest vengeance of their inventions.
Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

C

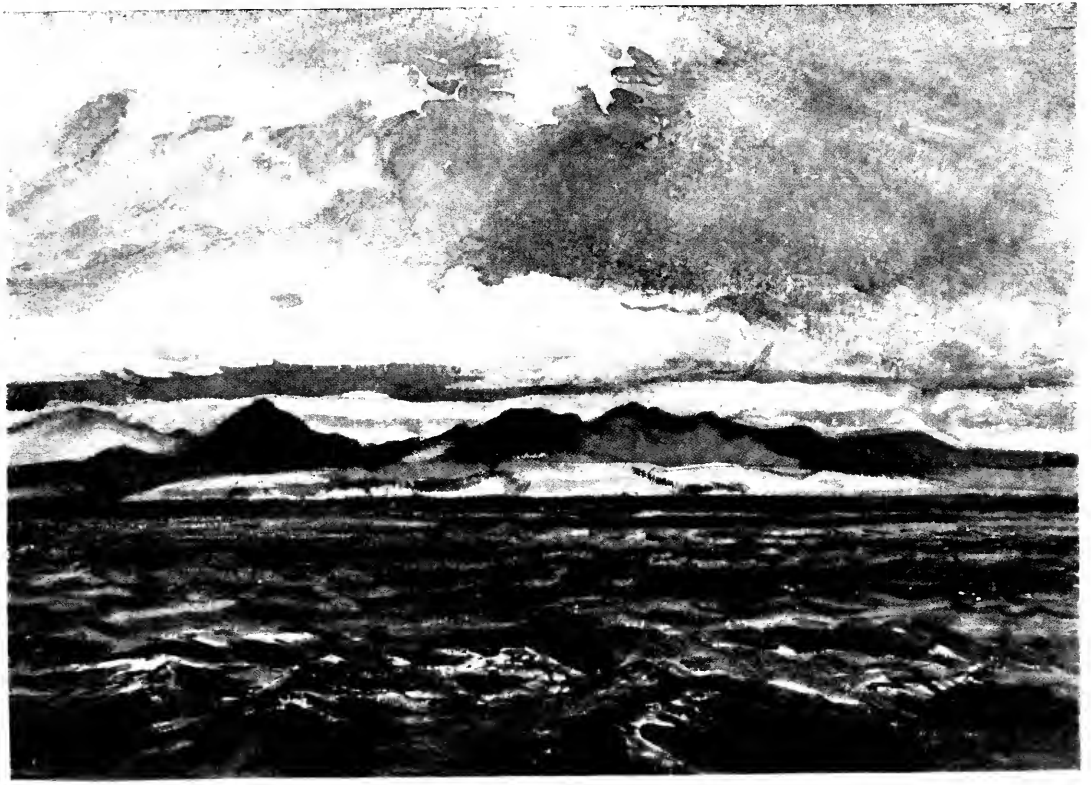
A Psalm of praise

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

CI

A Psalm of David

I WILL sing of mercy and judgment: unto thee, O Lord, will I sing.
I will behave myself wisely in a perfect way. O when wilt thou come unto me?
I will walk within my house with a perfect heart.



"THE STRENGTH OF THE HILLS IS HIS ALSO."—*Psalm xcv.*

I will set no wicked thing before mine eyes:
I hate the work of them that turn aside; it shall not cleave to me.
A froward heart shall depart from me: I will not know a wicked person.
Whoso privily slandereth his neighbour, him will I cut off:
Him that hath an high look and a proud heart will not I suffer.
Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall serve me.
He that worketh deceit shall not dwell within my house:
He that telleth lies shall not tarry in my sight.
I will early destroy all the wicked of the land;
That I may cut off all wicked doers from the city of the Lord.

CII

A Prayer of the afflicted, when he is overwhelmed and poureth out his complaint before the Lord

HEAR my prayer, O Lord,
And let my cry come unto thee.
Hide not thy face from me

In the day when I am in trouble; incline thine ear
unto me:
In the day when I call answer me speedily.
For my days are consumed like smoke,
And my bones are burned as an hearth.
My heart is smitten, and withered like grass;
So that I forget to eat my bread.
By reason of the voice of my groaning my bones
cleave to my skin.
I am like a pelican of the wilderness:
I am like an owl of the desert.
I watch, and am as a sparrow alone upon the house
top.
Mine enemies reproach me all the day;
And they that are mad against me are sworn against
me.
For I have eaten ashes like bread,
And mingled my drink with weeping,
Because of thine indignation and thy wrath:
For thou hast lifted me up, and cast me down.
My days are like a shadow that declineth;
And I am withered like grass.
But thou, O Lord, shalt endure for ever;
And thy remembrance unto all generations.
Thou shalt arise, and have mercy upon Zion:
For the time to favour her, yea, the set time, is come.
For thy servants take pleasure in her stones,

And favour the dust thereof.
So the heathen shall fear the name of the Lord,
And all the kings of the earth thy glory.
When the Lord shall build up Zion,
He shall appear in his glory.
He will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come:
And the people which shall be created shall praise the Lord.
For he hath looked down from the height of his sanctuary;
From heaven did the Lord behold the earth;
To hear the groaning of the prisoner;
To loose those that are appointed to death;
To declare the name of the Lord in Zion,
And his praise in Jerusalem;
When the people are gathered together,
And the kingdoms, to serve the Lord.
He weakened my strength in the way;
He shortened my days.
I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth:
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:

Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

CIII

A Psalm of David

BLESS the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The Lord executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.

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

Bless ye the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all his works
In all places of his dominion:
Bless the Lord, O my soul.

CIV

Bless the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be removed for ever.
Thou coveredst it with the deep as with a garment:
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains; they go down by the valleys
Unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their
habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.

The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships:
There is that leviathan, whom thou hast made to play therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather:
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled:
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth.
The glory of the Lord shall endure for ever:
The Lord shall rejoice in his works.

He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet:
I will be glad in the Lord.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Praise ye the Lord.

CV

O GIVE thanks unto the Lord; call upon his name:
Make known his deeds among the people.
Sing unto him, sing psalms unto him:
Talk ye of all his wondrous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek the Lord, and his strength:
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgments of his mouth;
O ye seed of Abraham his servant,
Ye children of Jacob his chosen.
He is the Lord our God:
His judgments are in all the earth.
He hath remembered his covenant for ever,

The word which he commanded to a thousand generations.
Which covenant he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a law,
And to Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and strangers in it.
When they went from one nation to another,
From one kingdom to another people;
He suffered no man to do them wrong:
Yea, he reproved kings for their sakes;
Saying, Touch not mine anointed,
And do my prophets no harm.
Moreover he called for a famine upon the land:
He brake the whole staff of bread.
He sent a man before them,
Even Joseph, who was sold for a servant:
Whose feet they hurt with fetters:
He was laid in iron:
Until the time that his word came:
The word of the Lord tried him.
The king sent and loosed him;
Even the ruler of the people, and let him go free.
He made him lord of his house,

And ruler of all his substance:
To bind his princes at his pleasure;
And teach his senators wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly;
And made them stronger than their enemies.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant;
And Aaron whom he had chosen.
They shewed his signs among them,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his word.
He turned their waters into blood,
And slew their fish.
Their land brought forth frogs in abundance,
In the chambers of their kings.
He spake, and there came divers sorts of flies,
And lice in all their coasts.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees;
And brake the trees of their coasts.
He spake, and the locusts came,
And caterpillers, and that without number,

And did eat up all the herbs in their land,
And devoured the fruit of their ground.
He smote also all the firstborn in their land,
The chief of all their strength.
He brought them forth also with silver and gold:
And there was not one feeble person among their tribes.
Egypt was glad when they departed:
For the fear of them fell upon them.
He spread a cloud for a covering;
And fire to give light in the night.
The people asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and the waters gushed out;
They ran in the dry places like a river.
For he remembered his holy promise,
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with gladness:
And gave them the lands of the heathen:
And they inherited the labour of the people;
That they might observe his statutes,
And keep his laws.
Praise ye the Lord.

CVI

PRAISE ye the Lord.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord?
Who can shew forth all his praise?
Blessed are they that keep judgment,
And he that doeth righteousness at all times.
Remember me, O Lord, with the favour that thou bearest unto thy people:
O visit me with thy salvation;
That I may see the good of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But provoked him at the sea, even at the Red sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red sea also, and it was dried up:
So he led them through the depths, as through the wilderness.
And he saved them from the hand of him that hated them,

And redeemed them from the hand of the enemy.
And the waters covered their enemies:
There was not one of them left.
Then believed they his words;
They sang his praise.
They soon forgat his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the Lord.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshipped the molten image.
Thus they changed their glory
Into the similitude of an ox that eateth grass.
They forgat God their saviour,
Which had done great things in Egypt:
Wondrous works in the land of Ham,
And terrible things by the Red sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,

To turn away his wrath, lest he should destroy them.
Yea, they despised the pleasant land,
They believed not his word:
But murmured in their tents,
And hearkened not unto the voice of the Lord.
Therefore he lifted up his hand against them,
To overthrow them in the wilderness:
To overthrow their seed also among the nations,
And to scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
Thus they provoked him to anger with their inventions:
And the plague brake in upon them.
Then stood up Phinehas, and executed judgment:
And so the plague was stayed.
And that was counted unto him for righteousness
Unto all generations for evermore.
They angered him also at the waters of strife,
So that it went ill with Moses for their sakes:
Because they provoked his spirit,
So that he spake unadvisedly with his lips.
They did not destroy the nations,
Concerning whom the Lord commanded them:
But were mingled among the heathen,
And learned their works.
And they served their idols:

Which were a snare unto them.
Yea, they sacrificed their sons
And their daughters unto devils,
And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was polluted with blood.
Thus were they defiled with their own works,
And went a whoring with their own inventions.
Therefore was the wrath of the Lord kindled against his people,
Insomuch that he abhorred his own inheritance.
And he gave them into the hand of the heathen;
And they that hated them ruled over them.
Their enemies also oppressed them,
And they were brought into subjection under their hand.
Many times did he deliver them;
But they provoked him with their counsel,
And were brought low for their iniquity.
Nevertheless he regarded their affliction,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his mercies.
He made them also to be pitied
Of all those that carried them captives.

Save us, O Lord our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.
Blessed be the Lord God of Israel from everlasting to everlasting:
And let all the people say, Amen.
Praise ye the Lord.

CVII

O GIVE thanks unto the Lord, for he is good:
For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands,
From the east, and from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.
Oh that men would praise the Lord for his goodness,

And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High:
Therefore he brought down their heart with labour;
They fell down, and there was none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow
of death,
And brake their bands in sunder.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.
Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered them from their destructions.
Oh that men would praise the Lord for his goodness,

And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,

And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.
Yet setteth he the poor on high from affliction,
And maketh him families like a flock.
The righteous shall see it, and rejoice:
And all iniquity shall stop her mouth.
Whoso is wise, and will observe these things,
Even they shall understand the lovingkindness of the Lord.

CVIII

A Song or Psalm of David

O God, my heart is fixed;
I will sing and give praise, even with my glory.
Awake, psaltery and harp:
I myself will awake early.
I will praise thee, O Lord, among the people:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens:
And thy truth reacheth unto the clouds.
Be thou exalted, O God, above the heavens:
And thy glory above all the earth;
That thy beloved may be delivered:
Save with thy right hand, and answer me.
God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
Gilead is mine; Manasseh is mine;
Ephraim also is the strength of mine head;
Judah is my lawgiver;
Moab is my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.
Who will bring me into the strong city?
Who will lead me into Edom?
Wilt not thou, O God, who hast cast us off?
And wilt not thou, O God, go forth with our hosts?

Give us help from trouble:
For vain is the help of man.
Through God we shall do valiantly:
For he it is that shall tread down our enemies.

CIX

To the chief Musician
A Psalm of David

HOLD not thy peace, O God of my praise;
For the mouth of the wicked and the mouth of the deceitful are opened against me:
They have spoken against me with a lying tongue.
They compassed me about also with words of hatred;
And fought against me without a cause.
For my love they are my adversaries:
But I give myself unto prayer.
And they have rewarded me evil for good,
And hatred for my love.
Set thou a wicked man over him:
And let Satan stand at his right hand.
When he shall be judged, let him be condemned:
And let his prayer become sin.
Let his days be few;
And let another take his office.
Let his children be fatherless,
And his wife a widow.

Let his children be continually vagabonds, and beg:
Let them seek their bread also out of their desolate places.
Let the extortioner catch all that he hath;
And let the strangers spoil his labour.
Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
Let his posterity be cut off;
And in the generation following let their name be blotted out.
Let the iniquity of his fathers be remembered with the Lord;
And let not the sin of his mother be blotted out.
Let them be before the Lord continually,
That he may cut off the memory of them from the earth.
Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
Let it be unto him as the garment which covereth him,

And for a girdle wherewith he is girded continually.
Let this be the reward of mine adversaries from the Lord,
And of them that speak evil against my soul.
But do thou for me, O God the Lord, for thy name's sake:
Because thy mercy is good, deliver thou me.
For I am poor and needy,
And my heart is wounded within me.
I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
My knees are weak through fasting;
And my flesh faileth of fatness.
I became also a reproach unto them:
When they looked upon me they shaked their heads.
Help me, O Lord my God:
O save me according to thy mercy:
That they may know that this is thy hand;
That thou, Lord, hast done it.
Let them curse, but bless thou:
When they arise, let them be ashamed; but let thy servant rejoice.
Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.
I will greatly praise the Lord with my mouth;
Yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor,
To save him from those that condemn his soul.

CX

A Psalm of David

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.

CXI

PRAISE ye the Lord.
I will praise the Lord with my whole heart,
In the assembly of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honourable and glorious:
And his righteousness endureth for ever.
He hath made his wonderful works to be remembered:
The Lord is gracious and full of compassion.
He hath given meat unto them that fear him:
He will ever be mindful of his covenant.
He hath shewed his people the power of his works,
That he may give them the heritage of the heathen.
The works of his hands are verity and judgment;
All his commandments are sure.
They stand fast for ever and ever,
And are done in truth and uprightness.
He sent redemption unto his people:
He hath commanded his covenant for ever:
Holy and reverend is his name.
The fear of the Lord is the beginning of wisdom:
A good understanding have all they that do his commandments:
His praise endureth for ever.

CXII

PRAISE ye the Lord.
Blessed is the man that feareth the Lord,
That delighteth greatly in his commandments.
His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
Wealth and riches shall be in his house:
And his righteousness endureth for ever.
Unto the upright there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.
A good man sheweth favour, and lendeth:
He will guide his affairs with discretion.
Surely he shall not be moved for ever:
The righteous shall be in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed, trusting in the Lord.
His heart is established, he shall not be afraid,
Until he see his desire upon his enemies.
He hath dispersed, he hath given to the poor;
His righteousness endureth for ever;
His horn shall be exalted with honour.
The wicked shall see it, and be grieved;
He shall gnash with his teeth, and melt away:
The desire of the wicked shall perish.

CXIII

PRAISE ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord
From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.
Who is like unto the Lord our God,
Who dwelleth on high,
Who humbleth himself to behold
The things that are in heaven, and in the earth!
He raiseth up the poor out of the dust,
And lifteth the needy out of the dunghill;
That he may set him with princes,
Even with the princes of his people.
He maketh the barren woman to keep house,
And to be a joyful mother of children.
Praise ye the Lord.

CXIV

WHEN Israel went out of Egypt,
The house of Jacob from a people of strange language;

Judah was his sanctuary,
And Israel his dominion.
The sea saw it, and fled:
Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
Ye mountains, that ye skipped like rams;
And ye little hills, like lambs?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a standing water,
The flint into a fountain of waters.

CXV

Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
Wherefore should the heathen say,
Where is now their God?
But our God is in the heavens:
He hath done whatsoever he hath pleased.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not:
Eyes have they, but they see not:

They have ears, but they hear not:
Noses have they, but they smell not:
They have hands, but they handle not:
Feet have they, but they walk not:
Neither speak they through their throat.
They that make them are like unto them;
So is every one that trusteth in them.
O Israel, trust thou in the Lord:
He is their help and their shield.
O house of Aaron, trust in the Lord:
He is their help and their shield.
Ye that fear the Lord, trust in the Lord:
He is their help and their shield.
The Lord hath been mindful of us: he will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.
The Lord shall increase you more and more,
You and your children.
Ye are blessed of the Lord
Which made heaven and earth.
The heaven, even the heavens, are the Lord's:
But the earth hath he given to the children of men.
The dead praise not the Lord,
Neither any that go down into silence.
But we will bless the Lord

From this time forth and for evermore.
Praise the Lord.

CXVI

I LOVE the Lord, because he hath heard
My voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.
The sorrows of death compassed me,
And the pains of hell gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the Lord;
O Lord, I beseech thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful.
The Lord preserveth the simple:
I was brought low, and he helped me.
Return unto thy rest, O my soul;
For the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.
I will walk before the Lord
In the land of the living.
I believed, therefore have I spoken:
I was greatly afflicted:
I said in my haste,

All men are liars.
What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord
Now in the presence of all his people.
Precious in the sight of the Lord
Is the death of his saints.
O Lord, truly I am thy servant;
I am thy servant, and the son of thine handmaid
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.
I will pay my vows unto the Lord
Now in the presence of all his people,
In the courts of the Lord's house,
In the midst of thee, O Jerusalem.
Praise ye the Lord.

CXVII

O PRAISE the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.
Praise ye the Lord.

"THE CEDARS OF LEBANON, WHICH HE HATH PLANTED." *Psalm civ.*

CXVIII

O GIVE thanks unto the Lord; for he is good.
Because his mercy endureth for ever.
Let Israel now say,
That his mercy endureth for ever.
Let the house of Aaron now say,
That his mercy endureth for ever.
Let them now that fear the Lord say,
That his mercy endureth for ever.
I called upon the Lord in distress:
The Lord answered me, and set me in a large place.
The Lord is on my side; I will not fear:
What can man do unto me?
The Lord taketh my part with them that help me:
Therefore shall I see my desire upon them that
hate me.
It is better to trust in the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes.
All nations compassed me about:
But in the name of the Lord will I destroy them.
They compassed me about; yea, they compassed
me about:
But in the name of the Lord I will destroy them.
They compassed me about like bees;
They are quenched as the fire of thorns:

For in the name of the Lord I will destroy them.
Thou hast thrust sore at me that I might fall:
But the Lord helped me.
The Lord is my strength and song,
And is become my salvation.
The voice of rejoicing and salvation is in the tabernacles of the righteous:
The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted:
The right hand of the Lord doeth valiantly.
I shall not die, but live,
And declare the works of the Lord.
The Lord hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them, and I will praise the Lord:
This gate of the Lord,
Into which the righteous shall enter.
I will praise thee: for thou hast heard me,
And art become my salvation.
The stone which the builders refused
Is become the head stone of the corner.
This is the Lord's doing;
It is marvellous in our eyes.
This is the day which the Lord hath made;
We will rejoice and be glad in it.
Save now, I beseech thee, O Lord:

O Lord, I beseech thee, send now prosperity.
Blessed be he that cometh in the name of the Lord:
We have blessed you out of the house of the Lord.
God is the Lord, which hath shewed us light:
Bind the sacrifice with cords,
Even unto the horns of the altar.
Thou art my God, and I will praise thee:
Thou art my God, I will exalt thee.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.

CXIX

ALEPH

Blessed are the undefiled in the way,
Who walk in the law of the Lord.
Blessed are they that keep his testimonies,
And that seek him with the whole heart.
They also do no iniquity:
They walk in his ways.
Thou hast commanded us
To keep thy precepts diligently.
O that my ways were directed
To keep thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will praise thee with uprightness of heart,

When I shall have learned thy righteous judgments.
I will keep thy statutes: O forsake me not utterly.

BETH

WHEREWITHAL shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I hid in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.
With my lips have I declared
All the judgments of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

GIMEL

DEAL bountifully with thy servant, that I may live,
And keep thy word.
Open thou mine eyes,
That I may behold wondrous things out of thy law.
I am a stranger in the earth:

Hide not thy commandments from me.
My soul breaketh for the longing
That it hath unto thy judgments at all times.
Thou hast rebuked the proud that are cursed,
Which do err from thy commandments.
Remove from me reproach and contempt;
For I have kept thy testimonies.
Princes also did sit and speak against me:
But thy servant did meditate in thy statutes.
Thy testimonies also are my delight
And my counsellors.

DALETH

My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I have declared my ways, and thou heardest me:
Teach me thy statutes.
Make me to understand the way of thy precepts:
So shall I talk of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of lying:
And grant me thy law graciously.
I have chosen the way of truth:
Thy judgments have I laid before me.
I have stuck unto thy testimonies:
O Lord, put me not to shame.

I will run the way of thy commandments,
When thou shalt enlarge my heart.

HE

TEACH me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity;
And quicken thou me in thy way.
Stablish thy word unto thy servant,
Who is devoted to thy fear.
Turn away my reproach which I fear:
For thy judgments are good.
Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

VAU

LET thy mercies come also unto me, O Lord,
Even thy salvation, according to thy word.
So shall I have wherewith to answer him that reproacheth me:
For I trust in thy word.

And take not the word of truth utterly out of my
mouth;
For I have hoped in thy judgments.
So shall I keep thy law continually
For ever and ever.
And I will walk at liberty:
For I seek thy precepts.
I will speak of thy testimonies also before kings,
And will not be ashamed.
And I will delight myself in thy commandments,
Which I have loved.
My hands also will I lift up unto thy commandments,
which I have loved;
And I will meditate in thy statutes.

ZAIN

REMEMBER the word unto thy servant,
Upon which thou hast caused me to hope.
This is my comfort in my affliction:
For thy word hath quickened me.
The proud have had me greatly in derision:
Yet have I not declined from thy law.
I remembered thy judgments of old, O Lord;
And have comforted myself.
Horror hath taken hold upon me because of the
wicked
That forsake thy law.

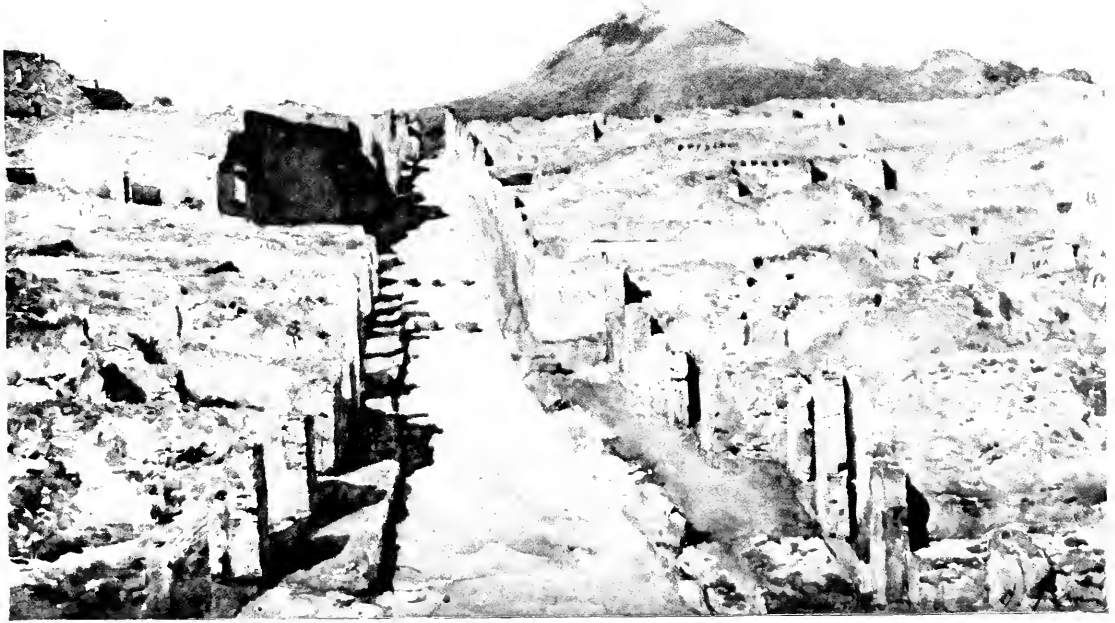
Thy statutes have been my songs
In the house of my pilgrimage.
I have remembered thy name, O Lord, in the night,
And have kept thy law.
This I had,
Because I kept thy precepts.

CHETH

THOU art my portion, O Lord:
I have said that I would keep thy words.
I intreated thy favour with my whole heart:
Be merciful unto me according to thy word.
I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not
To keep thy commandments.
The bands of the wicked have robbed me:
But I have not forgotten thy law.
At midnight I will rise to give thanks unto thee
Because of thy righteous judgments.
I am a companion of all them that fear thee,
And of them that keep thy precepts.
The earth, O Lord, is full of thy mercy:
Teach me thy statutes.

TETH

THOU hast dealt well with thy servant,
O Lord, according unto thy word.



"HE TOUCHETH THE HILLS AND THEY SMOKE."—*Psalm civ.*

Teach me good judgment and knowledge:
For I have believed thy commandments.
Before I was afflicted I went astray:
But now have I kept thy word.
Thou art good, and doest good;
Teach me thy statutes.
The proud have forged a lie against me:
But I will keep thy precepts with my whole heart.
Their heart is as fat as grease;
But I delight in thy law.
It is good for me that I have been afflicted;
That I might learn thy statutes.
The law of thy mouth is better unto me
Than thousands of gold and silver.

JOD

THY hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
They that fear thee will be glad when they see me;
Because I have hoped in thy word.
I know, O Lord, that thy judgments are right,
And that thou in faithfulness hast afflicted me.
Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.

Let thy tender mercies come unto me, that I may
live:
For thy law is my delight.
Let the proud be ashamed; for they dealt perversely
with me without a cause:
But I will meditate in thy precepts.
Let those that fear thee turn unto me,
And those that have known thy testimonies.
Let my heart be sound in thy statutes;
That I be not ashamed.

CAPH

My soul fainteth for thy salvation:
But I hope in thy word.
Mine eyes fail for thy word,
Saying, When wilt thou comfort me?
For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
How many are the days of thy servant?
When wilt thou execute judgment on them that
persecute me?
The proud have digged pits for me,
Which are not after thy law.
All thy commandments are faithful:
They persecute me wrongfully; help thou me.
They had almost consumed me upon earth;
But I forsook not thy precepts.

Quicken me after thy lovingkindness;
So shall I keep the testimony of thy mouth.

LAMED

For ever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They continue this day according to thine ordinances:
For all are thy servants.
Unless thy law had been my delights,
I should then have perished in mine affliction.
I will never forget thy precepts:
For with them thou hast quickened me.
I am thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me:
But I will consider thy testimonies.
I have seen an end of all perfection:
But thy commandment is exceeding broad.

MEM

O how love I thy law!
It is my meditation all the day.
Thou through thy commandments hast made me wiser than mine enemies:
For they are ever with me.

I have more understanding than all my teachers:
For thy testimonies are my meditation.
I understand more than the ancients,
Because I keep thy precepts.
I have refrained my feet from every evil way,
That I might keep thy word.
I have not departed from thy judgments:
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
Therefore I hate every false way.

NUN

THY word is a lamp unto my feet,
And a light unto my path.
I have sworn, and I will perform it,
That I will keep thy righteous judgments.
I am afflicted very much:
Quicken me, O Lord, according unto thy word.
Accept, I beseech thee, the freewill offerings of my mouth, O Lord,
And teach me thy judgments.
My soul is continually in my hand:
Yet do I not forget thy law.
The wicked have laid a snare for me:
Yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever:
For they are the rejoicing of my heart.
I have inclined mine heart to perform thy statutes
Alway, even unto the end.

SAMECH

I HATE vain thoughts:
But thy law do I love.
Thou art my hiding place and my shield:
I hope in thy word.
Depart from me, ye evildoers:
For I will keep the commandments of my God.
Uphold me according unto thy word, that I may live:
And let me not be ashamed of my hope.
Hold thou me up, and I shall be safe:
And I will have respect unto thy statutes continually.
Thou hast trodden down all them that err from thy statutes:
For their deceit is falsehood.
Thou puttest away all the wicked of the earth like dross:
Therefore I love thy testimonies.
My flesh trembleth for fear of thee;
And I am afraid of thy judgments.

AIN

I HAVE done judgment and justice:
Leave me not to mine oppressors.
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for the word of thy righteousness.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.
I am thy servant; give me understanding,
That I may know thy testimonies.
It is time for thee, Lord, to work:
For they have made void thy law.
Therefore I love thy commandments
Above gold; yea, above fine gold.
Therefore I esteem all thy precepts concerning all things to be right;
And I hate every false way.

PE

THY testimonies are wonderful:
Therefore doth my soul keep them.
The entrance of thy words giveth light;
It giveth understanding unto the simple.
I opened my mouth, and panted:
For I longed for thy commandments.

Look thou upon me, and be merciful unto me,
As thou usest to do unto those that love thy name.
Order my steps in thy word:
And let not any iniquity have dominion over me.
Deliver me from the oppression of man:
So will I keep thy precepts.
Make thy face to shine upon thy servant;
And teach me thy statutes.
Rivers of waters run down mine eyes,
Because they keep not thy law.

TZADDI

RIGHTEOUS art thou, O Lord,
And upright are thy judgments.
Thy testimonies that thou hast commanded are
righteous
And very faithful.
My zeal hath consumed me,
Because mine enemies have forgotten thy words.
Thy word is very pure:
Therefore thy servant loveth it.
I am small and despised:
Yet do not I forget thy precepts.
Thy righteousness is an everlasting righteousness,
And thy law is the truth.
Trouble and anguish have taken hold on me:
Yet thy commandments are my delights.

The righteousness of thy testimonies is everlasting:
Give me understanding, and I shall live.

KOPH

I CRIED with my whole heart;
Hear me, O Lord: I will keep thy statutes.
I cried unto thee; save me,
And I shall keep thy testimonies.
I prevented the dawning of the morning, and cried:
I hoped in thy word.
Mine eyes prevent the night watches,
That I might meditate in thy word.
Hear my voice according unto thy lovingkindness:
O Lord, quicken me according to thy judgment.
They draw nigh that follow after mischief:
They are far from thy law.
Thou art near, O Lord;
And all thy commandments are truth.
Concerning thy testimonies, I have known of old
That thou hast founded them for ever.

RESH

CONSIDER mine affliction, and deliver me:
For I do not forget thy law.
Plead my cause, and deliver me:
Quicken me according to thy word.
Salvation is far from the wicked:

For they seek not thy statutes.
Great are thy tender mercies, O Lord:
Quicken me according to thy judgments.
Many are my persecutors and mine enemies;
Yet do I not decline from thy testimonies.
I beheld the transgressors, and was grieved;
Because they kept not thy word.
Consider how I love thy precepts:
Quicken me, O Lord, according to thy lovingkindness.
Thy word is true from the beginning:
And every one of thy righteous judgments endureth for ever.

SCHIN

PRINCES have persecuted me without a cause:
But my heart standeth in awe of thy word.
I rejoice at thy word,
As one that findeth great spoil.
I hate and abhor lying:
But thy law do I love.
Seven times a day do I praise thee
Because of thy righteous judgments.
Great peace have they which love thy law:
And nothing shall offend them.
Lord, I have hoped for thy salvation,
And done thy commandments.
My soul hath kept thy testimonies;

And I love them exceedingly.
I have kept thy precepts and thy testimonies:
For all my ways are before thee.

TAU

LET my cry come near before thee, O Lord:
Give me understanding according to thy word.
Let my supplication come before thee:
Deliver me according to thy word.
My lips shall utter praise,
When thou hast taught me thy statutes.
My tongue shall speak of thy word:
For all thy commandments are righteousness.
Let thine hand help me;
For I have chosen thy precepts.
I have longed for thy salvation, O Lord;
And thy law is my delight.
Let my soul live, and it shall praise thee;
And let thy judgments help me.
I have gone astray like a lost sheep; seek thy servant;
For I do not forget thy commandments.

CXX

A Song of degrees

IN my distress I cried unto the Lord,
And he heard me.

Deliver my soul, O Lord, from lying lips,
And from a deceitful tongue.
What shall be given unto thee? or what shall be
done unto thee,
Thou false tongue?
Sharp arrows of the mighty,
With coals of juniper.
Woe is me, that I sojourn in Mesech,
That I dwell in the tents of Kedar!
My soul hath long dwelt
With him that hateth peace.
I am for peace: but when I speak, they are for war.

CXXI

A Song of degrees

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.

CXXII

A Song of degrees of David

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

CXXIII

A Song of degrees

UNTO thee lift I up mine eyes,
O thou that dwellest in the heavens.
Behold, as the eyes of servants look unto the hand
of their masters,
And as the eyes of a maiden unto the hand of her
mistress;
So our eyes wait upon the Lord our God,
Until that he have mercy upon us.
Have mercy upon us, O Lord, have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled
With the scorning of those that are at ease,
And with the contempt of the proud.

CXXIV

A Song of degrees of David

IF it had not been the Lord who was on our side,
Now may Israel say;
If it had not been the Lord who was on our side,
When men rose up against us:
Then they had swallowed us up quick,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul:

Then the proud waters
Had gone over our soul.
Blessed be the Lord,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.

CXXV

A Song of degrees

THEY that trust in the Lord shall be as mount Zion,
Which cannot be removed, but abideth for ever.
As the mountains are round about Jerusalem,
So the Lord is round about his people
From henceforth even for ever.
For the rod of the wicked shall not rest upon the lot of the righteous;
Lest the righteous put forth their hands unto iniquity.
Do good, O Lord, unto those that be good,
And to them that are upright in their hearts.
As for such as turn aside unto their crooked ways,
The Lord shall lead them forth with the workers of iniquity:
But peace shall be upon Israel.

CXXVI

A Song of degrees

WHEN the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves with him.

CXXVII

A Song of degrees for Solomon

EXCEPT the Lord build the house, they labour in vain that build it:
Except the Lord keep the city, the watchman waketh but in vain.
It is vain for you to rise up early, to sit up late,
To eat the bread of sorrows:

For so he giveth his beloved sleep.
Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man;
So are children of the youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

CXXVIII

A Song of degrees

Blessed is every one that feareth the Lord;
That walketh in his ways.
For thou shalt eat the labour of thine hands:
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine
By the sides of thine house:
Thy children like olive plants
Round about thy table.
Behold, that thus shall the man be blessed that fear-
eth the Lord.
The Lord shall bless thee out of Zion:
And thou shalt see the good of Jerusalem
All the days of thy life.
Yea, thou shalt see thy children's children,
And peace upon Israel.

"JERUSALEM IS BUILDED AS A CITY THAT IS COMPACT TOGETHER." *Psalm cxxii.*

CXXIX

A Song of degrees

MANY a time have they afflicted me from my youth,
May Israel now say:
Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.
The plowers plowed upon my back:
They made long their furrows.
The Lord is righteous:
He hath cut asunder the cords of the wicked.
Let them all be confounded and turned back
That hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it groweth up:
Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord be upon you:
We bless you in the name of the Lord.

CXXX

A Song of degrees

OUT of the depths have I cried unto thee, O Lord.
Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord
More than they that watch for the morning:
I say, more than they that watch for the morning.
Let Israel hope in the Lord:
For with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel
From all his iniquities.

CXXXI

A Song of degrees of David

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

CXXXII

A Song of degrees

LORD, remember David,
And all his afflictions:
How he sware unto the Lord,
And vowed unto the mighty God of Jacob;
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids,
Until I find out a place for the Lord,
An habitation for the mighty God of Jacob.
Lo, we heard of it at Ephratah:
We found it in the fields of the wood.
We will go into his tabernacles:
We will worship at his footstool.
Arise, O Lord, into thy rest;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.
For thy servant David's sake
Turn not away the face of thine anointed.
The Lord hath sworn in truth unto David;
He will not turn from it;
Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant

And my testimony that I shall teach them,
Their children shall also sit upon thy throne for evermore.
For the Lord hath chosen Zion;
He hath desired it for his habitation.
This is my rest for ever:
Here will I dwell; for I have desired it.
I will abundantly bless her provision:
I will satisfy her poor with bread.
I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.
There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

CXXXIII

A Song of degrees of David

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

CXXXIV

A Song of degrees

BEHOLD, bless ye the Lord, all ye servants of the Lord,
Which by night stand in the house of the Lord.
Lift up your hands in the sanctuary,
And bless the Lord.
The Lord that made heaven and earth
Bless thee out of Zion.

CXXXV

PRAISE ye the Lord.
Praise ye the name of the Lord:
Praise him, O ye servants of the Lord.
Ye that stand in the house of the Lord,
In the courts of the house of our God,
Praise the Lord; for the Lord is good:
Sing praises unto his name; for it is pleasant.
For the Lord hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
For I know that the Lord is great,
And that our Lord is above all gods.
Whatsoever the Lord pleased,
That did he in heaven, and in earth,
In the seas, and all deep places.

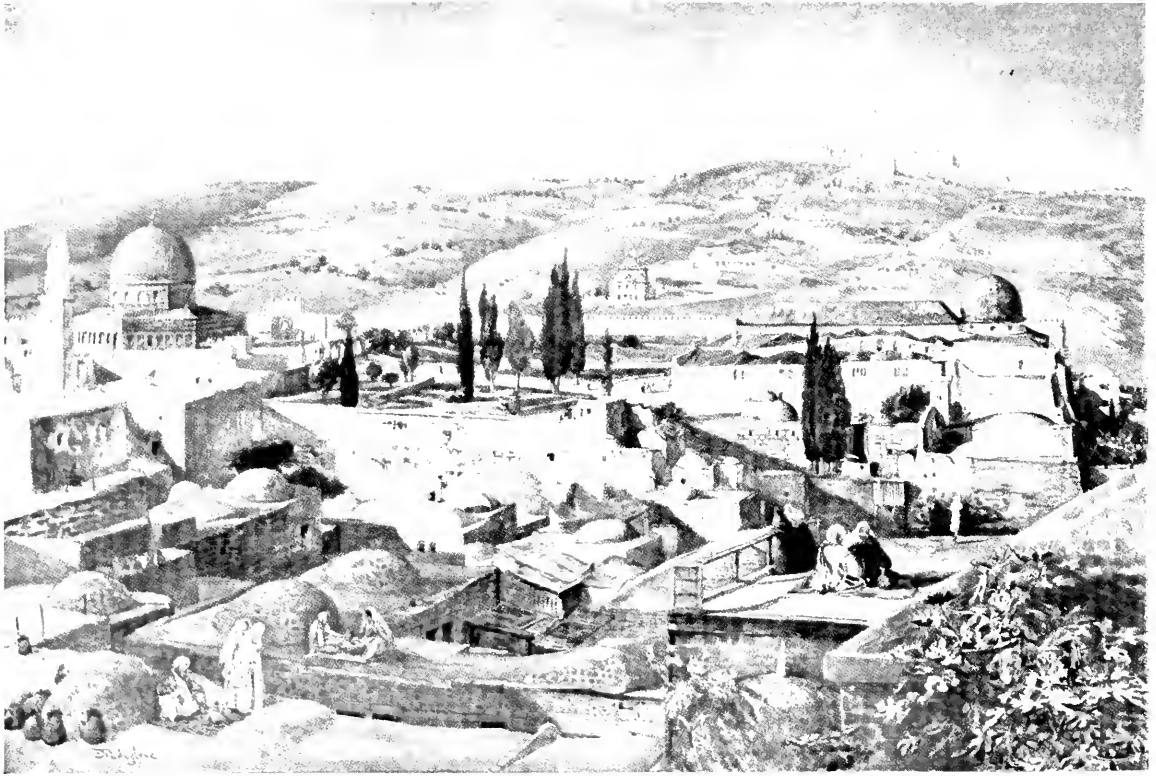
He causeth the vapours to ascend from the ends of
the earth;
He maketh lightnings for the rain;
He bringeth the wind out of his treasuries.
Who smote the firstborn of Egypt,
Both of man and beast.
Who sent tokens and wonders into the midst of
thee, O Egypt,
Upon Pharaoh, and upon all his servants.
Who smote great nations,
And slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.
Thy name, O Lord, endureth for ever;
And thy memorial, O Lord, throughout all genera-
tions.
For the Lord will judge his people,
And he will repent himself concerning his servants.
The idols of the heathen are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.

They that make them are like unto them:
So is every one that trusteth in them.
Bless the Lord, O house of Israel:
Bless the Lord, O house of Aaron:
Bless the Lord, O house of Levi:
Ye that fear the Lord, bless the Lord.
Blessed be the Lord out of Zion, which dwelleth at
  Jerusalem.
Praise ye the Lord.

CXXXVI

O GIVE thanks unto the Lord; for he is good:
  For his mercy endureth for ever.
O give thanks unto the God of gods:
  For his mercy endureth for ever.
O give thanks to the Lord of lords:
  For his mercy endureth for ever.
To him who alone doeth great wonders:
  For his mercy endureth for ever.
To him that by wisdom made the heavens:
  For his mercy endureth for ever.
To him that stretched out the earth above the waters:
  For his mercy endureth for ever.
To him that made great lights:
  For his mercy endureth for ever:
The sun to rule by day:
  For his mercy endureth for ever:

The moon and stars to rule by night:
  For his mercy endureth for ever.
To him that smote Egypt in their firstborn:
  For his mercy endureth for ever:
And brought out Israel from among them:
  For his mercy endureth for ever:
With a strong hand, and with a stretched out arm:
  For his mercy endureth for ever.
To him which divided the Red sea into parts:
  For his mercy endureth for ever:
And made Israel to pass through the midst of it:
  For his mercy endureth for ever:
But overthrew Pharaoh and his host in the Red sea:
  For his mercy endureth for ever.
To him which led his people through the wilderness:
  For his mercy endureth for ever.
To him which smote great kings:
  For his mercy endureth for ever:
And slew famous kings:
  For his mercy endureth for ever:
Sihon king of the Amorites:
  For his mercy endureth for ever:
And Og the king of Bashan:
  For his mercy endureth for ever:
And gave their land for an heritage:
  For his mercy endureth for ever:



"AS THE MOUNTAINS ARE ROUND ABOUT JERUSALEM"—*Psalm cxxv.*

Even an heritage unto Israel his servant:
  For his mercy endureth for ever.
Who remembered us in our low estate:
  For his mercy endureth for ever:
And hath redeemed us from our enemies:
  For his mercy endureth for ever.
Who giveth food to all flesh:
  For his mercy endureth for ever.
O give thanks unto the God of heaven:
  For his mercy endureth for ever.

CXXXVII

By the rivers of Babylon, there we sat down, yea, we wept,
When we remembered Zion.
We hanged our harps
Upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;
And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth:

If I prefer not Jerusalem above my chief joy.
Remember, O Lord, the children of Edom in the day of Jerusalem;
Who said, Rase it, rase it, even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh
And dasheth thy little ones against the stones.

CXXXVIII

A Psalm of David

I WILL praise thee with my whole heart:
Before the gods will I sing praise unto thee.
I will worship toward thy holy temple,
And praise thy name for thy lovingkindness and for thy truth:
For thou hast magnified thy word above all thy name.
In the day when I cried thou answeredst me,
And strengthenedst me with strength in my soul.
All the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth.
Yea, they shall sing in the ways of the Lord:
For great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto
the lowly:
But the proud he knoweth afar off.
Though I walk in the midst of trouble, thou wilt
revive me:
Thou shalt stretch forth thine hand against the
wrath of mine enemies,
And thy right hand shall save me.
The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth for ever:
Forsake not the works of thine own hands.

CXXXIX

To the chief Musician
A Psalm of David

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
I will praise thee; for I am fearfully and wonderfully made:
Marvellous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all my members were written,

Which in continuance were fashioned, when as yet
there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number
than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Lord, that hate thee?
And am not I grieved with those that rise up against
thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting.

CXL

To the chief Musician
A Psalm of David

DELIVER me, O Lord, from the evil man
Preserve me from the violent man;

Which imagine mischiefs in their heart;
Continually are they gathered together for war.
They have sharpened their tongues like a serpent;
Adders' poison is under their lips. *Selah.*
Keep me, O Lord, from the hands of the wicked;
Preserve me from the violent man;
Who have purposed to overthrow my goings.
The proud have hid a snare for me, and cords;
They have spread a net by the wayside;
They have set gins for me. *Selah.*
I said unto the Lord, Thou art my God:
Hear the voice of my supplications, O Lord.
O God the Lord, the strength of my salvation,
Thou hast covered my head in the day of battle.
Grant not, O Lord, the desires of the wicked:
Further not his wicked device;
Lest they exalt themselves. *Selah.*
As for the head of those that compass me about,
Let the mischief of their own lips cover them.
Let burning coals fall upon them:
Let them be cast into the fire;
Into deep pits, that they rise not up again.
Let not an evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow him.
I know that the Lord will maintain the cause of the afflicted,
And the right of the poor.

Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

CXLI

A Psalm of David

LORD, I cry unto thee: make haste unto me;
Give ear unto my voice, when I cry unto thee.
Let my prayer be set forth before thee as incense;
And the lifting up of my hands as the evening sacrifice.
Set a watch, O Lord, before my mouth;
Keep the door of my lips.
Incline not my heart to any evil thing,
To practise wicked works with men that work iniquity:
And let me not eat of their dainties.
Let the righteous smite me; it shall be a kindness:
And let him reprove me; it shall be an excellent oil,
Which shall not break my head:
For yet my prayer also shall be in their calamities.
When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth wood upon the earth.

But mine eyes are unto thee, O God the Lord:
In thee is my trust; leave not my soul destitute.
Keep me from the snares which they have laid for me,
And the gins of the workers of iniquity.
Let the wicked fall into their own nets,
Whilst that I withal escape.

CXLII

Maschil of David

A Prayer when he was in the cave

I CRIED unto the Lord with my voice;
With my voice unto the Lord did I make my supplication.
I poured out my complaint before him;
I shewed before him my trouble.
When my spirit was overwhelmed within me,
Then thou knewest my path.
In the way wherein I walked
Have they privily laid a snare for me.
I looked on my right hand, and beheld,
But there was no man that would know me:
Refuge failed me;
No man cared for my soul.
I cried unto thee, O Lord:
I said, Thou art my refuge
And my portion in the land of the living.

Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
Bring my soul out of prison,
That I may praise thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

CXLIII

A Psalm of David

HEAR my prayer, O Lord,
Give ear to my supplications:
In thy faithfulness answer me, and in thy righteousness.
And enter not into judgment with thy servant:
For in thy sight shall no man living be justified.
For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness, as those that have been long dead.
Therefore is my spirit overwhelmed within me;
My heart within me is desolate.
I remember the days of old;
I meditate on all thy works;
I muse on the work of thy hands.
I stretch forth my hands unto thee:

My soul thirsteth after thee, as a thirsty land. *Selah.*
Hear me speedily, O Lord: my spirit faileth:
Hide not thy face from me,
Lest I be like unto them that go down into the pit.
Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
Deliver me, O Lord, from mine enemies:
I flee unto thee to hide me.
Teach me to do thy will; for thou art my God:
Thy spirit is good; lead me into the land of uprightness.
Quicken me, O Lord, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
And of thy mercy cut off mine enemies,
And destroy all them that afflict my soul:
For I am thy servant.

CXLIV

A Psalm of David

Blessed be the Lord my strength,
Which teacheth my hands to war,
And my fingers to fight:

My goodness, and my fortress; my high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
Lord, what is man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O Lord, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
Send thine hand from above;
Rid me, and deliver me out of great waters,
From the hand of strange children;
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
I will sing a new song unto thee, O God:
Upon a psaltery and an instrument of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,

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

CXLV

David's Psalm of praise

I WILL extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.

And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And holy in all his works.

The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
The Lord preserveth all them that love him:
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord:
And let all flesh bless his holy name for ever and ever.

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.

CXLVII

PRAISE ye the Lord:
For it is good to sing praises unto our God;
For it is pleasant; and praise is comely.
The Lord doth build up Jerusalem:
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He calleth them all by their names.
Great is our Lord, and of great power:
His understanding is infinite.
The Lord lifteth up the meek:
He casteth the wicked down to the ground.
Sing unto the Lord with thanksgiving;
Sing praise upon the harp unto our God:

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the Lord, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders,
And filleth thee with the finest of the wheat.
He sendeth forth his commandment upon earth:
His word runneth very swiftly.
He giveth snow like wool:
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:

And as for his judgments, they have not known them.

Praise ye the Lord.

CXLVIII

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

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

CXLIX

Praise ye the Lord.
Sing unto the Lord a new song,
And his praise in the congregation of saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
For the Lord taketh pleasure in his people:
He will beautify the meek with salvation.
Let the saints be joyful in glory:
Let them sing aloud upon their beds.
Let the high praises of God be in their mouth,
And a twoedged sword in their hand;

To execute vengeance upon the heathen,
And punishments upon the people;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written:
This honour have all his saints.
Praise ye the Lord.

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.

THE PROVERBS

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.

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.

Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not an-

swer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall pre-

serve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Lord by wisdom hath founded the earth; by

understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

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. Surely he scorneth the scorners: but he giveth grace unto the

lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

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.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge.

For the lips of a strange woman drop as an honey-

comb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange

woman, and embrace the bosom of a stranger?

For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; 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.

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speak-

eth with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

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, an heart that deviseth wicked imaginations, 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.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go

upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twi-

light, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.
For my mouth shall speak truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing froward or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence,

And find out knowledge of witty inventions.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound wisdom:
I am understanding; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me early shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I lead in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit substance;
And I will fill their treasures.
The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there:
When he set a compass upon the face of the depth:
When he established the clouds above:
When he strengthened the fountains of the deep:
When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
Then I was by him, as one brought up with him:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in the habitable part of his earth;
And my delights were with the sons of men.
Now therefore hearken unto me, O ye children:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

WISDOM hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is sim-

ple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

The Proverbs of Solomon

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing:
But righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish:
But he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.

He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the just:
But violence covereth the mouth of the wicked.

The memory of the just is blessed:
But the name of the wicked shall rot.

The wise in heart will receive commandments:
But a prating fool shall fall.

He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow:
But a prating fool shall fall.

The mouth of a righteous man is a well of life:
But violence covereth the mouth of the wicked.

Hatred stirreth up strifes:
But love covereth all sins.

In the lips of him that hath understanding wisdom is found:
But a rod is for the back of him that is void of understanding.

Wise men lay up knowledge:
But the mouth of the foolish is near destruction.

The rich man's wealth is his strong city:
The destruction of the poor is their poverty.

The labour of the righteous tendeth to life:
The fruit of the wicked to sin.

He is in the way of life that keepeth instruction:
But he that refuseth reproof erreth.

He that hideth hatred with lying lips,
And he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin:
But he that refraineth his lips is wise.

The tongue of the just is as choice silver:
The heart of the wicked is little worth.

The lips of the righteous feed many:
But fools die for want of wisdom.

The blessing of the Lord, it maketh rich,
And he addeth no sorrow with it.

It is as sport to a fool to do mischief:
But a man of understanding hath wisdom.

The fear of the wicked, it shall come upon him:
But the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more:
But the righteous is an everlasting foundation.

As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.

The fear of the Lord prolongeth days:
But the years of the wicked shall be shortened.

The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.

The way of the Lord is strength to the upright:
But destruction shall be to the workers of iniquity.

The righteous shall never be removed:
But the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom:
But the froward tongue shall be cut out.

The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.

A FALSE balance is abomination to the Lord:
But a just weight is his delight.

When pride cometh, then cometh shame:
But with the lowly is wisdom.

The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath:
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.

The righteous is delivered out of trouble,
And the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.

A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall:
But in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it:
And he that hateth suretiship is sure.

A gracious woman retaineth honour:
And strong men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work:
But to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.

The desire of the righteous is only good:
But the expectation of the wicked is wrath.

There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat:
And he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse
  him:
But blessing shall be upon the head of him that sell-
  eth it.

He that diligently seeketh good procureth favour:
But he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall:
But the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the
  wind:
And the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life;
And he that winneth souls is wise.

Behold, the righteous shall be recompensed in the
  earth:
Much more the wicked and the sinner.

Whoso loveth instruction loveth knowledge:
But he that hateth reproof is brutish.

A good man obtaineth favour of the Lord:
But a man of wicked devices will he condemn.

A man shall not be established by wickedness:
But the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband:
But she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are right:
But the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood:
But the mouth of the upright shall deliver them.

The wicked are overthrown, and are not:
But the house of the righteous shall stand.

A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better
Than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.

He that tilleth his land shall be satisfied with bread:
But he that followeth vain persons is void of understanding.

The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips:
But the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth:
And the recompence of a man's hands shall be rendered unto him.

The way of a fool is right in his own eyes:
But he that hearkeneth unto counsel is wise.

A fool's wrath is presently known:
But a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness:
But a false witness deceit.

There is that speaketh like the piercings of a sword:
But the tongue of the wise is health.

The lip of truth shall be established for ever:
But a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil:
But to the counsellors of peace is joy.

There shall no evil happen to the just:
But the wicked shall be filled with mischief.

Lying lips are abomination to the Lord:
But they that deal truly are his delight.

A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule:
But the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop:
But a good word maketh it glad.

The righteous is more excellent than his neighbour:
But the way of the wicked seduceth them.

The slothful man roasteth not that which he took in hunting:
But the substance of a diligent man is precious.

In the way of righteousness is life;
And in the pathway thereof there is no death.

A WISE son heareth his father's instruction:
But a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth:
But the soul of the transgressors shall eat violence.

He that keepeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing:
But the soul of the diligent shall be made fat.

A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.

Righteousness keepeth him that is upright in the way:
But wickedness overthroweth the sinner.

There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great riches.

The ransom of a man's life are his riches:
But the poor heareth not rebuke.

The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.

Only by pride cometh contention:
But with the well advised is wisdom.

Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall increase.

Hope deferred maketh the heart sick:
But when the desire cometh, it is a tree of life.

Whoso despiseth the word shall be destroyed:
But he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life,
To depart from the snares of death.

Good understanding giveth favour:
But the way of transgressors is hard.

Every prudent man dealeth with knowledge:
But a fool layeth open his folly.

A wicked messenger falleth into mischief:
But a faithful ambassador is health.

Poverty and shame shall be to him that refuseth instruction:
But he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.

He that walketh with wise men shall be wise:
But a companion of fools shall be destroyed.

Evil pursueth sinners:
But to the righteous good shall be repayed.

A good man leaveth an inheritance to his children's children:
And the wealth of the sinner is laid up for the just.

Much food is in the tillage of the poor:
But there is that is destroyed for want of judgment.

He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want

EVERY wise woman buildeth her house:
But the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.

Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.

A faithful witness will not lie:
But a false witness will utter lies.

A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.

Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.

Fools make a mock at sin:
But among the righteous there is favour.

The heart knoweth his own bitterness;
And a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown:
But the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man,
But the end thereof are the ways of death.

Even in laughter the heart is sorrowful;
And the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.

The simple believeth every word:
But the prudent man looketh well to his going.

A wise man feareth, and departeth from evil:
But the fool rageth, and is confident.

He that is soon angry dealeth foolishly:
And a man of wicked devices is hated.

The simple inherit folly:
But the prudent are crowned with knowledge.

The evil bow before the good;
And the wicked at the gates of the righteous.

The poor is hated even of his own neighbour:
But the rich hath many friends.

He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.

Do they not err that devise evil?
But mercy and truth shall be to them that devise good.

In all labour there is profit:
But the talk of the lips tendeth only to penury.

The crown of the wise is their riches:
But the foolishness of fools is folly.

A true witness delivereth souls:
But a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence:
And his children shall have a place of refuge.

The fear of the Lord is a fountain of life,
To depart from the snares of death.

In the multitude of people is the king's honour:
But in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh:
But envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:
But he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness:
But the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding:

But that which is in the midst of fools is made
known.

Righteousness exalteth a nation:
But sin is a reproach to any people.

The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.

A SOFT answer turneth away wrath:
But grievous words stir up anger.

The tongue of the wise useth knowledge aright:
But the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place,
Beholding the evil and the good.

A wholesome tongue is a tree of life:
But perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction:
But he that regardeth reproof is prudent.

In the house of the righteous is much treasure:
But in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the
Lord:
But the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord:
But he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the way:
And he that hateth reproof shall die.

Hell and destruction are before the Lord:
How much more then the hearts of the children of men?

A scorner loveth not one that reproveth him:
Neither will he go unto the wise.

A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

A wrathful man stirreth up strife:
But he that is slow to anger appeaseth strife.

The way of the slothful man is as an hedge of thorns:
But the way of the righteous is made plain.

A wise son maketh a glad father:
But a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom:
But a man of understanding walketh uprightly.

Without counsel purposes are disappointed:
But in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth:
And a word spoken in due season, how good is it!

The way of life is above to the wise,
That he may depart from hell beneath.

The Lord will destroy the house of the proud:
But he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord:
But the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.

The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.

The Lord is far from the wicked:
But he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.

The ear that heareth the reproof of life
Abideth among the wise.

He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;
And before honour is humility.

The preparations of the heart in man,
And the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes;
But the Lord weigheth the spirits.

Commit thy works unto the Lord,
And thy thoughts shall be established.

The Lord hath made all things for himself:
Yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination
to the Lord:

Though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged:
And by the fear of the Lord men depart from evil.

When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.

Better is a little with righteousness
Than great revenues without right.

A man's heart deviseth his way:
But the Lord directeth his steps.

A divine sentence is in the lips of the king:
His mouth transgresseth not in judgment.

A just weight and balance are the Lord's:
All the weights of the bag are his work.

It is an abomination to kings to commit wickedness:
For the throne is established by righteousness.

Righteous lips are the delight of kings;
And they love him that speaketh right.

The wrath of a king is as messengers of death:
But a wise man will pacify it.

In the light of the king's countenance is life;
And his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

Pride goeth before destruction,
And an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly,
Than to divide the spoil with the proud.

He that handleth a matter wisely shall find good:
And whoso trusteth in the Lord, happy is he.

The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it:
But the instruction of fools is folly.

The heart of the wise teacheth his mouth,
And addeth learning to his lips.

Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man,
But the end thereof are the ways of death.

He that laboureth laboureth for himself;
For his mouth craveth it of him.

An ungodly man diggeth up evil:
And in his lips there is as a burning fire.

A froward man soweth strife:
And a whisperer separateth chief friends.

A violent man enticeth his neighbour,
And leadeth him into the way that is not good.

He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.

The hoary head is a crown of glory,
If it be found in the way of righteousness.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

BETTER is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.

A wicked doer giveth heed to false lips;
And a liar giveth ear to a naughty tongue.

Whoso mocketh the poor reproacheth his Maker:
And he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men;
And the glory of children are their fathers.

Excellent speech becometh not a fool:
Much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that hath it:
Whithersoever it turneth, it prospereth.

He that covereth a transgression seeketh love;
But he that repeateth a matter separateth very friends.

A reproof entereth more into a wise man
Than an hundred stripes into a fool.

An evil man seeketh only rebellion:
Therefore a cruel messenger shall be sent against him.

Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.

Whoso rewardeth evil for good,
Evil shall not depart from his house.

The beginning of strife is as when one letteth out water:
Therefore leave off contention, before it be meddled with.

He that justifieth the wicked, and he that condemneth the just,
Even they both are abomination to the Lord.

Wherefore is there a price in the hand of a fool
To get wisdom, seeing he hath no heart to it?

A friend loveth at all times,
And a brother is born for adversity.

A man void of understanding striketh hands,
And becometh surety in the presence of his friend.

He loveth transgression that loveth strife:
And he that exalteth his gate seeketh destruction.

He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mischief.

He that begetteth a fool doeth it to his sorrow:
And the father of a fool hath no joy.

A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.

A wicked man taketh a gift out of the bosom
To pervert the ways of judgment.

Wisdom is before him that hath understanding;
But the eyes of a fool are in the ends of the earth.

A foolish son is a grief to his father,
And bitterness to her that bare him.

Also to punish the just is not good,
Nor to strike princes for equity.

He that hath knowledge spareth his words:
And a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise:
And he that shutteth his lips is esteemed a man of understanding.

Through desire a man, having separated himself, seeketh
And intermeddleth with all wisdom.

A fool hath no delight in understanding,
But that his heart may discover itself.

When the wicked cometh, then cometh also contempt,
And with ignominy reproach.

The words of a man's mouth are as deep waters,
And the wellspring of wisdom as a flowing brook.

It is not good to accept the person of the wicked,
To overthrow the righteous in judgment.

A fool's lips enter into contention,
And his mouth calleth for strokes.

A fool's mouth is his destruction,
And his lips are the snare of his soul.

The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.

He also that is slothful in his work
Is brother to him that is a great waster.

The name of the Lord is a strong tower:
The righteous runneth into it, and is safe.

The rich man's wealth is his strong city,
And as an high wall in his own conceit.

Before destruction the heart of man is haughty,
And before honour is humility.

He that answereth a matter before he heareth it,
It is folly and shame unto him.

The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear?

The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.

A man's gift maketh room for him,
And bringeth him before great men.

He that is first in his own cause seemeth just;
But his neighbour cometh and searcheth him.

The lot causeth contentions to cease,
And parteth between the mighty.

A brother offended is harder to be won than a strong city:
And their contentions are like the bars of a castle.

A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.

Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.

Whoso findeth a wife findeth a good thing,
And obtaineth favour of the Lord.

The poor useth intreaties;
But the rich answereth roughly.

A man that hath friends must shew himself friendly:
And there is a friend that sticketh closer than a brother.

BETTER is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.

The foolishness of man perverteth his way:
And his heart fretteth against the Lord.

Wealth maketh many friends;
But the poor is separated from his neighbour.

A false witness shall not be unpunished,
And he that speaketh lies shall not escape.

Many will intreat the favour of the prince:
And every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him:
How much more do his friends go far from him?
He pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his own soul:
He that keepeth understanding shall find good.

A false witness shall not be unpunished,
And he that speaketh lies shall perish.

Delight is not seemly for a fool;
Much less for a servant to have rule over princes.

The discretion of a man deferreth his anger;
And it is his glory to pass over a transgression.

The king's wrath is as the roaring of a lion;
But his favour is as dew upon the grass.

A foolish son is the calamity of his father:
And the contentions of a wife are a continual dropping.

House and riches are the inheritance of fathers:
And a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep;
And an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul;
But he that despiseth his ways shall die.

He that hath pity upon the poor lendeth unto the Lord;
And that which he hath given will he pay him again.

Chasten thy son while there is hope,
And let not thy soul spare for his crying.

A man of great wrath shall suffer punishment:
For if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction,
That thou mayest be wise in thy latter end.

There are many devices in a man's heart;
Nevertheless the counsel of the Lord, that shall stand.

The desire of a man is his kindness:
And a poor man is better than a liar.

The fear of the Lord tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.

A slothful man hideth his hand in his bosom,
And will not so much as bring it to his mouth again.

Smite a scorner, and the simple will beware:
And reprove one that hath understanding, and he will understand knowledge.

He that wasteth his father, and chaseth away his mother,
Is a son that causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.

An ungodly witness scorneth judgment:
And the mouth of the wicked devoureth iniquity.

Judgments are prepared for scorners,
And stripes for the back of fools.

WINE is a mocker, strong drink is raging:
And whosoever is deceived thereby is not wise.

The fear of a king is as the roaring of a lion:
Whoso provoketh him to anger sinneth against his own soul.

It is an honour for a man to cease from strife:
But every fool will be meddling.

The sluggard will not plow by reason of the cold;
Therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.

Most men will proclaim every one his own goodness:
But a faithful man who can find?

The just man walketh in his integrity:
His children are blessed after him.

A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.

Who can say, I have made my heart clean,
I am pure from my sin?

Divers weights, and divers measures,
Both of them are alike abomination to the Lord.

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 satisfied 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 multitude of rubies:
But the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger:
And take a pledge of him for a strange woman.

Bread of deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel:
And with good advice make war.

He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother,
His lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.

Say not thou, I will recompense evil;
But wait on the Lord, and he shall save thee.

Divers weights are an abomination unto the Lord;
And a false balance is not good.

Man's goings are of the Lord;
How can a man then understand his own way?

It is a snare to the man who devoureth that which is holy,
And after vows to make enquiry.

A wise king scattereth the wicked,
And bringeth the wheel over them.

The spirit of man is the candle of the Lord,
Searching all the inward parts of the belly.

Mercy and truth preserve the king:
And his throne is upholden by mercy.

The glory of young men is their strength:
And the beauty of old men is the grey head.

The blueness of a wound cleanseth away evil:
So do stripes the inward parts of the belly.

THE king's heart is in the hand of the Lord, as the rivers of water:
He turneth it whithersoever he will.

Every way of a man is right in his own eyes:
But the Lord pondereth the hearts.

To do justice and judgment
Is more acceptable to the Lord than sacrifice.

An high look, and a proud heart,
And the plowing of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness;
But of every one that is hasty only to want.

The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them;
Because they refuse to do judgment.

The way of man is froward and strange:
But as for the pure, his work is right.

It is better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.

The soul of the wicked desireth evil:
His neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.

The righteous man wisely considereth the house of the wicked:
But God overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.

It is joy to the just to do judgment:
But destruction shall be to the workers of iniquity.

The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

The wicked shall be a ransom for the righteous,
And the transgressor for the upright.

It is better to dwell in the wilderness,
Than with a contentious and an angry woman.

There is treasure to be desired and oil in the dwelling of the wise;
But a foolish man spendeth it up.

He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

Proud and haughty scorner is his name,
Who dealeth in proud wrath.

The desire of the slothful killeth him;
For his hands refuse to labour.

He coveteth greedily all the day long:
But the righteous giveth and spareth not.

The sacrifice of the wicked is abomination:
How much more, when he bringeth it with a wicked mind?

A false witness shall perish:
But the man that heareth speaketh constantly.

A wicked man hardeneth his face:
But as for the upright, he directeth his way.

There is no wisdom nor understanding
Nor counsel against the Lord.

The horse is prepared against the day of battle:
But safety is of the Lord.

A GOOD name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and poor meet together:
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 honour, 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.

He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressor.

The slothful man saith, There is a lion without,
I shall be slain in the streets.

The mouth of strange women is a deep pit:
He that is abhorred of the Lord shall fall therein.

Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches,
And he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may

be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul.

Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.

Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he shall plead their cause with thee.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things.

Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is

an end; and thine expectation shall not be cut off.

Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men.

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.

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief.

Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Wisdom is too high for a fool: he openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin: and the scorner is an abomination to men.

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them that are drawn unto

death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the Lord and the king: and meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both?

These things also belong to the wise:

It is not good to have respect of persons in judgment.

He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.

Every man shall kiss his lips that giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

IT is the glory of God to conceal a thing:
But the honour of kings is to search out a matter.

The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.

Take away the dross from the silver,
And there shall come forth a vessel for the finer.
Take away the wicked from before the king,
And his throne shall be established in righteousness.

Put not forth thyself in the presence of the king,
And stand not in the place of great men:
For better it is that it be said unto thee, Come up hither;
Than that thou shouldest be put lower in the presence of the prince
Whom thine eyes have seen.

Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour himself;
And discover not a secret to another:
Lest he that heareth it put thee to shame,
And thine infamy turn not away.

A word fitly spoken
Is like apples of gold in pictures of silver.

As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.

Whoso boasteth himself of a false gift
Is like clouds and wind without rain.

By long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour
Is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather,
And as vinegar upon nitre,

So is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

The north wind driveth away rain:
So doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.

As cold waters to a thirsty soul,
So is good news from a far country.

A righteous man falling down before the wicked
Is as a troubled fountain, and a corrupt spring.

It is not good to eat much honey:
So for men to search their own glory is not glory.

He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.

As snow in summer, and as rain in harvest,
So honour is not seemly for a fool.

As the bird by wandering, as the swallow by flying,
So the curse causeless shall not come.

A whip for the horse, a bridle for the ass,
And a rod for the fool's back.

Answer not a fool according to his folly,
Lest thou also be like unto him.

Answer a fool according to his folly,
Lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool
Cutteth off the feet, and drinketh damage.

The legs of the lame are not equal:
So is a parable in the mouth of fools.

As he that bindeth a stone in a sling,
So is he that giveth honour to a fool.

As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.

The great God that formed all things
Both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit,
So a fool returneth to his folly.

Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.

The slothful man saith, There is a lion in the way:
A lion is in the streets.

As the door turneth upon his hinges,
So doth the slothful upon his bed.

The slothful hideth his hand in his bosom;
It grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit
Than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him,
Is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death,
So is the man that deceiveth his neighbour,
And saith, Am not I in sport?

Where no wood is, there the fire goeth out:
So where there is no talebearer, the strife ceaseth.

As coals are to burning coals, and wood to fire;
So is a contentious man to kindle strife.

The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.

Burning lips and a wicked heart
Are like a potsherd covered with silver dross.

He that hateth dissembleth with his lips,
And layeth up deceit within him;
When he speaketh fair, believe him not:
For there are seven abominations in his heart.

Whose hatred is covered by deceit,
His wickedness shall be shewed before the whole
congregation.

Whoso diggeth a pit shall fall therein:
And he that rolleth a stone, it will return upon him.

A lying tongue hateth those that are afflicted by it;
And a flattering mouth worketh ruin.

Boast not thyself of to morrow;
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous;
But who is able to stand before envy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.

The full soul loatheth an honeycomb;
But to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend by hearty counsel.

Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better is a neighbour that is near than a brother far off.

My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.

A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.

Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.

He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.

A continual dropping in a very rainy day
And a contentious woman are alike.
Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.

Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.

Whoso keepeth the fig tree shall eat the fruit
thereof:
So he that waiteth on his master shall be honoured.

As in water face answereth to face,
So the heart of man to man.

Hell and destruction are never full;
So the eyes of man are never satisfied.

As the fining pot for silver, and the furnace for gold;
So is a man to his praise.

Though thou shouldest bray a fool in a mortar among
wheat with a pestle,
Yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks,
And look well to thy herds.
For riches are not for ever:
And doth the crown endure to every generation?
The hay appeareth, and the tender grass sheweth
itself,
And herbs of the mountains are gathered.
The lambs are for thy clothing,
And the goats are the price of the field.
And thou shalt have goats' milk enough for thy food,

For the food of thy household,
And for the maintenance for thy maidens.

THE wicked flee when no man pursueth:
But the righteous are bold as a lion.

For the transgression of a land many are the princes thereof:
But by a man of understanding and knowledge the state thereof shall be prolonged.

A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked:
But such as keep the law contend with them.

Evil men understand not judgment:
But they that seek the Lord understand all things.

Better is the poor that walketh in his uprightness,
Than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son:
But he that is a companion of riotous men shameth his father.

He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law,
Even his prayer shall be abomination.

Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit:
But the upright shall have good things in possession.

The rich man is wise in his own conceit;
But the poor that hath understanding searcheth him out.

When righteous men do rejoice, there is great glory:
But when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper:
But whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth alway:
But he that hardeneth his heart shall fall into mischief.

As a roaring lion, and a ranging bear;
So is a wicked ruler over the poor people.

The prince that wanteth understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.

A man that doeth violence to the blood of any person
Shall flee to the pit; let no man stay him.

Whoso walketh uprightly shall be saved:
But he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good:
For for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.

He that rebuketh a man afterwards shall find more favour
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother,
And saith, It is no transgression;
The same is the companion of a destroyer.

He that is of a proud heart stirreth up strife:
But he that putteth his trust in the Lord shall be made fat.

He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves:
But when they perish, the righteous increase.

He, that being often reproved hardeneth his neck,
Shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice:
But when the wicked beareth rule, the people mourn.

Whoso loveth wisdom rejoiceth his father:
But he that keepeth company with harlots spendeth his substance.

The king by judgment establisheth the land:
But he that receiveth gifts overthroweth it.

A man that flattereth his neighbour
Spreadeth a net for his feet.

In the transgression of an evil man there is a snare:
But the righteous doth sing and rejoice.

The righteous considereth the cause of the poor:
But the wicked regardeth not to know it.

Scornful men bring a city into a snare:
But wise men turn away wrath.

If a wise man contendeth with a foolish man,
Whether he rage or laugh, there is no rest.

The bloodthirsty hate the upright:
But the just seek his soul.

A fool uttereth all his mind:
But a wise man keepeth it in till afterwards.

If a ruler hearken to lies,
All his servants are wicked.

The poor and the deceitful man meet together:
The Lord lighteneth both their eyes.

The king that faithfully judgeth the poor,
His throne shall be established for ever.

The rod and reproof give wisdom:
But a child left to himself bringeth his mother to shame.

When the wicked are multiplied, transgression increaseth:
But the righteous shall see their fall.

Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.

Where there is no vision, the people perish:
But he that keepeth the law, happy is he.

A servant will not be corrected by words:
For though he understand he will not answer.

Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.

He that delicately bringeth up his servant from a child
Shall have him become his son at the length.

An angry man stirreth up strife,
And a furious man aboundeth in transgression.

A man's pride shall bring him low:
But honour shall uphold the humble in spirit.

Whoso is partner with a thief hateth his own soul:
He heareth cursing, and bewrayeth it not.

The fear of man bringeth a snare:
But whoso putteth his trust in the Lord shall be safe.

Many seek the ruler's favour;
But every man's judgment cometh from the Lord.

An unjust man is an abomination to the just:
And he that is upright in the way is abomination to the wicked.

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal:

SURELY I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

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.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

There is a generation that curseth their father, and doth not bless their mother.

"I MADE ME POOLS OF WATER."—*Ecclesiastes ii.*

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat: for

an odious woman when she is married; and an handmaid that is heir to her mistress.

There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going: A lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

THE words of king Lemuel, the prophecy that his mother taught him.

WHAT, my son? and what, the son of my womb? and what, the son of my vows? Give not thy strength

unto women, nor thy ways to that which destroyeth kings.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

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

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. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should

do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far

as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the

sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

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 heart, 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.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked:

for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right

work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There

is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Moreover the profit of the earth is for all: the king himself is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given

riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

THERE is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

A GOOD name is better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy

spirit to be angry: for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. Wisdom strengtheneth the wise more than ten mighty men which are in the city. For there is not a just man upon earth, that doeth good, and

sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the preacher, counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing;

for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall

he prolong his days, which are as a shadow; because he feareth not before God. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and

to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

A wise man's heart is at his right hand; but a fool's heart at his left. Yea also, when he that is a fool walk-

eth by the way, his wisdom faileth him, and he saith to every one that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A feast is made for laughter, and wine maketh merry: but money answereth all things.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

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. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

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.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick 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.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

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.

THE SONG OF SOLOMON

THE song of songs, which is Solomon's.

LET him kiss me with the kisses of his mouth:
For thy love is better than wine.
Because of the savour of thy good ointments
Thy name is as ointment poured forth,
Therefore do the virgins love thee.
Draw me, we will run after thee:
The king hath brought me into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
The upright love thee.
I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not upon me, because I am black,
Because the sun hath looked upon me:
My mother's children were angry with me;
They made me the keeper of the vineyards;
But mine own vineyard have I not kept.
Tell me, O thou whom my soul loveth,
Where thou feedest, where thou makest thy flock to rest at noon:
For why should I be as one that turneth aside by the flocks of thy companions?

If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.
I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
We will make thee borders of gold
With studs of silver.

While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.
A bundle of myrrh is my wellbeloved unto me;
He shall lie all night betwixt my breasts.
My beloved is unto me as a cluster of camphire
In the vineyards of En-gedi.

Behold, thou art fair, my love; behold, thou art fair;
Thou hast doves' eyes.

Behold, thou art fair, my beloved, yea, pleasant:
Also our bed is green.
The beams of our house are cedar,
And our rafters of fir.

I AM the rose of Sharon,
And the lily of the valleys.

As the lily among thorns,
So is my love among the daughters.

"BLACK . . . AS THE TENTS OF KEDAR."—*Canticles i.*

As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.
Stay me with flagons, comfort me with apples:
For I am sick of love.
His left hand is under my head,
And his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till he please.

The voice of my beloved! behold, he cometh
Leaping upon the mountains, skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh forth at the windows,
Shewing himself through the lattice.
My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,

And the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the secret places of the stairs,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Take us the foxes,
The little foxes, that spoil the vines:
For our vines have tender grapes.
My beloved is mine, and I am his:
He feedeth among the lilies.
Until the day break, and the shadows flee away,
Turn, my beloved,
And be thou like a roe or a young hart
Upon the mountains of Bether.

By night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
I will rise now, and go about the city
In the streets, and in the broad ways
I will seek him whom my soul loveth:
I sought him, but I found him not.
The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
But I found him whom my soul loveth:
I held him, and would not let him go,

Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till he please.

Who is this that cometh out of the wilderness like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold his bed, which is Solomon's;
Threescore valiant men are about it,
Of the valiant of Israel.
They all hold swords, being expert in war:
Every man hath his sword upon his thigh because of fear in the night.
King Solomon made himself a chariot of the wood of Lebanon.
He made the pillars thereof of silver,
The bottom thereof of gold,
The covering of it of purple,
The midst thereof being paved with love, for the daughters of Jerusalem.
Go forth, O ye daughters of Zion, and behold king Solomon
With the crown wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

BEHOLD, thou art fair, my love; behold, thou art fair;
Thou hast doves' eyes within thy locks:
Thy hair is as a flock of goats, that appear from mount Gilead.
Thy teeth are like a flock of sheep that are even shorn, which came up from the washing;
Whereof every one bear twins, and none is barren among them.
Thy lips are like a thread of scarlet, and thy speech is comely:
Thy temples are like a piece of a pomegranate within thy locks.
Thy neck is like the tower of David
Builded for an armoury,
Whereon there hang a thousand bucklers, all shields of mighty men.
Thy two breasts are like two young roes that are twins,
Which feed among the lilies.

Until the day break, and the shadows flee away,
I will get me to the mountain of myrrh, and to the hill of frankincense.

Thou art all fair, my love; there is no spot in thee.
Come with me from Lebanon, my spouse, with me from Lebanon:
Look from the top of Amana, from the top of Shenir and Hermon,

From the lions' dens, from the mountains of the leopards.
Thou hast ravished my heart, my sister, my spouse;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my spouse!
How much better is thy love than wine!
And the smell of thine ointments than all spices!
Thy lips, O my spouse, drop as the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.
A garden inclosed is my sister, my spouse;
A spring shut up, a fountain sealed.
Thy plants are an orchard of pomegranates, with pleasant fruits;
Camphire, with spikenard,
Spikenard and saffron;
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices:
A fountain of gardens, a well of living waters,
And streams from Lebanon.

Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

I AM come into my garden, my sister, my spouse:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
Eat, O friends; drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh:
It is the voice of my beloved that knocketh, saying,
Open to me, my sister, my love, my dove, my undefiled:
For my head is filled with dew,
And my locks with the drops of the night.
I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?
My beloved put in his hand by the hole of the door,
And my bowels were moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with sweet smelling myrrh,
Upon the handles of the lock.
I opened to my beloved;
But my beloved had withdrawn himself, and was gone:
My soul failed when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,

They smote me, they wounded me;
The keepers of the walls took away my veil from me.
I charge you, O daughters of Jerusalem,
If ye find my beloved, that ye tell him,
That I am sick of love.

What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
that thou dost so charge us?

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy, and black as a raven.
His eyes are as the eyes of doves by the rivers of waters,
Washed with milk, and fitly set.
His cheeks are as a bed of spices, as sweet flowers:
His lips like lilies, dropping sweet smelling myrrh.
His hands are as gold rings set with the beryl:
His belly is as bright ivory overlaid with sapphires.
His legs are as pillars of marble, set upon sockets of fine gold:
His countenance is as Lebanon, excellent as the cedars.
His mouth is most sweet: yea, he is altogether lovely.
This is my beloved, and this is my friend, O daughters of Jerusalem.

WHITHER is thy beloved gone, O thou fairest among women?
Whither is thy beloved turned aside? that we may seek him with thee.

My beloved is gone down into his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth among the lilies.

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from me, for they have overcome me:
Thy hair is as a flock of goats that appear from Gilead.
Thy teeth are as a flock of sheep which go up from the washing,
Whereof every one beareth twins, and there is not one barren among them.
As a piece of a pomegranate are thy temples within thy locks.
There are threescore queens, and fourscore concubines,
And virgins without number.
My dove, my undefiled is but one;
She is the only one of her mother,

"LOOK FROM THE TOP OF SHENIR AND HERMON." —*Canticles iv.*

She is the choice one of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.

Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as an army with banners?

I went down into the garden of nuts to see the fruits of the valley,
And to see whether the vine flourished, and the pomegranates budded.
Or ever I was aware,
My soul made me like the chariots of Ammi-nadib.

Return, return, O Shulamite;
Return, return, that we may look upon thee.

What will ye see in the Shulamite?

As it were the company of two armies.

How beautiful are thy feet with shoes, O prince's daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
Thy navel is like a round goblet, which wanteth not liquor:
Thy belly is like an heap of wheat set about with lilies.

Thy two breasts are like two young roes that are twins.
Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim:
Thy nose is as the tower of Lebanon which looketh toward Damascus.
Thine head upon thee is like Carmel,
And the hair of thine head like purple;
The king is held in the galleries.
How fair and how pleasant art thou, O love, for delights!
This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;
And the roof of thy mouth like the best wine
For my beloved, that goeth down sweetly,
Causing the lips of those that are asleep to speak.

I am my beloved's, and his desire is toward me.
Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine flourish, whether the tender grape appear,

And the pomegranates bud forth:
There will I give thee my loves.
The mandrakes give a smell,
And at our gates are all manner of pleasant fruits,
New and old,
Which I have laid up for thee, O my beloved.

O THAT thou wert as my brother, that sucked the
breasts of my mother!
When I should find thee without, I would kiss thee;
Yea, I should not be despised.
I would lead thee, and bring thee into my mother's
house, who would instruct me:
I would cause thee to drink of spiced wine of the
juice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.
I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake my love, until he
please.

Who is this that cometh up from the wilderness,
Leaning upon her beloved?

I raised thee up under the apple tree:
There thy mother brought thee forth:
There she brought thee forth that bare thee.
Set me as a seal upon thine heart,
As a seal upon thine arm:

For love is strong as death;
Jealousy is cruel as the grave:
The coals thereof are coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.
We have a little sister, and she hath no breasts:
What shall we do for our sister in the day when she shall be spoken for?
If she be a wall, we will build upon her a palace of silver:
And if she be a door, we will inclose her with boards of cedar.

I am a wall, and my breasts like towers:
Then was I in his eyes as one that found favour.
Solomon had a vineyard at Baal-hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is before me:

Thou, O Solomon, must have a thousand,
And those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear it.

Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

THE BOOK OF THE PROPHET
ISAIAH

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 evildoers, children that are corrupters:
They have forsaken the Lord,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.
Why should ye be stricken any more?
Ye will revolt more and more:
The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head there is no soundness in it;

But wounds, and bruises, and putrifying sores:
They have not been closed, neither bound up, neither mollified with ointment.
Your country is desolate,
Your cities are burned with fire:
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.
And the daughter of Zion is left as a cottage in a vineyard,
As a lodge in a garden of cucumbers,
As a besieged city.
Except the Lord of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.
To what purpose is the multitude of your sacrifices unto me? saith the Lord:
I am full of the burnt offerings of rams, and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of he goats.
When ye come to appear before me,
Who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me;
The new moons and sabbaths, the calling of assemblies, I cannot away with;
It is iniquity, even the solemn meeting.
Your new moons and your appointed feasts my soul hateth:
They are a trouble unto me;
I am weary to bear them.
And when ye spread forth your hands, I will hide mine eyes from you:
Yea, when ye make many prayers, I will not hear:
Your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes;
Cease to do evil; learn to do well;
Seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.
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.

How is the faithful city become an harlot!
It was full of judgment; righteousness lodged in it;
But now murderers.
Thy silver is become dross,
Thy wine mixed with water:
Thy princes are rebellious, and companions of thieves:
Every one loveth gifts, and followeth after rewards:
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
Therefore saith the Lord, the Lord of hosts, the
mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies:
And I will turn my hand upon thee,
And purely purge away thy dross,
And take away all thy tin:
And I will restore thy judges as at the first,
And thy counsellors as at the beginning:
Afterward thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed with judgment,
And her converts with righteousness.
And the destruction of the transgressors and of the
sinners shall be together,
And they that forsake the Lord shall be consumed.

For they shall be ashamed of the oaks which ye have desired,
And ye shall be confounded for the gardens that ye have chosen.
For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
And the strong shall be as tow,
And the maker of it as a spark,
And they shall both burn together, and none shall quench them.

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 plowshares,
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.
Therefore thou hast forsaken thy people the house of Jacob,
Because they be replenished from the east,
And are soothsayers like the Philistines,
And they please themselves in the children of strangers.
Their land also is full of silver and gold,
Neither is there any end of their treasures;
Their land is also full of horses,
Neither is there any end of their chariots:
Their land also is full of idols;
They worship the work of their own hands,
That which their own fingers have made:
And the mean man boweth down,
And the great man humbleth himself:
Therefore forgive them not.

Enter into the rock, and hide thee in the dust,
For fear of the Lord, and for the glory of his majesty.
The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,

And the Lord alone shall be exalted in that day.
For the day of the Lord of hosts shall be upon
every one that is proud and lofty,
And upon every one that is lifted up; and he shall
be brought low:
And upon all the cedars of Lebanon, that are high
and lifted up,
And upon all the oaks of Bashan,
And upon all the high mountains,
And upon all the hills that are lifted up,
And upon every high tower,
And upon every fenced wall,
And upon all the ships of Tarshish,
And upon all pleasant pictures.
And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low:
And the Lord alone shall be exalted in that day.
And the idols he shall utterly abolish.
And they shall go into the holes of the rocks,
And into the caves of the earth,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.
In that day a man shall cast his idols of silver, and
his idols of gold,
Which they made each one for himself to worship,
To the moles and to the bats;
To go into the clefts of the rocks,

And into the tops of the ragged rocks,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.

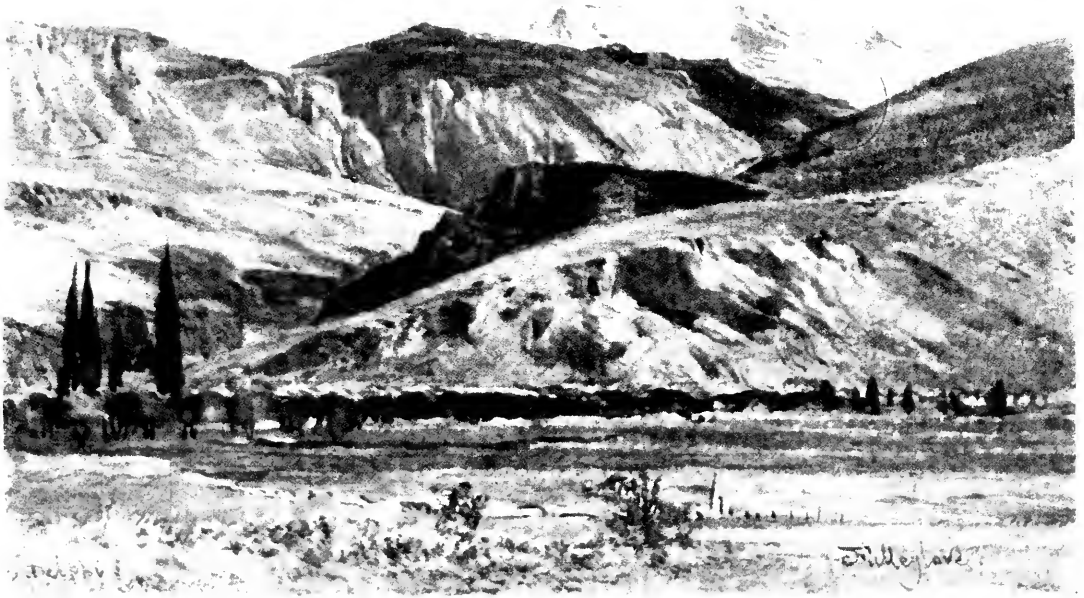
Cease ye from man, whose breath is in his nostrils:
For wherein is he to be accounted of?
For, behold, the Lord, the Lord of hosts,
Doth take away from Jerusalem and from Judah
the stay and the staff,
The whole stay of bread, and the whole stay of
water,
The mighty man, and the man of war,
The judge, and the prophet, and the prudent, and
the ancient,
The captain of fifty, and the honourable man,
And the counsellor, and the cunning artificer, and
the eloquent orator.
And I will give children to be their princes,
And babes shall rule over them.
And the people shall be oppressed, every one by
another, and every one by his neighbour:
The child shall behave himself proudly against the
ancient,
And the base against the honourable.
When a man shall take hold of his brother of the
house of his father, saying,
Thou hast clothing, be thou our ruler,
And let this ruin be under thy hand:

In that day shall he swear, saying,
I will not be an healer;
For in my house is neither bread nor clothing:
Make me not a ruler of the people.
For Jerusalem is ruined, and Judah is fallen:
Because their tongue and their doings are against
the Lord,
To provoke the eyes of his glory.
The shew of their countenance doth witness against
them;
And they declare their sin as Sodom, they hide it not.
Woe unto their soul! for they have rewarded evil
unto themselves.
Say ye to the righteous, that it shall be well with him:
For they shall eat the fruit of their doings.
Woe unto the wicked! it shall be ill with him:
For the reward of his hands shall be given him.
As for my people, children are their oppressors,
And women rule over them.
O my people, they which lead thee cause thee to err,
And destroy the way of thy paths.

The Lord standeth up to plead,
And standeth to judge the people.
The Lord will enter into judgment with the ancients
of his people, and the princes thereof:
For ye have eaten up the vineyard;
The spoil of the poor is in your houses.

What mean ye that ye beat my people to pieces,
And grind the faces of the poor?
Saith the Lord God of hosts.

Moreover the Lord saith,
Because the daughters of Zion are haughty,
And walk with stretched forth necks and wanton eyes,
Walking and mincing as they go,
And making a tinkling with their feet:
Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,
And the Lord will discover their secret parts.
In that day the Lord will take away the bravery of their tinkling ornaments about their feet,
And their cauls, and their round tires like the moon,
The chains, and the bracelets, and the mufflers,
The bonnets, and the ornaments of the legs, and the headbands,
And the tablets, and the earrings,
The rings, and nose jewels,
The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
The glasses, and the fine linen,
And the hoods, and the vails.
And it shall come to pass, that instead of sweet smell there shall be stink;
And instead of a girdle a rent;



"SEEK UNTO THEM THAT HAVE FAMILIAR SPIRITS, AND UNTO WIZARDS THAT PEEP AND THAT MUTTER."—*Isaiah viii.*

And instead of well set hair baldness;
And instead of a stomacher a girding of sackcloth;
And burning instead of beauty.
Thy men shall fall by the sword,
And thy mighty in the war.
And her gates shall lament and mourn;
And she being desolate shall sit upon the ground.

And in that day seven women shall take hold of one man, saying,
We will eat our own bread, and wear our own apparel:
Only let us be called by thy name,
To take away our reproach.
In that day shall the branch of the Lord be beautiful and glorious,
And the fruit of the earth shall be excellent and comely
For them that are escaped of Israel.
And it shall come to pass, that he that is left in Zion,
And he that remaineth in Jerusalem,
Shall be called holy,
Even every one that is written among the living in Jerusalem:
When the Lord shall have washed away the filth of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof

By the spirit of judgment, and by the spirit of burning.
And the Lord will create upon every dwelling place of mount Zion,
And upon her assemblies,
A cloud and smoke by day,
And the shining of a flaming fire by night:
For upon all the glory shall be a defence.
And there shall be a tabernacle for a shadow in the daytime from the heat,
And for a place of refuge, and for a covert from storm and from rain.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard.
My wellbeloved hath a vineyard in a very fruitful hill:
And he fenced it, and gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also made a winepress therein:
And he looked that it should bring forth grapes,
And it brought forth wild grapes.
And now, O inhabitants of Jerusalem, and men of Judah,
Judge, I pray you, betwixt me and my vineyard.
What could have been done more to my vineyard,

That I have not done in it?
Wherefore, when I looked that it should bring forth grapes,
Brought it forth wild grapes?
And now go to; I will tell you what I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be trodden down:
And I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briers and thorns:
I will also command the clouds that they rain no rain upon it.
For the vineyard of the Lord of hosts is the house of Israel,
And the men of Judah his pleasant plant:
And he looked for judgment, but behold oppression;
For righteousness, but behold a cry.

Woe unto them that join house to house,
That lay field to field, till there be no place,
That they may be placed alone in the midst of the earth!
In mine ears said the Lord of hosts,
Of a truth many houses shall be desolate,

Even great and fair, without inhabitant.
Yea, ten acres of vineyard shall yield one bath,
And the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning,
that they may follow strong drink;
That continue until night, till wine inflame them!
And the harp, and the viol, the tabret, and pipe,
And wine, are in their feasts:
But they regard not the work of the Lord,
Neither consider the operation of his hands.
Therefore my people are gone into captivity, because they have no knowledge:
And their honourable men are famished,
And their multitude dried up with thirst.
Therefore hell hath enlarged herself,
And opened her mouth without measure:
And their glory, and their multitude, and their pomp,
And he that rejoiceth, shall descend into it.
And the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled:
But the Lord of hosts shall be exalted in judgment,
And God that is holy shall be sanctified in righteousness.
Then shall the lambs feed after their manner,
And the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of
vanity,
And sin as it were with a cart rope:
That say, Let him make speed, and hasten his
work,
That we may see it:
And let the counsel of the Holy One of Israel draw
nigh and come,
That we may know it!

Woe unto them that call evil good, and good evil;
That put darkness for light, and light for dark-
ness;
That put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes,
And prudent in their own sight!

Woe unto them that are mighty to drink wine,
And men of strength to mingle strong drink:
Which justify the wicked for reward,
And take away the righteousness of the righteous
from him!

Therefore as the fire devoureth the stubble,
And the flame consumeth the chaff,
So their root shall be as rottenness,
And their blossom shall go up as dust:
Because they have cast away the law of the Lord
of hosts,

And despised the word of the Holy One of Israel.
Therefore is the anger of the Lord kindled against his people,
And he hath stretched forth his hand against them, and hath smitten them:
And the hills did tremble, and their carcases were torn in the midst of the streets.
For all this his anger is not turned away,
But his hand is stretched out still.

And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth:
And, behold, they shall come with speed swiftly:
None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
Whose arrows are sharp, and all their bows bent,
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And shall carry it away safe, and none shall deliver it.
And in that day they shall roar against them like the roaring of the sea:

And if one look unto the land, behold darkness
and sorrow,
And the light is darkened in the heavens thereof.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,

Holy, holy, holy, is the Lord of hosts:
The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people,

Hear ye indeed, but understand not;
And see ye indeed, but perceive not.
Make the heart of this people fat,
And make their ears heavy, and shut their eyes;
Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.
Then said I, Lord, how long? And he answered,
Until the cities be wasted without inhabitant,
And the houses without man,
And the land be utterly desolate,
And the Lord have removed men far away,
And there be a great forsaking in the midst of the land.
But yet in it shall be a tenth, and it shall return, and shall be eaten:
As a teil tree, and as an oak, whose substance is in them, when they cast their leaves:
So the holy seed shall be the substance thereof.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of

"ALL THE KINGS OF THE NATIONS . . . LIE IN GLORY EVERYONE IN HIS OWN HOUSE." *Isaiah xiv.*

his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him,

TAKE heed, and be quiet;
Fear not, neither be fainthearted
For the two tails of these smoking firebrands,
For the fierce anger of Rezin with Syria, and of the son of Remaliah.
Because Syria, Ephraim, and the son of Remaliah,
Have taken evil counsel against thee, saying,
Let us go up against Judah, and vex it,
And let us make a breach therein for us,
And set a king in the midst of it, even the son of Tabeal:
Thus saith the Lord God,
It shall not stand, neither shall it come to pass.
For the head of Syria is Damascus,
And the head of Damascus is Rezin;
And within threescore and five years shall Ephraim be broken, that it be not a people.
And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If ye will not believe, surely ye shall not be established.

Moreover the Lord spake again unto Ahaz, saying,

ASK thee a sign of the Lord thy God;
Ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord. And he said,

HEAR ye now, O house of David;
Is it a small thing for you to weary men, but will ye weary my God also?
Therefore the Lord himself shall give you a sign;
Behold, a virgin shall conceive, and bear a son,
And shall call his name Immanuel.
Butter and honey shall he eat,
That he may know to refuse the evil, and choose the good.
For before the child shall know to refuse the evil, and choose the good,
The land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that Ephraim departed from Judah;
Even the king of Assyria.
And it shall come to pass in that day,
That the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt,

And for the bee that is in the land of Assyria.
And they shall come, and shall rest all of them
In the desolate valleys, and in the holes of the rocks,
And upon all thorns, and upon all bushes.
In the same day shall the Lord shave with a razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head, and the hair of the feet:
And it shall also consume the beard.
And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
And it shall come to pass, for the abundance of milk that they shall give he shall eat butter:
For butter and honey shall every one eat that is left in the land.
And it shall come to pass in that day,
That every place shall be,
Where there were a thousand vines at a thousand silverlings,
It shall even be for briers and thorns.
With arrows and with bows shall men come thither;
Because all the land shall become briers and thorns.
And on all hills that shall be digged with the mattock,
There shall not come thither the fear of briers and thorns:

But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.

MOREOVER the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The Lord spake also unto me again, saying,

FORASMUCH as this people refuseth the waters of Shiloah that go softly,
And rejoice in Rezin and Remaliah's son;
Now therefore, behold, the Lord bringeth up upon them
The waters of the river, strong and many,
Even the king of Assyria, and all his glory:
And he shall come up over all his channels,
And go over all his banks:
And he shall pass through Judah;
He shall overflow and go over,
He shall reach even to the neck;

And the stretching out of his wings shall fill the
breadth of thy land, O Immanuel.
Associate yourselves, O ye people, and ye shall be
broken in pieces;
And give ear, all ye of far countries:
Gird yourselves, and ye shall be broken in pieces;
Gird yourselves, and ye shall be broken in pieces.
Take counsel together, and it shall come to nought;
Speak the word, and it shall not stand:
For God is with us.

For the Lord spake thus to me with a strong hand,
And instructed me that I should not walk in the way
of this people, saying,
Say ye not, A confederacy,
To all them to whom this people shall say, A con-
federacy;
Neither fear ye their fear, nor be afraid.
Sanctify the Lord of hosts himself;
And let him be your fear, and let him be your dread.
And he shall be for a sanctuary;
But for a stone of stumbling and for a rock of offence
to both the houses of Israel,
For a gin and for a snare to the inhabitants of Jeru-
salem.
And many among them shall stumble, and fall, and
be broken,
And be snared, and be taken.

Bind up the testimony, seal the law among my disciples.
And I will wait upon the Lord,
That hideth his face from the house of Jacob,
And I will look for him.
Behold, I and the children whom the Lord hath given me
Are for signs and for wonders in Israel
From the Lord of hosts, which dwelleth in mount Zion.

And when they shall say unto you, Seek unto them that have familiar spirits,
And unto wizards that peep, and that mutter:
Should not a people seek unto their God?
For the living to the dead?
To the law and to the testimony:
If they speak not according to this word,
It is because there is no light in them.
And they shall pass through it, hardly bestead and hungry:
And it shall come to pass, that when they shall be hungry, they shall fret themselves,
And curse their king and their God, and look upward.
And they shall look unto the earth;
And behold trouble and darkness, dimness of anguish;
And they shall be driven to darkness.

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 Naphtali,
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 and peace 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.

The Lord sent a word into Jacob,
And it hath lighted upon Israel.
And all the people shall know,
Even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
The bricks are fallen down, but we will build with
hewn stones:
The sycomores are cut down, but we will change
them into cedars.
Therefore the Lord shall set up the adversaries of
Rezin against him,
And join his enemies together;
The Syrians before, and the Philistines behind;
And they shall devour Israel with open mouth.
For all this his anger is not turned away,
But his hand is stretched out still.

For the people turneth not unto him that smiteth them,
Neither do they seek the Lord of hosts.
Therefore the Lord will cut off from Israel head and
tail,
Branch and rush, in one day.
The ancient and honourable, he is the head;

And the prophet that teacheth lies, he is the tail.
For the leaders of this people cause them to err;
And they that are led of them are destroyed.
Therefore the Lord shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows:
For every one is an hypocrite and an evildoer,
And every mouth speaketh folly.
For all this his anger is not turned away,
But his hand is stretched out still.

For wickedness burneth as the fire:
It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up like the lifting up of smoke.
Through the wrath of the Lord of hosts is the land darkened,
And the people shall be as the fuel of the fire:
No man shall spare his brother.
And he shall snatch on the right hand, and be hungry;
And he shall eat on the left hand, and they shall not be satisfied:
They shall eat every man the flesh of his own arm:
Manasseh, Ephraim; and Ephraim, Manasseh:
And they together shall be against Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

Woe unto them that decree unrighteous decrees,
And that write grievousness which they have prescribed;
To turn aside the needy from judgment,
And to take away the right from the poor of my people,
That widows may be their prey,
And that they may rob the fatherless!
And what will ye do in the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?
Without me they shall bow down under the prisoners,
And they shall fall under the slain.
For all this his anger is not turned away,
But his hand is stretched out still.

O Assyrian, the rod of mine anger,
And the staff in their hand is mine indignation.
I will send him against an hypocritical nation,
And against the people of my wrath will I give him a charge,
To take the spoil, and to take the prey,
And to tread them down like the mire of the streets.
Howbeit he meaneth not so,
Neither doth his heart think so;
But it is in his heart to destroy
And cut off nations not a few.

For he saith, Are not my princes altogether kings?
Is not Calno as Carchemish?
Is not Hamath as Arpad?
Is not Samaria as Damascus?
As my hand hath found the kingdoms of the idols,
And whose graven images did excel them of Jerusalem and of Samaria;
Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?
Wherefore it shall come to pass, that when the Lord hath performed his whole work
Upon mount Zion and on Jerusalem,
I will punish the fruit of the stout heart of the king of Assyria,
And the glory of his high looks.
For he saith, By the strength of my hand I have done it,
And by my wisdom; for I am prudent:
And I have removed the bounds of the people,
And have robbed their treasures,
And I have put down the inhabitants like a valiant man:
And my hand hath found as a nest the riches of the people:
And as one gathereth eggs that are left,
Have I gathered all the earth;
And there was none that moved the wing,
Or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth
therewith?
Or shall the saw magnify itself against him that
shaketh it?
As if the rod should shake itself against them that lift
it up,
Or as if the staff should lift up itself, as if it were no
wood.
Therefore shall the Lord, the Lord of hosts,
Send among his fat ones leanness;
And under his glory he shall kindle a burning
Like the burning of a fire.
And the light of Israel shall be for a fire,
And his Holy One for a flame:
And it shall burn and devour his thorns and his
briers in one day;
And shall consume the glory of his forest, and of
his fruitful field,
Both soul and body:
And they shall be as when a standardbearer fainteth.
And the rest of the trees of his forest shall be few,
That a child may write them.

And it shall come to pass in that day,
That the remnant of Israel,
And such as are escaped of the house of Jacob,
Shall no more again stay upon him that smote them;
But shall stay upon the Lord,

The Holy One of Israel, in truth.
The remnant shall return, even the remnant of Jacob,
Unto the mighty God.
For though thy people Israel be as the sand of the sea,
Yet a remnant of them shall return:
The consumption decreed shall overflow with righteousness.
For the Lord God of hosts shall make a consumption, even determined,
In the midst of all the land.
Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion,
Be not afraid of the Assyrian:
He shall smite thee with a rod,
And shall lift up his staff against thee, after the manner of Egypt.
For yet a very little while, and the indignation shall cease,
And mine anger in their destruction.
And the Lord of hosts shall stir up a scourge for him
According to the slaughter of Midian at the rock of Oreb:
And as his rod was upon the sea,
So shall he lift it up after the manner of Egypt.
And it shall come to pass in that day,

That his burden shall be taken away from off thy shoulder,
And his yoke from off thy neck,
And the yoke shall be destroyed because of the anointing.

He is come to Aiath, he is passed to Migron;
At Michmash he hath laid up his carriages:
They are gone over the passage: they have taken up their lodging at Geba;
Ramah is afraid; Gibeah of Saul is fled.
Lift up thy voice, O daughter of Gallim:
Cause it to be heard unto Laish, O poor Anathoth.
Madmenah is removed;
The inhabitants of Gebim gather themselves to flee.
As yet shall he remain at Nob that day:
He shall shake his hand against the mount of the daughter of Ẓion,
The hill of Jerusalem.
Behold, the Lord, the Lord of hosts,
Shall lop the bough with terror:
And the high ones of stature shall be hewn down,
And the haughty shall be humbled.
And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall by a mighty one.

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.
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 an 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.

And in that day thou shalt say,
O Lord, I will praise thee: though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.
Behold, God is my salvation;
I will trust, and not be afraid:
For the Lord JEHOVAH is my strength and my song;
He also is become my salvation.
Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say,
Praise the Lord, call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
Sing unto the Lord; for he hath done excellent things:
This is known in all the earth.
Cry out and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of thee.

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.
Therefore shall all hands be faint,
And every man's heart shall melt:
And they shall be afraid: pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth:
They shall be amazed one at another;
Their faces shall be as flames.

Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate:
And he shall destroy the sinners thereof out of it.
For the stars of heaven and the constellations thereof shall not give their light:
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.
And I will punish the world for their evil,
And the wicked for their iniquity;
And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.
I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
Therefore I will shake the heavens,
And the earth shall remove out of her place,
In the wrath of the Lord of hosts,
And in the day of his fierce anger.

And it shall be as the chased roe,
And as a sheep that no man taketh up:
They shall every man turn to his own people,
And flee every one into his own land.
Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword.
Their children also shall be dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
Behold, I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.
Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.
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.

For the Lord will have mercy on Jacob,
And will yet choose Israel,
And set them in their own land:
And the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
And the people shall take them, and bring them to their place:
And the house of Israel shall possess them in the land of the Lord
For servants and handmaids:
And they shall take them captives, whose captives they were;
And they shall rule over their oppressors.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say,

How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke,

He that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet: they break forth into singing.

Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying,

Since thou art laid down, no feller is come up against us.

Hell from beneath is moved for thee to meet thee at thy coming:

It stirreth up the dead for thee, even all the chief ones of the earth;

It hath raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee,

Art thou also become weak as we? art thou become like unto us?

Thy pomp is brought down to the grave, and the noise of thy viols:

The worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of
the morning!
How art thou cut down to the ground, which didst
weaken the nations!
For thou hast said in thine heart, I will ascend into
heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation,
in the sides of the north:
I will ascend above the heights of the clouds; I will
be like the most High.
Yet thou shalt be brought down to hell, to the sides
of the pit.

They that see thee shall narrowly look upon thee,
and consider thee, saying,
Is this the man that made the earth to tremble, that
did shake kingdoms;
That made the world as a wilderness, and destroyed
the cities thereof;
That opened not the house of his prisoners?
All the kings of the nations, even all of them,
Lie in glory, every one in his own house.
But thou art cast out of thy grave like an abominable
branch,
And as the raiment of those that are slain, thrust
through with a sword,

That go down to the stones of the pit; as a carcase trodden under feet.
Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land, and slain thy people:
The seed of evildoers shall never be renowned.
Prepare slaughter for his children for the iniquity of their fathers;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
For I will rise up against them, saith the Lord of hosts,
And cut off from Babylon the name, and remnant,
And son, and nephew, saith the Lord.
I will also make it a possession for the bittern, and pools of water:
And I will sweep it with the besom of destruction, saith the Lord of hosts.
The Lord of hosts hath sworn, saying,
Surely as I have thought, so shall it come to pass;
And as I have purposed, so shall it stand:
That I will break the Assyrian in my land,
And upon my mountains tread him under foot:
Then shall his yoke depart from off them,
And his burden depart from off their shoulders.
This is the purpose that is purposed upon the whole earth:
And this is the hand that is stretched out upon all the nations.

For the Lord of hosts hath purposed, and who shall disannul it?
And his hand is stretched out, and who shall turn it back?

In the year that king Ahaz died was this burden.

REJOICE not thou, whole Palestina,
Because the rod of him that smote thee is broken:
For out of the serpent's root shall come forth a cockatrice,
And his fruit shall be a fiery flying serpent.
And the firstborn of the poor shall feed,
And the needy shall lie down in safety:
And I will kill thy root with famine,
And he shall slay thy remnant.
Howl, O gate; cry, O city;
Thou, whole Palestina, art dissolved:
For there shall come from the north a smoke,
And none shall be alone in his appointed times.
What shall one then answer the messengers of the nation?
That the Lord hath founded Zion,
And the poor of his people shall trust in it.

THE burden of Moab.

BECAUSE in the night Ar of Moab is laid waste, and brought to silence;

Because in the night Kir of Moab is laid waste, and brought to silence;
He is gone up to Bajith, and to Dibon, the high places, to weep:
Moab shall howl over Nebo, and over Medeba:
On all their heads shall be baldness, and every beard cut off.
In their streets they shall gird themselves with sackcloth:
On the tops of their houses, and in their streets,
Every one shall howl, weeping abundantly.
And Heshbon shall cry, and Elealeh:
Their voice shall be heard even unto Jahaz:
Therefore the armed soldiers of Moab shall cry out;
His life shall be grievous unto him.
My heart shall cry out for Moab;
His fugitives shall flee unto Zoar,
An heifer of three years old:
For by the mounting up of Luhith with weeping shall they go it up;
For in the way of Horonaim they shall raise up a cry of destruction.
For the waters of Nimrim shall be desolate:
For the hay is withered away, the grass faileth, there is no green thing.
Therefore the abundance they have gotten, and that which they have laid up,
Shall they carry away to the brook of the willows.

For the cry is gone round about the borders of Moab;
The howling thereof unto Eglaim, and the howling thereof unto Beer-elim.
For the waters of Dimon shall be full of blood:
For I will bring more upon Dimon,
Lions upon him that escapeth of Moab,
And upon the remnant of the land.

SEND ye the lamb to the ruler of the land
From Sela to the wilderness,
Unto the mount of the daughter of Zion.
For it shall be, that, as a wandering bird cast out of the nest,
So the daughters of Moab shall be at the fords of Arnon.
Take counsel, execute judgment;
Make thy shadow as the night in the midst of the noonday;
Hide the outcasts; bewray not him that wandereth.
Let mine outcasts dwell with thee, Moab;
Be thou a covert to them from the face of the spoiler:
For the extortioner is at an end, the spoiler ceaseth,
The oppressors are consumed out of the land.
And in mercy shall the throne be established:
And he shall sit upon it in truth in the tabernacle of David,
Judging, and seeking judgment, and hasting righteousness.

We have heard of the pride of Moab; he is very proud:
Even of his haughtiness, and his pride, and his wrath:
But his lies shall not be so.
Therefore shall Moab howl for Moab, every one shall howl:
For the foundations of Kir-hareseth shall ye mourn; surely they are stricken.
For the fields of Heshbon languish, and the vine of Sibmah:
The lords of the heathen have broken down the principal plants thereof,
They are come even unto Jazer, they wandered through the wilderness:
Her branches are stretched out, they are gone over the sea.
Therefore I will bewail with the weeping of Jazer the vine of Sibmah:
I will water thee with my tears, O Heshbon, and Elealeh:
For the shouting for thy summer fruits and for thy harvest is fallen.
And gladness is taken away, and joy out of the plentiful field;
And in the vineyards there shall be no singing, neither shall there be shouting:
The treaders shall tread out no wine in their presses;
I have made their vintage shouting to cease.

Wherefore my bowels shall sound like an harp
for Moab,
And mine inward parts for Kir-haresh.
And it shall come to pass, when it is seen that
Moab is weary on the high place,
That he shall come to his sanctuary to pray; but
he shall not prevail.

This is the word that the Lord hath spoken concerning Moab since that time.

But now the Lord hath spoken, saying,
Within three years, as the years of an hireling,
And the glory of Moab shall be contemned, with
all that great multitude;
And the remnant shall be very small and feeble.

The burden of Damascus.

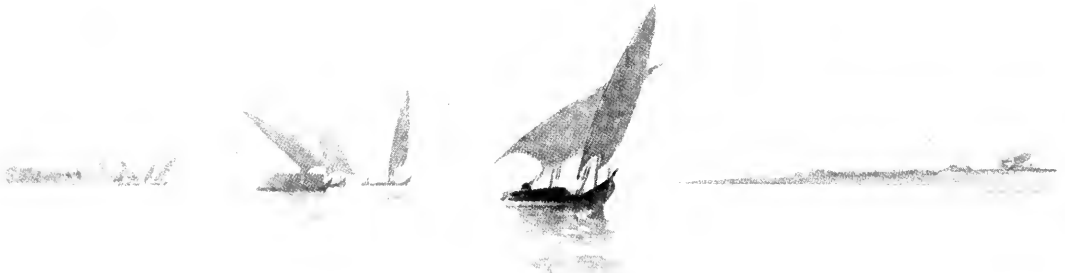
Behold, Damascus is taken away from being a
city,
And it shall be a ruinous heap.
The cities of Aroer are forsaken:
They shall be for flocks,
Which shall lie down, and none shall make them
afraid.
The fortress also shall cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria:

They shall be as the glory of the children of Israel,
saith the Lord of hosts.
And in that day it shall come to pass,
That the glory of Jacob shall be made thin,
And the fatness of his flesh shall wax lean.
And it shall be as when the harvestman gathereth
the corn,
And reapeth the ears with his arm;
And it shall be as he that gathereth ears in the val-
ley of Rephaim.
Yet gleaning grapes shall be left in it, as the shak-
ing of an olive tree,
Two or three berries in the top of the uppermost
bough,
Four or five in the outmost fruitful branches thereof,
Saith the Lord God of Israel.
At that day shall a man look to his Maker,
And his eyes shall have respect to the Holy One
of Israel.
And he shall not look to the altars, the work of his
hands,
Neither shall respect that which his fingers have
made,
Either the groves, or the images.
In that day shall his strong cities be
As a forsaken bough, and an uppermost branch,
Which they left because of the children of Israel:
And there shall be desolation.

Because thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips:
In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish:
But the harvest shall be a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people,
Which make a noise like the noise of the seas;
And to the rushing of nations,
That make a rushing like the rushing of mighty waters!
The nations shall rush like the rushing of many waters:
But God shall rebuke them, and they shall flee far off,
And shall be chased as the chaff of the mountains before the wind,
And like a rolling thing before the whirlwind.
And behold at eveningtide trouble;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

Woe to the land shadowing with wings,
Which is beyond the rivers of Ethiopia:
That sendeth ambassadors by the sea,
Even in vessels of bulrushes upon the waters, saying,
Go, ye swift messengers,
To a nation scattered and peeled,
To a people terrible from their beginning hitherto;
A nation meted out and trodden down,
Whose land the rivers have spoiled!
All ye inhabitants of the world, and dwellers on the earth,
See ye, when he lifteth up an ensign on the mountains;
And when he bloweth a trumpet, hear ye.
For so the Lord said unto me,
I will take my rest, and I will consider in my dwelling place
Like a clear heat upon herbs,
And like a cloud of dew in the heat of harvest.
For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning hooks,
And take away and cut down the branches.
They shall be left together unto the fowls of the mountains,
And to the beasts of the earth:



"AND BY GREAT WATERS THE SEED OF SIHOR, THE HARVEST OF THE RIVER, IS HER REVENUE." *Isaiah xxiii.*

And the fowls shall summer upon them,
And all the beasts of the earth shall winter upon them.
In that time shall the present be brought unto the Lord of hosts
Of a people scattered and peeled,
And from a people terrible from their beginning hitherto;
A nation meted out and trodden under foot,
Whose land the rivers have spoiled,
To the place of the name of the Lord of hosts, the mount Zion.

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 charmers,
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.

Surely the princes of Zoan are fools,
The counsel of the wise counsellors of Pharaoh is
become brutish:
How say ye unto Pharaoh, I am the son of the wise,
The son of ancient kings?
Where are they? where are thy wise men?
And let them tell thee now,
And let them know what the Lord of hosts hath
purposed upon Egypt.
The princes of Zoan are become fools,
The princes of Noph are deceived;
They have also seduced Egypt, even they that are
the stay of the tribes thereof.
The Lord hath mingled a perverse spirit in the midst
thereof:
And they have caused Egypt to err in every work
thereof,
As a drunken man staggereth in his vomit.
Neither shall there be any work for Egypt,
Which the head or tail, branch or rush, may do.
In that day shall Egypt be like unto women:
And it shall be afraid and fear
Because of the shaking of the hand of the Lord of
hosts,
Which he shaketh over it.
And the land of Judah shall be a terror unto Egypt,
Every one that maketh mention thereof shall be
afraid in himself,

Because of the counsel of the Lord of hosts,
Which he hath determined against it.

In that day shall five cities in the land of Egypt
Speak the language of Canaan,
And swear to the Lord of hosts;
One shall be called, The city of destruction.
In that day shall there be an altar to the Lord in the midst of the land of Egypt,
And a pillar at the border thereof to the Lord.
And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt:
For they shall cry unto the Lord because of the oppressors,
And he shall send them a saviour, and a great one, and he shall deliver them.
And the Lord shall be known to Egypt,
And the Egyptians shall know the Lord in that day,
And shall do sacrifice and oblation;
Yea, they shall vow a vow unto the Lord, and perform it.
And the Lord shall smite Egypt: he shall smite and heal it:
And they shall return even to the Lord, and he shall be intreated of them, and shall heal them.
In that day shall there be a highway out of Egypt to Assyria,

And the Assyrian shall come into Egypt, and the
Egyptian into Assyria,
And the Egyptians shall serve with the Assyrians.
In that day shall Israel be the third with Egypt
and with Assyria,
Even a blessing in the midst of the land:
Whom the Lord of hosts shall bless, saying,
Blessed be Egypt my people,
And Assyria the work of my hands,
And Israel mine inheritance.

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; at the same time spake the Lord by Isaiah the son of Amoz, saying,

Go and loose the sackcloth from off thy loins,
And put off thy shoe from thy foot.

And he did so, walking naked and barefoot. And the Lord said,

Like as my servant Isaiah hath walked naked
and barefoot
Three years for a sign and wonder
Upon Egypt and upon Ethiopia;
So shall the king of Assyria lead away the Egyp-
tians prisoners, and the Ethiopians captives,
Young and old, naked and barefoot,
Even with their buttocks uncovered,

To the shame of Egypt.
And they shall be afraid and ashamed of Ethiopia their expectation,
And of Egypt their glory.
And the inhabitant of this isle shall say in that day,
Behold, such is our expectation,
Whither we flee for help
To be delivered from the king of Assyria:
And how shall we escape?

THE burden of the desert of the sea.
As whirlwinds in the south pass through;
So it cometh from the desert, from a terrible land.
A grievous vision is declared unto me;
The treacherous dealer dealeth treacherously, and the spoiler spoileth.
Go up, O Elam: besiege, O Media;
All the sighing thereof have I made to cease.
Therefore are my loins filled with pain:
Pangs have taken hold upon me, as the pangs of a woman that travaileth:
I was bowed down at the hearing of it;
I was dismayed at the seeing of it.
My heart panted, fearfulness affrighted me:
The night of my pleasure hath he turned into fear unto me.
Prepare the table, watch in the watchtower, eat, drink:

Arise, ye princes, and anoint the shield.
For thus hath the Lord said unto me,
Go, set a watchman,
Let him declare what he seeth.
And he saw a chariot with a couple of horsemen,
A chariot of asses, and a chariot of camels;
And he hearkened diligently with much heed:
And he cried, A lion:
My lord, I stand continually upon the watchtower in the daytime,
And I am set in my ward whole nights:
And, behold, here cometh a chariot of men, with a couple of horsemen.
And he answered and said,
Babylon is fallen, is fallen;
And all the graven images of her gods he hath broken unto the ground.
O my threshing, and the corn of my floor:
That which I have heard of the Lord of hosts, the God of Israel,
Have I declared unto you.

The burden of Dumah.

He calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?
The watchman said,
The morning cometh, and also the night:

If ye will enquire, enquire ye:
Return, come.

The burden upon Arabia.

In the forest in Arabia shall ye lodge,
O ye travelling companies of Dedanim.
The inhabitants of the land of Tema brought water to him that was thirsty,
They prevented with their bread him that fled.
For they fled from the swords,
From the drawn sword, and from the bent bow,
And from the grievousness of war.
For thus hath the Lord said unto me,
Within a year, according to the years of an hireling,
And all the glory of Kedar shall fail:
And the residue of the number of archers,
The mighty men of the children of Kedar, shall be diminished:
For the Lord God of Israel hath spoken it.

The burden of the valley of vision.

What aileth thee now, that thou art wholly gone up to the housetops?
Thou that art full of stirs,
A tumultuous city, a joyous city:
Thy slain men are not slain with the sword,
Nor dead in battle.

All thy rulers are fled together, they are bound by
the archers:
All that are found in thee are bound together, which
have fled from far.
Therefore said I, Look away from me; I will weep
bitterly,
Labour not to comfort me, because of the spoiling
of the daughter of my people.
For it is a day of trouble, and of treading down, and
of perplexity
By the Lord God of hosts in the valley of vision,
Breaking down the walls, and of crying to the
mountains.
And Elam bare the quiver
With chariots of men and horsemen,
And Kir uncovered the shield.
And it shall come to pass, that thy choicest valleys
shall be full of chariots,
And the horsemen shall set themselves in array at
the gate.
And he discovered the covering of Judah,
And thou didst look in that day to the armour of
the house of the forest.
Ye have seen also the breaches of the city of David,
that they are many:
And ye gathered together the waters of the lower
pool.
And ye have numbered the houses of Jerusalem,

And the houses have ye broken down to fortify
the wall.
Ye made also a ditch between the two walls for
the water of the old pool:
But ye have not looked unto the maker thereof,
Neither had respect unto him that fashioned it
long ago.
And in that day did the Lord God of hosts call
to weeping, and to mourning,
And to baldness, and to girding with sackcloth:
And behold joy and gladness,
Slaying oxen, and killing sheep,
Eating flesh, and drinking wine:
Let us eat and drink; for to morrow we shall die.
And it was revealed in mine ears by the Lord of
hosts,
Surely this iniquity shall not be purged from you
till ye die,
Saith the Lord God of hosts.

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

WHAT hast thou here? and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
As he that heweth him out a sepulchre on high,
And that graveth an habitation for himself in a
rock?

Behold, the Lord will carry thee away with a mighty captivity,
And will surely cover thee.
He will surely violently turn and toss thee like a ball
Into a large country:
There shalt thou die,
And there the chariots of thy glory
Shall be the shame of thy lord's house.
And I will drive thee from thy station,
And from thy state shall he pull thee down.
And it shall come to pass in that day,
That I will call my servant Eliakim the son of Hilkiah:
And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand:
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah.
And the key of the house of David will I lay upon his shoulder;
So he shall open, and none shall shut;
And he shall shut, and none shall open.
And I will fasten him as a nail in a sure place;
And he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his
father's house,
The offspring and the issue,
All vessels of small quantity,
From the vessels of cups, even to all the vessels
of flagons.
In that day, saith the Lord of hosts,
Shall the nail that is fastened in the sure place be
removed,
And be cut down, and fall;
And the burden that was upon it shall be cut off:
For the Lord hath spoken it.

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.
Pass through thy land as a river, O daughter of
Tarshish:
There is no more strength.
He stretched out his hand over the sea, he shook
the kingdoms:
The Lord hath given a commandment against the
merchant city, to destroy the strong holds thereof.
And he said, Thou shalt no more rejoice,
O thou oppressed virgin, daughter of Zidon:
Arise, pass over to Chittim;
There also shalt thou have no rest.

Behold the land of the Chaldeans;
This people was not,
Till the Assyrian founded it for them that dwell in the wilderness:
They set up the towers thereof,
They raised up the palaces thereof;
And he brought it to ruin.

Howl, ye ships of Tarshish: for your strength is laid waste.
And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the days of one king:
After the end of seventy years shall Tyre sing as an harlot.
Take an harp, go about the city, thou harlot that hast been forgotten;
Make sweet melody, sing many songs, that thou mayest be remembered.
And it shall come to pass after the end of seventy years,
That the Lord will visit Tyre,
And she shall turn to her hire,
And shall commit fornication with all the kingdoms of the world
Upon the face of the earth.
And her merchandise and her hire shall be holiness to the Lord:

It shall not be treasured nor laid up;
For her merchandise shall be for them that dwell
before the Lord,
To eat sufficiently, and for durable clothing.

BEHOLD, the Lord maketh the earth empty, and
maketh it waste,
And turneth it upside down, and scattereth abroad
the inhabitants thereof.
And it shall be, as with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the taker of usury, so with the giver of
usury to him.
The land shall be utterly emptied, and utterly
spoiled:
For the Lord hath spoken this word.
The earth mourneth and fadeth away,
The world languisheth and fadeth away,
The haughty people of the earth do languish.
The earth also is defiled under the inhabitants there-
of;
Because they have transgressed the laws, changed
the ordinance,
Broken the everlasting covenant.
Therefore hath the curse devoured the earth,

And they that dwell therein are desolate:
Therefore the inhabitants of the earth are burned,
And few men left.
The new wine mourneth, the vine languisheth,
All the merryhearted do sigh.
The mirth of tabrets ceaseth, the noise of them
that rejoice endeth,
The joy of the harp ceaseth.
They shall not drink wine with a song;
Strong drink shall be bitter to them that drink it.
The city of confusion is broken down:
Every house is shut up, that no man may come in.
There is a crying for wine in the streets;
All joy is darkened,
The mirth of the land is gone.
In the city is left desolation,
And the gate is smitten with destruction.
When thus it shall be in the midst of the land
among the people,
There shall be as the shaking of an olive tree,
And as the gleaning grapes when the vintage is
done.
They shall lift up their voice, they shall sing
For the majesty of the Lord, they shall cry aloud
from the sea.
Wherefore glorify ye the Lord in the fires,
Even the name of the Lord God of Israel in the
isles of the sea.

From the uttermost part of the earth have we heard
songs, even glory to the righteous.
But I said, My leanness, my leanness, woe unto me!
The treacherous dealers have dealt treacherously;
Yea, the treacherous dealers have dealt very trea-
cherously.
Fear, and the pit, and the snare,
Are upon thee, O inhabitant of the earth.
And it shall come to pass, that he who fleeth from
the noise of the fear shall fall into the pit;
And he that cometh up out of the midst of the pit
shall be taken in the snare:
For the windows from on high are open,
And the foundations of the earth do shake.
The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly.
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;
And the transgression thereof shall be heavy upon
it;
And it shall fall, and not rise again.
And it shall come to pass in that day,
That the Lord shall punish the host of the high
ones that are on high,
And the kings of the earth upon the earth.
And they shall be gathered together, as prisoners
are gathered in the pit,

And shall be shut up in the prison,
And after many days shall they be visited.
Then the moon shall be confounded, and the sun
ashamed,
When the Lord of hosts shall reign
In mount Zion, and in Jerusalem,
And before his ancients gloriously.

O LORD, thou art my God;
I will exalt thee, I will praise thy name;
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
For thou hast made of a city an heap;
Of a defenced city a ruin:
A palace of strangers to be no city;
It shall never be built.
Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.
For thou hast been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm, a shadow from the heat,
When the blast of the terrible ones is as a storm
against the wall.
Thou shalt bring down the noise of strangers,
As the heat in a dry place;
Even the heat with the shadow of a cloud:
The branch of the terrible ones shall be brought
low.

And in this mountain shall the Lord of hosts make
unto all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees
well refined.
And he will destroy in this mountain
The face of the covering cast over all people,
And the vail that is spread over all nations.
He will swallow up death in victory;
And the Lord God will wipe away tears from off
all faces:
And the rebuke of his people shall he take away
from off all the earth:
For the Lord hath spoken it.
And it shall be said in that day,
Lo, this is our God;
We have waited for him, and he will save us:
This is the Lord; we have waited for him,
We will be glad and rejoice in his salvation.
For in this mountain shall the hand of the Lord
rest,
And Moab shall be trodden down under him,
Even as straw is trodden down for the dunghill.
And he shall spread forth his hands in the midst of
them,
As he that swimmeth spreadeth forth his hands to
swim:

And he shall bring down their pride
Together with the spoils of their hands.
And the fortress of the high fort of thy walls shall
he bring down,
Lay low, and bring to the ground, even to the dust.

In that day shall this song be sung in the land of
Judah;
We have a strong city;
Salvation will God appoint for walls and bulwarks.
Open ye the gates,
That the righteous nation which keepeth the truth
may enter in.
Thou wilt keep him in perfect peace,
Whose mind is stayed on thee:
Because he trusteth in thee.
Trust ye in the Lord for ever:
For in the Lord JEHOVAH is everlasting strength:
For he bringeth down them that dwell on high;
The lofty city, he layeth it low;
He layeth it low, even to the ground;
He bringeth it even to the dust.
The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
The way of the just is uprightness:
Thou, most upright, dost weigh the path of the just.
Yea, in the way of thy judgments, O Lord, have
we waited for thee;

The desire of our soul is to thy name, and to the
remembrance of thee.
With my soul have I desired thee in the night;
Yea, with my spirit within me will I seek thee early:
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
Let favour be shewed to the wicked, yet will he
not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the Lord.
Lord, when thy hand is lifted up, they will not see:
But they shall see, and be ashamed for their envy at
the people;
Yea, the fire of thine enemies shall devour them.
Lord, thou wilt ordain peace for us:
For thou also hast wrought all our works in us.
O Lord our God,
Other lords beside thee have had dominion over us:
But by thee only will we make mention of thy name.
They are dead, they shall not live;
They are deceased, they shall not rise:
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
Thou hast increased the nation, O Lord,
Thou hast increased the nation: thou art glorified:
Thou hadst removed it far unto all the ends of the
earth.

Lord, in trouble have they visited thee,
They poured out a prayer when thy chastening was upon them.
Like as a woman with child, that draweth near the time of her delivery,
Is in pain, and crieth out in her pangs;
So have we been in thy sight, O Lord.
We have been with child, we have been in pain,
We have as it were brought forth wind;
We have not wrought any deliverance in the earth;
Neither have the inhabitants of the world fallen.

Thy dead men shall live,
Together with my dead body shall they arise.
Awake and sing, ye that dwell in dust:
For thy dew is as the dew of herbs,
And the earth shall cast out the dead.
Come, my people, enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,
Until the indignation be overpast.
For, behold, the Lord cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain.

In that day the Lord with his sore and great and
strong sword
Shall punish leviathan the piercing serpent,
Even leviathan that crooked serpent;
And he shall slay the dragon that is in the sea.

In that day sing ye unto her,
A vineyard of red wine.
I the Lord do keep it;
I will water it every moment:
Lest any hurt it, I will keep it night and day.
Fury is not in me:
Who would set the briers and thorns against me in
battle?
I would go through them, I would burn them to-
gether.
Or let him take hold of my strength,
That he may make peace with me;
And he shall make peace with me.
He shall cause them that come of Jacob to take
root:
Israel shall blossom and bud,
And fill the face of the world with fruit.
Hath he smitten him, as he smote those that smote
him?
Or is he slain according to the slaughter of them
that are slain by him?

In measure, when it shooteth forth, thou wilt debate with it:
He stayeth his rough wind in the day of the east wind.
By this therefore shall the iniquity of Jacob be purged;
And this is all the fruit to take away his sin;
When he maketh all the stones of the altar as chalkstones that are beaten in sunder,
The groves and images shall not stand up.
Yet the defenced city shall be desolate,
And the habitation forsaken, and left like a wilderness:
There shall the calf feed, and there shall he lie down,
And consume the branches thereof.
When the boughs thereof are withered, they shall be broken off:
The women come, and set them on fire:
For it is a people of no understanding:
Therefore he that made them will not have mercy on them,
And he that formed them will shew them no favour.
And it shall come to pass in that day,
That the Lord shall beat off from the channel of the river unto the stream of Egypt,
And ye shall be gathered one by one, O ye children of Israel.
And it shall come to pass in that day,
That the great trumpet shall be blown,

And they shall come which were ready to perish in
  the land of Assyria,
And the outcasts in the land of Egypt,
And shall worship the Lord in the holy mount at
  Jerusalem.

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.

In that day shall the Lord of hosts be for a crown
  of glory,
And for a diadem of beauty, unto the residue of his
  people,
And for a spirit of judgment to him that sitteth in
  judgment,

And for strength to them that turn the battle to the gate.
But they also have erred through wine, and through strong drink are out of the way;
The priest and the prophet have erred through strong drink,
They are swallowed up of wine, they are out of the way through strong drink;
They err in vision, they stumble in judgment.
For all tables are full of vomit and filthiness,
So that there is no place clean.

Whom shall he teach knowledge?
And whom shall he make to understand doctrine?
Them that are weaned from the milk,
And drawn from the breasts.
For precept must be upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little:
For with stammering lips and another tongue
Will he speak to this people.
To whom he said,
This is the rest wherewith ye may cause the weary to rest;
And this is the refreshing: yet they would not hear.
But the word of the Lord was unto them
Precept upon precept, precept upon precept;

Line upon line, line upon line;
Here a little, and there a little;
That they might go, and fall backward, and be broken,
And snared, and taken.

Wherefore hear the word of the Lord, ye scornful men,
That rule this people which is in Jerusalem.
Because ye have said, We have made a covenant with death,
And with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
For we have made lies our refuge,
And under falsehood have we hid ourselves:
Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious corner stone, a sure foundation:
He that believeth shall not make haste.
Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding place.
And your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,

Then ye shall be trodden down by it.
From the time that it goeth forth it shall take you:
For morning by morning shall it pass over, by day
and by night:
And it shall be a vexation only to understand the
report.
For the bed is shorter than that a man can stretch
himself on it:
And the covering narrower than that he can wrap
himself in it.
For the Lord shall rise up as in mount Perazim,
He shall be wroth as in the valley of Gibeon,
That he may do his work, his strange work;
And bring to pass his act, his strange act.
Now therefore be ye not mockers,
Lest your bands be made strong:
For I have heard from the Lord God of hosts
A consumption, even determined
Upon the whole earth.

Give ye ear, and hear my voice;
Hearken, and hear my speech.
Doth the plowman plow all day to sow?
Doth he open and break the clods of his ground?
When he hath made plain the face thereof,
Doth he not cast abroad the fitches, and scatter the
cummin,
And cast in the principal wheat

And the appointed barley and the rie in their place?
For his God doth instruct him to discretion, and doth teach him.
For the fitches are not threshed with a threshing instrument,
Neither is a cart wheel turned about upon the cummin;
But the fitches are beaten out with a staff,
And the cummin with a rod.
Bread corn is bruised;
Because he will not ever be threshing it,
Nor break it with the wheel of his cart,
Nor bruise it with his horsemen.
This also cometh forth from the Lord of hosts,
Which is wonderful in counsel, and excellent in working.

Woe to Ariel, to Ariel, the city where David dwelt!
Add ye year to year; let them kill sacrifices.
Yet I will distress Ariel,
And there shall be heaviness and sorrow:
And it shall be unto me as Ariel.
And I will camp against thee round about,
And will lay siege against thee with a mount,
And I will raise forts against thee.
And thou shalt be brought down, and shalt speak out of the ground,
And thy speech shall be low out of the dust,

And thy voice shall be, as of one that hath a familiar spirit, out of the ground,
And thy speech shall whisper out of the dust.
Moreover the multitude of thy strangers shall be like small dust,
And the multitude of the terrible ones shall be as chaff that passeth away:
Yea, it shall be at an instant suddenly.
Thou shalt be visited of the Lord of hosts
With thunder, and with earthquake, and great noise,
With storm and tempest, and the flame of devouring fire.
And the multitude of all the nations that fight against Ariel,
Even all that fight against her and her munition, and that distress her,
Shall be as a dream of a night vision.
It shall even be as when an hungry man dreameth, and, behold, he eateth;
But he awaketh, and his soul is empty:
Or as when a thirsty man dreameth, and, behold, he drinketh;
But he awaketh, and, behold, he is faint, and his soul hath appetite:
So shall the multitude of all the nations be,
That fight against mount Zion.

Stay yourselves, and wonder;
Cry ye out, and cry:
They are drunken, but not with wine;
They stagger, but not with strong drink.
For the Lord hath poured out upon you the spirit
of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers hath he
covered.
And the vision of all is become unto you as the
words of a book that is sealed,
Which men deliver to one that is learned,
Saying, Read this, I pray thee:
And he saith, I cannot; for it is sealed:
And the book is delivered to him that is not learned,
Saying, Read this, I pray thee:
And he saith, I am not learned.
Wherefore the Lord said,
Forasmuch as this people draw near me with their
mouth,
And with their lips do honour me,
But have removed their heart far from me,
And their fear toward me is taught by the precept
of men:
Therefore, behold, I will proceed to do a marvel-
lous work among this people,
Even a marvellous work and a wonder:

For the wisdom of their wise men shall perish,
And the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the Lord,
And their works are in the dark,
And they say, Who seeth us? and who knoweth us?
Surely your turning of things upside down shall be esteemed as the potter's clay:
For shall the work say of him that made it, He made me not?
Or shall the thing framed say of him that framed it, He had no understanding?
Is it not yet a very little while,
And Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?
And in that day shall the deaf hear the words of the book,
And the eyes of the blind shall see out of obscurity, and out of darkness.
The meek also shall increase their joy in the Lord,
And the poor among men shall rejoice in the Holy One of Israel.
For the terrible one is brought to nought, and the scorner is consumed,
And all that watch for iniquity are cut off:
That make a man an offender for a word,

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY; THEY SHALL BEHOLD THE LAND THAT IS VERY FAR OFF."—*Isaiah xxxiii.*

And lay a snare for him that reproveth in the gate,
And turn aside the just for a thing of nought.
Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob,
Jacob shall not now be ashamed,
Neither shall his face now wax pale.
But when he seeth his children, the work of mine hands, in the midst of him,
They shall sanctify my name,
And sanctify the Holy One of Jacob,
And shall fear the God of Israel.
They also that erred in spirit shall come to understanding,
And they that murmured shall learn doctrine.

Woe to the rebellious children, saith the Lord,
That take counsel, but not of me;
And that cover with a covering, but not of my spirit,
That they may add sin to sin:
That walk to go down into Egypt,
And have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt your confusion.

For his princes were at Zoan,
And his ambassadors came to Hanes.
They were all ashamed of a people that could not profit them,
Nor be an help nor profit,
But a shame, and also a reproach.

The burden of the beasts of the south:
Into the land of trouble and anguish,
From whence come the young and old lion,
The viper and fiery flying serpent,
They will carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.
For the Egyptians shall help in vain, and to no purpose:
Therefore have I cried concerning this, Their strength is to sit still.

Now go, write it before them in a table,
And note it in a book,
That it may be for the time to come
For ever and ever:
That this is a rebellious people, lying children,
Children that will not hear the law of the Lord:
Which say to the seers, See not;
And to the prophets, Prophesy not unto us right things,

Speak unto us smooth things,
Prophesy deceits:
Get you out of the way,
Turn aside out of the path,
Cause the Holy One of Israel to cease from before us.
Wherefore thus saith the Holy One of Israel,
Because ye despise this word,
And trust in oppression and perverseness,
And stay thereon:
Therefore this iniquity shall be to you as a breach ready to fall,
Swelling out in a high wall,
Whose breaking cometh suddenly at an instant.
And he shall break it as the breaking of the potters' vessel
That is broken in pieces; he shall not spare:
So that there shall not be found in the bursting of it a sherd
To take fire from the hearth,
Or to take water withal out of the pit.
For thus saith the Lord God, the Holy One of Israel;
In returning and rest shall ye be saved;
In quietness and in confidence shall be your strength:
And ye would not.
But ye said, No; for we will flee upon horses;
Therefore shall ye flee:
And, We will ride upon the swift;

Therefore shall they that pursue you be swift.
One thousand shall flee at the rebuke of one;
At the rebuke of five shall ye flee:
Till ye be left as a beacon upon the top of a mountain,
And as an ensign on an hill.

And therefore will the Lord wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you:
For the Lord is a God of judgment:
Blessed are all they that wait for him.
For the people shall dwell in Zion at Jerusalem:
Thou shalt weep no more:
He will be very gracious unto thee at the voice of thy cry;
When he shall hear it, he will answer thee.
And though the Lord give you the bread of adversity, and the water of affliction,
Yet shall not thy teachers be removed into a corner any more,
But thine eyes shall see thy teachers:
And thine ears shall hear a word behind thee, saying,
This is the way, walk ye in it,
When ye turn to the right hand, and when ye turn to the left.

Ye shall defile also the covering of thy graven
images of silver,
And the ornament of thy molten images of gold:
Thou shalt cast them away as a menstruous cloth;
Thou shalt say unto it, Get thee hence.
Then shall he give the rain of thy seed,
That thou shalt sow the ground withal;
And bread of the increase of the earth,
And it shall be fat and plenteous:
In that day shall thy cattle feed in large pastures.
The oxen likewise and the young asses that ear the
ground
Shall eat clean provender,
Which hath been winnowed with the shovel and
with the fan.
And there shall be upon every high mountain,
And upon every high hill,
Rivers and streams of waters in the day of the great
slaughter,
When the towers fall.
Moreover the light of the moon shall be as the light
of the sun,
And the light of the sun shall be sevenfold,
As the light of seven days,
In the day that the Lord bindeth up the breach of
his people,
And healeth the stroke of their wound.

Behold, the name of the Lord cometh from far,
Burning with his anger, and the burden thereof is heavy:
His lips are full of indignation,
And his tongue as a devouring fire:
And his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity:
And there shall be a bridle in the jaws of the people, causing them to err.
Ye shall have a song, as in the night when a holy solemnity is kept;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the Lord, to the mighty One of Israel.
And the Lord shall cause his glorious voice to be heard,
And shall shew the lighting down of his arm,
With the indignation of his anger,
And with the flame of a devouring fire,
With scattering, and tempest, and hailstones.
For through the voice of the Lord shall the Assyrian be beaten down,
Which smote with a rod.
And in every place where the grounded staff shall pass,
Which the Lord shall lay upon him,

It shall be with tabrets and harps:
And in battles of shaking will he fight with it.
For Tophet is ordained of old;
Yea, for the king it is prepared;
He hath made it deep and large:
The pile thereof is fire and much wood;
The breath of the Lord, like a stream of brimstone,
doth kindle it.

Woe to them that go down to Egypt for help;
And stay on horses,
And trust in chariots, because they are many;
And in horsemen, because they are very strong;
But they look not unto the Holy One of Israel,
Neither seek the Lord!
Yet he also is wise, and will bring evil,
And will not call back his words:
But will arise against the house of the evildoers,
And against the help of them that work iniquity.
Now the Egyptians are men, and not God;
And their horses flesh, and not spirit.
When the Lord shall stretch out his hand,
Both he that helpeth shall fall, and he that is holpen
shall fall down,
And they all shall fail together.
For thus hath the Lord spoken unto me,
Like as the lion and the young lion roaring on his
prey,

When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,
Nor abase himself for the noise of them:
So shall the Lord of hosts come down
To fight for mount Zion, and for the hill thereof.
As birds flying, so will the Lord of hosts defend Jerusalem;
Defending also he will deliver it;
And passing over he will preserve it.

Turn ye unto him from whom the children of Israel have deeply revolted.
For in that day every man shall cast away
His idols of silver, and his idols of gold,
Which your own hands have made unto you for a sin.
Then shall the Assyrian fall with the sword, not of a mighty man;
And the sword, not of a mean man, shall devour him:
But he shall flee from the sword,
And his young men shall be discomfited.
And he shall pass over to his strong hold for fear,
And his princes shall be afraid of the ensign,
Saith the Lord, whose fire is in Zion,
And his furnace in Jerusalem.

"AND THE PARCHED GROUND (THE MIRAGE) SHALL BECOME A POOL."
Isaiah xxxv.

BEHOLD, a king shall reign in righteousness,
And princes shall rule in judgment.
And a man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.
And the eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.
The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly.
The vile person shall be no more called liberal,
Nor the churl said to be bountiful.
For the vile person will speak villany,
And his heart will work iniquity,
To practise hypocrisy, and to utter error against the Lord,
To make empty the soul of the hungry,
And he will cause the drink of the thirsty to fail.
The instruments also of the churl are evil:
He deviseth wicked devices
To destroy the poor with lying words,
Even when the needy speaketh right.
But the liberal deviseth liberal things;
And by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice,
Ye careless daughters; give ear unto my speech.
Many days and years shall ye be troubled, ye careless women:
For the vintage shall fail, the gathering shall not come.
Tremble, ye women that are at ease; be troubled, ye careless ones:
Strip you, and make you bare, and gird sackcloth upon your loins.
They shall lament for the teats,
For the pleasant fields, for the fruitful vine.
Upon the land of my people shall come up thorns and briers;
Yea, upon all the houses of joy in the joyous city:
Because the palaces shall be forsaken;
The multitude of the city shall be left;
The forts and towers shall be for dens for ever,
A joy of wild asses, a pasture of flocks;
Until the spirit be poured upon us from on high,
And the wilderness be a fruitful field,
And the fruitful field be counted for a forest.
Then judgment shall dwell in the wilderness,
And righteousness remain in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and assurance for ever.
And my people shall dwell in a peaceable habitation,

And in sure dwellings,
And in quiet resting places;
When it shall hail, coming down on the forest;
And the city shall be low in a low place.

Blessed are ye that sow beside all waters,
That send forth thither the feet of the ox and the ass.

WOE to thee that spoilest, and thou wast not spoiled;
And dealest treacherously, and they dealt not treacherously with thee!
When thou shalt cease to spoil, thou shalt be spoiled;
And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

O Lord, be gracious unto us; we have waited for thee:
Be thou their arm every morning,
Our salvation also in the time of trouble.
At the noise of the tumult the people fled;
At the lifting up of thyself the nations were scattered.
And your spoil shall be gathered like the gathering of the caterpiller:
As the running to and fro of locusts shall he run upon them.
The Lord is exalted; for he dwelleth on high:
He hath filled Zion with judgment and righteousness.
And wisdom and knowledge shall be
The stability of thy times, and strength of salvation:

The fear of the Lord is his treasure.
Behold, their valiant ones shall cry without:
The ambassadors of peace shall weep bitterly.
The highways lie waste, the wayfaring man ceaseth:
He hath broken the covenant,
He hath despised the cities, he regardeth no man.
The earth mourneth and languisheth:
Lebanon is ashamed and hewn down:
Sharon is like a wilderness;
And Bashan and Carmel shake off their fruits.

Now will I rise, saith the Lord;
Now will I be exalted;
Now will I lift up myself.
Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, as fire, shall devour you.
And the people shall be as the burnings of lime:
As thorns cut up shall they be burned in the fire.
Hear, ye that are far off, what I have done;
And, ye that are near, acknowledge my might.
The sinners in Zion are afraid;
Fearfulness hath surprised the hypocrites.
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
He that walketh righteously, and speaketh uprightly;
He that despiseth the gain of oppressions,

That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
And shutteth his eyes from seeing evil;
He shall dwell on high:
His place of defence shall be the munitions of rocks:
Bread shall be given him; his waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off.
Thine heart shall meditate terror.
Where is the scribe? where is the receiver?
Where is he that counted the towers?
Thou shalt not see a fierce people,
A people of a deeper speech than thou canst perceive;
Of a stammering tongue, that thou canst not understand.
Look upon Zion, the city of our solemnities:
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
But there the glorious Lord will be unto us
A place of broad rivers and streams;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.
For the Lord is our judge, the Lord is our lawgiver,
The Lord is our king; he will save us.

Thy tacklings are loosed;
They could not well strengthen their mast, they could not spread the sail:
Then is the prey of a great spoil divided;
The lame take the prey.
And the inhabitant shall not say, I am sick:
The people that dwell therein shall be forgiven their iniquity.

COME near, ye nations, to hear;
And hearken, ye people:
Let the earth hear, and all that is therein;
The world, and all things that come forth of it.
For the indignation of the Lord is upon all nations,
And his fury upon all their armies:
He hath utterly destroyed them, he hath delivered them to the slaughter.
Their slain also shall be cast out,
And their stink shall come up out of their carcases,
And the mountains shall be melted with their blood.
And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll:
And all their host shall fall down,
As the leaf falleth off from the vine,
And as a falling fig from the fig tree.
For my sword shall be bathed in heaven:
Behold, it shall come down upon Idumea,
And upon the people of my curse, to judgment.

The sword of the Lord is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams:
For the Lord hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.
And the unicorns shall come down with them,
And the bullocks with the bulls;
And their land shall be soaked with blood,
And their dust made fat with fatness.
For it is the day of the Lord's vengeance,
And the year of recompences for the controversy
of Zion.
And the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
It shall not be quenched night nor day;
The smoke thereof shall go up for ever:
From generation to generation it shall lie waste;
None shall pass through it for ever and ever.
But the cormorant and the bittern shall possess it:
The owl also and the raven shall dwell in it:
And he shall stretch out upon it the line of confu-
sion, and the stones of emptiness.
They shall call the nobles thereof to the kingdom,
but none shall be there,
And all her princes shall be nothing.

And thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof:
And it shall be an habitation of dragons,
And a court for owls.
The wild beasts of the desert shall also meet with
the wild beasts of the island,
And the satyr shall cry to his fellow;
The screech owl also shall rest there,
And find for herself a place of rest.
There shall the great owl make her nest, and lay,
And hatch, and gather under her shadow:
There shall the vultures also be gathered,
Every one with her mate.
Seek ye out of the book of the Lord, and read:
No one of these shall fail,
None shall want her mate:
For my mouth it hath commanded,
And his spirit it hath gathered them.
And he hath cast the lot for them,
And his hand hath divided it unto them by line:
They shall possess it for ever,
From generation to generation shall they dwell
therein.

The wilderness and the solitary place shall be glad
for them;
And the desert shall rejoice, and blossom as the
rose.

It shall blossom abundantly, and rejoice
Even with joy and singing:
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the Lord,
And the excellency of our God.

Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not:
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of dragons, where each lay,
Shall be grass with reeds and rushes.
And an highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; but it shall
be for those:

The wayfaring men, though fools, shall not err
therein.
No lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But the redeemed shall walk there:
And the ransomed of the Lord shall return,
And come to Zion with songs
And everlasting joy upon their heads:
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo,

thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and

said, Hear ye the words 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. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph,

the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

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, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto 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 of 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 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 is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of

Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

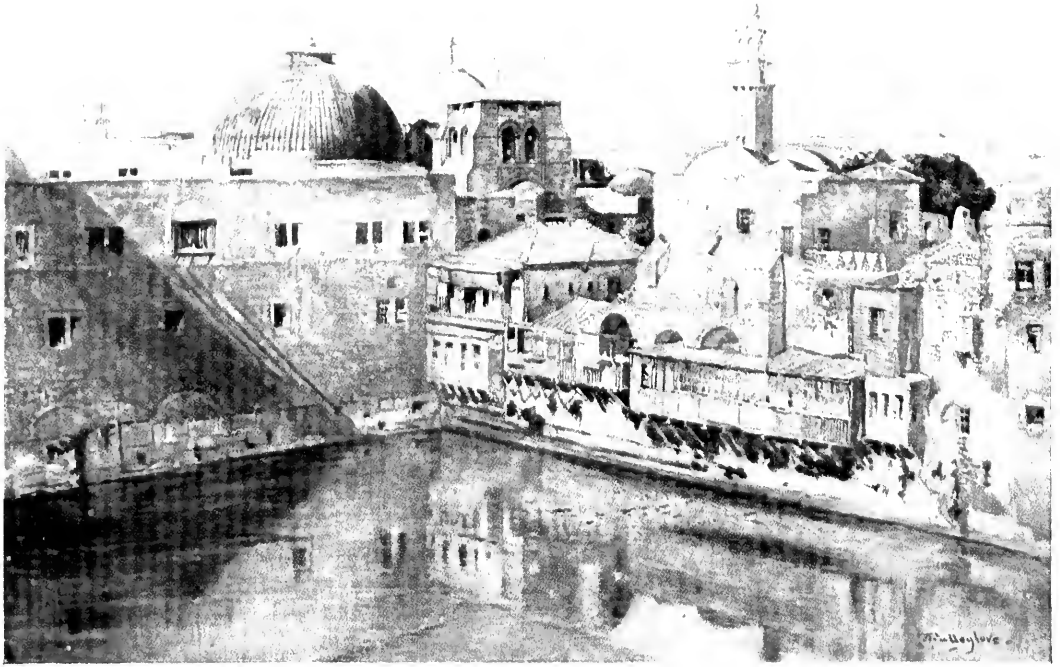
And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the liv-

ing God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this is the word which the Lord hath spoken concerning him:

The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn;
The daughter of Jerusalem hath shaken her head at thee.
Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high?
Even against the Holy One of Israel.
By thy servants hast thou reproached the Lord, and hast said,
By the multitude of my chariots am I come up
To the height of the mountains, to the sides of Lebanon;

And I will cut down the tall cedars thereof, and the choice fir trees thereof:
And I will enter into the height of his border, and the forest of his Carmel.
I have digged, and drunk water;
And with the sole of my feet have I dried up all the rivers of the besieged places.
Hast thou not heard long ago, how I have done it;
And of ancient times, that I have formed it?
Now have I brought it to pass, that thou shouldest be to lay waste
Defenced cities into ruinous heaps.
Therefore their inhabitants were of small power,
They were dismayed and confounded:
They were as the grass of the field, and as the green herb,
As the grass on the housetops, and as corn blasted before it be grown up.
But I know thy abode, and thy going out, and thy coming in,
And thy rage against me.
Because thy rage against me, and thy tumult, is come up into mine ears,
Therefore will I put my hook in thy nose, and my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
And this shall be a sign unto thee,



"AND HEZEKIAH STOOD BY THE CONDUIT OF THE UPPER POOL."—*Isaiah* xxxvii.

Ye shall eat this year such as groweth of itself;
And the second year that which springeth of the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof.
And the remnant that is escaped of the house of Judah
Shall again take root downward, and bear fruit upward:
For out of Jerusalem shall go forth a remnant,
And they that escape out of mount Zion:
The zeal of the Lord of hosts shall do this.
Therefore thus saith the Lord concerning the king of Assyria,
He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shields,
Nor cast a bank against it.
By the way that he came, by the same shall he return,
And shall not come into this city, saith the Lord.
For I will defend this city to save it
For mine own sake, and for my servant David's sake.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the

morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, 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. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, 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. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz,

ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I SAID in the cutting off of my days, I shall go to the gates of the grave:
I am deprived of the residue of my years.
I said, I shall not see the Lord, even the Lord, in the land of the living:
I shall behold man no more with the inhabitants of the world.
Mine age is departed, and is removed from me as a shepherd's tent:
I have cut off like a weaver my life: he will cut me off with pining sickness:
From day even to night wilt thou make an end of me.
I reckoned till morning, that, as a lion, so will he break all my bones:
From day even to night wilt thou make an end of me.
Like a crane or a swallow, so did I chatter:
I did mourn as a dove:
Mine eyes fail with looking upward:
O Lord, I am oppressed; undertake for me.
What shall I say? he hath both spoken unto me, and himself hath done it:

I shall go softly all my years in the bitterness of
my soul.
O Lord, by these things men live,
And in all these things is the life of my spirit:
So wilt thou recover me, and make me to live.
Behold, for peace I had great bitterness:
But thou hast in love to my soul delivered it from
the pit of corruption:
For thou hast cast all my sins behind thy back.
For the grave cannot praise thee, death cannot
celebrate thee:
They that go down into the pit cannot hope for
thy truth.
The living, the living, he shall praise thee, as I
do this day:
The father to the children shall make known thy
truth.
The Lord was ready to save me:
Therefore we will sing my songs to the stringed
instruments
All the days of our life in the house of the Lord.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to

Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

COMFORT ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned:
For she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.
The voice said, Cry.
And he said, What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth, the flower fadeth:
Because the spirit of the Lord bloweth upon it:
Surely the people is grass.

The grass withereth, the flower fadeth:
But the word of our God shall stand for ever.

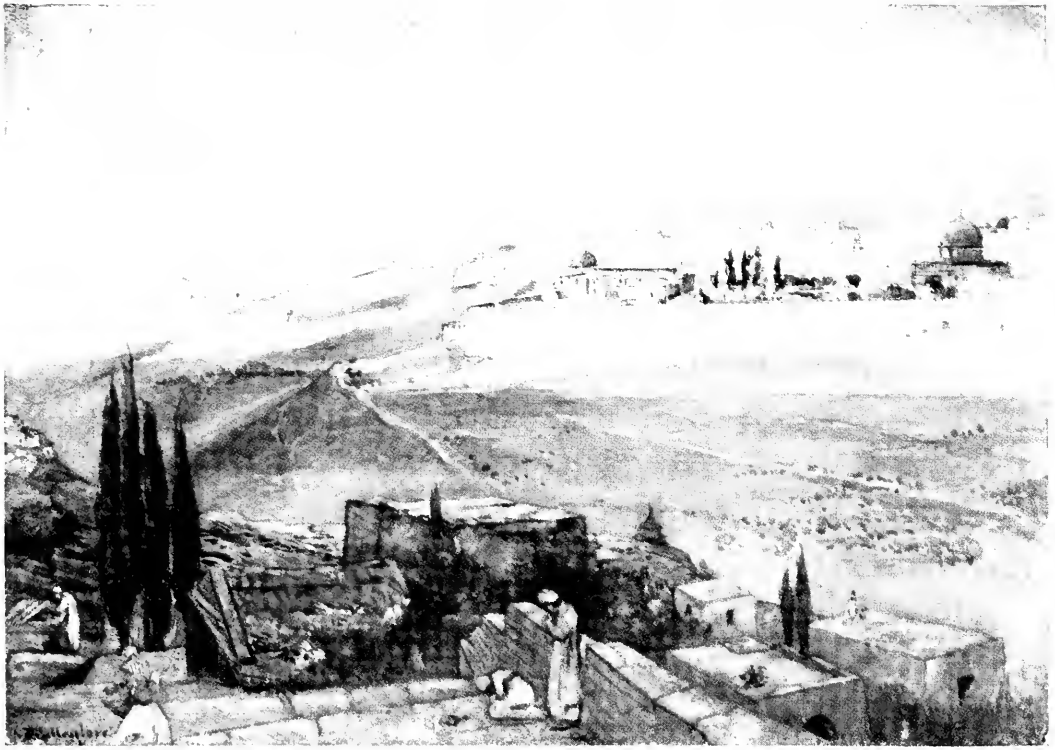
O Zion, that bringest good tidings, get thee up into
the high mountain;
O Jerusalem, that bringest good tidings, lift up thy
voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
Behold, the Lord God will come with strong hand,
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

Who hath measured the waters in the hollow of his
hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a mea-
sure,
And weighed the mountains in scales,
And the hills in a balance?
Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel, and who instructed
him,

And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of understanding?
Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance:
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All nations before him are as nothing;
And they are counted to him less than nothing, and vanity.

To whom then will ye liken God?
Or what likeness will ye compare unto him?
The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
He that is so impoverished that he hath no oblation chooseth a tree that will not rot;
He seeketh unto him a cunning workman
To prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is he that sitteth upon the circle of the earth,



"ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE."—*Isaiah lx.*

And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
Yea, they shall not be planted;
Yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One.
Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number:
He calleth them all by names
By the greatness of his might, for that he is strong in power;
Not one faileth.
Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord,
And my judgment is passed over from my God?
Hast thou not known? hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?

There is no searching of his understanding.
He giveth power to the faint;
And to them that have no might he increaseth
strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall:
But they that wait upon the Lord shall renew their
strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk, and not faint.

Keep silence before me, O islands;
And let the people renew their strength:
Let them come near; then let them speak:
Let us come near together to judgment.
Who raised up the righteous man from the east,
Called him to his foot,
Gave the nations before him, and made him rule
over kings?
He gave them as the dust to his sword,
And as driven stubble to his bow.
He pursued them, and passed safely;
Even by the way that he had not gone with his feet.
Who hath wrought and done it,
Calling the generations from the beginning?
I the Lord, the first,
And with the last; I am he.

The isles saw it, and feared;
The ends of the earth were afraid,
Drew near, and came.
They helped every one his neighbour;
And every one said to his brother, Be of good courage.
So the carpenter encouraged the goldsmith,
And he that smootheth with the hammer him that smote the anvil,
Saying, It is ready for the sodering:
And he fastened it with nails, that it should not be moved.
But thou, Israel, art my servant,
Jacob whom I have chosen,
The seed of Abraham my friend.
Thou whom I have taken from the ends of the earth,
And called thee from the chief men thereof,
And said unto thee, Thou art my servant;
I have chosen thee, and not cast thee away.
Fear thou not; for I am with thee:
Be not dismayed; for I am thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that were incensed against thee shall be ashamed and confounded:
They shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them, and shalt not find them, even them that contended with thee:
They that war against thee shall be as nothing, and as a thing of nought.
For I the Lord thy God will hold thy right hand,
Saying unto thee, Fear not; I will help thee.
Fear not, thou worm Jacob, and ye men of Israel;
I will help thee, saith the Lord,
And thy redeemer, the Holy One of Israel.
Behold, I will make thee a new sharp threshing instrument having teeth:
Thou shalt thresh the mountains, and beat them small,
And shalt make the hills as chaff.
Thou shalt fan them, and the wind shall carry them away,
And the whirlwind shall scatter them:
And thou shalt rejoice in the Lord,
And shalt glory in the Holy One of Israel.
When the poor and needy seek water, and there is none,
And their tongue faileth for thirst,
I the Lord will hear them,
I the God of Israel will not forsake them.
I will open rivers in high places,
And fountains in the midst of the valleys:
I will make the wilderness a pool of water,

And the dry land springs of water.
I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree;
I will set in the desert the fir tree, and the pine, and the box tree together:
That they may see, and know, and consider, and understand together,
That the hand of the Lord hath done this,
And the Holy One of Israel hath created it.
Produce your cause, saith the Lord;
Bring forth your strong reasons, saith the King of Jacob.
Let them bring them forth, and shew us what shall happen:
Let them shew the former things, what they be,
That we may consider them, and know the latter end of them;
Or declare us things for to come.
Shew the things that are to come hereafter,
That we may know that ye are gods:
Yea, do good, or do evil,
That we may be dismayed, and behold it together.
Behold, ye are of nothing, and your work of nought:
An abomination is he that chooseth you.
I have raised up one from the north, and he shall come:
From the rising of the sun shall he call upon my name:

And he shall come upon princes as upon morter,
And as the potter treadeth clay.
Who hath declared from the beginning, that we
may know?
And beforetime, that we may say, He is righteous?
Yea, there is none that sheweth, yea, there is none
that declareth,
Yea, there is none that heareth your words.
The first shall say to Zion, Behold, behold them:
And I will give to Jerusalem one that bringeth good
tidings.
For I beheld, and there was no man;
Even among them, and there was no counsellor,
That, when I asked of them, could answer a word.
Behold, they are all vanity; their works are no-
thing:
Their molten images are wind and confusion.

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.
The Lord shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry, yea, roar;
He shall prevail against his enemies.
I have long time holden my peace;
I have been still, and refrained myself:
Now will I cry like a travailing woman;
I will destroy and devour at once.
I will make waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And I will dry up the pools.
And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known:
I will make darkness light before them,
And crooked things straight.
These things will I do unto them, and not forsake them.
They shall be turned back, they shall be greatly ashamed, that trust in graven images,
That say to the molten images, Ye are our gods.

Hear, ye deaf;
And look, ye blind, that ye may see.
Who is blind, but my servant?
Or deaf, as my messenger that I sent?
Who is blind as he that is perfect,
And blind as the Lord's servant?
Seeing many things, but thou observest not;
Opening the ears, but he heareth not.
The Lord is well pleased for his righteousness' sake;
He will magnify the law, and make it honourable.
But this is a people robbed and spoiled;
They are all of them snared in holes,
And they are hid in prison houses:
They are for a prey, and none delivereth;
For a spoil, and none saith, Restore.
Who among you will give ear to this?
Who will hearken and hear for the time to come?
Who gave Jacob for a spoil, and Israel to the robbers?
Did not the Lord, he against whom we have sinned?
For they would not walk in his ways,
Neither were they obedient unto his law.
Therefore he hath poured upon him the fury of his anger, and the strength of battle:
And it hath set him on fire round about, yet he knew not;
And it burned him, yet he laid it not to heart.

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.

Bring forth the blind people that have eyes,
And the deaf that have ears.
Let all the nations be gathered together,
And let the people be assembled:
Who among them can declare this,
And shew us former things?
Let them bring forth their witnesses, that they may
be justified:
Or let them hear, and say, It is truth.
Ye are my witnesses, saith the Lord,
And my servant whom I have chosen:
That ye may know and believe me,
And understand that I am he:
Before me there was no God formed,
Neither shall there be after me.
I, even I, am the Lord;
And beside me there is no saviour.
I have declared, and have saved, and I have shewed,
When there was no strange god among you:
Therefore ye are my witnesses, saith the Lord, that
I am God.
Yea, before the day was I am he;
And there is none that can deliver out of my hand:
I will work, and who shall let it?

Thus saith the Lord, your redeemer, the Holy One
of Israel;
For your sake I have sent to Babylon,
And have brought down all their nobles,
And the Chaldeans, whose cry is in the ships.
I am the Lord, your Holy One,
The creator of Israel, your King.
Thus saith the Lord, which maketh a way in the
sea,
And a path in the mighty waters;
Which bringeth forth the chariot and horse, the
army and the power;
They shall lie down together, they shall not rise:
They are extinct, they are quenched as tow.
Remember ye not the former things,
Neither consider the things of old.
Behold, I will do a new thing;
Now it shall spring forth; shall ye not know it?
I will even make a way in the wilderness,
And rivers in the desert.
The beast of the field shall honour me,
The dragons and the owls:
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen.
This people have I formed for myself;
They shall shew forth my praise.

But thou hast not called upon me, O Jacob;
But thou hast been weary of me, O Israel.
Thou hast not brought me the small cattle of thy burnt offerings;
Neither hast thou honoured me with thy sacrifices.
I have not caused thee to serve with an offering,
Nor wearied thee with incense.
Thou hast bought me no sweet cane with money,
Neither hast thou filled me with the fat of thy sacrifices:
But thou hast made me to serve with thy sins,
Thou hast wearied me with thine iniquities.
I, even I, am he that blotteth out thy transgressions for mine own sake,
And will not remember thy sins.
Put me in remembrance: let us plead together:
Declare thou, that thou mayest be justified.
Thy first father hath sinned,
And thy teachers have transgressed against me.
Therefore I have profaned the princes of the sanctuary,
And have given Jacob to the curse,
And Israel to reproaches.

Yet now hear, O Jacob my servant;
And Israel, whom I have chosen:
Thus saith the Lord that made thee,

And formed thee from the womb, which will help
thee;
Fear not, O Jacob, my servant;
And thou, Jesurun, whom I have chosen.
For I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my spirit upon thy seed,
And my blessing upon thine offspring:
And they shall spring up as among the grass,
As willows by the water courses.
One shall say, I am the Lord's;
And another shall call himself by the name of
Jacob;
And another shall subscribe with his hand unto the
Lord,
And surname himself by the name of Israel.

Thus saith the Lord the King of Israel,
And his redeemer the Lord of hosts;
I am the first, and I am the last;
And beside me there is no God.
And who, as I, shall call,
And shall declare it, and set it in order for me,
Since I appointed the ancient people?
And the things that are coming, and shall come,
let them shew unto them.
Fear ye not, neither be afraid:
Have not I told thee from that time,

And have declared it? ye are even my witnesses.
Is there a God beside me?
Yea, there is no God; I know not any.
They that make a graven image are all of them vanity;
And their delectable things shall not profit;
And they are their own witnesses;
They see not, nor know; that they may be ashamed.
Who hath formed a god, or molten a graven image
That is profitable for nothing?
Behold, all his fellows shall be ashamed:
And the workmen, they are of men:
Let them all be gathered together, let them stand up;
Yet they shall fear, and they shall be ashamed together.
The smith with the tongs both worketh in the coals,
And fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
The carpenter stretcheth out his rule; he marketh it out with a line;
He fitteth it with planes, and he marketh it out with the compass,

And maketh it after the figure of a man, according
to the beauty of a man;
That it may remain in the house.
He heweth him down cedars, and taketh the cy-
press and the oak,
Which he strengtheneth for himself among the
trees of the forest:
He planteth an ash, and the rain doth nourish it.
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down
thereto.
He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith, Aha,
I am warm, I have seen the fire:
And the residue thereof he maketh a god, even his
graven image:
He falleth down unto it, and worshippeth it, and
prayeth unto it,
And saith, Deliver me; for thou art my god.
They have not known nor understood:
For he hath shut their eyes, that they cannot see;
And their hearts, that they cannot understand.
And none considereth in his heart,

Neither is there knowledge nor understanding to
say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I have roasted flesh, and eaten it:
And shall I make the residue thereof an abomina-
tion?
Shall I fall down to the stock of a tree?
He feedeth on ashes:
A deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,
Is there not a lie in my right hand?
Remember these, O Jacob
And Israel; for thou art my servant:
I have formed thee; thou art my servant:
O Israel, thou shalt not be forgotten of me.
I have blotted out, as a thick cloud, thy transgres-
sions,
And, as a cloud, thy sins:
Return unto me; for I have redeemed thee.

Sing, O ye heavens; for the Lord hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath redeemed Jacob,
And glorified himself in Israel.
Thus saith the Lord, thy redeemer,

And he that formed thee from the womb,
I am the Lord that maketh all things;
That stretcheth forth the heavens alone;
That spreadeth abroad the earth by myself;
That frustrateth the tokens of the liars,
And maketh diviners mad;
That turneth wise men backward,
And maketh their knowledge foolish;
That confirmeth the word of his servant,
And performeth the counsel of his messengers;
That saith to Jerusalem, Thou shalt be inhabited;
And to the cities of Judah, Ye shall be built,
And I will raise up the decayed places thereof:
That saith to the deep, Be dry,
And I will dry up thy rivers:
That saith of Cyrus, He is my shepherd,
And shall perform all my pleasure:
Even saying to Jerusalem, Thou shalt be built;
And to the temple, Thy foundation shall be laid.
Thus saith the Lord to his anointed, to Cyrus,
Whose right hand I have holden,
To subdue nations before him;
And I will loose the loins of kings,
To open before him the two leaved gates;
And the gates shall not be shut;
I will go before thee,
And make the crooked places straight:

I will break in pieces the gates of brass,
And cut in sunder the bars of iron:
And I will give thee the treasures of darkness,
And hidden riches of secret places,
That thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.
For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name:
I have surnamed thee, though thou hast not known me.
I am the Lord, and there is none else,
There is no God beside me:
I girded thee, though thou hast not known me:
That they may know from the rising of the sun, and from the west,
That there is none beside me.
I am the Lord, and there is none else.
I form the light, and create darkness:
I make peace, and create evil:
I the Lord do all these things.
Drop down, ye heavens, from above,
And let the skies pour down righteousness:
Let the earth open, and let them bring forth salvation,
And let righteousness spring up together;
I the Lord have created it.
Woe unto him that striveth with his Maker!

Let the potsherd strive with the potsherds of the earth.
Shall the clay say to him that fashioneth it, What makest thou?
Or thy work, He hath no hands?
Woe unto him that saith unto his father, What begettest thou?
Or to the woman, What hast thou brought forth?
Thus saith the Lord, the Holy One of Israel, and his Maker,
Ask me of things to come concerning my sons,
And concerning the work of my hands command ye me.
I have made the earth,
And created man upon it:
I, even my hands, have stretched out the heavens,
And all their host have I commanded.
I have raised him up in righteousness,
And I will direct all his ways:
He shall build my city, and he shall let go my captives,
Not for price nor reward,
Saith the Lord of hosts.
Thus saith the Lord,
The labour of Egypt, and merchandise of Ethiopia
And of the Sabeans, men of stature,
Shall come over unto thee, and they shall be thine:

They shall come after thee; in chains they shall
come over,
And they shall fall down unto thee, they shall make
supplication unto thee, saying,
Surely God is in thee;
And there is none else, there is no God.
Verily thou art a God that hidest thyself,
O God of Israel, the Saviour.
They shall be ashamed, and also confounded, all of
them:
They shall go to confusion together that are makers
of idols.
But Israel shall be saved in the Lord with an ever-
lasting salvation:
Ye shall not be ashamed nor confounded world with-
out end.

For thus saith the Lord that created the heavens;
God himself that formed the earth and made it; he
hath established it,
He created it not in vain, he formed it to be inhabited:
I am the Lord; and there is none else.
I have not spoken in secret, in a dark place of the
earth:
I said not unto the seed of Jacob, Seek ye me in
vain:
I the Lord speak righteousness, I declare things that
are right.

Assemble yourselves and come;
Draw near together, ye that are escaped of the nations:
They have no knowledge that set up the wood of their graven image,
And pray unto a god that cannot save.
Tell ye, and bring them near;
Yea, let them take counsel together:
Who hath declared this from ancient time? who hath told it from that time?
Have not I the Lord? and there is no God else beside me;
A just God and a Saviour; there is none beside me.
Look unto me, and be ye saved, all the ends of the earth:
For I am God, and there is none else.
I have sworn by myself,
The word is gone out of my mouth in righteousness, and shall not return,
That unto me every knee shall bow,
Every tongue shall swear.
Surely, shall one say, in the Lord have I righteousness and strength:
Even to him shall men come;
And all that are incensed against him shall be ashamed.
In the Lord shall all the seed of Israel be justified, and shall glory.

BEL boweth down, Nebo stoopeth,
Their idols were upon the beasts, and upon the
cattle:
Your carriages were heavy loaden;
They are a burden to the weary beast.
They stoop, they bow down together;
They could not deliver the burden,
But themselves are gone into captivity.

Hearken unto me, O house of Jacob,
And all the remnant of the house of Israel,
Which are borne by me from the belly,
Which are carried from the womb:
And even to your old age I am he;
And even to hoar hairs will I carry you:
I have made, and I will bear;
Even I will carry, and will deliver you.
To whom will ye liken me, and make me equal,
And compare me, that we may be like?
They lavish gold out of the bag,
And weigh silver in the balance,
And hire a goldsmith; and he maketh it a god:
They fall down, yea, they worship.
They bear him upon the shoulder, they carry him,
And set him in his place, and he standeth;
From his place shall he not remove:
Yea, one shall cry unto him, yet can he not answer,
Nor save him out of his trouble.

Remember this, and shew yourselves men:
Bring it again to mind, O ye transgressors.
Remember the former things of old:
For I am God, and there is none else;
I am God, and there is none like me,
Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, My counsel shall stand,
And I will do all my pleasure:
Calling a ravenous bird from the east,
The man that executeth my counsel from a far country:
Yea, I have spoken it, I will also bring it to pass;
I have purposed it, I will also do it.
Hearken unto me, ye stouthearted,
That are far from righteousness:
I bring near my righteousness; it shall not be far off,
And my salvation shall not tarry:
And I will place salvation in Zion for Israel my glory.

Come down, and sit in the dust, O virgin daughter of Babylon,
Sit on the ground: there is no throne,
O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.

Take the millstones, and grind meal:
Uncover thy locks, make bare the leg,
Uncover the thigh, pass over the rivers.
Thy nakedness shall be uncovered, yea, thy shame shall be seen:
I will take vengeance, and I will not meet thee as a man.
As for our redeemer, the Lord of hosts is his name,
The Holy One of Israel.
Sit thou silent, and get thee into darkness, O daughter of the Chaldeans:
For thou shalt no more be called, The lady of kingdoms.
I was wroth with my people, I have polluted mine inheritance,
And given them into thine hand:
Thou didst shew them no mercy;
Upon the ancient hast thou very heavily laid thy yoke.
And thou saidst, I shall be a lady for ever:
So that thou didst not lay these things to thy heart,
Neither didst remember the latter end of it.
Therefore hear now this, thou that art given to pleasures, that dwellest carelessly,
That sayest in thine heart, I am, and none else beside me;
I shall not sit as a widow, neither shall I know the loss of children:

But these two things shall come to thee in a moment in one day,
The loss of children, and widowhood:
They shall come upon thee in their perfection
For the multitude of thy sorceries, and for the great abundance of thine enchantments.
For thou hast trusted in thy wickedness: thou hast said, None seeth me.
Thy wisdom and thy knowledge, it hath perverted thee;
And thou hast said in thine heart, I am, and none else beside me.
Therefore shall evil come upon thee; thou shalt not know from whence it riseth:
And mischief shall fall upon thee; thou shalt not be able to put it off:
And desolation shall come upon thee suddenly, which thou shalt not know.
Stand now with thine enchantments, and with the multitude of thy sorceries,
Wherein thou hast laboured from thy youth;
If so be thou shalt be able to profit, if so be thou mayest prevail.
Thou art wearied in the multitude of thy counsels.
Let now the astrologers, the stargazers, the monthly prognosticators,
Stand up, and save thee from these things that shall come upon thee.

Behold, they shall be as stubble; the fire shall burn them;
They shall not deliver themselves from the power of the flame:
There shall not be a coal to warm at, nor fire to sit before it.
Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth:
They shall wander every one to his quarter; none shall save thee.

HEAR ye this, O house of Jacob,
Which are called by the name of Israel,
And are come forth out of the waters of Judah,
Which swear by the name of the Lord,
And make mention of the God of Israel,
But not in truth, nor in righteousness.
For they call themselves of the holy city,
And stay themselves upon the God of Israel;
The Lord of hosts is his name.
I have declared the former things from the beginning;
And they went forth out of my mouth, and I shewed them;
I did them suddenly, and they came to pass.
Because I knew that thou art obstinate,
And thy neck is an iron sinew,
And thy brow brass;

I have even from the beginning declared it to thee;
Before it came to pass I shewed it thee:
Lest thou shouldest say, Mine idol hath done them,
And my graven image, and my molten image, hath commanded them.
Thou hast heard, see all this;
And will not ye declare it?
I have shewed thee new things from this time,
Even hidden things, and thou didst not know them.
They are created now, and not from the beginning;
Even before the day when thou heardest them not;
Lest thou shouldest say, Behold, I knew them.
Yea, thou heardest not; yea, thou knewest not;
Yea, from that time that thine ear was not opened:
For I knew that thou wouldest deal very treacherously,
And wast called a transgressor from the womb.
For my name's sake will I defer mine anger,
And for my praise will I refrain for thee,
That I cut thee not off.
Behold, I have refined thee, but not with silver;
I have chosen thee in the furnace of affliction.
For mine own sake, even for mine own sake, will I do it:
For how should my name be polluted?
And I will not give my glory unto another.

Hearken unto me, O Jacob and Israel, my called;
I am he; I am the first, I also am the last.
Mine hand also hath laid the foundation of the earth,
And my right hand hath spanned the heavens:
When I call unto them, they stand up together.
All ye, assemble yourselves, and hear;
Which among them hath declared these things?
The Lord hath loved him:
He will do his pleasure on Babylon,
And his arm shall be on the Chaldeans.
I, even I, have spoken; yea, I have called him:
I have brought him, and he shall make his way prosperous.

Come ye near unto me, hear ye this;
I have not spoken in secret from the beginning;
From the time that it was, there am I:
And now the Lord God, and his Spirit, hath sent me.
Thus saith the Lord, thy Redeemer, the Holy One of Israel;
I am the Lord thy God which teacheth thee to profit,
Which leadeth thee by the way that thou shouldest go.
O that thou hadst hearkened to my commandments!
Then had thy peace been as a river,
And thy righteousness as the waves of the sea:
Thy seed also had been as the sand,

And the offspring of thy bowels like the gravel
thereof;
His name should not have been cut off nor destroyed
from before me.

Go ye forth of Babylon, flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,
Utter it even to the end of the earth;
Say ye, The Lord hath redeemed his servant Jacob.
And they thirsted not when he led them through
the deserts:
He caused the waters to flow out of the rock for
them:
He clave the rock also, and the waters gushed out.
There is no peace, saith the Lord, unto the wicked.

LISTEN, O isles, unto me;
And hearken, ye people, from far;
The Lord hath called me from the womb;
From the bowels of my mother hath he made men-
tion of my name.
And he hath made my mouth like a sharp sword;
In the shadow of his hand hath he hid me,
And made me a polished shaft;
In his quiver hath he hid me;
And said unto me, Thou art my servant,
O Israel, in whom I will be glorified.
Then I said, I have laboured in vain,

I have spent my strength for nought, and in vain:
Yet surely my judgment is with the Lord,
And my work with my God.
And now, saith the Lord that formed me from the
  womb to be his servant,
To bring Jacob again to him,
Though Israel be not gathered,
Yet shall I be glorious in the eyes of the Lord,
And my God shall be my strength.
And he said, It is a light thing that thou shouldest
  be my servant
To raise up the tribes of Jacob,
And to restore the preserved of Israel:
I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end of
  the earth.
Thus saith the Lord, the Redeemer of Israel, and
  his Holy One,
To him whom man despiseth, to him whom the na-
  tion abhorreth, to a servant of rulers,
Kings shall see and arise,
Princes also shall worship,
Because of the Lord that is faithful,
And the Holy One of Israel, and he shall choose
  thee.
Thus saith the Lord,
In an acceptable time have I heard thee,

And in a day of salvation have I helped thee:
And I will preserve thee, and give thee for a covenant of the people,
To establish the earth, to cause to inherit the desolate heritages;
That thou mayest say to the prisoners, Go forth;
To them that are in darkness, Shew yourselves.
They shall feed in the ways,
And their pastures shall be in all high places.
They shall not hunger nor thirst;
Neither shall the heat nor sun smite them:
For he that hath mercy on them shall lead them,
Even by the springs of water shall he guide them.
And I will make all my mountains a way,
And my highways shall be exalted.
Behold, these shall come from far:
And, lo, these from the north and from the west;
And these from the land of Sinim.

Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains:
For the Lord hath comforted his people,
And will have mercy upon his afflicted.
But Zion said, The Lord hath forsaken me,
And my Lord hath forgotten me.
Can a woman forget her sucking child,
That she should not have compassion on the son of her womb?

Yea, they may forget,
Yet will I not forget thee.
Behold, I have graven thee upon the palms of my hands;
Thy walls are continually before me.
Thy children shall make haste;
Thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold:
All these gather themselves together, and come to thee.
As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament,
And bind them on thee, as a bride doeth.
For thy waste and thy desolate places, and the land of thy destruction,
Shall even now be too narrow by reason of the inhabitants,
And they that swallowed thee up shall be far away.
The children which thou shalt have, after thou hast lost the other, shall say again in thine ears,
The place is too strait for me:
Give place to me that I may dwell.
Then shalt thou say in thine heart, Who hath begotten me these,
Seeing I have lost my children, and am desolate,
A captive, and removing to and fro?

And who hath brought up these?
Behold, I was left alone;
These, where had they been?
Thus saith the Lord God,
Behold, I will lift up mine hand to the Gentiles,
And set up my standard to the people:
And they shall bring thy sons in their arms,
And thy daughters shall be carried upon their shoulders.
And kings shall be thy nursing fathers,
And their queens thy nursing mothers:
They shall bow down to thee with their face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I am the Lord:
For they shall not be ashamed that wait for me.
Shall the prey be taken from the mighty,
Or the lawful captive delivered?
But thus saith the Lord,
Even the captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered:
For I will contend with him that contendeth with thee,
And I will save thy children.
And I will feed them that oppress thee with their own flesh;

And they shall be drunken with their own blood,
as with sweet wine:
And all flesh shall know that I the Lord am thy
Saviour
And thy Redeemer, the mighty One of Jacob.

THUS saith the Lord,
Where is the bill of your mother's divorcement,
whom I have put away?
Or which of my creditors is it to whom I have sold
you?
Behold, for your iniquities have ye sold yourselves,
And for your transgressions is your mother put
away.
Wherefore, when I came, was there no man?
When I called, was there none to answer?
Is my hand shortened at all, that it cannot redeem?
Or have I no power to deliver?
Behold, at my rebuke I dry up the sea,
I make the rivers a wilderness:
Their fish stinketh, because there is no water, and
dieth for thirst.
I clothe the heavens with blackness,
And I make sackcloth their covering.

The Lord God hath given me the tongue of the
learned,
That I should know how to speak a word in season
to him that is weary:

He wakeneth morning by morning,
He wakeneth mine ear to hear as the learned.
The Lord God hath opened mine ear,
And I was not rebellious,
Neither turned away back.
I gave my back to the smiters,
And my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.
For the Lord God will help me;
Therefore shall I not be confounded:
Therefore have I set my face like a flint,
And I know that I shall not be ashamed.
He is near that justifieth me;
Who will contend with me? let us stand together:
Who is mine adversary? let him come near to me.
Behold, the Lord God will help me;
Who is he that shall condemn me?
Lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord,
That obeyeth the voice of his servant,
That walketh in darkness, and hath no light?
Let him trust in the name of the Lord,
And stay upon his God.
Behold, all ye that kindle a fire, that compass yourselves about with sparks:

Walk in the light of your fire, and in the sparks
that ye have kindled.
This shall ye have of mine hand;
Ye shall lie down in sorrow.

HEARKEN to me, ye that follow after righteousness,
ye that seek the Lord:
Look unto the rock whence ye are hewn,
And to the hole of the pit whence ye are digged.
Look unto Abraham your father,
And unto Sarah that bare you:
For I called him alone,
And blessed him, and increased him.
For the Lord shall comfort Zion:
He will comfort all her waste places;
And he will make her wilderness like Eden,
And her desert like the garden of the Lord;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.
Hearken unto me, my people;
And give ear unto me, O my nation:
For a law shall proceed from me,
And I will make my judgment to rest for a light of
the people.
My righteousness is near; my salvation is gone forth,
And mine arms shall judge the people;
The isles shall wait upon me,
And on mine arm shall they trust.

Lift up your eyes to the heavens,
And look upon the earth beneath:
For the heavens shall vanish away like smoke,
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever,
And my righteousness shall not be abolished.
Hearken unto me, ye that know righteousness,
The people in whose heart is my law;
Fear ye not the reproach of men,
Neither be ye afraid of their revilings.
For the moth shall eat them up like a garment,
And the worm shall eat them like wool:
But my righteousness shall be for ever,
And my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord;
Awake, as in the ancient days, in the generations of old.
Art thou not it that hath cut Rahab, and wounded the dragon?
Art thou not it which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?
Therefore the redeemed of the Lord shall return,
And come with singing unto Zion;

And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away.
I, even I, am he that comforteth you:
Who art thou, that thou shouldest be afraid of a man that shall die,
And of the son of man which shall be made as grass;
And forgettest the Lord thy maker,
That hath stretched forth the heavens, and laid the foundations of the earth;
And hast feared continually every day because of the fury of the oppressor,
As if he were ready to destroy?
And where is the fury of the oppressor?
The captive exile hasteneth that he may be loosed,
And that he should not die in the pit,
Nor that his bread should fail.
But I am the Lord thy God,
That divided the sea, whose waves roared:
The Lord of hosts is his name.
And I have put my words in thy mouth,
And I have covered thee in the shadow of mine hand,
That I may plant the heavens, and lay the foundations of the earth,
And say unto Zion, Thou art my people.

Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the Lord the cup of his fury;
Thou hast drunken the dregs of the cup of trembling, and wrung them out.
There is none to guide her among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand of all the sons that she hath brought up.
These two things are come unto thee; who shall be sorry for thee?
Desolation, and destruction, and the famine, and the sword:
By whom shall I comfort thee?
Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net:
They are full of the fury of the Lord, the rebuke of thy God.
Therefore hear now this, thou afflicted,
And drunken, but not with wine:
Thus saith thy Lord the Lord,
And thy God that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury;
Thou shalt no more drink it again:
But I will put it into the hand of them that afflict thee:

Which have said to thy soul, Bow down, that we
may go over:
And thou hast laid thy body as the ground,
And as the street, to them that went over.

AWAKE, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the
holy city:
For henceforth there shall no more come into thee
the uncircumcised and the unclean.
Shake thyself from the dust; arise, and sit down,
O Jerusalem:
Loose thyself from the bands of thy neck, O captive
daughter of Zion.
For thus saith the Lord,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.
For thus saith the Lord God,
My people went down aforetime into Egypt to so-
journ there;
And the Assyrian oppressed them without cause.
Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith
the Lord;
And my name continually every day is blasphemed.
Therefore my people shall know my name:

Therefore they shall know in that day that I am he
that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth
salvation;
That saith unto Zion, Thy God reigneth!
Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When the Lord shall bring again Zion.
Break forth into joy, sing together, ye waste places
of Jerusalem:
For the Lord hath comforted his people, he hath re-
deemed Jerusalem.
The Lord hath made bare his holy arm in the eyes
of all the nations;
And all the ends of the earth shall see the salvation
of our God.
Depart ye, depart ye, go ye out from thence, touch
no unclean thing;
Go ye out of the midst of her; be ye clean, that bear
the vessels of the Lord.
For ye shall not go out with haste,
Nor go by flight:
For the Lord will go before you;
And the God of Israel will be your rereward.

Behold, my servant shall deal prudently,
He shall be exalted and extolled, and be very high.
As many were astonied at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
So shall he sprinkle many nations;
The kings shall shut their mouths at him:
For that which had not been told them shall they see;
And that which they had not heard shall they consider.
Who hath believed our report?
And to whom is the arm of the Lord revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness;
And when we shall see him, there is no beauty that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
But he was wounded for our transgressions,

He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.
He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
Yet it pleased the Lord to bruise him; he hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.
He shall see of the travail of his soul, and shall be satisfied:

By his knowledge shall my righteous servant justify
many;
For he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors.

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 ha-
bitations:
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.

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will lay thy stones with fair colours,
And lay thy foundations with sapphires.
And I will make thy windows of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.
And all thy children shall be taught of the Lord;
And great shall be the peace of thy children.
In righteousness shalt thou be established:
Thou shalt be far from oppression; for thou shalt not fear:
And from terror; for it shall not come near thee.
Behold, they shall surely gather together, but not by me:
Whosoever shall gather together against thee shall fall for thy sake.
Behold, I have created the smith
That bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness is of me, saith the Lord.

Ho, every one that thirsteth, come ye to the waters,
And he that hath no money;
Come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price.
Wherefore do ye spend money for that which is not bread?
And your labour for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.
Incline your ear, and come unto me:
Hear, and your soul shall live;
And I will make an everlasting covenant with you,
Even the sure mercies of David.
Behold, I have given him for a witness to the people,
A leader and commander to the people.
Behold, thou shalt call a nation that thou knowest not,
And nations that knew not thee shall run unto thee
Because of the Lord thy God,
And for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,

And the unrighteous man his thoughts:
And let him return unto the Lord, and he will have
mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down,
And the snow from heaven,
And returneth not thither,
But watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower, and bread to
the eater:
So shall my word be that goeth forth out of my
mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent
it.
For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth be-
fore you into singing,
And all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

THUS saith the Lord,
Keep ye judgment, and do justice:
For my salvation is near to come,
And my righteousness to be revealed.
Blessed is the man that doeth this,
And the son of man that layeth hold on it;
That keepeth the sabbath from polluting it,
And keepeth his hand from doing any evil.
Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying,
The Lord hath utterly separated me from his people:
Neither let the eunuch say, Behold, I am a dry tree.
For thus saith the Lord unto the eunuchs that keep my sabbaths,
And choose the things that please me,
And take hold of my covenant;
Even unto them will I give in mine house and within my walls
A place and a name better than of sons and of daughters:
I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves
  to the Lord,
To serve him, and to love the name of the Lord,
To be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant;
Even them will I bring to my holy mountain,
And make them joyful in my house of prayer:
Their burnt offerings and their sacrifices shall be
  accepted upon mine altar;
For mine house shall be called an house of prayer
  for all people.
The Lord God which gathereth the outcasts of Is-
  rael saith,
Yet will I gather others to him, beside those that
  are gathered unto him.

All ye beasts of the field, come to devour,
Yea, all ye beasts in the forest.
His watchmen are blind: they are all ignorant,
They are all dumb dogs, they cannot bark;
Sleeping, lying down, loving to slumber.
Yea, they are greedy dogs which can never have
  enough,
And they are shepherds that cannot understand:
They all look to their own way,
Every one for his gain, from his quarter.

Come ye, say they, I will fetch wine,
And we will fill ourselves with strong drink;
And to morrow shall be as this day, and much more abundant.

THE righteous perisheth, and no man layeth it to heart:
And merciful men are taken away, none considering
That the righteous is taken away from the evil to come.
He shall enter into peace:
They shall rest in their beds,
Each one walking in his uprightness.

But draw near hither, ye sons of the sorceress,
The seed of the adulterer and the whore.
Against whom do ye sport yourselves?
Against whom make ye a wide mouth, and draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
Enflaming yourselves with idols under every green tree,
Slaying the children in the valleys under the clifts of the rocks?
Among the smooth stones of the stream is thy portion;
They, they are thy lot:

Even to them hast thou poured a drink offering,
Thou hast offered a meat offering.
Should I receive comfort in these?
Upon a lofty and high mountain hast thou set thy bed:
Even thither wentest thou up to offer sacrifice.
Behind the doors also and the posts hast thou set up thy remembrance:
For thou hast discovered thyself to another than me, and art gone up;
Thou hast enlarged thy bed, and made thee a covenant with them;
Thou lovedst their bed where thou sawest it.
And thou wentest to the king with ointment,
And didst increase thy perfumes,
And didst send thy messengers far off,
And didst debase thyself even unto hell.
Thou art wearied in the greatness of thy way;
Yet saidst thou not, There is no hope:
Thou hast found the life of thine hand;
Therefore thou wast not grieved.
And of whom hast thou been afraid or feared, that thou hast lied,
And hast not remembered me, nor laid it to thy heart?
Have not I held my peace even of old,
And thou fearest me not?

I will declare thy righteousness,
And thy works; for they shall not profit thee.
When thou criest, let thy companies deliver thee;
But the wind shall carry them all away; vanity shall take them:
But he that putteth his trust in me shall possess the land,
And shall inherit my holy mountain;
And shall say, Cast ye up, cast ye up, prepare the way,
Take up the stumblingblock out of the way of my people.
For thus saith the high and lofty One
That inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place,
With him also that is of a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
For I will not contend for ever,
Neither will I be always wroth:
For the spirit should fail before me,
And the souls which I have made.
For the iniquity of his covetousness was I wroth, and smote him:
I hid me, and was wroth,
And he went on frowardly in the way of his heart.
I have seen his ways, and will heal him:

I will lead him also, and restore comforts unto him
  and to his mourners.
I create the fruit of the lips;
Peace, peace to him that is far off, and to him that is
  near, saith the Lord;
And I will heal him.
But the wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.
There is no peace, saith my God, to the wicked.

CRY aloud, spare not,
Lift up thy voice like a trumpet,
And shew my people their transgression,
And the house of Jacob their sins.
Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their God:
They ask of me the ordinances of justice;
They take delight in approaching to God.
Wherefore have we fasted, say they, and thou seest
  not?
Wherefore have we afflicted our soul, and thou tak-
  est no knowledge?
Behold, in the day of your fast ye find pleasure,
And exact all your labours.

Behold, ye fast for strife and debate,
And to smite with the fist of wickedness:
Ye shall not fast as ye do this day,
To make your voice to be heard on high.
Is it such a fast that I have chosen?
A day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the bands of wickedness,
To undo the heavy burdens,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
And thy righteousness shall go before thee;
The glory of the Lord shall be thy rereward.
Then shalt thou call, and the Lord shall answer;
Thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noon day:
And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.
And they that shall be of thee shall build the old waste places:
Thou shalt raise up the foundations of many generations;
And thou shalt be called, The repairer of the breach,
The restorer of paths to dwell in.
If thou turn away thy foot from the sabbath,
From doing thy pleasure on my holy day;
And call the sabbath a delight,
The holy of the Lord, honourable;
And shalt honour him, not doing thine own ways,
Nor finding thine own pleasure, nor speaking thine own words:
Then shalt thou delight thyself in the Lord;
And I will cause thee to ride upon the high places of the earth,

And feed thee with the heritage of Jacob thy father:
For the mouth of the Lord hath spoken it.

BEHOLD, the Lord's hand is not shortened, that it cannot save;
Neither his ear heavy, that it cannot hear:
But your iniquities have separated between you and your God,
And your sins have hid his face from you, that he will not hear.
For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue hath muttered perverseness.
None calleth for justice, nor any pleadeth for truth:
They trust in vanity, and speak lies;
They conceive mischief, and bring forth iniquity.
They hatch cockatrice' eggs,
And weave the spider's web:
He that eateth of their eggs dieth,
And that which is crushed breaketh out into a viper.
Their webs shall not become garments,
Neither shall they cover themselves with their works:
Their works are works of iniquity,
And the act of violence is in their hands.
Their feet run to evil,
And they make haste to shed innocent blood:

Their thoughts are thoughts of iniquity;
Wasting and destruction are in their paths.
The way of peace they know not;
And there is no judgment in their goings:
They have made them crooked paths:
Whosoever goeth therein shall not know peace.

Therefore is judgment far from us,
Neither doth justice overtake us:
We wait for light, but behold obscurity;
For brightness, but we walk in darkness.
We grope for the wall like the blind,
And we grope as if we had no eyes:
We stumble at noon day as in the night;
We are in desolate places as dead men.
We roar all like bears,
And mourn sore like doves:
We look for judgment, but there is none;
For salvation, but it is far off from us.
For our transgressions are multiplied before thee,
And our sins testify against us:
For our transgressions are with us;
And as for our iniquities, we know them;
In transgressing and lying against the Lord,
And departing away from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of
falsehood.

And judgment is turned away backward,
And justice standeth afar off:
For truth is fallen in the street,
And equity cannot enter.
Yea, truth faileth;
And he that departeth from evil maketh himself a prey:
And the Lord saw it, and it displeased him
That there was no judgment.
And he saw that there was no man,
And wondered that there was no intercessor:
Therefore his arm brought salvation unto him;
And his righteousness, it sustained him.
For he put on righteousness as a breastplate,
And an helmet of salvation upon his head;
And he put on the garments of vengeance for clothing,
And was clad with zeal as a cloke.
According to their deeds, accordingly he will repay,
Fury to his adversaries, recompence to his enemies;
To the islands he will repay recompence.
So shall they fear the name of the Lord from the west,
And his glory from the rising of the sun.
When the enemy shall come in like a flood,
The Spirit of the Lord shall lift up a standard against him.
And the Redeemer shall come to Zion,

And unto them that turn from transgression in Jacob,
saith the Lord.
As for me, this is my covenant with them, saith the
Lord;
My spirit that is upon thee,
And my words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, saith the
Lord,
From henceforth and for ever.

ARISE, shine: for thy light is come,
And the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
Lift up thine eyes round about, and see:
All they gather themselves together, they come to
thee:
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.
Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;

Because the abundance of the sea shall be converted
unto thee,
The forces of the Gentiles shall come unto thee.
The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
All they from Sheba shall come:
They shall bring gold and incense;
And they shall shew forth the praises of the Lord.
All the flocks of Kedar shall be gathered together
unto thee,
The rams of Nebaioth shall minister unto thee:
They shall come up with acceptance on mine altar,
And I will glorify the house of my glory.
Who are these that fly as a cloud,
And as the doves to their windows?
Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
Unto the name of the Lord thy God,
And to the Holy One of Israel, because he hath glo-
rified thee.
And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.
Therefore thy gates shall be open continually;

They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.
For the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
The sons also of them that afflicted thee shall come bending unto thee;
And all they that despised thee shall bow themselves down at the soles of thy feet;
And they shall call thee, The city of the Lord,
The Zion of the Holy One of Israel.
Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings:
And thou shalt know that I the Lord am thy Saviour
And thy Redeemer, the mighty One of Jacob.
For brass I will bring gold,
And for iron I will bring silver,

And for wood brass,
And for stones iron:
I will also make thy officers peace,
And thine exactors righteousness.
Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down;
Neither shall thy moon withdraw itself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous:
They shall inherit the land for ever,
The branch of my planting, the work of my hands, that I may be glorified.
A little one shall become a thousand,
And a small one a strong nation:
I the Lord will hasten it in his time.

THE Spirit of the Lord God is upon me;
Because the Lord hath anointed me to preach good tidings unto the meek;

"CAN A MAID FORGET HER ORNAMENTS, OR A BRIDE HER ATTIRE?" —*Jeremiah ii.*

He hath sent me to bind up the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified.
And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
And strangers shall stand and feed your flocks,
And the sons of the alien shall be your plowmen and your vinedressers.
But ye shall be named the Priests of the Lord:
Men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.
For your shame ye shall have double;
And for confusion they shall rejoice in their portion:

Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.
For I the Lord love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
And their seed shall be known among the Gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the Lord hath blessed.
I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with her jewels.
For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth;
So the Lord God will cause righteousness and praise to spring forth
Before all the nations.

For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness,
And all kings thy glory:
And thou shalt be called by a new name,
Which the mouth of the Lord shall name.
Thou shalt also be a crown of glory in the hand of the Lord,
And a royal diadem in the hand of thy God.
Thou shalt no more be termed Forsaken;
Neither shall thy land any more be termed Desolate:
But thou shalt be called Hephzi-bah,
And thy land Beulah:
For the Lord delighteth in thee,
And thy land shall be married.
For as a young man marrieth a virgin,
So shall thy sons marry thee:
And as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee.
I have set watchmen upon thy walls, O Jerusalem,
Which shall never hold their peace day nor night:
Ye that make mention of the Lord,
Keep not silence, and give him no rest,
Till he establish, and till he make Jerusalem a praise in the earth.
The Lord hath sworn by his right hand, and by the arm of his strength,
Surely I will no more give thy corn to be meat for thine enemies;

And the sons of the stranger shall not drink thy
wine, for the which thou hast laboured:
But they that have gathered it shall eat it, and
praise the Lord;
And they that have brought it together shall drink
it in the courts of my holiness.

Go through, go through the gates; prepare ye the
way of the people;
Cast up, cast up the highway; gather out the stones;
Lift up a standard for the people.
Behold, the Lord hath proclaimed unto the end of
the world,
Say ye to the daughter of Zion, Behold, thy salva-
tion cometh;
Behold, his reward is with him,
And his work before him.
And they shall call them, The holy people, The re-
deemed of the Lord:
And thou shalt be called, Sought out, A city not for-
saken.

Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?
I that speak in righteousness, mighty to save.
Wherefore art thou red in thine apparel,

And thy garments like him that treadeth in the winefat?
I have trodden the winepress alone;
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon my garments,
And I will stain all my raiment.
For the day of vengeance is in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold:
Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.
And I will tread down the people in mine anger,
And make them drunk in my fury,
And I will bring down their strength to the earth.

I will mention the lovingkindnesses of the Lord, and the praises of the Lord,
According to all that the Lord hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.

For he said, Surely they are my people,
Children that will not lie:
So he was their Saviour.
In all their affliction he was afflicted,
And the angel of his presence saved them:
In his love and in his pity he redeemed them;
And he bare them, and carried them all the days of old.
But they rebelled, and vexed his holy Spirit:
Therefore he was turned to be their enemy, and he fought against them.
Then he remembered the days of old, Moses, and his people, saying,
Where is he that brought them up out of the sea with the shepherd of his flock?
Where is he that put his holy Spirit within him?
That led them by the right hand of Moses with his glorious arm,
Dividing the water before them, to make himself an everlasting name?
That led them through the deep,
As an horse in the wilderness, that they should not stumble?
As a beast goeth down into the valley,
The Spirit of the Lord caused him to rest:
So didst thou lead thy people,
To make thyself a glorious name.

Look down from heaven, and behold
From the habitation of thy holiness and of thy glory:
Where is thy zeal and thy strength,
The sounding of thy bowels and of thy mercies toward me? are they restrained?
Doubtless thou art our father,
Though Abraham be ignorant of us,
And Israel acknowledge us not:
Thou, O Lord, art our father, our redeemer;
Thy name is from everlasting.
O Lord, why hast thou made us to err from thy ways,
And hardened our heart from thy fear?
Return for thy servants' sake,
The tribes of thine inheritance.
The people of thy holiness have possessed it but a little while:
Our adversaries have trodden down thy sanctuary.
We are thine: thou never barest rule over them;
They were not called by thy name.

Oh that thou wouldest rend the heavens, that thou wouldest come down,
That the mountains might flow down at thy presence,
As when the melting fire burneth, the fire causeth the waters to boil,
To make thy name known to thine adversaries,
That the nations may tremble at thy presence!

When thou didst terrible things which we looked
not for,
Thou camest down, the mountains flowed down at
thy presence.
For since the beginning of the world men have not
heard, nor perceived by the ear,
Neither hath the eye seen, O God, beside thee,
What he hath prepared for him that waiteth for him.
Thou meetest him that rejoiceth and worketh right-
eousness,
Those that remember thee in thy ways:
Behold, thou art wroth; for we have sinned:
In those is continuance, and we shall be saved.
But we are all as an unclean thing,
And all our righteousnesses are as filthy rags;
And we all do fade as a leaf;
And our iniquities, like the wind, have taken us
away.
And there is none that calleth upon thy name,
That stirreth up himself to take hold of thee:
For thou hast hid thy face from us,
And hast consumed us, because of our iniquities.
But now, O Lord, thou art our father;
We are the clay, and thou our potter;
And we all are the work of thy hand.
Be not wroth very sore, O Lord,
Neither remember iniquity for ever:

Behold, see, we beseech thee, we are all thy people.
Thy holy cities are a wilderness,
Zion is a wilderness, Jerusalem a desolation.
Our holy and our beautiful house,
Where our fathers praised thee,
Is burned up with fire:
And all our pleasant things are laid waste.
Wilt thou refrain thyself for these things, O Lord?
Wilt thou hold thy peace, and afflict us very sore?

I AM sought of them that asked not for me;
I am found of them that sought me not:
I said, Behold me, behold me,
Unto a nation that was not called by my name.
I have spread out my hands all the day unto a rebellious people,
Which walketh in a way that was not good, after their own thoughts;
A people that provoketh me to anger continually to my face;
That sacrificeth in gardens, and burneth incense upon altars of brick;
Which remain among the graves,
And lodge in the monuments,
Which eat swine's flesh,
And broth of abominable things is in their vessels;
Which say, Stand by thyself,
Come not near to me; for I am holier than thou.

These are a smoke in my nose,
A fire that burneth all the day.
Behold, it is written before me:
I will not keep silence, but will recompense,
Even recompense into their bosom,
Your iniquities, and the iniquities of your fathers together, saith the Lord,
Which have burned incense upon the mountains,
And blasphemed me upon the hills:
Therefore will I measure their former work into their bosom.

Thus saith the Lord,
As the new wine is found in the cluster,
And one saith, Destroy it not; for a blessing is in it:
So will I do for my servants' sakes,
That I may not destroy them all.
And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains:
And mine elect shall inherit it,
And my servants shall dwell there.
And Sharon shall be a fold of flocks,
And the valley of Achor a place for the herds to lie down in,
For my people that have sought me.

But ye are they that forsake the Lord,
That forget my holy mountain,

That prepare a table for that troop,
And that furnish the drink offering unto that number.
Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
Because when I called, ye did not answer;
When I spake, ye did not hear;
But did evil before mine eyes,
And did choose that wherein I delighted not.
Therefore thus saith the Lord God,
Behold, my servants shall eat, but ye shall be hungry:
Behold, my servants shall drink, but ye shall be thirsty:
Behold, my servants shall rejoice, but ye shall be ashamed:
Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart,
And shall howl for vexation of spirit.
And ye shall leave your name for a curse unto my chosen:
For the Lord God shall slay thee,
And call his servants by another name:
That he who blesseth himself in the earth shall bless himself in the God of truth;
And he that sweareth in the earth shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hid from mine eyes.

For, behold, I create new heavens and a new earth:
And the former shall not be remembered, nor come into mind.
But be ye glad and rejoice for ever in that which I create:
For, behold, I create Jerusalem a rejoicing, and her people a joy.
And I will rejoice in Jerusalem, and joy in my people:
And the voice of weeping shall be no more heard in her, nor the voice of crying.
There shall be no more thence an infant of days,
Nor an old man that hath not filled his days:
For the child shall die an hundred years old;
But the sinner being an hundred years old shall be accursed.
And they shall build houses, and inhabit them;
And they shall plant vineyards, and eat the fruit of them.
They shall not build, and another inhabit;
They shall not plant, and another eat:
For as the days of a tree are the days of my people,
And mine elect shall long enjoy the work of their hands.
They shall not labour in vain,
Nor bring forth for trouble;
For they are the seed of the blessed of the Lord,
And their offspring with them.

And it shall come to pass, that before they call, I
  will answer;
And while they are yet speaking, I will hear.
The wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock:
And dust shall be the serpent's meat.
They shall not hurt nor destroy in all my holy
  mountain, saith the Lord.

THUS saith the Lord,
The heaven is my throne, and the earth is my foot-
  stool:
Where is the house that ye build unto me?
And where is the place of my rest?
For all those things hath mine hand made,
And all those things have been, saith the Lord:
But to this man will I look,
Even to him that is poor and of a contrite spirit,
And trembleth at my word.
He that killeth an ox is as if he slew a man;
He that sacrificeth a lamb, as if he cut off a dog's
  neck;
He that offereth an oblation, as if he offered swine's
  blood;
He that burneth incense, as if he blessed an idol.
Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
I also will choose their delusions,

And will bring their fears upon them;
Because when I called, none did answer;
When I spake, they did not hear:
But they did evil before mine eyes,
And chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake, said,
Let the Lord be glorified:
But he shall appear to your joy, and they shall be ashamed.
A voice of noise from the city, a voice from the temple,
A voice of the Lord that rendereth recompence to his enemies.
Before she travailed, she brought forth;
Before her pain came, she was delivered of a man child.
Who hath heard such a thing? who hath seen such things?
Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed, she brought forth her children.
Shall I bring to the birth, and not cause to bring forth? saith the Lord:

Shall I cause to bring forth, and shut the womb?
saith thy God.
Rejoice ye with Jerusalem, and be glad with her, all
ye that love her:
Rejoice for joy with her, all ye that mourn for her:
That ye may suck, and be satisfied with the breasts
of her consolations;
That ye may milk out, and be delighted with the
abundance of her glory.
For thus saith the Lord,
Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream:
Then shall ye suck, ye shall be borne upon her sides,
And be dandled upon her knees.
As one whom his mother comforteth, so will I com-
fort you;
And ye shall be comforted in Jerusalem.
And when ye see this, your heart shall rejoice,
And your bones shall flourish like an herb:
And the hand of the Lord shall be known toward
his servants,
And his indignation toward his enemies.
For, behold, the Lord will come with fire,
And with his chariots like a whirlwind,
To render his anger with fury,
And his rebuke with flames of fire.
For by fire and by his sword will the Lord plead
with all flesh:

And the slain of the Lord shall be many.
They that sanctify themselves, and purify themselves in the gardens
Behind one tree in the midst,
Eating swine's flesh, and the abomination, and the mouse,
Shall be consumed together, saith the Lord.
For I know their works and their thoughts:
It shall come, that I will gather all nations and tongues;
And they shall come, and see my glory.
And I will set a sign among them,
And I will send those that escape of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, to the isles afar off,
That have not heard my fame, neither have seen my glory;
And they shall declare my glory among the Gentiles.
And they shall bring all your brethren for an offering unto the Lord out of all nations
Upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the Lord,
As the children of Israel bring an offering
In a clean vessel into the house of the Lord.
And I will also take of them for priests and for Levites, saith the Lord.

For as the new heavens and the new earth, which
I will make,
Shall remain before me, saith the Lord,
So shall your seed and your name remain.
And it shall come to pass, that from one new moon
to another,
And from one sabbath to another,
Shall all flesh come to worship before me, saith the
Lord.
And they shall go forth, and look
Upon the carcases of the men that have transgressed
against me:
For their worm shall not die,
Neither shall their fire be quenched;
And they shall be an abhorring unto all flesh.

THE BOOK OF THE PROPHET
JEREMIAH

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull

down, and to destroy, and to throw down, to build, and to plant.

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests

thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

MOREOVER the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The

priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? is he a homeborn slave? why is he spoiled? The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters

of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their pro-

phets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou also shalt be

ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the

harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed

you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto

thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.

If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say,

Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. At that time shall it be said to this people and to Jerusalem,

A DRY wind of the high places in the wilderness
  toward the daughter of my people,
Not to fan, nor to cleanse,
Even a full wind from those places shall come
  unto me:
Now also will I give sentence against them.
Behold, he shall come up as clouds,
And his chariots shall be as a whirlwind:
His horses are swifter than eagles.

Woe unto us! for we are spoiled.
O Jerusalem, wash thine heart from wickedness that thou mayest be saved.
How long shall thy vain thoughts lodge within thee?
For a voice declareth from Dan,
And publisheth affliction from mount Ephraim.
Make ye mention to the nations; behold, publish against Jerusalem,
That watchers come from a far country,
And give out their voice against the cities of Judah.
As keepers of a field, are they against her round about;
Because she hath been rebellious against me, saith the Lord.
Thy way and thy doings have procured these things unto thee;
This is thy wickedness, because it is bitter,
Because it reacheth unto thine heart.

My bowels, my bowels! I am pained at my very heart;
My heart maketh a noise in me; I cannot hold my peace,
Because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.
Destruction upon destruction is cried; for the whole land is spoiled:

Suddenly are my tents spoiled, and my curtains in
a moment.
How long shall I see the standard, and hear the
sound of the trumpet?
For my people is foolish, they have not known me;
They are sottish children, and they have none un-
derstanding:
They are wise to do evil, but to do good they have
no knowledge.
I beheld the earth, and, lo, it was without form, and
void;
And the heavens, and they had no light.
I beheld the mountains, and, lo, they trembled,
And all the hills moved lightly.
I beheld, and, lo, there was no man,
And all the birds of the heavens were fled.
I beheld, and, lo, the fruitful place was a wilder-
ness,
And all the cities thereof were broken down
At the presence of the Lord, and by his fierce anger.

For thus hath the Lord said,
The whole land shall be desolate;
Yet will I not make a full end.
For this shall the earth mourn, and the heavens
above be black:
Because I have spoken it, I have purposed it,
And will not repent, neither will I turn back from it.

The whole city shall flee for the noise of the horsemen and bowmen;
They shall go into thickets, and climb up upon the rocks:
Every city shall be forsaken, and not a man dwell therein.
And when thou art spoiled, what wilt thou do?
Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold,
Though thou rentest thy face with painting, in vain shalt thou make thyself fair;
Thy lovers will despise thee, they will seek thy life.
For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child,
The voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands,
Saying, Woe is me now! for my soul is wearied because of murderers.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have

"A DRY WIND OF THE HIGH PLACES IN THE WILDERNESS." *Jeremiah iv*

refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against

me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the Lord, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. Declare this in the house of Jacob, and pub-

lish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. I have likened the daughter of Zion to a comely and delicate woman. The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces. For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Thus saith the Lord of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets. To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the

good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy

and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.

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 throughly amend your ways and your doings; if ye throughly 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. Seest thou not what they do in

the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my

servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them

away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

AT that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and

heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord. I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that

I have given them shall pass away from them. Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.

When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Oh that my head were waters, and mine eyes a fountain of tears,
That I might weep day and night for the slain of the daughter of my people!
Oh that I had in the wilderness a lodging place of wayfaring men;
That I might leave my people, and go from them!
For they be all adulterers, an assembly of treacherous men.
And they bend their tongues like their bow for lies:
But they are not valiant for the truth upon the earth;
For they proceed from evil to evil,
And they know not me, saith the Lord.
Take ye heed every one of his neighbour,
And trust ye not in any brother:
For every brother will utterly supplant,
And every neighbour will walk with slanders.
And they will deceive every one his neighbour,
And will not speak the truth:
They have taught their tongue to speak lies,
And weary themselves to commit iniquity.
Thine habitation is in the midst of deceit;
Through deceit they refuse to know me, saith the Lord.
Therefore thus saith the Lord of hosts,
Behold, I will melt them, and try them;

For how shall I do for the daughter of my people?
Their tongue is as an arrow shot out; it speaketh deceit:
One speaketh peaceably to his neighbour with his mouth,
But in heart he layeth his wait.
Shall I not visit them for these things? saith the Lord:
Shall not my soul be avenged on such a nation as this?

For the mountains will I take up a weeping and wailing,
And for the habitations of the wilderness a lamentation,
Because they are burned up, so that none can pass through them;
Neither can men hear the voice of the cattle;
Both the fowl of the heavens and the beast
Are fled; they are gone.
And I will make Jerusalem heaps, and a den of dragons;
And I will make the cities of Judah desolate, without an inhabitant.
Who is the wise man, that may understand this?
And who is he to whom the mouth of the Lord hath spoken, that he may declare it,
For what the land perisheth
And is burned up like a wilderness, that none passeth through?

And the Lord saith, Because they have forsaken my law which I set before them,
And have not obeyed my voice, neither walked therein;
But have walked after the imagination of their own heart,
And after Baalim, which their fathers taught them:
Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will feed them, even this people, with wormwood,
And give them water of gall to drink.
I will scatter them also among the heathen, whom neither they nor their fathers have known:
And I will send a sword after them, till I have consumed them.
Thus saith the Lord of hosts,
Consider ye, and call for the mourning women, that they may come;
And send for cunning women, that they may come:
And let them make haste, and take up a wailing for us,
That our eyes may run down with tears,
And our eyelids gush out with waters.
For a voice of wailing is heard out of Zion, How are we spoiled!
We are greatly confounded, because we have forsaken the land,
Because our dwellings have cast us out.

Yet hear the word of the Lord, O ye women,
And let your ear receive the word of his mouth,
And teach your daughters wailing,
And every one her neighbour lamentation.
For death is come up into our windows, and is entered into our palaces,
To cut off the children from without, and the young men from the streets.
Speak, Thus saith the Lord,
Even the carcases of men shall fall as dung upon the open field,
And as the handful after the harvestman, and none shall gather them.

Thus saith the Lord,
Let not the wise man glory in his wisdom,
Neither let the mighty man glory in his might,
Let not the rich man glory in his riches:
But let him that glorieth glory in this,
That he understandeth and knoweth me,
That I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth:
For in these things I delight, saith the Lord.
Behold, the days come, saith the Lord,
That I will punish all them which are circumcised with the uncircumcised;
Egypt, and Judah, and Edom, and the children of Ammon, and Moab,

And all that are in the utmost corners, that dwell in the wilderness:
For all these nations are uncircumcised,
And all the house of Israel are uncircumcised in the heart.

HEAR ye the word which the Lord speaketh unto you, O house of Israel:
Thus saith the Lord,
Learn not the way of the heathen,
And be not dismayed at the signs of heaven;
For the heathen are dismayed at them.
For the customs of the people are vain:
For one cutteth a tree out of the forest,
The work of the hands of the workman, with the axe.
They deck it with silver and with gold;
They fasten it with nails and with hammers, that it move not.
They are upright as the palm tree, but speak not:
They must needs be borne, because they cannot go.
Be not afraid of them; for they cannot do evil,
Neither also is it in them to do good.
Forasmuch as there is none like unto thee, O Lord;
Thou art great, and thy name is great in might.
Who would not fear thee, O King of nations? for to thee doth it appertain:
Forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

But they are altogether brutish and foolish:
The stock is a doctrine of vanities.
Silver spread into plates is brought from Tarshish,
And gold from Uphaz, the work of the workman,
and of the hands of the founder:
Blue and purple is their clothing:
They are all the work of cunning men.
But the Lord is the true God,
He is the living God, and an everlasting king:
At his wrath the earth shall tremble,
And the nations shall not be able to abide his indignation.
Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.
He hath made the earth by his power,
He hath established the world by his wisdom,
And hath stretched out the heavens by his discretion.
When he uttereth his voice, there is a multitude of waters in the heavens,
And he causeth the vapours to ascend from the ends of the earth;
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.
Every man is brutish in his knowledge:
Every founder is confounded by the graven image:

For his molten image is falsehood, and there is no
breath in them.
They are vanity, and the work of errors:
In the time of their visitation they shall perish.
The portion of Jacob is not like them:
For he is the former of all things;
And Israel is the rod of his inheritance:
The Lord of hosts is his name.

Gather up thy wares out of the land,
O inhabitant of the fortress.
For thus saith the Lord,
Behold, I will sling out the inhabitants of the land
at this once,
And will distress them, that they may find it so.
Woe is me for my hurt! my wound is grievous:
But I said, Truly this is a grief, and I must bear it.
My tabernacle is spoiled, and all my cords are
broken:
My children are gone forth of me, and they are
not:
There is none to stretch forth my tent any more,
And to set up my curtains.
For the pastors are become brutish,
And have not sought the Lord:
Therefore they shall not prosper,
And all their flocks shall be scattered.
Behold, the noise of the bruit is come,

And a great commotion out of the north country,
To make the cities of Judah desolate,
And a den of dragons.

O Lord, I know that the way of man is not in himself:
It is not in man that walketh to direct his steps.
O Lord, correct me, but with judgment;
Not in thine anger, lest thou bring me to nothing.
Pour out thy fury upon the heathen that know thee not,
And upon the families that call not on thy name:
For they have eaten up Jacob, and devoured him, and consumed him,
And have made his habitation desolate.

THE word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing

with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For according

to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal. And the Lord hath given me knowledge of it, and I know it: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of hosts, that judgest righteously, that triest the reins

and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand: therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: and there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

If thou hast run with the footmen, and they have

wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace. They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit:

and they shall be ashamed of your revenues because of the fierce anger of the Lord.

Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

THUS saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the Lord, and put it on my loins. And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. And it came to pass after many

days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants

of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts dis-

covered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood. Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

THE word of the Lord that came to Jeremiah concerning the dearth.

JUDAH mourneth, and the gates thereof languish;
They are black unto the ground;
And the cry of Jerusalem is gone up.
And their nobles have sent their little ones to the waters:
They came to the pits, and found no water;
They returned with their vessels empty;
They were ashamed and confounded, and covered their heads.
Because the ground is chapt,
For there was no rain in the earth,

The plowmen were ashamed, they covered their heads.
Yea, the hind also calved in the field, and forsook it,
Because there was no grass.
And the wild asses did stand in the high places,
They snuffed up the wind like dragons;
Their eyes did fail, because there was no grass.

O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not. Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. Therefore thou shalt say this word unto them;

LET mine eyes run down with tears night and day,
and let them not cease:
For the virgin daughter of my people is broken
with a great breach, with a very grievous blow.
If I go forth into the field, then behold the slain
with the sword!
And if I enter into the city, then behold them that
are sick with famine!

Yea, both the prophet and the priest go about into
a land that they know not.
Hast thou utterly rejected Judah? hath thy soul
lothed Zion?
Why hast thou smitten us, and there is no healing
for us?
We looked for peace, and there is no good;
And for the time of healing, and behold trouble!
We acknowledge, O Lord, our wickedness, and
the iniquity of our fathers:
For we have sinned against thee.
Do not abhor us, for thy name's sake,
Do not disgrace the throne of thy glory:
Remember, break not thy covenant with us.
Are there any among the vanities of the Gentiles
that can cause rain?
Or can the heavens give showers?
Art not thou he, O Lord our God? therefore we
will wait upon thee:
For thou hast made all these things.

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 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. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

Therefore thus saith the Lord, If thou return, then

will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

THE word of the Lord came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies. Both the

great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye

nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know

mine hand and my might; and they shall know that my name is The Lord.

THE sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee. Be not a terror unto me: thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offer-

ings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

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. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from

the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

THUS saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, Hear ye the word of the Lord,

O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness,

wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words. Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him

in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

O Lord, thou hast deceived me, and I was deceived:
Thou art stronger than I, and hast prevailed:
I am in derision daily,
Every one mocketh me.

For since I spake, I cried out,
I cried violence and spoil;
Because the word of the Lord was made a reproach unto me,
And a derision, daily.
Then I said, I will not make mention of him,
Nor speak any more in his name.
But his word was in mine heart as a burning fire shut up in my bones,
And I was weary with forbearing, and I could not stay.
For I heard the defaming of many, fear on every side.
Report, say they, and we will report it.
All my familiars watched for my halting, saying,
Peradventure he will be enticed, and we shall prevail against him,
And we shall take our revenge on him.
But the Lord is with me as a mighty terrible one:
Therefore my persecutors shall stumble, and they shall not prevail:
They shall be greatly ashamed; for they shall not prosper:
Their everlasting confusion shall never be forgotten.
But, O Lord of hosts, that triest the righteous,
And seest the reins and the heart,
Let me see thy vengeance on them:
For unto thee have I opened my cause.
Sing unto the Lord, praise ye the Lord:

For he hath delivered the soul of the poor from
the hand of evildoers.

Cursed be the day wherein I was born:
Let not the day wherein my mother bare me be
blessed.
Cursed be the man who brought tidings to my
father, saying,
A man child is born unto thee;
Making him very glad.
And let that man be as the cities which the Lord
overthrew, and repented not:
And let him hear the cry in the morning, and the
shouting at noontide;
Because he slew me not from the womb;
Or that my mother might have been my grave,
And her womb to be always great with me.
Wherefore came I forth out of the womb
To see labour and sorrow,
That my days should be consumed with shame?

THE word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Enquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up

from us. Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him

for a prey. For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. And touching the house of the king of Judah, say, Hear ye the word of the Lord; O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; which say, Who shall come down against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

THUS saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent

blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. For thus saith the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

WEEP ye not for the dead, neither bemoan him:
But weep sore for him that goeth away:
For he shall return no more,
Nor see his native country.

For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall

not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness,
And his chambers by wrong;
That useth his neighbour's service without wages,
And giveth him not for his work;
That saith, I will build me a wide house and large chambers,
And cutteth him out windows;
And it is cieled with cedar, and painted with vermilion.
Shalt thou reign, because thou closest thyself in cedar?
Did not thy father eat and drink,
And do judgment and justice,
And then it was well with him?
He judged the cause of the poor and needy; then it was well with him:
Was not this to know me? saith the Lord.
But thine eyes and thine heart are not but for thy covetousness,
And for to shed innocent blood,
And for oppression, and for violence, to do it.
Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah;

They shall not lament for him, saying, Ah my
brother! or, Ah sister!
They shall not lament for him, saying, Ah lord!
or, Ah his glory!
He shall be buried with the burial of an ass,
Drawn and cast forth beyond the gates of Jeru-
salem.
Go up to Lebanon, and cry; and lift up thy voice
in Bashan,
And cry from the passages:
For all thy lovers are destroyed.
I spake unto thee in thy prosperity;
But thou saidst, I will not hear.
This hath been thy manner from thy youth,
That thou obeyedst not my voice.
The wind shall eat up all thy pastors,
And thy lovers shall go into captivity:
Surely then shalt thou be ashamed and confounded
for all thy wickedness.
O inhabitant of Lebanon, that makest thy nest in
the cedars,
How gracious shalt thou be when pangs come up-
on thee,
The pain as of a woman in travail!

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will

The pleasant places of the wilderness are dried up,
And their course is evil, and their force is not right.
For both prophet and priest are profane;
Yea, in my house have I found their wickedness, saith the Lord.
Wherefore their way shall be unto them as slippery ways in the darkness:
They shall be driven on, and fall therein:
For I will bring evil upon them, even the year of their visitation, saith the Lord.
And I have seen folly in the prophets of Samaria:
They prophesied in Baal,
And caused my people Israel to err.
I have seen also in the prophets of Jerusalem an horrible thing:
They commit adultery, and walk in lies:
They strengthen also the hands of evildoers,
That none doth return from his wickedness:
They are all of them unto me as Sodom,
And the inhabitants thereof as Gomorrah.

Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their

own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget

my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God. Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

THE Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are

so evil. Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of

Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.

Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round

about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Je-

rusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to

bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them,

THE Lord shall roar from on high,
And utter his voice from his holy habitation;
He shall mightily roar upon his habitation;
He shall give a shout, as they that tread the grapes,
Against all the inhabitants of the earth.
A noise shall come even to the ends of the earth;
For the Lord hath a controversy with the nations,
He will plead with all flesh;
He will give them that are wicked to the sword,
saith the Lord.
Thus saith the Lord of hosts,
Behold, evil shall go forth from nation to nation,
And a great whirlwind shall be raised up from
the coasts of the earth.
And the slain of the Lord shall be at that day
From one end of the earth even unto the other
end of the earth:
They shall not be lamented, neither gathered, nor
buried;
They shall be dung upon the ground.
Howl, ye shepherds, and cry;

And wallow yourselves in the ashes, ye principal
of the flock:
For the days of your slaughter and of your dispersions are accomplished;
And ye shall fall like a pleasant vessel.
And the shepherds shall have no way to flee,
Nor the principal of the flock to escape.
A voice of the cry of the shepherds,
And an howling of the principal of the flock, shall
be heard:
For the Lord hath spoiled their pasture.
And the peaceable habitations are cut down
Because of the fierce anger of the Lord.
He hath forsaken his covert, as the lion:
For their land is desolate
Because of the fierceness of the oppressor,
And because of his fierce anger.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying, Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because

of the evil of their doings. And thou shalt say unto them, Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophe-

sied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts;

Zion shall be plowed like a field,
And Jerusalem shall become heaps,
And the mountain of the house as the high places
of a forest.

Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and

to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve

the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein.

I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. For I have not sent them, saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. Also I spake to the priests and to all this people, saying, Thus saith the Lord; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon,

and live: wherefore should this city be laid waste? But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem; They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus speaketh

the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, even the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him. Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and

brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the Lord came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the

priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them,

saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

Because ye have said, The Lord hath raised us up prophets in Babylon; know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms

of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon: thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord.

Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem,

and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. Then came the word of the Lord unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

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. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord;

We have heard a voice of trembling,
Of fear, and not of peace.
Ask ye now, and see whether a man doth travail with child?
Wherefore do I see every man with his hands on his loins, as a woman in travail,
And all faces are turned into paleness?
Alas! for that day is great, so that none is like it:
It is even the time of Jacob's trouble;
But he shall be saved out of it.
For it shall come to pass in that day, saith the Lord of hosts,
That I will break his yoke from off thy neck,
And will burst thy bonds,
And strangers shall no more serve themselves of him:
But they shall serve the Lord their God,
And David their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith
the Lord;
Neither be dismayed, O Israel:
For, lo, I will save thee from afar,
And thy seed from the land of their captivity;
And Jacob shall return,
And shall be in rest, and be quiet,
And none shall make him afraid.
For I am with thee, saith the Lord, to save thee:
Though I make a full end of all nations whither I
have scattered thee,
Yet will I not make a full end of thee:
But I will correct thee in measure,
And will not leave thee altogether unpunished.
For thus saith the Lord,
Thy bruise is incurable,
And thy wound is grievous.
There is none to plead thy cause, that thou mayest
be bound up:
Thou hast no healing medicines.
All thy lovers have forgotten thee;
They seek thee not;
For I have wounded thee with the wound of an en-
emy, with the chastisement of a cruel one,
For the multitude of thine iniquity;
Because thy sins were increased.
Why criest thou for thine affliction?

Thy sorrow is incurable for the multitude of thine iniquity:
Because thy sins were increased, I have done these things unto thee.
Therefore all they that devour thee shall be devoured;
And all thine adversaries, every one of them, shall go into captivity;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
For I will restore health unto thee,
And I will heal thee of thy wounds, saith the Lord;
Because they called thee an Outcast, saying,
This is Zion, whom no man seeketh after.

Thus saith the Lord;
Behold, I will bring again the captivity of Jacob's tents,
And have mercy on his dwellingplaces;
And the city shall be builded upon her own heap,
And the palace shall remain after the manner thereof.
And out of them shall proceed thanksgiving and the voice of them that make merry:
And I will multiply them, and they shall not be few;
I will also glorify them, and they shall not be small.
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.
Behold, the whirlwind of the Lord goeth forth with fury,
A continuing whirlwind:
It shall fall with pain upon the head of the wicked.
The fierce anger of the Lord shall not return, until he have done it,
And until he have performed the intents of his heart:
In the latter days ye shall consider it.

At the same time, saith the Lord,
Will I be the God of all the families of Israel,
And they shall be my people.
Thus saith the Lord,
The people which were left of the sword found grace in the wilderness;
Even Israel, when I went to cause him to rest.
The Lord hath appeared of old unto me, saying,
Yea, I have loved thee with an everlasting love:
Therefore with lovingkindness have I drawn thee.

Again I will build thee, and thou shalt be built, O virgin of Israel:
Thou shalt again be adorned with thy tabrets,
And shalt go forth in the dances of them that make merry.
Thou shalt yet plant vines upon the mountains of Samaria:
The planters shall plant, and shall eat them as common things.
For there shall be a day,
That the watchmen upon the mount Ephraim shall cry,
Arise ye, and let us go up to Zion unto the Lord our God.
For thus saith the Lord;
Sing with gladness for Jacob,
And shout among the chief of the nations:
Publish ye, praise ye, and say,
O Lord, save thy people, the remnant of Israel.
Behold, I will bring them from the north country,
And gather them from the coasts of the earth,
And with them the blind and the lame,
The woman with child and her that travaileth with child together:
A great company shall return thither.
They shall come with weeping,
And with supplications will I lead them:

I will cause them to walk by the rivers of waters
In a straight way, wherein they shall not stumble:
For I am a father to Israel,
And Ephraim is my firstborn.

Hear the word of the Lord, O ye nations,
And declare it in the isles afar off, and say,
He that scattered Israel will gather him,
And keep him, as a shepherd doth his flock.
For the Lord hath redeemed Jacob,
And ransomed him from the hand of him that was stronger than he.
Therefore they shall come and sing in the height of Zion,
And shall flow together to the goodness of the Lord,
For wheat, and for wine, and for oil,
And for the young of the flock and of the herd:
And their soul shall be as a watered garden;
And they shall not sorrow any more at all.
Then shall the virgin rejoice in the dance,
Both young men and old together:
For I will turn their mourning into joy,
And will comfort them, and make them rejoice from their sorrow.
And I will satiate the soul of the priests with fatness,
And my people shall be satisfied with my goodness, saith the Lord.

Thus saith the Lord;
A voice was heard in Ramah,
Lamentation, and bitter weeping;
Rahel weeping for her children
Refused to be comforted for her children, because
  they were not.
Thus saith the Lord;
Refrain thy voice from weeping,
And thine eyes from tears:
For thy work shall be rewarded, saith the Lord;
And they shall come again from the land of the enemy.
And there is hope in thine end, saith the Lord,
That thy children shall come again to their own
  border.
I have surely heard Ephraim bemoaning himself thus;
Thou hast chastised me, and I was chastised,
As a bullock unaccustomed to the yoke:
Turn thou me, and I shall be turned;
For thou art the Lord my God.
Surely after that I was turned, I repented;
And after that I was instructed, I smote upon my
  thigh:
I was ashamed, yea, even confounded,
Because I did bear the reproach of my youth.
Is Ephraim my dear son? is he a pleasant child?
For since I spake against him, I do earnestly re-
  member him still:

Therefore my bowels are troubled for him;
I will surely have mercy upon him, saith the Lord.
Set thee up waymarks, make thee high heaps:
Set thine heart toward the highway,
Even the way which thou wentest:
Turn again, O virgin of Israel,
Turn again to these thy cities.
How long wilt thou go about, O thou backsliding daughter?
For the Lord hath created a new thing in the earth,
A woman shall compass a man.
Thus saith the Lord of hosts, the God of Israel;
As yet they shall use this speech in the land of Judah and in the cities thereof,
When I shall bring again their captivity;
The Lord bless thee, O habitation of justice, and mountain of holiness.
And there shall dwell in Judah itself,
And in all the cities thereof together,
Husbandmen, and they that go forth with flocks.
For I have satiated the weary soul,
And I have replenished every sorrowful soul.
Upon this I awaked, and beheld;
And my sleep was sweet unto me.

Behold, the days come, saith the Lord,
That I will sow the house of Israel and the house of Judah

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That I will sow the house of Israel and the house of Judah

With the seed of man, and with the seed of beast.
And it shall come to pass, that like as I have watched over them,
To pluck up, and to break down, and to throw down,
And to destroy, and to afflict;
So will I watch over them, to build, and to plant, saith the Lord.
In those days they shall say no more,
The fathers have eaten a sour grape,
And the children's teeth are set on edge.
But every one shall die for his own iniquity:
Every man that eateth the sour grape,
His teeth shall be set on edge.
Behold, the days come, saith the Lord,
That I will make a new covenant
With the house of Israel, and with the house of Judah:
Not according to the covenant that I made with their fathers
In the day that I took them by the hand
To bring them out of the land of Egypt;
Which my covenant they brake,
Although I was an husband unto them, saith the Lord:
But this 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.

Thus saith the Lord, which giveth the sun for a light by day,
And the ordinances of the moon and of the stars for a light by night,
Which divideth the sea when the waves thereof roar;
The Lord of hosts is his name:
If those ordinances depart from before me, saith the Lord,
Then the seed of Israel also shall cease
From being a nation before me for ever.
Thus saith the Lord;
If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, saith the Lord.

Behold, the days come, saith the Lord,
That the city shall be built to the Lord
From the tower of Hananeel unto the gate of the corner.
And the measuring line shall yet go forth over against it
Upon the hill Gareb, and shall compass about to Goath.
And the whole valley of the dead bodies, and of the ashes,
And all the fields unto the brook of Kidron,
Unto the corner of the horse gate toward the east,
Shall be holy unto the Lord;
It shall not be plucked up, nor thrown down any more for ever.

THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chal-

deans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper.

And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah,

the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and

among other men; and hast made thee a name, as at this day; and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come

and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and

in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

MOREOVER the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it

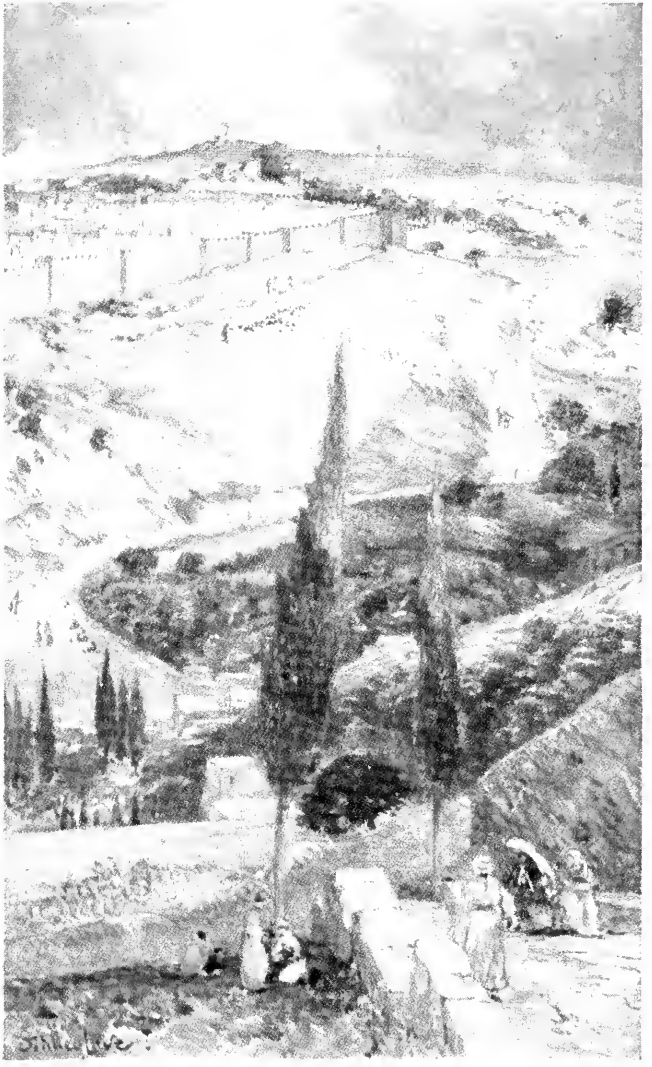
shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord.

Behold, the days come, saith the Lord, that I will

perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have



"THE CITY SHALL BE BUILT . . . . FROM THE TOWER OF HANANEEL UNTO THE GATE OF THE CORNER."—*Jeremiah xxxi.*

spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

THE word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword: but thou shalt die in peace: and

with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: but ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they

had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

THE word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I

brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Then came the word of the Lord unto Jeremiah,

saying, Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites,

Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and

also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah de-

clared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat

in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord

of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us. Now Jeremiah came in and went out among the people: for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of

them, they departed from Jerusalem.

Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took

Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

THEN Shephatiah the son of Mattan, and Gedaliah

the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out

of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the

Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but

shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-share-

zer, Rab-mag, with all the residue of the princes of the king of Babylon. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

THE word that came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being

bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the

king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah,

and the Chaldeans that were found there, and the men of war.

And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain. Then Ishmael carried away captive all the residue of the people that were in Miz-

pah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought

again from Gibeon: and they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you. Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it

may be well with us, when we obey the voice of the Lord our God.

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: and now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it

shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the

place whither ye desire to go and to sojourn.

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to Tahpanhes.

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities

of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day. Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they

have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people

that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations

"NOPH SHALL BE WASTE AND DESOLATE WITHOUT AN INHABITANT."—*Jeremiah xlvi.*

which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land

of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: Thus saith the Lord; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, Thus saith the Lord, the God of Israel, unto thee, O Baruch; thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

ORDER ye the buckler and shield, and draw near to battle.
Harness the horses; and get up, ye horsemen,
And stand forth with your helmets;
Furbish the spears, and put on the brigandines.
Wherefore have I seen them dismayed and turned away back?
And their mighty ones are beaten down,
And are fled apace, and look not back:
For fear was round about, saith the Lord.
Let not the swift flee away, nor the mighty man escape;
They shall stumble, and fall toward the north by the river Euphrates.
Who is this that cometh up as a flood,
Whose waters are moved as the rivers?
Egypt riseth up like a flood,
And his waters are moved like the rivers;
And he saith, I will go up, and will cover the earth;
I will destroy the city and the inhabitants thereof.
Come up, ye horses; and rage, ye chariots;

And let the mighty men come forth;
The Ethiopians and the Libyans, that handle the shield;
And the Lydians, that handle and bend the bow.
For this is the day of the Lord God of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And the sword shall devour, and it shall be satiate and made drunk with their blood:
For the Lord God of hosts hath a sacrifice
In the north country by the river Euphrates.
Go up into Gilead, and take balm,
O virgin, the daughter of Egypt:
In vain shalt thou use many medicines;
For thou shalt not be cured.
The nations have heard of thy shame,
And thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.

The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

DECLARE ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanhes:
Say ye, Stand fast, and prepare thee;
For the sword shall devour round about thee.

Why are thy valiant men swept away?
They stood not, because the Lord did drive them.
He made many to fall,
Yea, one fell upon another:
And they said, Arise, and let us go again to our own people,
And to the land of our nativity,
From the oppressing sword.
They did cry there, Pharaoh king of Egypt is but a noise;
He hath passed the time appointed.
As I live, saith the King,
Whose name is the Lord of hosts,
Surely as Tabor is among the mountains,
And as Carmel by the sea, so shall he come.
O thou daughter dwelling in Egypt,
Furnish thyself to go into captivity:
For Noph shall be waste
And desolate without an inhabitant.
Egypt is like a very fair heifer,
But destruction cometh; it cometh out of the north.
Also her hired men are in the midst of her like fatted bullocks;
For they also are turned back, and are fled away together: they did not stand,
Because the day of their calamity was come upon them, and the time of their visitation.
The voice thereof shall go like a serpent;

For they shall march with an army,
And come against her with axes, as hewers of wood.
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 into the hand of those that seek their lives,
And into the hand of Nebuchadrezzar 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.
But fear not thou, O my servant Jacob,
And be not dismayed, O Israel:
For, behold, I will save thee from afar off,
And thy seed from the land of their captivity;
And Jacob shall return, and be in rest and at ease,
And none shall make him afraid.
Fear thou not, O Jacob my servant,

Saith the Lord: for I am with thee;
For I will make a full end of all the nations whither I have driven thee:
But I will not make a full end of thee,
But correct thee in measure;
Yet will I not leave thee wholly unpunished.

THE word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

THUS saith the Lord;
Behold, waters rise up out of the north,
And shall be an overflowing flood,
And shall overflow the land, and all that is therein;
The city, and them that dwell therein:
Then the men shall cry,
And all the inhabitants of the land shall howl.
At the noise of the stamping of the hoofs of his strong horses,
At the rushing of his chariots,
And at the rumbling of his wheels,
The fathers shall not look back to their children
For feebleness of hands;
Because of the day that cometh to spoil all the Philistines,
And to cut off from Tyrus and Zidon every helper that remaineth:
For the Lord will spoil the Philistines,

The remnant of the country of Caphtor.
Baldness is come upon Gaza;
Ashkelon is cut off with the remnant of their valley:
How long wilt thou cut thyself?
O thou sword of the Lord, how long will it be ere thou be quiet?
Put up thyself into thy scabbard, rest, and be still.
How can it be quiet, seeing the Lord hath given it a charge
Against Ashkelon, and against the sea shore? there hath he appointed it.

AGAINST Moab thus saith the Lord of hosts, the God of Israel;

WOE unto Nebo! for it is spoiled:
Kiriathaim is confounded and taken:
Misgab is confounded and dismayed.
There shall be no more praise of Moab:
In Heshbon they have devised evil against it;
Come, and let us cut it off from being a nation.
Also thou shalt be cut down, O Madmen;
The sword shall pursue thee.
A voice of crying shall be from Horonaim,
Spoiling and great destruction.
Moab is destroyed;
Her little ones have caused a cry to be heard.
For in the going up of Luhith

Continual weeping shall go up;
For in the going down of Horonaim
The enemies have heard a cry of destruction.
Flee, save your lives,
And be like the heath in the wilderness.
For because thou hast trusted in thy works and in thy treasures,
Thou shalt also be taken:
And Chemosh shall go forth into captivity
With his priests and his princes together.
And the spoiler shall come upon every city,
And no city shall escape:
The valley also shall perish,
And the plain shall be destroyed,
As the Lord hath spoken.
Give wings unto Moab,
That it may flee and get away:
For the cities thereof shall be desolate,
Without any to dwell therein.
Cursed be he that doeth the work of the Lord deceitfully,
And cursed be he that keepeth back his sword from blood.

Moab hath been at ease from his youth,
And he hath settled on his lees,
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity:

Therefore his taste remained in him,
And his scent is not changed.
Therefore, behold, the days come, saith the Lord,
That I will send unto him wanderers, that shall cause him to wander,
And shall empty his vessels, and break their bottles.
And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Beth-el their confidence.
How say ye, We are mighty and strong men for the war?
Moab is spoiled, and gone up out of her cities,
And his chosen young men are gone down to the slaughter,
Saith the King, whose name is the Lord of hosts.
The calamity of Moab is near to come,
And his affliction hasteth fast.
All ye that are about him, bemoan him;
And all ye that know his name,
Say, How is the strong staff broken,
And the beautiful rod!
Thou daughter that dost inhabit Dibon,
Come down from thy glory, and sit in thirst;
For the spoiler of Moab shall come upon thee,
And he shall destroy thy strong holds.
O inhabitant of Aroer,
Stand by the way, and espy;

Ask him that fleeth, and her that escapeth,
And say, What is done?
Moab is confounded; for it is broken down:
Howl and cry;
Tell ye it in Arnon, that Moab is spoiled,
And judgment is come upon the plain country;
Upon Holon, and upon Jahazah, and upon Mephaath,
And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
And upon Kerioth, and upon Bozrah,
And upon all the cities of the land of Moab, far or near.
The horn of Moab is cut off,
And his arm is broken, saith the Lord.

Make ye him drunken: for he magnified himself against the Lord:
Moab also shall wallow in his vomit,
And he also shall be in derision.
For was not Israel a derision unto thee?
Was he found among thieves?
For since thou spakest of him, thou skippedst for joy.
O ye that dwell in Moab, leave the cities, and dwell in the rock,
And be like the dove that maketh her nest in the sides of the hole's mouth.

We have heard the pride of Moab, (he is exceeding proud)
His loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.
I know his wrath, saith the Lord; but it shall not be so;
His lies shall not so effect it.
Therefore will I howl for Moab,
And I will cry out for all Moab;
Mine heart shall mourn for the men of Kir-heres.
O vine of Sibmah, I will weep for thee with the weeping of Jazer:
Thy plants are gone over the sea,
They reach even to the sea of Jazer:
The spoiler is fallen upon thy summer fruits and upon thy vintage.
And joy and gladness is taken from the plentiful field, and from the land of Moab;
And I have caused wine to fail from the winepresses:
None shall tread with shouting;
Their shouting shall be no shouting.
From the cry of Heshbon even unto Elealeh,
And even unto Jahaz, have they uttered their voice,
From Zoar even unto Horonaim,
As an heifer of three years old:
For the waters also of Nimrim shall be desolate.
Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places,

And him that burneth incense to his gods.
Therefore mine heart shall sound for Moab like pipes,
And mine heart shall sound like pipes for the men of Kir-heres:
Because the riches that he hath gotten are perished.
For every head shall be bald,
And every beard clipped:
Upon all the hands shall be cuttings,
And upon the loins sackcloth.
There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof:
For I have broken Moab like a vessel wherein is no pleasure, saith the Lord.
They shall howl, saying, How is it broken down!
How hath Moab turned the back with shame!
So shall Moab be a derision and a dismaying to all them about him.
For thus saith the Lord;
Behold, he shall fly as an eagle,
And shall spread his wings over Moab.
Kerioth is taken, and the strong holds are surprised,
And the mighty men's hearts in Moab at that day shall be
As the heart of a woman in her pangs.
And Moab shall be destroyed from being a people,
Because he hath magnified himself against the Lord.
Fear, and the pit, and the snare, shall be upon thee,

O inhabitant of Moab, saith the Lord.
He that fleeth from the fear shall fall into the pit;
And he that getteth up out of the pit shall be taken in the snare:
For I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.
They that fled stood under the shadow of Heshbon because of the force:
But a fire shall come forth out of Heshbon,
And a flame from the midst of Sihon,
And shall devour the corner of Moab,
And the crown of the head of the tumultuous ones.
Woe be unto thee, O Moab!
The people of Chemosh perisheth:
For thy sons are taken captives,
And thy daughters captives.
Yet will I bring again the captivity of Moab
In the latter days, saith the Lord.
Thus far is the judgment of Moab.

CONCERNING the Ammonites, thus saith the Lord;
HATH Israel no sons? hath he no heir?
Why then doth their king inherit Gad,
And his people dwell in his cities?
Therefore, behold, the days come, saith the Lord,
That I will cause an alarm of war to be heard in Rabbah of the Ammonites;
And it shall be a desolate heap,

And her daughters shall be burned with fire:
Then shall Israel be heir unto them that were his heirs, saith the Lord.
Howl, O Heshbon, for Ai is spoiled:
Cry, ye daughters of Rabbah, gird you with sackcloth;
Lament, and run to and fro by the hedges;
For their king shall go into captivity,
And his priests and his princes together.
Wherefore gloriest thou in the valleys,
Thy flowing valley, O backsliding daughter?
That trusted in her treasures, saying, Who shall come unto me?
Behold, I will bring a fear upon thee, saith the Lord God of hosts,
From all those that be about thee;
And ye shall be driven out every man right forth;
And none shall gather up him that wandereth.
And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

Concerning Edom, thus saith the Lord of hosts;
Is wisdom no more in Teman?
Is counsel perished from the prudent?
Is their wisdom vanished?
Flee ye, turn back,
Dwell deep, O inhabitants of Dedan;
For I will bring the calamity of Esau upon him,

The time that I will visit him.
If grapegatherers come to thee, would they not leave some gleaning grapes?
If thieves by night, they will destroy till they have enough.
But I have made Esau bare,
I have uncovered his secret places,
And he shall not be able to hide himself:
His seed is spoiled, and his brethren, and his neighbours, and he is not.
Leave thy fatherless children, I will preserve them alive;
And let thy widows trust in me.
For thus saith the Lord;
Behold, they whose judgment was not to drink of the cup have assuredly drunken;
And art thou he that shall altogether go unpunished?
Thou shalt not go unpunished, but thou shalt surely drink of it.
For I have sworn by myself, saith the Lord,
That Bozrah shall become a desolation,
A reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.
I have heard a rumour from the Lord,
And an ambassador is sent unto the heathen, saying,
Gather ye together,
And come against her, and rise up to the battle.
For, lo, I will make thee small among the heathen,

And despised among men.
Thy terribleness hath deceived thee, and the pride of thine heart,
O thou that dwellest in the clefts of the rock,
That holdest the height of the hill:
Though thou shouldest make thy nest as high as the eagle,
I will bring thee down from thence, saith the Lord.
Also Edom shall be a desolation:
Every one that goeth by it shall be astonished,
And shall hiss at all the plagues thereof.
As in the overthrow of Sodom and Gomorrah
And the neighbour cities thereof, saith the Lord,
No man shall abide there,
Neither shall a son of man dwell in it.
Behold, he shall come up like a lion from the swelling of Jordan
Against the habitation of the strong:
But I will suddenly make him run away from her:
And who is a chosen man, that I may appoint over her?
For who is like me? and who will appoint me the time?
And who is that shepherd that will stand before me?
Therefore hear the counsel of the Lord,
That he hath taken against Edom;
And his purposes, that he hath purposed against the inhabitants of Teman:
Surely the least of the flock shall draw them out:

Surely he shall make their habitations desolate
with them.
The earth is moved at the noise of their fall,
At the cry the noise thereof was heard in the Red
sea.
Behold, he shall come up and fly as the eagle,
And spread his wings over Bozrah:
And at that day shall the heart of the mighty men
of Edom
Be as the heart of a woman in her pangs.

Concerning Damascus.

HAMATH is confounded, and Arpad:
For they have heard evil tidings: they are faint-
hearted;
There is sorrow on the sea; it cannot be quiet.
Damascus is waxed feeble, and turneth herself to
flee,
And fear hath seized on her:
Anguish and sorrows have taken her, as a woman
in travail.
How is the city of praise not left,
The city of my joy!
Therefore her young men shall fall in her streets,
And all the men of war shall be cut off in that day,
Saith the Lord of hosts.
And I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord;

Arise ye, go up to Kedar,
And spoil the men of the east.
Their tents and their flocks shall they take away:
They shall take to themselves their curtains,
And all their vessels, and their camels;
And they shall cry unto them, Fear is on every side.
Flee, get you far off, dwell deep, O ye inhabitants of Hazor,
Saith the Lord;
For Nebuchadrezzar king of Babylon hath taken counsel against you,
And hath conceived a purpose against you.
Arise, get you up unto the wealthy nation,
That dwelleth without care, saith the Lord,
Which have neither gates nor bars, which dwell alone.
And their camels shall be a booty,
And the multitude of their cattle a spoil:
And I will scatter into all winds them that are in the utmost corners;
And I will bring their calamity from all sides thereof, saith the Lord.
And Hazor shall be a dwelling for dragons,
And a desolation for ever:

There shall no man abide there,
Nor any son of man dwell in it.

The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

THUS saith the Lord of hosts;
Behold, I will break the bow of Elam,
The chief of their might.
And upon Elam will I bring the four winds
From the four quarters of heaven,
And will scatter them toward all those winds;
And there shall be no nation
Whither the outcasts of Elam shall not come.
For I will cause Elam to be dismayed before their enemies,
And before them that seek their life:
And I will bring evil upon them,
Even my fierce anger, saith the Lord;
And I will send the sword after them,
Till I have consumed them:
And I will set my throne in Elam,
And will destroy from thence the king and the princes,
Saith the Lord.
But it shall come to pass in the latter days,
That I will bring again the captivity of Elam,
Saith the Lord.

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 out of the north there cometh up a nation against her,
Which shall make her land desolate,
And none shall dwell therein:
They shall remove, they shall depart, both man and beast.
In those days, and in that time, saith the Lord,
The children of Israel shall come,
They and the children of Judah together,
Going and weeping: they shall go,
And seek the Lord their God.
They shall ask the way to Zion with their faces thitherward, saying,
Come, and let us join ourselves to the Lord
In a perpetual covenant that shall not be forgotten.
My people hath been lost sheep:

Their shepherds have caused them to go astray, they
have turned them away on the mountains:
They have gone from mountain to hill,
They have forgotten their restingplace.
All that found them have devoured them:
And their adversaries said, We offend not,
Because they have sinned against the Lord, the habitation of justice,
Even the Lord, the hope of their fathers.

Remove out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the he goats before the flocks.
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.
Put yourselves in array against Babylon round about:
All ye that bend the bow, shoot at her, spare no arrows:
For she hath sinned against the Lord.
Shout against her round about:
She hath given her hand:
Her foundations are fallen, her walls are thrown down:
For it is the vengeance of the Lord: take vengeance upon her;
As she hath done, do unto her.
Cut off the sower from Babylon,
And him that handleth the sickle in the time of harvest:
For fear of the oppressing sword
They shall turn every one to his people,
And they shall flee every one to his own land.

Israel is a scattered sheep;
The lions have driven him away:

First the king of Assyria hath devoured him;
And last this Nebuchadrezzar king of Babylon hath broken his bones.
Therefore thus saith the Lord of hosts, the God of Israel;
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
And I will bring Israel again to his habitation,
And he shall feed on Carmel and Bashan,
And his soul shall be satisfied upon mount Ephraim and Gilead.
In those days, and in that time, saith the Lord,
The iniquity of Israel shall be sought for, and there shall be none;
And the sins of Judah, and they shall not be found:
For I will pardon them whom I reserve.

Go up against the land of Merathaim, even against it,
And against the inhabitants of Pekod:
Waste and utterly destroy after them, saith the Lord,
And do according to all that I have commanded thee.
A sound of battle is in the land,
And of great destruction.
How is the hammer of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!

I have laid a snare for thee, and thou art also taken,
O Babylon,
And thou wast not aware:
Thou art found, and also caught,
Because thou hast striven against the Lord.
The Lord hath opened his armoury,
And hath brought forth the weapons of his indignation:
For this is the work of the Lord God of hosts
In the land of the Chaldeans.
Come against her from the utmost border,
Open her storehouses:
Cast her up as heaps, and destroy her utterly:
Let nothing of her be left.
Slay all her bullocks; let them go down to the slaughter:
Woe unto them! for their day is come,
The time of their visitation.
The voice of them that flee and escape out of the land of Babylon,
To declare in Zion the vengeance of the Lord our God,
The vengeance of his temple.
Call together the archers against Babylon:
All ye that bend the bow, camp against it round about;
Let none thereof escape:

Recompense her according to her work;
According to all that she hath done, do unto her:
For she hath been proud against the Lord, against
the Holy One of Israel.
Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day,
saith the Lord.
Behold, I am against thee, O thou most proud,
Saith the Lord God of hosts:
For thy day is come, the time that I will visit thee.
And the most proud shall stumble and fall,
And none shall raise him up:
And I will kindle a fire in his cities,
And it shall devour all round about him.

Thus saith the Lord of hosts;
The children of Israel and the children of Judah were
oppressed together:
And all that took them captives held them fast;
They refused to let them go.
Their Redeemer is strong;
The Lord of hosts is his name:
He shall throughly plead their cause,
That he may give rest to the land,
And disquiet the inhabitants of Babylon.
A sword is upon the Chaldeans, saith the Lord,
And upon the inhabitants of Babylon,
And upon her princes, and upon her wise men.

A sword is upon the liars; and they shall dote:
A sword is upon her mighty men; and they shall be dismayed.
A sword is upon their horses, and upon their chariots,
And upon all the mingled people that are in the midst of her;
And they shall become as women:
A sword is upon her treasures; and they shall be robbed.
A drought is upon her waters; and they shall be dried up:
For it is the land of graven images,
And they are mad upon their idols.
Therefore the wild beasts of the desert
With the wild beasts of the islands shall dwell there,
And the owls shall dwell therein:
And it shall be no more inhabited for ever;
Neither shall it be dwelt in from generation to generation.
As God overthrew Sodom and Gomorrah
And the neighbour cities thereof, saith the Lord;
So shall no man abide there,
Neither shall any son of man dwell therein.

Behold, a people shall come from the north,
And a great nation, and many kings
Shall be raised up from the coasts of the earth.
They shall hold the bow and the lance:

They are cruel, and will not shew mercy:
Their voice shall roar like the sea,
And they shall ride upon horses,
Every one put in array, like a man to the battle,
Against thee, O daughter of Babylon.
The king of Babylon hath heard the report of them,
And his hands waxed feeble:
Anguish took hold of him,
And pangs as of a woman in travail.

Behold, he shall come up like a lion from the swelling of Jordan
Unto the habitation of the strong:
But I will make them suddenly run away from her:
And who is a chosen man, that I may appoint over her?
For who is like me? and who will appoint me the time?
And who is that shepherd that will stand before me?
Therefore hear ye the counsel of the Lord,
That he hath taken against Babylon;
And his purposes, that he hath purposed against the land of the Chaldeans:
Surely the least of the flock shall draw them out:
Surely he shall make their habitation desolate with them.
At the noise of the taking of Babylon the earth is moved,
And the cry is heard among the nations.

THUS saith the Lord;
Behold, I will raise up against Babylon,
And against them that dwell in the midst of them
that rise up against me,
A destroying wind;
And will send unto Babylon fanners, that shall fan
her,
And shall empty her land:
For in the day of trouble they shall be against her
round about.
Against him that bendeth let the archer bend his
bow,
And against him that lifteth himself up in his bri-
gandine:
And spare ye not her young men;
Destroy ye utterly all her host.
Thus the slain shall fall in the land of the Chaldeans,
And they that are thrust through in her streets.
For Israel hath not been forsaken,
Nor Judah of his God, of the Lord of hosts;
Though their land was filled with sin
Against the Holy One of Israel.
Flee out of the midst of Babylon,
And deliver every man his soul:
Be not cut off in her iniquity;
For this is the time of the Lord's vengeance;
He will render unto her a recompence.

Babylon hath been a golden cup in the Lord's hand,
That made all the earth drunken:
The nations have drunken of her wine;
Therefore the nations are mad.
Babylon is suddenly fallen and destroyed:
Howl for her;
Take balm for her pain,
If so be she may be healed.
We would have healed Babylon, but she is not healed:
Forsake her, and let us go every one into his own country:
For her judgment reacheth unto heaven,
And is lifted up even to the skies.
The Lord hath brought forth our righteousness:
Come, and let us declare in Zion
The work of the Lord our God.
Make bright the arrows; gather the shields:
The Lord hath raised up the spirit of the kings of the Medes:
For his device is against Babylon, to destroy it;
Because it is the vengeance of the Lord,
The vengeance of his temple.
Set up the standard upon the walls of Babylon,
Make the watch strong, set up the watchmen,
Prepare the ambushes:
For the Lord hath both devised and done

That which he spake against the inhabitants of Babylon.
O thou that dwellest upon many waters, abundant in treasures,
Thine end is come, and the measure of thy covetousness.
The Lord of hosts hath sworn by himself, saying,
Surely I will fill thee with men, as with caterpillers;
And they shall lift up a shout against thee.

He hath made the earth by his power,
He hath established the world by his wisdom,
And hath stretched out the heaven by his understanding.
When he uttereth his voice, there is a multitude of waters in the heavens;
And he causeth the vapours to ascend from the ends of the earth:
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.
Every man is brutish by his knowledge;
Every founder is confounded by the graven image:
For his molten image is falsehood, and there is no breath in them.
They are vanity, the work of errors:
In the time of their visitation they shall perish.
The portion of Jacob is not like them;
For he is the former of all things:

And Israel is the rod of his inheritance:
The Lord of hosts is his name.

Thou art my battle axe and weapons of war:
For with thee will I break in pieces the nations,
And with thee will I destroy kingdoms;
And with thee will I break in pieces the horse and his rider;
And with thee will I break in pieces the chariot and his rider;
With thee also will I break in pieces man and woman;
And with thee will I break in pieces old and young;
And with thee will I break in pieces the young man and the maid;
I will also break in pieces with thee the shepherd and his flock;
And with thee will I break in pieces the husbandman and his yoke of oxen;
And with thee will I break in pieces captains and rulers.
And I will render unto Babylon
And to all the inhabitants of Chaldea
All their evil that they have done in Zion
In your sight, saith the Lord.
Behold, I am against thee, O destroying mountain, saith the Lord,
Which destroyest all the earth:
And I will stretch out mine hand upon thee,

And roll thee down from the rocks,
And will make thee a burnt mountain.
And they shall not take of thee a stone for a corner,
Nor a stone for foundations;
But thou shalt be desolate for ever, saith the Lord.
Set ye up a standard in the land,
Blow the trumpet among the nations,
Prepare the nations against her,
Call together against her the kingdoms of Ararat,
  Minni, and Ashchenaz;
Appoint a captain against her;
Cause the horses to come up as the rough caterpillers.
Prepare against her the nations with the kings of
  the Medes,
The captains thereof, and all the rulers thereof,
And all the land of his dominion.
And the land shall tremble and sorrow:
For every purpose of the Lord shall be performed
  against Babylon,
To make the land of Babylon a desolation
Without an inhabitant.
The mighty men of Babylon have forborn to fight,
They have remained in their holds:
Their might hath failed; they became as women:
They have burned her dwellingplaces;
Her bars are broken.
One post shall run to meet another,

And one messenger to meet another,
To shew the king of Babylon
That his city is taken at one end,
And that the passages are stopped,
And the reeds they have burned with fire,
And the men of war are affrighted.
For thus saith the Lord of hosts, the God of Israel;
The daughter of Babylon is like a threshingfloor,
It is time to thresh her:
Yet a little while, and the time of her harvest shall come.
Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me,
He hath made me an empty vessel,
He hath swallowed me up like a dragon,
He hath filled his belly with my delicates,
He hath cast me out.
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 dwellingplace for dragons,
An astonishment, and an hissing,
Without an inhabitant.
They shall roar together like lions:
They shall yell as lions' whelps.
In their heat I will make their feasts,
And I will make them drunken, that they may rejoice,
And sleep a perpetual sleep,
And not wake, saith the Lord.
I will bring them down like lambs to the slaughter,
Like rams with he goats.
How is Sheshach taken!
And how is the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!
The sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.
Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.
And I will punish Bel in Babylon,
And I will bring forth out of his mouth that which he hath swallowed up:

And the nations shall not flow together any more
unto him:
Yea, the wall of Babylon shall fall.
My people, go ye out of the midst of her,
And deliver ye every man his soul
From the fierce anger of the Lord.
And lest your heart faint,
And ye fear for the rumour that shall be heard in
the land;
A rumour shall both come one year,
And after that in another year shall come a rumour,
And violence in the land, ruler against ruler.
Therefore, behold, the days come,
That I will do judgment upon the graven images of
Babylon:
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.
Then the heaven and the earth, and all that is there-
in, shall sing for Babylon:
For the spoilers shall come unto her from the north,
saith the Lord.
As Babylon hath caused the slain of Israel to fall,
So at Babylon shall fall the slain of all the earth.
Ye that have escaped the sword, go away, stand not
still:
Remember the Lord afar off,
And let Jerusalem come into your mind.

We are confounded, because we have heard reproach:
Shame hath covered our faces:
For strangers are come into the sanctuaries of the Lord's house.
Wherefore, behold, the days come, saith the Lord,
That I will do judgment upon her graven images:
And through all her land the wounded shall groan.
Though Babylon should mount up to heaven,
And though she should fortify the height of her strength,
Yet from me shall spoilers come unto her, saith the Lord.
A sound of a cry cometh from Babylon,
And great destruction from the land of the Chaldeans:
Because the Lord hath spoiled Babylon,
And destroyed out of her the great voice;
When her waves do roar like great waters,
A noise of their voice is uttered:
Because the spoiler is come upon her, even upon Babylon,
And her mighty men are taken,
Every one of their bows is broken:
For the Lord God of recompences shall surely requite.
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.

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

ZEDEKIAH was one and twenty 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 eyes of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king

of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: and all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen. Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and

carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's

person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the

throne of the kings that were with him in Babylon, and changed his prison garments: and he did continually eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

THE
LAMENTATIONS
OF JEREMIAH

HOW doth the city sit solitary, that was full of people!
How is she become as a widow! she that was great among the nations,
And princess among the provinces, how is she become tributary!
She weepeth sore in the night, and her tears are on her cheeks:
Among all her lovers she hath none to comfort her:
All her friends have dealt treacherously with her, they are become her enemies.
Judah is gone into captivity because of affliction, and because of great servitude:
She dwelleth among the heathen, she findeth no rest:
All her persecutors overtook her between the straits.
The ways of Zion do mourn, because none come to the solemn feasts:
All her gates are desolate: her priests sigh,
Her virgins are afflicted, and she is in bitterness.
Her adversaries are the chief, her enemies prosper;
For the Lord hath afflicted her for the multitude of her transgressions:

Her children are gone into captivity before the enemy.
And from the daughter of Zion all her beauty is departed:
Her princes are become like harts that find no pasture,
And they are gone without strength before the pursuer.
Jerusalem remembered in the days of her affliction and of her miseries
All her pleasant things that she had in the days of old,
When her people fell into the hand of the enemy, and none did help her:
The adversaries saw her, and did mock at her sabbaths.
Jerusalem hath grievously sinned; therefore she is removed:
All that honoured her despise her, because they have seen her nakedness:
Yea, she sigheth, and turneth backward.
Her filthiness is in her skirts; she remembereth not her last end;
Therefore she came down wonderfully: she had no comforter.
O Lord, behold my affliction: for the enemy hath magnified himself.
The adversary hath spread out his hand upon all her pleasant things:

For she hath seen that the heathen entered into her sanctuary,
Whom thou didst command that they should not enter into thy congregation.
All her people sigh, they seek bread;
They have given their pleasant things for meat to relieve the soul:
See, O Lord, and consider; for I am become vile.
Is it nothing to you, all ye that pass by? behold, and see
If there be any sorrow like unto my sorrow, which is done unto me,
Wherewith the Lord hath afflicted me in the day of his fierce anger.
From above hath he sent fire into my bones, and it prevaileth against them:
He hath spread a net for my feet, he hath turned me back:
He hath made me desolate and faint all the day.
The yoke of my transgressions is bound by his hand:
They are wreathed, and come up upon my neck: he hath made my strength to fall,
The Lord hath delivered me into their hands, from whom I am not able to rise up.
The Lord hath trodden under foot all my mighty men in the midst of me:
He hath called an assembly against me to crush my young men:

The Lord hath trodden the virgin, the daughter of Judah, as in a winepress.

For these things I weep; mine eye, mine eye runneth down with water,

Because the comforter that should relieve my soul is far from me:

My children are desolate, because the enemy prevailed.

Zion spreadeth forth her hands, and there is none to comfort her:

The Lord hath commanded concerning Jacob, that his adversaries should be round about him:

Jerusalem is as a menstruous woman among them.

The Lord is righteous; for I have rebelled against his commandment:

Hear, I pray you, all people, and behold my sorrow:

My virgins and my young men are gone into captivity.

I called for my lovers, but they deceived me:

My priests and mine elders gave up the ghost in the city,

While they sought their meat to relieve their souls.

Behold, O Lord; for I am in distress: my bowels are troubled;

Mine heart is turned within me; for I have grievously rebelled:

Abroad the sword bereaveth, at home there is as death.

They have heard that I sigh: there is none to comfort me:
All mine enemies have heard of my trouble; they are glad that thou hast done it:
Thou wilt bring the day that thou hast called, and they shall be like unto me.
Let all their wickedness come before thee;
And do unto them, as thou hast done unto me for all my transgressions:
For my sighs are many, and my heart is faint.

How hath the Lord covered the daughter of Zion with a cloud in his anger,
And cast down from heaven unto the earth the beauty of Israel,
And remembered not his footstool in the day of his anger!
The Lord hath swallowed up all the habitations of Jacob, and hath not pitied:
He hath thrown down in his wrath the strong holds of the daughter of Judah;
He hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.
He hath cut off in his fierce anger all the horn of Israel:
He hath drawn back his right hand from before the enemy,
And he burned against Jacob like a flaming fire, which devoureth round about.

He hath bent his bow like an enemy: he stood with his right hand as an adversary,
And slew all that were pleasant to the eye
In the tabernacle of the daughter of Zion: he poured out his fury like fire.
The Lord was as an enemy: he hath swallowed up Israel,
He hath swallowed up all her palaces: he hath destroyed his strong holds,
And hath increased in the daughter of Judah mourning and lamentation.
And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly:
The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger the king and the priest.
The Lord hath cast off his altar, he hath abhorred his sanctuary,
He hath given up into the hand of the enemy the walls of her palaces;
They have made a noise in the house of the Lord, as in the day of a solemn feast.
The Lord hath purposed to destroy the wall of the daughter of Zion:
He hath stretched out a line, he hath not withdrawn his hand from destroying:

Therefore he made the rampart and the wall to lament; they languished together.

Her gates are sunk into the ground; he hath destroyed and broken her bars:

Her king and her princes are among the Gentiles: the law is no more;

Her prophets also find no vision from the Lord.

The elders of the daughter of Zion sit upon the ground, and keep silence:

They have cast up dust upon their heads; they have girded themselves with sackcloth:

The virgins of Jerusalem hang down their heads to the ground.

Mine eyes do fail with tears, my bowels are troubled,

My liver is poured upon the earth, for the destruction of the daughter of my people;

Because the children and the sucklings swoon in the streets of the city.

They say to their mothers, Where is corn and wine?

When they swooned as the wounded in the streets of the city,

When their soul was poured out into their mothers' bosom.

What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem?

What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?

For thy breach is great like the sea: who can heal thee?

Thy prophets have seen vain and foolish things for thee:

And they have not discovered thine iniquity, to turn away thy captivity;

But have seen for thee false burdens and causes of banishment.

All that pass by clap their hands at thee;

They hiss and wag their head at the daughter of Jerusalem, saying,

Is this the city that men call The perfection of beauty, The joy of the whole earth?

All thine enemies have opened their mouth against thee:

They hiss and gnash the teeth: they say, We have swallowed her up:

Certainly this is the day that we looked for; we have found, we have seen it.

The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old:

He hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee,

He hath set up the horn of thine adversaries.

Their heart cried unto the Lord,

O wall of the daughter of Zion, let tears run down like a river day and night:

Give thyself no rest; let not the apple of thine eye
cease.
Arise, cry out in the night: in the beginning of the
watches
Pour out thine heart like water before the face of the
Lord:
Lift up thy hands toward him for the life of thy
young children,
That faint for hunger in the top of every street.
Behold, O Lord, and consider to whom thou hast done
this.
Shall the women eat their fruit, and children of a span
long?
Shall the priest and the prophet be slain in the sanc-
tuary of the Lord?
The young and the old lie on the ground in the streets:
My virgins and my young men are fallen by the
sword;
Thou hast slain them in the day of thine anger; thou
hast killed, and not pitied.
Thou hast called as in a solemn day my terrors
round about,
So that in the day of the Lord's anger none escaped
nor remained:
Those that I have swaddled and brought up hath
mine enemy consumed.

I AM the man that hath seen affliction by the rod of
his wrath.

He hath led me, and brought me into darkness, but not into light.

Surely against me is he turned; he turneth his hand against me all the day.

My flesh and my skin hath he made old; he hath broken my bones.

He hath builded against me, and compassed me with gall and travel.

He hath set me in dark places, as they that be dead of old.

He hath hedged me about, that I cannot get out: he hath made my chain heavy.

Also when I cry and shout, he shutteth out my prayer.

He hath inclosed my ways with hewn stone, he hath made my paths crooked.

He was unto me as a bear lying in wait, and as a lion in secret places.

He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

He hath bent his bow, and set me as a mark for the arrow.

He hath caused the arrows of his quiver to enter into my reins.

I was a derision to all my people; and their song all the day.

He hath filled me with bitterness, he hath made me drunken with wormwood.

He hath also broken my teeth with gravel stones,
he hath covered me with ashes.
And thou hast removed my soul far off from peace:
I forgat prosperity.
And I said, My strength and my hope is perished
from the Lord:
Remembering mine affliction and my misery, the
wormwood and the gall.
My soul hath them still in remembrance, and is
humbled in me.
This I recall to my mind, therefore have I hope.

It is of the Lord's mercies that we are not consumed,
because his compassions fail not.
They are new every morning: great is thy faithful-
ness.
The Lord is my portion, saith my soul; therefore
will I hope in him.
The Lord is good unto them that wait for him, to
the soul that seeketh him.
It is good that a man should both hope and quietly
wait for the salvation of the Lord.
It is good for a man that he bear the yoke in his
youth.
He sitteth alone and keepeth silence, because he hath
borne it upon him.
He putteth his mouth in the dust; if so be there may
be hope.

He giveth his cheek to him that smiteth him: he is filled full with reproach.

For the Lord will not cast off for ever:

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly nor grieve the children of men.

To crush under his feet all the prisoners of the earth,

To turn aside the right of a man before the face of the most High,

To subvert a man in his cause, the Lord approveth not.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

Out of the mouth of the most High proceedeth not evil and good?

Wherefore doth a living man complain, a man for the punishment of his sins?

Let us search and try our ways, and turn again to the Lord.

Let us lift up our heart with our hands unto God in the heavens.

We have transgressed and have rebelled: thou hast not pardoned.

Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

Thou hast covered thyself with a cloud, that our prayer should not pass through.

Thou hast made us as the offscouring and refuse in the midst of the people.

All our enemies have opened their mouths against us.

Fear and a snare is come upon us, desolation and destruction.

Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

Mine eye trickleth down, and ceaseth not, without any intermission,

Till the Lord look down, and behold from heaven.

Mine eye affecteth mine heart because of all the daughters of my city.

Mine enemies chased me sore, like a bird, without cause.

They have cut off my life in the dungeon, and cast a stone upon me.

Waters flowed over mine head; then I said, I am cut off.

I called upon thy name, O Lord, out of the low dungeon.

Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

O Lord, thou hast seen my wrong: judge thou my cause.

Thou hast seen all their vengeance and all their imaginations against me.
Thou hast heard their reproach, O Lord, and all their imaginations against me;
The lips of those that rose up against me, and their device against me all the day.
Behold their sitting down, and their rising up; I am their musick.
Render unto them a recompence, O Lord, according to the work of their hands.
Give them sorrow of heart, thy curse unto them.
Persecute and destroy them in anger from under the heavens of the Lord.

How is the gold become dim! how is the most fine gold changed!
The stones of the sanctuary are poured out in the top of every street.
The precious sons of Zion, comparable to fine gold,
How are they esteemed as earthen pitchers, the work of the hands of the potter!
Even the sea monsters draw out the breast, they give suck to their young ones:
The daughter of my people is become cruel, like the ostriches in the wilderness.
The tongue of the sucking child cleaveth to the roof of his mouth for thirst:
The young children ask bread, and no man breaketh it unto them.

They that did feed delicately are desolate in the streets:
They that were brought up in scarlet embrace dung-hills.
For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom,
That was overthrown as in a moment, and no hands stayed on her.
Her Nazarites were purer than snow, they were whiter than milk,
They were more ruddy in body than rubies, their polishing was of sapphire:
Their visage is blacker than a coal; they are not known in the streets:
Their skin cleaveth to their bones; it is withered, it is become like a stick.
They that be slain with the sword are better than they that be slain with hunger:
For these pine away, stricken through for want of the fruits of the field.
The hands of the pitiful women have sodden their own children:
They were their meat in the destruction of the daughter of my people.
The Lord hath accomplished his fury; he hath poured out his fierce anger,
And hath kindled a fire in Zion, and it hath devoured the foundations thereof.

The kings of the earth, and all the inhabitants of the world, would not have believed
That the adversary and the enemy should have entered into the gates of Jerusalem.
For the sins of her prophets, and the iniquities of her priests,
That have shed the blood of the just in the midst of her,
They have wandered as blind men in the streets, they have polluted themselves with blood,
So that men could not touch their garments.
They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered,
They said among the heathen, They shall no more sojourn there.
The anger of the Lord hath divided them; he will no more regard them:
They respected not the persons of the priests, they favoured not the elders.
As for us, our eyes as yet failed for our vain help:
In our watching we have watched for a nation that could not save us.
They hunt our steps, that we cannot go in our streets:
Our end is near, our days are fulfilled; for our end is come.
Our persecutors are swifter than the eagles of the heaven:

They pursued us upon the mountains, they laid wait
for us in the wilderness.
The breath of our nostrils, the anointed of the Lord,
was taken in their pits,
Of whom we said, Under his shadow we shall live
among the heathen.
Rejoice and be glad, O daughter of Edom, that dwell-
est in the land of Uz;
The cup also shall pass through unto thee: thou shalt
be drunken, and shalt make thyself naked.
The punishment of thine iniquity is accomplished,
O daughter of Zion; he will no more carry thee
away into captivity:
He will visit thine iniquity, O daughter of Edom;
he will discover thy sins.

REMEMBER, O Lord, what is come upon us:
Consider, and behold our reproach.
Our inheritance is turned to strangers,
Our houses to aliens.
We are orphans and fatherless,
Our mothers are as widows.
We have drunken our water for money;
Our wood is sold unto us.
Our necks are under persecution:
We labour, and have no rest.
We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.

Our fathers have sinned, and are not;
And we have borne their iniquities.
Servants have ruled over us:
There is none that doth deliver us out of their hand.
We gat our bread with the peril of our lives
Because of the sword of the wilderness.
Our skin was black like an oven
Because of the terrible famine.
They ravished the women in Zion,
And the maids in the cities of Judah.
Princes are hanged up by their hand:
The faces of elders were not honoured.
They took the young men to grind,
And the children fell under the wood.
The elders have ceased from the gate,
The young men from their musick.
The joy of our heart is ceased;
Our dance is turned into mourning.
The crown is fallen from our head:
Woe unto us, that we have sinned!
For this our heart is faint;
For these things our eyes are dim.
Because of the mountain of Zion, which is desolate,
The foxes walk upon it.

Thou, O Lord, remainest for ever;
Thy throne from generation to generation.
Wherefore dost thou forget us for ever,

And forsake us so long time?
Turn thou us unto thee, O Lord, and we shall be
turned;
Renew our days as of old.
But thou hast utterly rejected us;
Thou art very wroth against us.

THE BOOK OF THE PROPHET
EZEKIEL

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 Jehoiachin'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.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went;

they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when

the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne

was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them,

neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not under-

stand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they

sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth

into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Lie thou also upon thy left side, and lay the iniquity

of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall

the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonied one with another, and consume away for their iniquity.

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and

burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee;

neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

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 carcases 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 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.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe them-

selves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord.

Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and

will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth. Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon

all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have

I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it. Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire:

from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creep-

ing things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they

commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly

old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between

the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

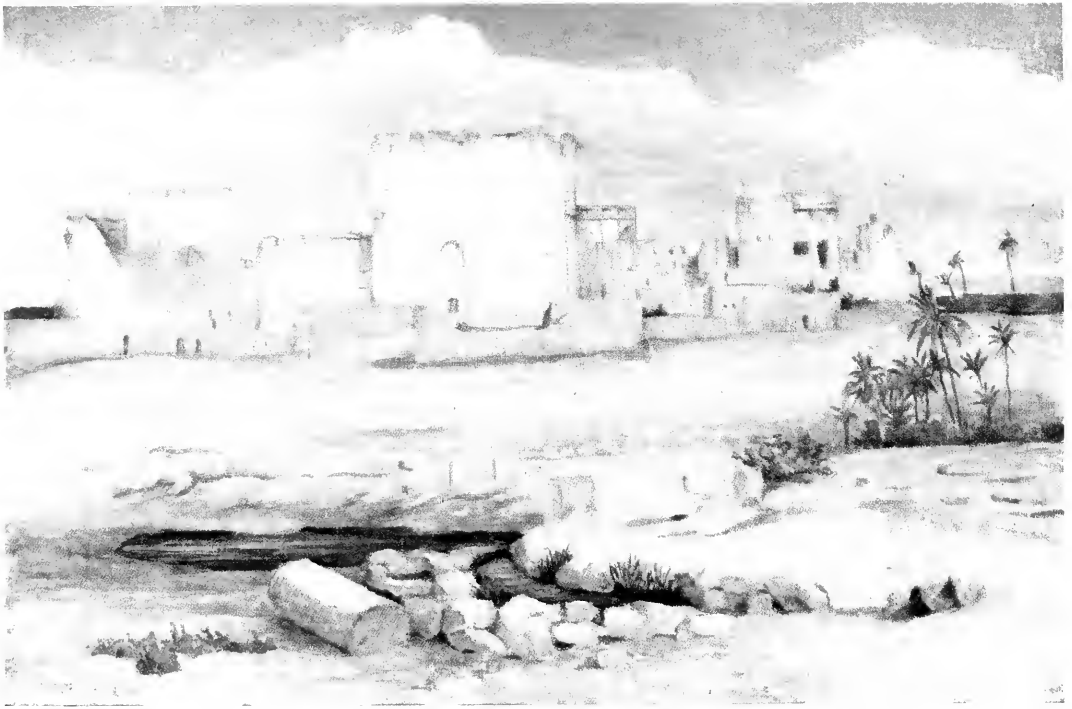
And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they

four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood

at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

MOREOVER the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: which say, It is not near; let us build houses: this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the



"AND THEY WORSHIPPED THE SUN TOWARD THE EAST."—*Ezekiel viii*

Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far

off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from

me. Then I spake unto them of the captivity all the things that the Lord had shewed me.

THE word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Is-

rael; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with un-

tempered morter: say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs up-

on the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

THEN came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired

of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the

prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man

and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be

meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God.

AGAIN the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multi-

ply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

But thou didst trust in thine own beauty, and play-

edst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;) that thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou

hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee

from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

Wherefore, O harlot, hear the word of the Lord: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many wo-

men: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister

Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, as at the time of thy

reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He

took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them

with him to Babylon; and hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands

shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

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.

But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither

hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains,

neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in

his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent,

and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

MOREOVER take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Baby-

lon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you. Wilt thou judge them, son of man, wilt thou judge them? cause them to know

the abominations of their fathers: and say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them

my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against

me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every

high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you.

And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to

face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, where-

in ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! they say of me, Doth he not speak parables?

And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I

will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: that all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more. Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. Because it is a trial, and what if the sword contemn even

the rod? it shall be no more, saith the Lord God. Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it.

The word of the Lord came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the

gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created,

in the land of thy nativity. And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land: thou shalt be no more remembered: for I the Lord have spoken it.

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. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the

midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the

midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

THE word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother: and they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

And Aholah played the harlot when she was mine;

and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; the Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of

them riding upon horses. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine

hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God. Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger

was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you,

and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and

spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I

answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.

Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.

THE word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites,

Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel: behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the men of the east with the Ammonites, and will give them in possession,

that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord.

Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.

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.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and

of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which

wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

[HERE ENDETH THE TWENTY-SIXTH CHAPTER OF THE BOOK OF THE PROPHET EZEKIEL]

THE BOOK OF THE PROPHET
EZEKIEL

[HERE BEGINNETH THE TWENTY-SEVENTH CHAPTER]

THE word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; and say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and

of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and cala-

mus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against

thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

THE word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret

that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy

pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold,

I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them: and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

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; Be-

hold, 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. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it. 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. No

foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: 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. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was

made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

THE word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down:

from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the

multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I am the Lord.

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he

shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the

field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, nei-

ther their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of

the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword

before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of

the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of

them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

AGAIN the word of the Lord came unto me, say-

ing, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Therefore, O thou son of man, speak unto the house

of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of

the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye

possess the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; Thus

saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord

God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his sea-

son; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

MOREOVER the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force

of the sword in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there: therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the

inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore, 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, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the moun-

tains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more,

neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am

the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from

all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

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, Prophesy 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, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy 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.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations,

neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

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 pro-

phesy 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? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years

that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

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: 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.

Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those

that robbed them, saith the Lord God. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. 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.

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel. And behold a

wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one

little chamber to the roof of another: the breadth was five and twenty cubits, door against door. He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates was the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And

their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches

round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of

Levi, which come near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place. After

he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits. The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. And between the chambers was the wideness of twenty cubits round about the house on every side. And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

Now the building that was before the separate place at the end toward the west was seventy cubits broad:

and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; the door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about. From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord. And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories. And before the

chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the utter court. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

AFTERWARD he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and

the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits; and from the altar and upward shall be four horns. And the altar shall

be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they

shall offer them up for a burnt offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws

thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity: therefore have

I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they minis-

tered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of

breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after

the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: and one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the

four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the

gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate where-

by he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his ser-

vants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country,

and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto

your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel.

And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger

sojourneth, there shall ye give him his inheritance, saith the Lord God.

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah.

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and

twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord.

And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the

south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the

west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

THE BOOK OF
DANIEL

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 Israel, 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.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

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 Syriack, 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.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God for ever and ever:
For wisdom and might are his:
And he changeth the times and the seasons:
He removeth kings, and setteth up kings:
He giveth wisdom unto the wise,
And knowledge to them that know understanding:
He revealeth the deep and secret things:
He knoweth what is in the darkness,

And the light dwelleth with him.
I thank thee, and praise thee, O thou God of my fathers,
Who hast given me wisdom and might,
And hast made known unto me now what we desired of thee:
For thou hast now made known unto us the king's matter.

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; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold 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. Foras-

much as thou sawest 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.

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.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the

counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psal-

tery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery

furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four

men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

NEBUCHADNEZZAR the king, unto all people, na-

tions, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst

of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof,

forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over

him; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen,

and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be 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 astonied.

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. 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.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O

king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said un-

to the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken

up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

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 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.

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. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched

not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision

concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full,

a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said,

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And

he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our

righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street

shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his

body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with

the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious

vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand

before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers;

he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wick-

edly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the

end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

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. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice

shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

HOSEA

THE word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his

name Lo-ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Say ye unto your brethren, Ammi;
And to your sisters, Ru-hamah.
Plead with your mother, plead:
For she is not my wife, neither am I her husband:
Let her therefore put away her whoredoms out of her sight,
And her adulteries from between her breasts;
Lest I strip her naked, and set her as in the day that she was born,
And make her as a wilderness, and set her like a dry land,
And slay her with thirst.
And I will not have mercy upon her children;
For they be the children of whoredoms.
For their mother hath played the harlot:

She that conceived them hath done shamefully:
For she said, I will go after my lovers,
That give me my bread and my water,
My wool and my flax, mine oil and my drink.
Therefore, behold, I will hedge up thy way with thorns,
And make a wall, that she shall not find her paths.
And she shall follow after her lovers, but she shall not overtake them;
And she shall seek them, but shall not find them:
Then shall she say, I will go and return to my first husband;
For then was it better with me than now.
For she did not know that I gave her corn, and wine, and oil,
And multiplied her silver and gold,
Which they prepared for Baal.
Therefore will I return, and take away my corn in the time thereof,
And my wine in the season thereof,
And will recover my wool and my flax given to cover her nakedness.
And now will I discover her lewdness in the sight of her lovers,
And none shall deliver her out of mine hand.
I will also cause all her mirth to cease,
Her feast days, her new moons, and her sabbaths, and all her solemn feasts.

And I will destroy her vines and her fig trees,
Whereof she hath said, These are my rewards that my lovers have given me:
And I will make them a forest,
And the beasts of the field shall eat them.
And I will visit upon her the days of Baalim, wherein she burned incense to them,
And she decked herself with her earrings and her jewels,
And she went after her lovers, and forgat me, saith the Lord.
Therefore, behold, I will allure her,
And bring her into the wilderness,
And speak comfortably unto her.
And I will give her her vineyards from thence,
And the valley of Achor for a door of hope:
And she shall sing there, as in the days of her youth,
And as in the day when she came up out of the land of Egypt.
And it shall be at that day, saith the Lord, that thou shalt call me Ishi;
And shalt call me no more Baali.
For I will take away the names of Baalim out of her mouth,
And they shall no more be remembered by their name.
And in that day will I make a covenant for them with the beasts of the field,

And with the fowls of heaven, and with the creeping things of the ground:
And I will break the bow and the sword and the battle out of the earth,
And will make them to lie down safely.
And I will betroth thee unto me for ever;
Yea, I will betroth thee unto me in righteousness, and in judgment,
And in lovingkindness, and in mercies.
I will even betroth thee unto me in faithfulness:
And thou shalt know the Lord.
And it shall come to pass in that day,
I will hear, saith the Lord, I will hear the heavens,
And they shall hear the earth;
And the earth shall hear the corn, and the wine, and the oil;
And they shall hear Jezreel.
And I will sow her unto me in the earth;
And I will have mercy upon her that had not obtained mercy;
And I will say to them which were not my people, Thou art my people;
And they shall say, Thou art my God.

THEN said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I

bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

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.
They eat up the sin of my people,
And they set their heart on their iniquity.
And there shall be, like people, like priest:
And I will punish them for their ways,
And reward them their doings.
For they shall eat, and not have enough:
They shall commit whoredom, and shall not increase:
Because they have left off to take heed to the Lord.
Whoredom and wine and new wine take away the heart.
My people ask counsel at their stocks,
And their staff declareth unto them:
For the spirit of whoredoms hath caused them to err,
And they have gone a whoring from under their God.
They sacrifice upon the tops of the mountains,

And burn incense upon the hills,
Under oaks and poplars and elms,
Because the shadow thereof is good:
Therefore your daughters shall commit whoredom,
And your spouses shall commit adultery.
I will not punish your daughters when they commit whoredom,
Nor your spouses when they commit adultery:
For themselves are separated with whores,
And they sacrifice with harlots:
Therefore the people that doth not understand shall fall.

Though thou, Israel, play the harlot,
Yet let not Judah offend;
And come not ye unto Gilgal,
Neither go ye up to Beth-aven,
Nor swear, The Lord liveth.
For Israel slideth back as a backsliding heifer:
Now the Lord will feed them as a lamb in a large place.
Ephraim is joined to idols:
Let him alone.
Their drink is sour: they have committed whoredom continually:
Her rulers with shame do love, Give ye.
The wind hath bound her up in her wings,
And they shall be ashamed because of their sacrifices.

HEAR ye this, O priests;
And hearken, ye house of Israel;
And give ye ear, O house of the king;
For judgment is toward you,
Because ye have been a snare on Mizpah,
And a net spread upon Tabor.
And the revolters are profound to make slaughter,
Though I have been a rebuker of them all.
I know Ephraim, and Israel is not hid from me:
For now, O Ephraim, thou committest whoredom,
and Israel is defiled.
They will not frame their doings to turn unto their God:
For the spirit of whoredoms is in the midst of them,
And they have not known the Lord.
And the pride of Israel doth testify to his face:
Therefore shall Israel and Ephraim fall in their iniquity;
Judah also shall fall with them.
They shall go with their flocks and with their herds
to seek the Lord;
But they shall not find him; he hath withdrawn himself from them.
They have dealt treacherously against the Lord:
For they have begotten strange children:
Now shall a month devour them with their portions.

Blow ye the cornet in Gibeah,
And the trumpet in Ramah:

Cry aloud at Beth-aven,
After thee, O Benjamin.
Ephraim shall be desolate in the day of rebuke:
Among the tribes of Israel have I made known that which shall surely be.
The princes of Judah were like them that remove the bound:
Therefore I will pour out my wrath upon them like water.
Ephraim is oppressed and broken in judgment,
Because he willingly walked after the commandment.
Therefore will I be unto Ephraim as a moth,
And to the house of Judah as rottenness.
When Ephraim saw his sickness,
And Judah saw his wound,
Then went Ephraim to the Assyrian,
And sent to king Jareb:
Yet could he not heal you,
Nor cure you of your wound.
For I will be unto Ephraim as a lion,
And as a young lion to the house of Judah:
I, even I, will tear and go away;
I will take away, and none shall rescue him.

I will go and return to my place,
Till they acknowledge their offence, and seek my face:
In their affliction they will seek me early.

COME, and let us return unto the Lord:
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up.
After two days will he revive us:
In the third day he will raise us up,
And we shall live in his sight.
Then shall we know, if we follow on to know the Lord:
His going forth is prepared as the morning;
And he shall come unto us as the rain,
As the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
For your goodness is as a morning cloud,
And as the early dew it goeth away.
Therefore have I hewed them by the prophets;
I have slain them by the words of my mouth:
And thy judgments are as the light that goeth forth.
For I desired mercy, and not sacrifice;
And the knowledge of God more than burnt offerings.
But they like men have transgressed the covenant:
There have they dealt treacherously against me.
Gilead is a city of them that work iniquity,
And is polluted with blood.
And as troops of robbers wait for a man,
So the company of priests murder in the way by consent:

For they commit lewdness.
I have seen an horrible thing in the house of Israel:
There is the whoredom of Ephraim, Israel is defiled.
Also, O Judah, he hath set an harvest for thee,
When I returned the captivity of my people.

When I would have healed Israel,
Then the iniquity of Ephraim was discovered, and the wickedness of Samaria:
For they commit falsehood; and the thief cometh in,
And the troop of robbers spoileth without.
And they consider not in their hearts
That I remember all their wickedness:
Now their own doings have beset them about;
They are before my face.
They make the king glad with their wickedness,
And the princes with their lies.
They are all adulterers, as an oven heated by the baker,
Who ceaseth from raising after he hath kneaded the dough, until it be leavened.
In the day of our king the princes have made him sick with bottles of wine;
He stretched out his hand with scorners.
For they have made ready their heart like an oven, whiles they lie in wait:
Their baker sleepeth all the night;
In the morning it burneth as a flaming fire.

They are all hot as an oven,
And have devoured their judges;
All their kings are fallen:
There is none among them that calleth unto me.
Ephraim, he hath mixed himself among the people;
Ephraim is a cake not turned.
Strangers have devoured his strength, and he knoweth it not:
Yea, gray hairs are here and there upon him, yet he knoweth not.
And the pride of Israel testifieth to his face:
And they do not return to the Lord their God, nor seek him for all this.

Ephraim also is like a silly dove without heart:
They call to Egypt, they go to Assyria.
When they shall go, I will spread my net upon them;
I will bring them down as the fowls of the heaven;
I will chastise them, as their congregation hath heard.
Woe unto them! for they have fled from me:
Destruction unto them! because they have transgressed against me:
Though I have redeemed them, yet they have spoken lies against me.
And they have not cried unto me with their heart,
When they howled upon their beds:
They assemble themselves for corn and wine,
And they rebel against me.

Though I have bound and strengthened their arms,
Yet do they imagine mischief against me.
They return, but not to the most High:
They are like a deceitful bow:
Their princes shall fall by the sword for the rage of their tongue:
This shall be their derision in the land of Egypt.

SET the trumpet to thy mouth.
He shall come as an eagle against the house of the Lord,
Because they have transgressed my covenant,
And trespassed against my law.
Israel shall cry unto me, My God, we know thee.
Israel hath cast off the thing that is good:
The enemy shall pursue him.
They have set up kings, but not by me:
They have made princes, and I knew it not:
Of their silver and their gold have they made them idols,
That they may be cut off.
Thy calf, O Samaria, hath cast thee off;
Mine anger is kindled against them:
How long will it be ere they attain to innocency?
For from Israel was it also:
The workman made it; therefore it is not God:
But the calf of Samaria shall be broken in pieces.
For they have sown the wind, and they shall reap the whirlwind:

It hath no stalk: the bud shall yield no meal:
If so be it yield, the strangers shall swallow it up.
Israel is swallowed up:
Now shall they be among the Gentiles as a vessel wherein is no pleasure.
For they are gone up to Assyria, a wild ass alone by himself:
Ephraim hath hired lovers.
Yea, though they have hired among the nations, now will I gather them,
And they shall sorrow a little for the burden of the king of princes.
Because Ephraim hath made many altars to sin,
Altars shall be unto him to sin.
I have written to him the great things of my law,
But they were counted as a strange thing.
They sacrifice flesh for the sacrifices of mine offerings, and eat it;
But the Lord accepteth them not;
Now will he remember their iniquity, and visit their sins:
They shall return to Egypt.
For Israel hath forgotten his Maker, and buildeth temples;
And Judah hath multiplied fenced cities:
But I will send a fire upon his cities,
And it shall devour the palaces thereof.

Rejoice not, O Israel, for joy, as other people:
For thou hast gone a whoring from thy God,
Thou hast loved a reward upon every cornfloor.
The floor and the winepress shall not feed them,
And the new wine shall fail in her.
They shall not dwell in the Lord's land;
But Ephraim shall return to Egypt,
And they shall eat unclean things in Assyria.
They shall not offer wine offerings to the Lord,
Neither shall they be pleasing unto him:
Their sacrifices shall be unto them as the bread of mourners;
All that eat thereof shall be polluted:
For their bread for their soul shall not come into the house of the Lord.
What will ye do in the solemn day,
And in the day of the feast of the Lord?
For, lo, they are gone because of destruction:
Egypt shall gather them up, Memphis shall bury them:
The pleasant places for their silver, nettles shall possess them:
Thorns shall be in their tabernacles.
The days of visitation are come,
The days of recompence are come;
Israel shall know it:
The prophet is a fool, the spiritual man is mad,

For the multitude of thine iniquity, and the great
hatred.
The watchman of Ephraim was with my God:
But the prophet is a snare of a fowler in all his ways,
And hatred in the house of his God.
They have deeply corrupted themselves, as in the
days of Gibeah:
Therefore he will remember their iniquity, he will
visit their sins.
I found Israel like grapes in the wilderness;
I saw your fathers as the firstripe in the fig tree at
her first time:
But they went to Baal-peor, and separated themselves
unto that shame;
And their abominations were according as they loved.
As for Ephraim, their glory shall fly away like a bird,
From the birth, and from the womb, and from the
conception.
Though they bring up their children,
Yet will I bereave them, that there shall not be a
man left:
Yea, woe also to them when I depart from them!
Ephraim, as I saw Tyrus, is planted in a pleasant
place:
But Ephraim shall bring forth his children to the
murderer.
Give them, O Lord: what wilt thou give?
Give them a miscarrying womb and dry breasts.

All their wickedness is in Gilgal: for there I hated them:
For the wickedness of their doings I will drive them out of mine house,
I will love them no more:
All their princes are revolters.
Ephraim is smitten, their root is dried up, they shall bear no fruit:
Yea, though they bring forth, yet will I slay even the beloved fruit of their womb.
My God will cast them away, because they did not hearken unto him:
And they shall be wanderers among the nations.

ISRAEL is an empty vine, he bringeth forth fruit unto himself:
According to the multitude of his fruit he hath increased the altars;
According to the goodness of his land they have made goodly images.
Their heart is divided; now shall they be found faulty:
He shall break down their altars, he shall spoil their images.
For now they shall say, We have no king,
Because we feared not the Lord;
What then should a king do to us?
They have spoken words, swearing falsely in making a covenant:

Thus judgment springeth up as hemlock in the furrows of the field.
The inhabitants of Samaria shall fear because of the calves of Beth-aven:
For the people thereof shall mourn over it,
And the priests thereof that rejoiced on it,
For the glory thereof, because it is departed from it.
It shall be also carried unto Assyria for a present to king Jareb:
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.
As for Samaria, her king is cut off
As the foam upon the water.
The high places also of Aven, the sin of Israel, shall be destroyed:
The thorn and the thistle shall come upon their altars;
And they shall say to the mountains, Cover us;
And to the hills, Fall on us.
O Israel, thou hast sinned from the days of Gibeah: there they stood:
The battle in Gibeah against the children of iniquity did not overtake them.
It is in my desire that I should chastise them;
And the people shall be gathered against them,
When they shall bind themselves in their two furrows.
And Ephraim is as an heifer that is taught, and loveth to tread out the corn;

But I passed over upon her fair neck:
I will make Ephraim to ride;
Judah shall plow,
And Jacob shall break his clods.
Sow to yourselves in righteousness,
Reap in mercy;
Break up your fallow ground:
For it is time to seek the Lord,
Till he come and rain righteousness upon you.
Ye have plowed wickedness, ye have reaped iniquity;
Ye have eaten the fruit of lies:
Because thou didst trust in thy way,
In the multitude of thy mighty men.
Therefore shall a tumult arise among thy people,
And all thy fortresses shall be spoiled,
As Shalman spoiled Beth-arbel in the day of battle:
The mother was dashed in pieces upon her children.
So shall Beth-el do unto you because of your great wickedness:
In a morning shall the king of Israel utterly be cut off.

When Israel was a child, then I loved him,
And called my son out of Egypt.
As they called them, so they went from them:
They sacrificed unto Baalim, and burned incense to graven images.
I taught Ephraim also to go, taking them by their arms;

But they knew not that I healed them.
I drew them with cords of a man, with bands of love:
And I was to them as they that take off the yoke on
  their jaws,
And I laid meat unto them.

He shall not return into the land of Egypt,
But the Assyrian shall be his king,
Because they refused to return.
And the sword shall abide on his cities,
And shall consume his branches, and devour them,
Because of their own counsels.
And my people are bent to backsliding from me:
Though they called them to the most High,
None at all would exalt him.
How shall I give thee up, Ephraim?
How shall I deliver thee, Israel?
How shall I make thee as Admah?
How shall I set thee as Zeboim?
Mine heart is turned within me,
My repentings are kindled together.
I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim:
For I am God, and not man;
The Holy One in the midst of thee:
And I will not enter into the city.
They shall walk after the Lord: he shall roar like a
  lion:

When he shall roar, then the children shall tremble
from the west.
They shall tremble as a bird out of Egypt,
And as a dove out of the land of Assyria:
And I will place them in their houses, saith the Lord.
Ephraim compasseth me about with lies, and the
house of Israel with deceit:
But Judah yet ruleth with God, and is faithful with
the saints.

EPHRAIM feedeth on wind, and followeth after the
east wind:
He daily increaseth lies and desolation;
And they do make a covenant with the Assyrians,
And oil is carried into Egypt.
The Lord hath also a controversy with Judah,
And will punish Jacob according to his ways;
According to his doings will he recompense him.

He took his brother by the heel in the womb,
And by his strength he had power with God:
Yea, he had power over the angel, and prevailed:
He wept, and made supplication unto him:
He found him in Beth-el, and there he spake with us;
Even the Lord God of hosts; the Lord is his memorial.
Therefore turn thou to thy God:
Keep mercy and judgment,
And wait on thy God continually.

"I WILL ALSO GATHER ALL NATIONS, AND WILL BRING THEM DOWN INTO THE VALLEY OF JEHOSHAPHAT."—*Joel iii.*

He is a merchant, the balances of deceit are in his hand:
He loveth to oppress.
And Ephraim said, Yet I am become rich, I have found me out substance:
In all my labours they shall find none iniquity in me that were sin.
And I that am the Lord thy God from the land of Egypt
Will yet make thee to dwell in tabernacles, as in the days of the solemn feast.
I have also spoken by the prophets, and I have multiplied visions,
And used similitudes, by the ministry of the prophets.
Is there iniquity in Gilead? surely they are vanity:
They sacrifice bullocks in Gilgal;
Yea, their altars are as heaps in the furrows of the fields.
And Jacob fled into the country of Syria,
And Israel served for a wife, and for a wife he kept sheep.
And by a prophet the Lord brought Israel out of Egypt,
And by a prophet was he preserved.
Ephraim provoked him to anger most bitterly:
Therefore shall he leave his blood upon him,
And his reproach shall his Lord return unto him.

When Ephraim spake trembling, he exalted himself
in Israel;
But when he offended in Baal, he died.
And now they sin more and more,
And have made them molten images of their silver,
And idols according to their own understanding,
All of it the work of the craftsmen:
They say of them, Let the men that sacrifice kiss the
calves.
Therefore they shall be as the morning cloud,
And as the early dew that passeth away,
As the chaff that is driven with the whirlwind out
of the floor,
And as the smoke out of the chimney.
Yet I am the Lord thy God from the land of Egypt,
And thou shalt know no god but me:
For there is no saviour beside me.
I did know thee in the wilderness,
In the land of great drought.
According to their pasture, so were they filled;
They were filled, and their heart was exalted;
Therefore have they forgotten me.
Therefore I will be unto them as a lion:
As a leopard by the way will I observe them:
I will meet them as a bear that is bereaved of her
whelps,
And will rend the caul of their heart,

And there will I devour them like a lion:
The wild beast shall tear them.
O Israel, thou hast destroyed thyself; but in me is thine help.
I will be thy king: where is any other that may save thee in all thy cities?
And thy judges of whom thou saidst, Give me a king and princes?
I gave thee a king in mine anger,
And took him away in my wrath.
The iniquity of Ephraim is bound up; his sin is hid.
The sorrows of a travailing woman shall come upon him:
He is an unwise son;
For he should not stay long in the place of the breaking forth of children.
I will ransom them from the power of the grave;
I will redeem them from death:
O death, I will be thy plagues;
O grave, I will be thy destruction:
Repentance shall be hid from mine eyes.
Though he be fruitful among his brethren,
An east wind shall come, the wind of the Lord shall come up from the wilderness,
And his spring shall become dry, and his fountain shall be dried up:
He shall spoil the treasure of all pleasant vessels.
Samaria shall become desolate;

For she hath rebelled against her God:
They shall fall by the sword:
Their infants shall be dashed in pieces,
And their women with child shall be ripped up.

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.

I will heal their backsliding, I will love them freely:
For mine anger is turned away from him.
I will be as the dew unto Israel:
He shall grow as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.
They that dwell under his shadow shall return;
They shall revive as the corn, and grow as the vine:
The scent thereof shall be as the wine of Lebanon.

Ephraim shall say, What have I to do any more with
idols?
I have heard him, and observed him:
I am like a green fir tree.
From me is thy fruit found.
Who is wise, and he shall understand these things?
Prudent, and he shall know them?
For the ways of the Lord are right,
And the just shall walk in them:
But the transgressors shall fall therein.

JOEL

THE word of the Lord that came to Joel the son of Pethuel.

HEAR this, ye old men,
And give ear, all ye inhabitants of the land.
Hath this been in your days,
Or even in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
That which the palmerworm hath left hath the locust eaten;
And that which the locust hath left hath the canker-worm eaten;
And that which the cankerworm hath left hath the caterpiller eaten.

Awake, ye drunkards, and weep;
And howl, all ye drinkers of wine,
Because of the new wine; for it is cut off from your mouth.
For a nation is come up upon my land,
Strong, and without number,
Whose teeth are the teeth of a lion,
And he hath the cheek teeth of a great lion.
He hath laid my vine waste,
And barked my fig tree:

He hath made it clean bare, and cast it away;
The branches thereof are made white.
Lament like a virgin girded with sackcloth for the husband of her youth.
The meat offering and the drink offering is cut off from the house of the Lord;
The priests, the Lord's ministers, mourn.
The field is wasted, the land mourneth;
For the corn is wasted: the new wine is dried up, the oil languisheth.
Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers,
For the wheat and for the barley;
Because the harvest of the field is perished.
The vine is dried up, and the fig tree languisheth;
The pomegranate tree, the palm tree also, and the apple tree,
Even all the trees of the field, are withered:
Because joy is withered away from the sons of men.
Gird yourselves, and lament, ye priests:
Howl, ye ministers of the altar:
Come, lie all night in sackcloth, ye ministers of my God:
For the meat offering and the drink offering is withholden from the house of your God.
Sanctify ye a fast, call a solemn assembly,
Gather the elders and all the inhabitants of the land
Into the house of the Lord your God,

And cry unto the Lord,
Alas for the day! for the day of the Lord is at hand,
And as a destruction from the Almighty shall it come.
Is not the meat cut off before our eyes,
Yea, joy and gladness from the house of our God?
The seed is rotten under their clods,
The garners are laid desolate, the barns are broken down;
For the corn is withered.
How do the beasts groan!
The herds of cattle are perplexed,
Because they have no pasture;
Yea, the flocks of sheep are made desolate.
O Lord, to thee will I cry:
For the fire hath devoured the pastures of the wilderness,
And the flame hath burned all the trees of the field.
The beasts of the field cry also unto thee:
For the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain:
Let all the inhabitants of the land tremble:
For the day of the Lord cometh, for it is nigh at hand;

A day of darkness and of gloominess,
A day of clouds and of thick darkness,
As the morning spread upon the mountains:
A great people and a strong;
There hath not been ever the like,
Neither shall be any more after it,
Even to the years of many generations.
A fire devoureth before them;
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness;
Yea, and nothing shall escape them.
The appearance of them is as the appearance of horses;
And as horsemen, so shall they run.
Like the noise of chariots on the tops of mountains shall they leap,
Like the noise of a flame of fire that devoureth the stubble,
As a strong people set in battle array.
Before their face the people shall be much pained:
All faces shall gather blackness.
They shall run like mighty men; they shall climb the wall like men of war;
And they shall march every one on his ways,
And they shall not break their ranks:
Neither shall one thrust another;

They shall walk every one in his path:
And when they fall upon the sword, they shall not be wounded.
They shall run to and fro in the city;
They shall run upon the wall,
They shall climb up upon the houses;
They shall enter in at the windows like a thief.
The earth shall quake before them;
The heavens shall tremble:
The sun and the moon shall be dark,
And the stars shall withdraw their shining:
And the Lord shall utter his voice before his army:
For his camp is very great:
For he is strong that executeth his word:
For the day of the Lord is great and very terrible;
And who can abide it?

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?

Blow the trumpet in Zion,
Sanctify a fast, call a solemn assembly:
Gather the people, sanctify the congregation, assemble the elders,
Gather the children, and those that suck the breasts:
Let the bridegroom go forth of his chamber, and the bride out of her closet.
Let the priests, the ministers of the Lord, weep between the porch and the altar,
And let them say, Spare thy people, O Lord,
And give not thine heritage to reproach,
That the heathen should rule over them:
Wherefore should they say among the people, Where is their God?
Then will the Lord be jealous for his land,
And pity his people.

Yea, the Lord will answer and say unto his people,
Behold, I will send you corn, and wine, and oil,
And ye shall be satisfied therewith:
And I will no more make you a reproach among the heathen:
But I will remove far off from you the northern army,
And will drive him into a land barren and desolate,
With his face toward the east sea,

And his hinder part toward the utmost sea,
And his stink shall come up, and his ill savour shall
come up,
Because he hath done great things.

Fear not, O land; be glad and rejoice:
For the Lord will do great things.
Be not afraid, ye beasts of the field:
For the pastures of the wilderness do spring,
For the tree beareth her fruit,
The fig tree and the vine do yield their strength.
Be glad then, ye children of Zion, and rejoice in the
Lord your God:
For he hath given you the former rain moderately,
And he will cause to come down for you the rain,
The former rain, and the latter rain in the first month.
And the floors shall be full of wheat,
And the fats shall overflow with wine and oil.
And I will restore to you the years that the locust
hath eaten,
The cankerworm, and the caterpiller, and the
palmerworm,
My great army which I sent among you.
And ye shall eat in plenty, and be satisfied,
And praise the name of the Lord your God,
That hath dealt wondrously with you:
And my people shall never be ashamed.
And ye shall know that I am in the midst of Israel,

And that I am the Lord your God, and none else:
And my people shall never be ashamed.

And it shall come to pass afterward,
That I will pour out my spirit upon all flesh;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
And also upon the servants and upon the handmaids
In those days will I pour out my spirit.
And 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.

For, behold, in those days, and in that time,
When I shall bring again the captivity of Judah and Jerusalem,
I will also gather all nations,
And will bring them down into the valley of Jehoshaphat,

And will plead with them there for my people and
for my heritage Israel,
Whom they have scattered among the nations, and
parted my land.
And they have cast lots for my people:
And have given a boy for an harlot,
And sold a girl for wine, that they might drink.
Yea, and what have ye to do with me, O Tyre, and
Zidon,
And all the coasts of Palestine?
Will ye render me a recompence?
And if ye recompense me,
Swiftly and speedily will I return your recompence
upon your own head;
Because ye have taken my silver and my gold,
And have carried into your temples my goodly plea-
sant things:
The children also of Judah and the children of Je-
rusalem have ye sold unto the Grecians,
That ye might remove them far from their border.
Behold, I will raise them out of the place whither ye
have sold them,
And will return your recompence upon your own head:
And I will sell your sons and your daughters
Into the hand of the children of Judah,
And they shall sell them to the Sabeans, to a people
far off:
For the Lord hath spoken it.

Proclaim ye this among the Gentiles;
Prepare war, wake up the mighty men,
Let all the men of war draw near; let them come up:
Beat your plowshares into swords,
And your pruninghooks into spears:
Let the weak say, I am strong.
Assemble yourselves, and come, all ye heathen,
And gather yourselves together round about:
Thither cause thy mighty ones to come down, O Lord.
Let the heathen be wakened, and come up to the valley of Jehoshaphat:
For there will I sit to judge all the heathen round about.
Put ye in the sickle, for the harvest is ripe:
Come, get you down; for the press is full, the fats overflow;
For their wickedness is great.
Multitudes, multitudes in the valley of decision:
For the day of the Lord is near in the valley of decision.
The sun and the moon shall be darkened,
And the stars shall withdraw their shining.
The Lord also shall roar out of Zion,
And utter his voice from Jerusalem;
And the heavens and the earth shall shake:
But the Lord will be the hope of his people,
And the strength of the children of Israel.

So shall ye know that I am the Lord your God
Dwelling in Zion, my holy mountain:
Then shall Jerusalem be holy,
And there shall no strangers pass through her any more.

And it shall come to pass in that day,
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah shall flow with waters,
And a fountain shall come forth of the house of the Lord,
And shall water the valley of Shittim.
Egypt shall be a desolation,
And Edom shall be a desolate wilderness,
For the violence against the children of Judah,
Because they have shed innocent blood in their land.
But Judah shall dwell for ever,
And Jerusalem from generation to generation.
For I will cleanse their blood that I have not cleansed:
For the Lord dwelleth in Zion.

AMOS

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.
Thus saith the Lord;
For three transgressions of Damascus,
And for four, I will not turn away the punishment thereof;
Because they have threshed Gilead with threshing instruments of iron:
But I will send a fire into the house of Hazael,
Which shall devour the palaces of Ben-hadad.
I will break also the bar of Damascus,
And cut off the inhabitant from the plain of Aven,
And him that holdeth the sceptre from the house of Eden:
And the people of Syria shall go into captivity unto Kir, saith the Lord.

Thus saith the Lord;
For three transgressions of Gaza,

And for four, I will not turn away the punishment thereof;
Because they carried away captive the whole captivity,
To deliver them up to Edom:
But I will send a fire on the wall of Gaza,
Which shall devour the palaces thereof:
And I will cut off the inhabitant from Ashdod,
And him that holdeth the sceptre from Ashkelon,
And I will turn mine hand against Ekron:
And the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the Lord;
For three transgressions of Tyrus,
And for four, I will not turn away the punishment thereof;
Because they delivered up the whole captivity to Edom,
And remembered not the brotherly covenant:
But I will send a fire on the wall of Tyrus,
Which shall devour the palaces thereof.

Thus saith the Lord;
For three transgressions of Edom,
And for four, I will not turn away the punishment thereof;
Because he did pursue his brother with the sword,

And did cast off all pity,
And his anger did tear perpetually,
And he kept his wrath for ever:
But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.

Thus saith the Lord;
For three transgressions of the children of Ammon,
And for four, I will not turn away the punishment thereof;
Because they have ripped up the women with child of Gilead,
That they might enlarge their border:
But I will kindle a fire in the wall of Rabbah,
And it shall devour the palaces thereof,
With shouting in the day of battle,
With a tempest in the day of the whirlwind:
And their king shall go into captivity,
He and his princes together, saith the Lord.

Thus saith the Lord;
For three transgressions of Moab,
And for four, I will not turn away the punishment thereof;
Because he burned the bones of the king of Edom into lime:
But I will send a fire upon Moab,
And it shall devour the palaces of Kirioth:

And Moab shall die with tumult,
With shouting, and with the sound of the trumpet:
And I will cut off the judge from the midst thereof,
And will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord;
For three transgressions of Judah,
And for four, I will not turn away the punishment thereof;
Because they have despised the law of the Lord,
And have not kept his commandments,
And their lies caused them to err,
After the which their fathers have walked:
But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem.

Thus saith the Lord;
For three transgressions of Israel,
And for four, I will not turn away the punishment thereof;
Because they sold the righteous for silver,
And the poor for a pair of shoes;
That pant after the dust of the earth on the head of the poor,
And turn aside the way of the meek:
And a man and his father will go in unto the same maid,

To profane my holy name:
And they lay themselves down upon clothes laid to pledge by every altar,
And they drink the wine of the condemned in the house of their god.
Yet destroyed I the Amorite before them,
Whose height was like the height of the cedars,
And he was strong as the oaks;
Yet I destroyed his fruit from above,
And his roots from beneath.
Also I brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
And I raised up of your sons for prophets,
And of your young men for Nazarites.
Is it not even thus, O ye children of Israel? saith the Lord.
But ye gave the Nazarites wine to drink;
And commanded the prophets, saying, Prophesy not.
Behold, I am pressed under you,
As a cart is pressed that is full of sheaves.
Therefore the flight shall perish from the swift,
And the strong shall not strengthen his force,
Neither shall the mighty deliver himself:
Neither shall he stand that handleth the bow;
And he that is swift of foot shall not deliver himself:
Neither shall he that rideth the horse deliver himself.

And he that is courageous among the mighty
Shall flee away naked in that day, saith the Lord.

HEAR this word that the Lord hath spoken against you, O children of Israel,
Against the whole family which I brought up from the land of Egypt, saying,
You only have I known of all the families of the earth:
Therefore I will punish you for all your iniquities.
Can two walk together, except they be agreed?
Will a lion roar in the forest, when he hath no prey?
Will a young lion cry out of his den, if he have taken nothing?
Can a bird fall in a snare upon the earth, where no gin is for him?
Shall one take up a snare from the earth, and have taken nothing at all?
Shall a trumpet be blown in the city, and the people not be afraid?
Shall there be evil in a city, and the Lord hath not done it?
Surely the Lord God will do nothing,
But he revealeth his secret unto his servants the prophets.
The lion hath roared, who will not fear?
The Lord God hath spoken, who can but prophesy?

Publish in the palaces at Ashdod,
And in the palaces in the land of Egypt,

And say, Assemble yourselves upon the mountains
of Samaria,
And behold the great tumults in the midst thereof,
And the oppressed in the midst thereof.
For they know not to do right, saith the Lord,
Who store up violence and robbery in their palaces.
Therefore thus saith the Lord God;
An adversary there shall be even round about the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled.
Thus saith the Lord;
As the shepherd taketh out of the mouth of the lion
two legs, or a piece of an ear;
So shall the children of Israel be taken out
That dwell in Samaria in the corner of a bed, and in
Damascus in a couch.
Hear ye, and testify in the house of Jacob,
Saith the Lord God, the God of hosts,
That in the day that I shall visit the transgressions
of Israel upon him
I will also visit the altars of Beth-el:
And the horns of the altar shall be cut off,
And fall to the ground.
And I will smite the winter house with the summer
house;
And the houses of ivory shall perish,
And the great houses shall have an end, saith the
Lord.

HEAR this word, ye kine of Bashan, that are in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters, Bring, and let us drink.
The Lord God hath sworn by his holiness,
That, lo, the days shall come upon you,
That he will take you away with hooks,
And your posterity with fishhooks.
And ye shall go out at the breaches, every cow at that which is before her;
And ye shall cast them into the palace, saith the Lord.

Come to Beth-el, and transgress;
At Gilgal multiply transgression;
And bring your sacrifices every morning,
And your tithes after three years:
And offer a sacrifice of thanksgiving with leaven,
And proclaim and publish the free offerings:
For this liketh you, O ye children of Israel, saith the Lord God.
And I also have given you cleanness of teeth in all your cities,
And want of bread in all your places:
Yet have ye not returned unto me, saith the Lord.
And also I have withholden the rain from you,
When there were yet three months to the harvest:
And I caused it to rain upon one city, and caused it not to rain upon another city:

One piece was rained upon, and the piece whereupon
it rained not withered.
So two or three cities wandered unto one city, to
drink water;
But they were not satisfied:
Yet have ye not returned unto me, saith the Lord.
I have smitten you with blasting and mildew:
When your gardens and your vineyards and your
fig trees and your olive trees increased,
The palmerworm devoured them:
Yet have ye not returned unto me, saith the Lord.
I have sent among you the pestilence after the man-
ner of Egypt:
Your young men have I slain with the sword, and
have taken away your horses;
And I have made the stink of your camps to come
up unto your nostrils:
Yet have ye not returned unto me, saith the Lord.
I have overthrown some of you, as God overthrew
Sodom and Gomorrah,
And ye were as a firebrand plucked out of the burn-
ing:
Yet have ye not returned unto me, saith the Lord.
Therefore thus will I do unto thee, O Israel:
And because I will do this unto thee,
Prepare to meet thy God, O Israel.
For, lo, he that formeth the mountains, and createth
the wind,

And declareth unto man what is his thought,
That maketh the morning darkness,
And treadeth upon the high places of the earth,
The Lord, The God of hosts, is his name.

HEAR ye this word which I take up against you,
Even a lamentation, O house of Israel.
The virgin of Israel is fallen; she shall no more rise:
She is forsaken upon her land; there is none to raise her up.
For thus saith the Lord God;
The city that went out by a thousand shall leave an hundred,
And that which went forth by an hundred shall leave ten,
To the house of Israel.
For thus saith the Lord unto the house of Israel,
Seek ye me, and ye shall live:
But seek not Beth-el, nor enter into Gilgal,
And pass not to Beer-sheba:
For Gilgal shall surely go into captivity,
And Beth-el shall come to nought.
Seek the Lord, and ye shall live;
Lest he break out like fire in the house of Joseph,
And 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:
That strengtheneth the spoiled against the strong,
So that the spoiled shall come against the fortress.
They hate him that rebuketh in the gate,
And they abhor him that speaketh uprightly.
Forasmuch therefore as your treading is upon the poor,
And ye take from him burdens of wheat:
Ye have built houses of hewn stone,
But ye shall not dwell in them;
Ye have planted pleasant vineyards,
But ye shall not drink wine of them.
For I know your manifold transgressions and your mighty sins:
They afflict the just, they take a bribe,
And they turn aside the poor in the gate from their right.
Therefore the prudent shall keep silence in that time;
For it is an evil time.
Seek good, and not evil, that ye may live:
And so the Lord, the God of hosts, shall be with you, as ye have spoken.

Hate the evil, and love the good, and establish judgment in the gate:
It may be that the Lord God of hosts will be gracious unto the remnant of Joseph.
Therefore the Lord, the God of hosts, the Lord, saith thus;
Wailing shall be in all streets;
And they shall say in all the highways, Alas! alas!
And they shall call the husbandman to mourning,
And such as are skilful of lamentation to wailing.
And in all vineyards shall be wailing:
For I will pass through thee, saith the Lord.

Woe unto you that desire the day of the Lord!
To what end is it for you?
The day of the Lord is darkness, and not light.
As if a man did flee from a lion, and a bear met him;
Or went into the house, and leaned his hand on the wall, and a serpent bit him.
Shall not the day of the Lord be darkness, and not light?
Even very dark, and no brightness in it?

I hate, I despise your feast days,
And I will not smell in your solemn assemblies.
Though ye offer me burnt offerings and your meat offerings, I will not accept them:
Neither will I regard the peace offerings of your fat beasts.

Take thou away from me the noise of thy songs;
For I will not hear the melody of thy viols.
But let judgment run down as waters,
And righteousness as a mighty stream.
Have ye offered unto me sacrifices and offerings in
the wilderness forty years, O house of Israel?
But ye have borne the tabernacle of your Moloch
and Chiun your images,
The star of your god, which ye made to yourselves.
Therefore will I cause you to go into captivity be-
yond Damascus,
Saith the Lord, whose name is The God of hosts.

Woe to them that are at ease in Zion,
And trust in the mountain of Samaria,
Which are named chief of the nations,
To whom the house of Israel came!
Pass ye unto Calneh, and see;
And from thence go ye to Hamath the great:
Then go down to Gath of the Philistines:
Be they better than these kingdoms?
Or their border greater than your border?
Ye that put far away the evil day,
And cause the seat of violence to come near;
That lie upon beds of ivory,
And stretch themselves upon their couches,
And eat the lambs out of the flock,
And the calves out of the midst of the stall;

That chant to the sound of the viol,
And invent to themselves instruments of musick, like David;
That drink wine in bowls,
And anoint themselves with the chief ointments:
But they are not grieved for the affliction of Joseph.

Therefore now shall they go captive with the first that go captive,
And the banquet of them that stretched themselves shall be removed.
The Lord God hath sworn by himself, saith the Lord the God of hosts,
I abhor the excellency of Jacob, and hate his palaces:
Therefore will I deliver up the city with all that is therein.
And it shall come to pass, if there remain ten men in one house, that they shall die.
And a man's uncle shall take him up, and he that burneth him,
To bring out the bones out of the house,
And shall say unto him that is by the sides of the house,
Is there yet any with thee? and he shall say, No.
Then shall he say, Hold thy tongue:
For we may not make mention of the name of the Lord.
For, behold, the Lord commandeth,

"AS BY THE FLOOD OF EGYPT."—*Amos viii.*

And he will smite the great house with breaches,
And the little house with clefts.

Shall horses run upon the rock?
Will one plow there with oxen?
For ye have turned judgment into gall,
And the fruit of righteousness into hemlock:
Ye which rejoice in a thing of nought,
Which say, Have we not taken to us horns by
our own strength?
But, behold, I will raise up against you a nation, O
house of Israel, saith the Lord the God of hosts;
And they shall afflict you from the entering in of
Hemath unto the river of the wilderness.

THUS hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said,

O LORD God, forgive, I beseech thee:
By whom shall Jacob arise? for he is small.
The Lord repented for this:
It shall not be, saith the Lord.

Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it

devoured the great deep, and did eat up a part. Then said I,

O Lord God, cease, I beseech thee:
By whom shall Jacob arise? for he is small.
The Lord repented for this:
This also shall not be, saith the Lord God.

Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord,

Behold, I will set a plumbline in the midst of my people Israel:
I will not again pass by them any more:
And the high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste;
And I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, go, flee

thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

Now therefore hear thou the word of the Lord:
Thou sayest, Prophesy not against Israel,
And drop not thy word against the house of Isaac.
Therefore thus saith the Lord;
Thy wife shall be an harlot in the city;
And thy sons and thy daughters shall fall by the sword,
And thy land shall be divided by line;
And thou shalt die in a polluted land:
And Israel shall surely go into captivity forth of his land.

Thus hath the Lord God shewed unto me: and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me,

The end is come upon my people of Israel;
I will not again pass by them any more.

And the songs of the temple shall be howlings in that day, saith the Lord God:
There shall be many dead bodies in every place; they shall cast them forth with silence.
Hear this, O ye that swallow up the needy,
Even to make the poor of the land to fail,
Saying, When will the new moon be gone, that we may sell corn?
And the sabbath, that we may set forth wheat,
Making the ephah small, and the shekel great,
And falsifying the balances by deceit?
That we may buy the poor for silver,
And the needy for a pair of shoes;
Yea, and sell the refuse of the wheat?
The Lord hath sworn by the excellency of Jacob,
Surely I will never forget any of their works.
Shall not the land tremble for this,
And every one mourn that dwelleth therein?
And it shall rise up wholly as a flood;
And it shall be cast out and drowned, as by the flood of Egypt.
And it shall come to pass in that day, saith the Lord God,
That I will cause the sun to go down at noon,
And I will darken the earth in the clear day:
And I will turn your feasts into mourning,
And all your songs into lamentation;

And I will bring up sackcloth upon all loins,
And baldness upon every head;
And I will make it as the mourning of an only son,
And the end thereof as a bitter day.

Behold, the days come, saith the Lord God,
That I will send a famine in the land,
Not a famine of bread, nor a thirst for water,
But of hearing the words of the Lord:
And they shall wander from sea to sea, and from
the north even to the east,
They shall run to and fro to seek the word of the
Lord, and shall not find it.
In that day shall the fair virgins and young men faint
for thirst.
They that swear by the sin of Samaria,
And say, Thy god, O Dan, liveth;
And, The manner of Beer-sheba liveth;
Even they shall fall, and never rise up again.

I SAW the Lord standing upon the altar: and he said,
Smite the lintel of the door, that the posts may shake:
And cut them in the head, all of them;
And I will slay the last of them with the sword:
He that fleeth of them shall not flee away,
And he that escapeth of them shall not be delivered.
Though they dig into hell, thence shall mine hand
take them;

Though they climb up to heaven, thence will I bring them down:
And though they hide themselves in the top of Carmel,
I will search and take them out thence;
And though they be hid from my sight in the bottom of the sea,
Thence will I command the serpent, and he shall bite them:
And though they go into captivity before their enemies,
Thence will I command the sword, and it shall slay them:
And I will set mine eyes upon them for evil, and not for good.
And the Lord God of hosts is he that toucheth the land, and it shall melt,
And all that dwell therein shall mourn:
And it shall rise up wholly like a flood;
And shall be drowned, as by the flood of Egypt.
It is he that buildeth his stories in the heaven,
And hath founded his troop in the earth;
He that calleth for the waters of the sea,
And poureth them out upon the face of the earth:
The Lord is his name.
Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord.
Have not I brought up Israel out of the land of Egypt?

And the Philistines from Caphtor, and the Syrians
from Kir?
Behold, the eyes of the Lord God are upon the sinful
kingdom,
And I will destroy it from off the face of the earth;
Saving that I will not utterly destroy the house of
Jacob, saith the Lord.
For, lo, I will command, and I will sift the house of
Israel among all nations,
Like as corn is sifted in a sieve, yet shall not the least
grain fall upon the earth.
All the sinners of my people shall die by the sword,
Which say, The evil shall not overtake nor pre-
vent us.

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 plowman shall overtake the reaper,
And the treader of grapes him that soweth seed;
And the mountains shall drop sweet wine,

And all the hills shall melt.
And I will bring again the captivity of my people
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.

"THE PLOWMAN SHALL OVERTAKE THE REAPER." —*Amos ix.*

OBADIAH

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 grapegatherers 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.

For thy violence against thy brother Jacob shame
shall cover thee,
And thou shalt be cut off for ever.
In the day that thou stoodest on the other side,
In the day that the strangers carried away captive
his forces,
And foreigners entered into his gates,
And cast lots upon Jerusalem,
Even thou wast as one of them.
But thou shouldest not have looked on the day of
thy brother in the day that he became a stranger;
Neither shouldest thou have rejoiced over the children of Judah in the day of their destruction;
Neither shouldest thou have spoken proudly in the
day of distress.
Thou shouldest not have entered into the gate of my
people in the day of their calamity;

Yea, thou shouldest not have looked on their affliction in the day of their calamity,
Nor have laid hands on their substance in the day of their calamity;
Neither shouldest thou have stood in the crossway, to cut off those of his that did escape;
Neither shouldest thou have delivered up those of his that did remain in the day of distress.
For the day of the Lord is near upon all the heathen:
As thou hast done, it shall be done unto thee:
Thy reward shall return upon thine own head.
For as ye have drunk upon my holy mountain,
So shall all the heathen drink continually,
Yea, they shall drink, and they shall swallow down,
And they shall be as though they had not been.

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.
And they of the south shall possess the mount of Esau;

And they of the plain the Philistines:
And they shall possess the fields of Ephraim, and the fields of Samaria:
And Benjamin shall possess Gilead.
And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath;
And the captivity of Jerusalem, which is in Sepharad,
Shall possess the cities of the south.
And saviours shall come up on mount Zion to judge the mount of Esau;
And the kingdom shall be the Lord's.

JONAH

NOW the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine oc-

cupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three

days and three nights. THEN Jonah prayed unto the Lord his God out of the fish's belly, and said,

I CRIED by reason of mine affliction unto the Lord, and he heard me;
Out of the belly of hell cried I, and thou heardest my voice.
For thou hadst cast me into the deep, in the midst of the seas;
And the floods compassed me about:
All thy billows and thy waves passed over me.
Then I said, I am cast out of thy sight;
Yet I will look again toward thy holy temple.
The waters compassed me about, even to the soul:
The depth closed me round about,
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars was about me for ever:
Yet hast thou brought up my life from corruption, O Lord my God.
When my soul fainted within me I remembered the Lord:
And my prayer came in unto thee, into thine holy temple.
They that observe lying vanities forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;

I will pay that that I have vowed.
Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

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. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can

tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted,

and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

MICAH

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.
For the transgression of Jacob is all this,
And for the sins of the house of Israel.
What is the transgression of Jacob? is it not Samaria?
And what are the high places of Judah? are they not Jerusalem?
Therefore I will make Samaria as an heap of the field,
And as plantings of a vineyard:

And I will pour down the stones thereof into the valley,
And I will discover the foundations thereof.
And all the graven images thereof shall be beaten to pieces,
And all the hires thereof shall be burned with the fire,
And all the idols thereof will I lay desolate:
For she gathered it of the hire of an harlot,
And they shall return to the hire of an harlot.
Therefore I will wail and howl,
I will go stripped and naked:
I will make a wailing like the dragons,
And mourning as the owls.
For her wound is incurable;
For it is come unto Judah;
He is come unto the gate of my people, even to Jerusalem.

Declare ye it not at Gath, weep ye not at all:
In the house of Aphrah roll thyself in the dust.
Pass ye away, thou inhabitant of Saphir, having thy shame naked:
The inhabitant of Zaanan came not forth in the mourning of Beth-ezel;
He shall receive of you his standing.
For the inhabitant of Maroth waited carefully for good:
But evil came down from the Lord unto the gate of Jerusalem.

O thou inhabitant of Lachish, bind the chariot to the swift beast:
She is the beginning of the sin to the daughter of Zion:
For the transgressions of Israel were found in thee.
Therefore shalt thou give presents to Moresheth-gath:
The houses of Achzib shall be a lie to the kings of Israel.
Yet will I bring an heir unto thee, O inhabitant of Mareshah:
He shall come unto Adullam the glory of Israel.
Make thee bald, and poll thee for thy delicate children;
Enlarge thy baldness as the eagle;
For they are gone into captivity from thee.

Woe to them that devise iniquity, and work evil upon their beds!
When the morning is light, they practise it,
Because it is in the power of their hand.
And they covet fields, and take them by violence;
And houses, and take them away:
So they oppress a man and his house,
Even a man and his heritage.
Therefore thus saith the Lord;
Behold, against this family do I devise an evil,
From which ye shall not remove your necks;

Neither shall ye go haughtily:
For this time is evil.

In that day shall one take up a parable against you,
And lament with a doleful lamentation,
And say, We be utterly spoiled:
He hath changed the portion of my people:
How hath he removed it from me!
Turning away he hath divided our fields.
Therefore thou shalt have none that shall cast a cord by lot
In the congregation of the Lord.
Prophesy ye not, say they to them that prophesy:
They shall not prophesy to them, that they shall not take shame.
O thou that art named the house of Jacob,
Is the spirit of the Lord straitened?
Are these his doings?
Do not my words do good to him that walketh uprightly?
Even of late my people is risen up as an enemy:
Ye pull off the robe with the garment
From them that pass by securely as men averse from war.
The women of my people have ye cast out from their pleasant houses;
From their children have ye taken away my glory for ever.

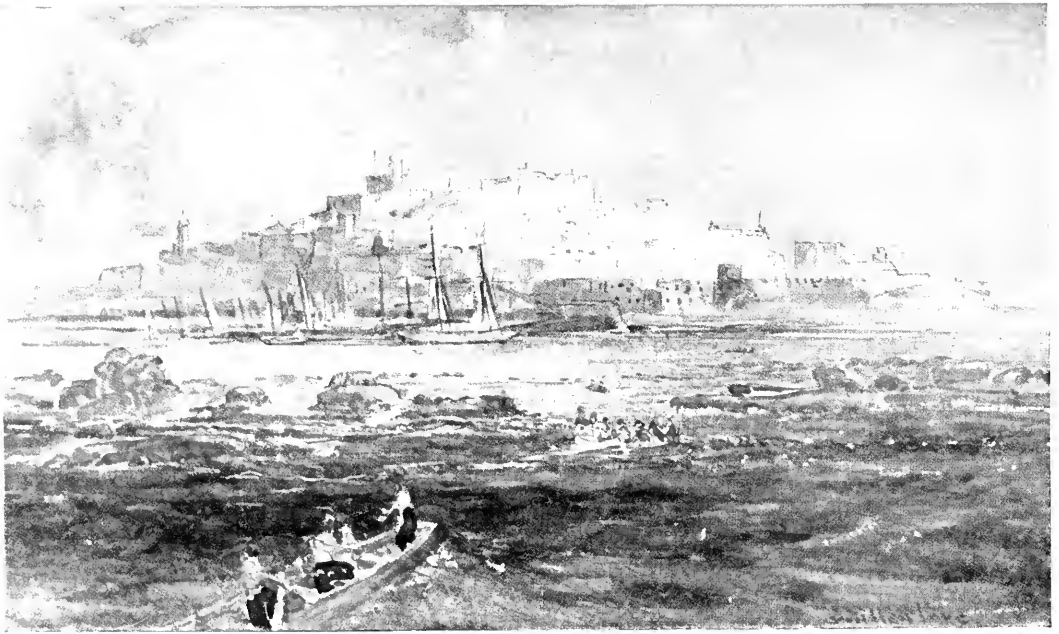
Arise ye, and depart; for this is not your rest:
Because it is polluted, it shall destroy you, even with
a sore destruction.
If a man walking in the spirit and falsehood do lie,
saying,
I will prophesy unto thee of wine and of strong drink;
He shall even be the prophet of this people.

I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel;
I will put them together as the sheep of Bozrah,
As the flock in the midst of their fold:
They shall make great noise by reason of the multitude of men.
The breaker is come up before them:
They have broken up, and have passed through the
gate, and are gone out by it:
And their king shall pass before them,
And the Lord on the head of them.

And I said, Hear, I pray you, O heads of Jacob,
And ye princes of the house of Israel;
Is it not for you to know judgment?
Who hate the good, and love the evil;
Who pluck off their skin from off them,
And their flesh from off their bones;
Who also eat the flesh of my people,
And flay their skin from off them;

And they break their bones,
And chop them in pieces, as for the pot,
And as flesh within the caldron.
Then shall they cry unto the Lord, but he will not hear them:
He will even hide his face from them at that time,
As they have behaved themselves ill in their doings.

Thus saith the Lord concerning the prophets that make my people err,
That bite with their teeth, and cry, Peace;
And he that putteth not into their mouths,
They even prepare war against him.
Therefore night shall be unto you, that ye shall not have a vision;
And it shall be dark unto you, that ye shall not divine;
And the sun shall go down over the prophets,
And the day shall be dark over them.
Then shall the seers be ashamed, and the diviners confounded:
Yea, they shall all cover their lips;
For there is no answer of God.
But truly I am full of power by the spirit of the Lord,
And of judgment, and of might,
To declare unto Jacob his transgression,
And to Israel his sin.
Hear this, I pray you, ye heads of the house of Jacob,
And princes of the house of Israel,



"BUT JONAH ROSE UP TO FLEE UNTO TARSHISH FROM THE PRESENCE OF THE LORD, AND WENT DOWN TO JOPPA. —*Jonah i.*

That abhor judgment, and pervert all equity.
They build up Zion with blood,
And Jerusalem with iniquity.
The heads thereof judge for reward,
And the priests thereof teach for hire,
And the prophets thereof divine for money:
Yet will they lean upon the Lord, and say,
Is not the Lord among us?
None evil can come upon us.
Therefore shall Zion for your sake be plowed as a field,
And Jerusalem shall become heaps,
And the mountain of the house as the high places of the forest.

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 plowshares,
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.
For all people will walk every one in the name of his god,
And we will walk in the name of the Lord our God for ever and ever.
In that day, saith the Lord, will I assemble her that halteth,
And I will gather her that is driven out,
And her that I have afflicted;
And I will make her that halted a remnant,
And her that was cast far off a strong nation:
And the Lord shall reign over them in mount Zion
From henceforth, even for ever.
And thou, O tower of the flock,
The strong hold of the daughter of Zion,
Unto thee shall it come, even the first dominion;
The kingdom shall come to the daughter of Jerusalem.

Now why dost thou cry out aloud?
Is there no king in thee?

Is thy counsellor perished?
For pangs have taken thee as a woman in travail.
Be in pain, and labour to bring forth, O daughter of
  Zion, like a woman in travail:
For now shalt thou go forth out of the city, and thou
  shalt dwell in the field,
And thou shalt go even to Babylon; there shalt thou
  be delivered;
There the Lord shall redeem thee from the hand of
  thine enemies.
Now also many nations are gathered against thee,
That say, Let her be defiled, and let our eye look
  upon Zion.
But they know not the thoughts of the Lord,
Neither understand they his counsel:
For he shall gather them as the sheaves into the floor.
Arise and thresh, O daughter of Zion:
For I will make thine horn iron, and I will make
  thy hoofs brass:
And thou shalt beat in pieces many people:
And I will consecrate their gain unto the Lord,
And their substance unto the Lord of the whole earth.

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 up-
  on the cheek.
But thou, Beth-lehem Ephratah,

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.
Therefore will he give them up,
Until the time that she which travaileth hath brought
forth:
Then the remnant of his brethren shall return unto
the children of Israel.
And he shall stand and feed in the strength of the
Lord,
In the majesty of the name of the Lord his God;
And they shall abide:
For now shall he be great unto the ends of the earth.
And this man shall be the peace,
When the Assyrian shall come into our land:
And when he shall tread in our palaces,
Then shall we raise against him seven shepherds,
And eight principal men.
And they shall waste the land of Assyria with the
sword,
And the land of Nimrod in the entrances thereof:
Thus shall he deliver us from the Assyrian,
When he cometh into our land,
And when he treadeth within our borders.
And the remnant of Jacob shall be in the midst of
many people

As a dew from the Lord,
As the showers upon the grass,
That tarrieth not for man,
Nor waiteth for the sons of men.
And the remnant of Jacob shall be among the Gentiles in the midst of many people
As a lion among the beasts of the forest,
As a young lion among the flocks of sheep:
Who, if he go through, both treadeth down, and teareth in pieces,
And none can deliver.
Thine hand shall be lifted up upon thine adversaries,
And all thine enemies shall be cut off.

And it shall come to pass in that day, saith the Lord,
That I will cut off thy horses out of the midst of thee,
And I will destroy thy chariots:
And I will cut off the cities of thy land,
And throw down all thy strong holds:
And I will cut off witchcrafts out of thine hand;
And thou shalt have no more soothsayers:
Thy graven images also will I cut off,
And thy standing images out of the midst of thee;
And thou shalt no more worship the work of thine hands.
And I will pluck up thy groves out of the midst of thee:
So will I destroy thy cities.

And I will execute vengeance in anger and fury upon the heathen,
Such as they have not heard.

HEAR ye now what the Lord saith;
Arise, contend thou before the mountains,
And let the hills hear thy voice.
Hear ye, O mountains, the Lord's controversy,
And ye strong foundations of the earth:
For the Lord hath a controversy with his people,
And he will plead with Israel.
O my people, what have I done unto thee?
And wherein have I wearied thee?
Testify against me.
For I brought thee up out of the land of Egypt,
And redeemed thee out of the house of servants;
And I sent before thee Moses, Aaron, and Miriam.
O my people, remember now what Balak king of Moab consulted,
And what Balaam the son of Beor answered him
From Shittim unto Gilgal;
That ye may know the righteousness of the Lord.
Wherewith shall I come before the Lord,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves of a year old?
Will the Lord be pleased with thousands of rams,
Or with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,
The fruit of my body for the sin of my soul?
He hath shewed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

The Lord's voice crieth unto the city,
And the man of wisdom shall see thy name:
Hear ye the rod, and who hath appointed it.
Are there yet the treasures of wickedness in the
house of the wicked,
And the scant measure that is abominable?
Shall I count them pure with the wicked balances,
And with the bag of deceitful weights?
For the rich men thereof are full of violence,
And the inhabitants thereof have spoken lies,
And their tongue is deceitful in their mouth.
Therefore also will I make thee sick in smiting thee,
In making thee desolate because of thy sins.
Thou shalt eat, but not be satisfied;
And thy casting down shall be in the midst of thee;
And thou shalt take hold, but shalt not deliver;
And that which thou deliverest will I give up to the
sword.
Thou shalt sow, but thou shalt not reap;
Thou shalt tread the olives, but thou shalt not anoint
thee with oil;

And sweet wine, but shalt not drink wine.
For the statutes of Omri are kept,
And all the works of the house of Ahab,
And ye walk in their counsels;
That I should make thee a desolation,
And the inhabitants thereof an hissing:
Therefore ye shall bear the reproach of my people.

Woe is me! for I am as when they have gathered
the summer fruits,
As the grapegleanings of the vintage:
There is no cluster to eat:
My soul desired the firstripe fruit.
The good man is perished out of the earth:
And there is none upright among men:
They all lie in wait for blood;
They hunt every man his brother with a net.
That they may do evil with both hands earnestly,
The prince asketh, and the judge asketh for a reward;
And the great man, he uttereth his mischievous de-
sire:
So they wrap it up.
The best of them is as a brier:
The most upright is sharper than a thorn hedge:
The day of thy watchmen and thy visitation cometh;
Now shall be their perplexity.
Trust ye not in a friend,
Put ye not confidence in a guide:

Keep the doors of thy mouth from her that lieth in
thy bosom.
For the son dishonoureth the father,
The daughter riseth up against her mother,
The daughter in law against her mother in law;
A man's enemies are the men of his own house.
Therefore I will look unto the Lord;
I will wait for the God of my salvation:
My God will hear me.

Rejoice not against me, O mine enemy:
When I fall, I shall arise;
When I sit in darkness, the Lord shall be a light
unto me.
I will bear the indignation of the Lord, because I
have sinned against him,
Until he plead my cause, and execute judgment for
me:
He will bring me forth to the light, and I shall be-
hold his righteousness.
Then she that is mine enemy shall see it, and shame
shall cover her
Which said unto me, Where is the Lord thy God?
Mine eyes shall behold her:
Now shall she be trodden down as the mire of the
streets.
In the day that thy walls are to be built,
In that day shall the decree be far removed.

In that day also he shall come even to thee
From Assyria, and from the fortified cities,
And from the fortress even to the river,
And from sea to sea, and from mountain to mountain.
Notwithstanding the land shall be desolate because of them that dwell therein,
For the fruit of their doings.
Feed thy people with thy rod, the flock of thine heritage,
Which dwell solitarily in the wood, in the midst of Carmel:
Let them feed in Bashan and Gilead, as in the days of old.
According to the days of thy coming out of the land of Egypt
Will I shew unto him marvellous things.
The nations shall see and be confounded at all their might:
They shall lay their hand upon their mouth, their ears shall be deaf.
They shall lick the dust like a serpent,
They shall move out of their holes like worms of the earth:
They shall be afraid of the Lord our God,
And shall fear because of thee.

Who is a God like unto thee, that pardoneth iniquity,
And passeth by the transgression of the remnant of his heritage?

He retaineth not his anger for ever,
Because he delighteth in mercy.
He will turn again, he will have compassion upon us;
He will subdue our iniquities;
And thou wilt cast all their sins into the depths of
the sea.
Thou wilt perform the truth to Jacob, and the mercy
to Abraham,
Which thou hast sworn unto our fathers from the
days of old.

NAHUM

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

GOD is jealous, and the Lord revengeth;
The Lord revengeth, and is furious;
The Lord will take vengeance on his adversaries,
And he reserveth wrath for his enemies.
The Lord is slow to anger, and great in power,
And will not at all acquit the wicked:
The Lord hath his way in the whirlwind and in the storm,
And the clouds are the dust of his feet.
He rebuketh the sea, and maketh it dry,
And drieth up all the rivers:
Bashan languisheth, and Carmel,
And the flower of Lebanon languisheth.
The mountains quake at him, and the hills melt,
And the earth is burned at his presence,
Yea, the world, and all that dwell therein.
Who can stand before his indignation?
And who can abide in the fierceness of his anger?
His fury is poured out like fire,
And the rocks are thrown down by him.
The Lord is good, a strong hold in the day of trouble;
And he knoweth them that trust in him.

But with an overrunning flood he will make an utter
end of the place thereof,
And darkness shall pursue his enemies.

What do ye imagine against the Lord?
He will make an utter end:
Affliction shall not rise up the second time.
For while they be folden together as thorns,
And while they are drunken as drunkards,
They shall be devoured as stubble fully dry.
There is one come out of thee, that imagineth evil
against the Lord,
A wicked counsellor.
Thus saith the Lord;
Though they be quiet, and likewise many,
Yet thus shall they be cut down, when he shall pass
through.
Though I have afflicted thee, I will afflict thee no more.
For now will I break his yoke from off thee,
And will burst thy bonds in sunder.
And the Lord hath given a commandment concern-
ing thee,
That no more of thy name be sown:
Out of the house of thy gods will I cut off the graven
image and the molten image:
I will make thy grave; for thou art vile.

Behold upon the mountains the feet of him that
bringeth good tidings, that publisheth peace!

O Judah, keep thy solemn feasts, perform thy vows:
For the wicked shall no more pass through thee;
He is utterly cut off.

He that dasheth in pieces is come up before thy face:
Keep the munition, watch the way, make thy loins strong, fortify thy power mightily.
For the Lord hath turned away the excellency of Jacob,
As the excellency of Israel:
For the emptiers have emptied them out,
And marred their vine branches.
The shield of his mighty men is made red,
The valiant men are in scarlet:
The chariots shall be with flaming torches in the day of his preparation,
And the fir trees shall be terribly shaken.
The chariots shall rage in the streets,
They shall justle one against another in the broad ways:
They shall seem like torches,
They shall run like the lightnings.
He shall recount his worthies:
They shall stumble in their walk;
They shall make haste to the wall thereof,
And the defence shall be prepared.
The gates of the rivers shall be opened,
And the palace shall be dissolved.

And Huzzab shall be led away captive, she shall be brought up,
And her maids shall lead her as with the voice of doves,
Tabering upon their breasts.
But Nineveh is of old like a pool of water:
Yet they shall flee away.
Stand, stand, shall they cry; but none shall look back.
Take ye the spoil of silver, take the spoil of gold:
For there is none end of the store and glory out of all the pleasant furniture.
She is empty, and void, and waste:
And the heart melteth, and the knees smite together,
And much pain is in all loins,
And the faces of them all gather blackness.
Where is the dwelling of the lions,
And the feedingplace of the young lions,
Where the lion, even the old lion, walked,
And the lion's whelp, and none made them afraid?
The lion did tear in pieces enough for his whelps,
And strangled for his lionesses,
And filled his holes with prey,
And his dens with ravin.
Behold, I am against thee, saith the Lord of hosts,
And I will burn her chariots in the smoke,
And the sword shall devour thy young lions:
And I will cut off thy prey from the earth,
And the voice of thy messengers shall no more be heard.

"ART THOU BETTER THAN POPULOUS NO, THAT WAS SITUATE AMONG THE RIVERS . . . . . YET WAS SHE CARRIED AWAY."—*Nahum iii.*

WOE to the bloody city!
It is all full of lies and robbery;
The prey departeth not;
The noise of a whip, and the noise of the rattling of the wheels,
And of the pransing horses, and of the jumping chariots.
The horseman lifteth up both the bright sword and the glittering spear:
And there is a multitude of slain, and a great number of carcases;
And there is none end of their corpses; they stumble upon their corpses:
Because of the multitude of the whoredoms of the wellfavoured harlot,
The mistress of witchcrafts,
That selleth nations through her whoredoms,
And families through her witchcrafts.
Behold, I am against thee, saith the Lord of hosts;
And I will discover thy skirts upon thy face,
And I will shew the nations thy nakedness,
And the kingdoms thy shame.
And I will cast abominable filth upon thee, and make thee vile,
And will set thee as a gazingstock.
And it shall come to pass, that all they that look upon thee shall flee from thee, and say,
Nineveh is laid waste: who will bemoan her?

Whence shall I seek comforters for thee?
Art thou better than populous No,
That was situate among the rivers, that had the waters round about it,
Whose rampart was the sea, and her wall was from the sea?
Ethiopia and Egypt were her strength, and it was infinite;
Put and Lubim were thy helpers.
Yet was she carried away, she went into captivity:
Her young children also were dashed in pieces at the top of all the streets:
And they cast lots for her honourable men,
And all her great men were bound in chains.
Thou also shalt be drunken: thou shalt be hid,
Thou also shalt seek strength because of the enemy.
All thy strong holds shall be like fig trees with the firstripe figs:
If they be shaken, they shall even fall into the mouth of the eater.
Behold, thy people in the midst of thee are women:
The gates of thy land shall be set wide open unto thine enemies:
The fire shall devour thy bars.
Draw thee waters for the siege, fortify thy strong holds:
Go into clay, and tread the morter, make strong the brickkiln.

There shall the fire devour thee;
The sword shall cut thee off,
It shall eat thee up like the cankerworm:
Make thyself many as the cankerworm,
Make thyself many as the locusts.
Thou hast multiplied thy merchants above the stars of heaven:
The cankerworm spoileth, and fleeth away.
Thy crowned are as the locusts, and thy captains as the great grasshoppers,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.
Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust:
Thy people is scattered upon the mountains, and no man gathereth them.
There is no healing of thy bruise; thy wound is grievous:
All that hear the bruit of thee shall clap the hands over thee:
For upon whom hath not thy wickedness passed continually?

HABAKKUK

THE burden which Habakkuk the prophet did see.

O LORD, how long shall I cry, and thou wilt not hear!
Even cry out unto thee of violence, and thou wilt not save!
Why dost thou shew me iniquity, and cause me to behold grievance?
For spoiling and violence are before me:
And there are that raise up strife and contention.
Therefore the law is slacked, and judgment doth never go forth:
For the wicked doth compass about the righteous;
Therefore wrong judgment proceedeth.

Behold ye among the heathen, and regard, and wonder marvellously:
For I will work a work in your days,
Which ye will not believe, though it be told you.
For, lo, I raise up the Chaldeans, that bitter and hasty nation,
Which shall march through the breadth of the land,
To possess the dwellingplaces that are not theirs.
They are terrible and dreadful:
Their judgment and their dignity shall proceed of themselves.
Their horses also are swifter than the leopards,

And are more fierce than the evening wolves:
And their horsemen shall spread themselves,
And their horsemen shall come from far;
They shall fly as the eagle that hasteth to eat.
They shall come all for violence:
Their faces shall sup up as the east wind,
And they shall gather the captivity as the sand.
And they shall scoff at the kings,
And the princes shall be a scorn unto them:
They shall deride every strong hold;
For they shall heap dust, and take it.
Then shall his mind change, and he shall pass over, and offend,
Imputing this his power unto his god.

Art thou not from everlasting,
O Lord my God, mine Holy One? we shall not die.
O Lord, thou hast ordained them for judgment;
And, O mighty God, thou hast established them for correction.
Thou art of purer eyes than to behold evil,
And canst not look on iniquity:
Wherefore lookest thou upon them that deal treacherously,
And holdest thy tongue when the wicked devoureth the man that is more righteous than he?
And makest men as the fishes of the sea,
As the creeping things, that have no ruler over them?

They take up all of them with the angle,
They catch them in their net, and gather them in their drag:
Therefore they rejoice and are glad.
Therefore they sacrifice unto their net, and burn incense unto their drag;
Because by them their portion is fat, and their meat plenteous.
Shall they therefore empty their net,
And not spare continually to slay the nations?
I WILL stand upon my watch, and set me upon the tower,
And will watch to see what he will say unto me,
And what I shall answer when I am reproved.

And the Lord answered me, and said,
Write the vision, and make it plain upon tables,
That he may run that readeth it.
For the vision is yet for an appointed time,
But at the end it shall speak, and not lie:
Though it tarry, wait for it;
Because it will surely come, it will not tarry.
Behold, his soul which is lifted up is not upright in him:
But the just shall live by his faith.

Yea also, because he transgresseth by wine,
He is a proud man, neither keepeth at home,

Who enlargeth his desire as hell,
And is as death, and cannot be satisfied,
But gathereth unto him all nations,
And heapeth unto him all people:
Shall not all these take up a parable against him,
And a taunting proverb against him, and say,

Woe to him that increaseth that which is not his!
how long?
And to him that ladeth himself with thick clay!
Shall they not rise up suddenly that shall bite thee,
And awake that shall vex thee,
And thou shalt be for booties unto them?
Because thou hast spoiled many nations,
All the remnant of the people shall spoil thee;
Because of men's blood, and for the violence of the
land,
Of the city, and of all that dwell therein.

Woe to him that coveteth an evil covetousness to his
house,
That he may set his nest on high, that he may be
delivered from the power of evil!
Thou hast consulted shame to thy house
By cutting off many people,
And hast sinned against thy soul.
For the stone shall cry out of the wall,
And the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood,
And stablisheth 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 neighbour drink,
That puttest thy bottle to him, and makest him drunken also,
That thou mayest look on their nakedness!
Thou art filled with shame for glory:
Drink thou also, and let thy foreskin be uncovered:
The cup of the Lord's right hand shall be turned unto thee,
And shameful spewing shall be on thy glory.
For the violence of Lebanon shall cover thee,
And the spoil of beasts, which made them afraid,
Because of men's blood, and for the violence of the land,
Of the city, and of all that dwell therein.

What profiteth the graven image that the maker thereof hath graven it;
The molten image, and a teacher of lies,

That the maker of his work trusteth therein, to
make dumb idols?
Woe unto him that saith to the wood, Awake; to
the dumb stone, Arise, it shall teach!
Behold, it is laid over with gold and silver,
And there is no breath at all in the midst of it.
But the Lord is in his holy temple:
Let all the earth keep silence before him.

A PRAYER of Habakkuk the prophet upon Shigionoth.

O LORD, I have heard thy speech, and was afraid:
O Lord, revive thy work in the midst of the years,
In the midst of the years make known;
In wrath remember mercy.

God came from Teman,
And the Holy One from mount Paran. *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.
Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of thy people,
Even for salvation with thine anointed;
Thou woundedst the head out of the house of the wicked,
By discovering the foundation unto the neck. *Selah.*
Thou didst strike through with his staves the head of his villages:

They came out as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
Thou didst walk through the sea with thine horses,
Through the heap of great waters.
When I heard, my belly trembled;
My lips quivered at the voice:
Rottenness entered into my bones, and I trembled in myself,
That I might rest in the day of trouble:
When he cometh up unto the people, he will invade them with his troops.

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will make me to walk upon mine high places.

To the chief singer on my stringed instruments.

ZEPHANIAH

THE word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, 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 consume man and beast;
I will consume the fowls of the heaven, and the fishes of the sea,
And the stumblingblocks with the wicked;
And I will cut off man 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 Chemarims with the priests;
And them that worship the host of heaven upon the housetops;
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 enquired for him.

Hold thy peace at the presence of the Lord God:
For the day of the Lord is at hand:
For the Lord hath prepared a sacrifice,
He hath bid his guests.
And it shall come to pass in the day of the Lord's sacrifice,
That I will punish the princes, and the king's children,
And all such as are clothed with strange apparel.
In the same day also will I punish all those that leap on the threshold,
Which fill their masters' houses with violence and deceit.
And it shall come to pass in that day, saith the Lord,
That there shall be the noise of a cry from the fish gate,
And an howling from the second,
And a great crashing from the hills.
Howl, ye inhabitants of Maktesh,
For all the merchant people are cut down;
All they that bear silver are cut off.
And it shall come to pass at that time,
That I will search Jerusalem with candles,
And punish the men that are settled on their lees:
That say in their heart, The Lord will not do good, neither will he do evil.
Therefore their goods shall become a booty, and their houses a desolation:
They shall also build houses, but not inhabit them;

And they shall plant vineyards, but not drink the
wine thereof.

The great day of the Lord is near,
It is near, and hasteth greatly,
Even the voice of the day of the Lord:
The mighty man shall cry there bitterly.
That day is a day of wrath,
A day of trouble and distress,
A day of wasteness and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of the trumpet and alarm
Against the fenced cities, and against the high towers.
And I will bring distress upon men, that they shall
walk like blind men,
Because they have sinned against the Lord:
And their blood shall be poured out as dust, and their
flesh as the dung.
Neither their silver nor their gold shall be able to
deliver them
In the day of the Lord's wrath;
But the whole land shall be devoured by the fire of
his jealousy:
For he shall make even a speedy riddance of all
them that dwell in the land.

GATHER yourselves together, yea, gather together,
O nation not desired;

Before the decree bring forth, before the day pass
as the chaff,
Before the fierce anger of the Lord come upon you,
Before the day of the Lord's anger come upon you.
Seek ye the Lord, all ye meek of the earth,
Which have wrought his judgment;
Seek righteousness, seek meekness:
It may be ye shall be hid in the day of the Lord's anger.

For Gaza shall be forsaken, and Ashkelon a desolation:
They shall drive out Ashdod at the noon day, and
Ekron shall be rooted up.
Woe unto the inhabitants of the sea coast, the nation of the Cherethites!
The word of the Lord is against you;
O Canaan, the land of the Philistines,
I will even destroy thee, that there shall be no inhabitant.
And the sea coast shall be dwellings and cottages
for shepherds, and folds for flocks.
And the coast shall be for the remnant of the house
of Judah;
They shall feed thereupon:
In the houses of Ashkelon shall they lie down in the
evening:
For the Lord their God shall visit them, and turn
away their captivity.

I have heard the reproach of Moab,
And the revilings of the children of Ammon,
Whereby they have reproached my people,
And magnified themselves against their border.
Therefore as I live, saith the Lord of hosts, the God of Israel,
Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah,
Even the breeding of nettles, and saltpits, and a perpetual desolation:
The residue of my people shall spoil them,
And the remnant of my people shall possess them.
This shall they have for their pride,
Because they have reproached and magnified themselves against the people of the Lord of hosts.
The Lord will be terrible unto them:
For he will famish all the gods of the earth;
And men shall worship him, every one from his place,
Even all the isles of the heathen.

Ye Ethiopians also, ye shall be slain by my sword.
And he will stretch out his hand against the north, and destroy Assyria;
And will make Nineveh a desolation, and dry like a wilderness.
And flocks shall lie down in the midst of her, all the beasts of the nations:

Both the cormorant and the bittern shall lodge in the upper lintels of it;
Their voice shall sing in the windows; desolation shall be in the thresholds:
For he shall uncover the cedar work.
This is the rejoicing city that dwelt carelessly,
That said in her heart, I am, and there is none beside me:
How is she become a desolation, a place for beasts to lie down in!
Every one that passeth by her shall hiss, and wag his hand.

Woe to her that is filthy and polluted, to the oppressing city!
She obeyed not the voice; she received not correction;
She trusted not in the Lord; she drew not near to her God.
Her princes within her are roaring lions;
Her judges are evening wolves;
They gnaw not the bones till the morrow.
Her prophets are light and treacherous persons:
Her priests have polluted the sanctuary, they have done violence to the law.
The just Lord is in the midst thereof; he will not do iniquity:
Every morning doth he bring his judgment to light, he faileth not;

But the unjust knoweth no shame.
I have cut off the nations: their towers are desolate;
I made their streets waste, that none passeth by:
Their cities are destroyed, so that there is no man,
that there is none inhabitant.
I said, Surely thou wilt fear me, thou wilt receive
instruction;
So their dwelling should not be cut off, howsoever
I punished them:
But they rose early, and corrupted all their doings.

Therefore wait ye upon me, saith the Lord,
Until the day that I rise up to the prey:
For my determination is to gather the nations,
That I may assemble the kingdoms,
To pour upon them mine indignation, even all my
fierce anger:
For all the earth shall be devoured with the fire of
my jealousy.
For then will I turn to the people a pure language,
That they may all call upon the name of the Lord,
To serve him with one consent.
From beyond the rivers of Ethiopia
My suppliants, even the daughter of my dispersed,
shall bring mine offering.
In that day shalt thou not be ashamed for all thy
doings,
Wherein thou hast transgressed against me:

For then I will take away out of the midst of thee
them that rejoice in thy pride,
And thou shalt no more be haughty because of my
holy mountain.
I will also leave in the midst of thee an afflicted and
poor people,
And they shall trust in the name of the Lord.
The remnant of Israel shall not do iniquity, nor speak
lies;
Neither shall a deceitful tongue be found in their
mouth:
For they shall feed and lie down, and none shall
make them afraid.

Sing, O daughter of Zion; shout, O Israel;
Be glad and rejoice with all the heart, O daughter
of Jerusalem.
The 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.

HAGGAI

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying,

Is it time for you, O ye, to dwell in your cieled houses,
And this house lie waste?
Now therefore thus saith the Lord of hosts; Consider your ways.
Ye have sown much, and bring in little;
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;
Ye clothe you, but there is none warm;
And he that earneth wages earneth wages to put it into a bag with holes.
Thus saith the Lord of hosts; Consider your ways.
Go up to the mountain, and bring wood, and build the house;
And I will take pleasure in it, and I will be glorified, saith the Lord.

Ye looked for much, and, lo, it came to little;
And when ye brought it home, I did blow upon it.
Why? saith the Lord of hosts.
Because of mine house that is waste,
And ye run every man unto his own house.
Therefore the heaven over you is stayed from dew,
And the earth is stayed from her fruit.
And I called for a drought upon the land, and upon the mountains,
And upon the corn, and upon the new wine, and upon the oil,
And upon that which the ground bringeth forth,
And upon men, and upon cattle, and upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord

"OPEN THY DOORS, O LEBANON."—*Zechariah xi.*

of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

Who is left among you that saw this house in her first glory?
And how do ye see it now?
Is it not in your eyes in comparison of it as nothing?
Yet now be strong, O Zerubbabel, saith the Lord;
And be strong, O Joshua, son of Josedech, the high priest;
And be strong, all ye people of the land, saith the Lord, and work:
For I am with you, saith the Lord of hosts:
According to the word that I covenanted with you when ye came out of Egypt,
So my spirit remaineth among you: fear ye not.
For thus saith the Lord of hosts: Yet once, it is a little while,
And I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come:
And I will fill this house with glory, saith the Lord of hosts.
The silver is mine, and the gold is mine, saith the Lord of hosts.
The glory of this latter house shall be greater than of the former, saith the Lord of hosts:
And in this place will I give peace, saith the Lord of hosts.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said,

So is this people, and so is this nation before me, saith the Lord;
And so is every work of their hands;
And that which they offer there is unclean.
And now, I pray you, consider from this day and upward,

From before a stone was laid upon a stone in the
temple of the Lord:
Since those days were, when one came to an heap
of twenty measures, there were but ten:
When one came to the pressfat for to draw out fifty
vessels out of the press, there were but twenty.
I smote you with blasting and with mildew and
with hail
In all the labours of your hands;
Yet ye turned not to me, saith the Lord.
Consider now from this day and upward,
From the four and twentieth day of the ninth
month,
Even from the day that the foundation of the Lord's
temple was laid, consider it.
Is the seed yet in the barn?
Yea, as yet the vine, and the fig tree, and the pome-
granate, and the olive tree, hath not brought
forth:
From this day will I bless you.

And again the word of the Lord came unto Haggai
in the four and twentieth day of the month, saying,
Speak to Zerubbabel, governor of Judah, saying,

I WILL shake the heavens and the earth;
And I will overthrow the throne of kingdoms,
And I will destroy the strength of the kingdoms
of the heathen;

And I will overthrow the chariots, and those that ride
in them;
And the horses and their riders shall come down,
Every one by the sword of his brother.
In that day, saith the Lord of hosts,
Will I take thee, O Zerubbabel, my servant, the son
of Shealtiel, saith the Lord,
And will make thee as a signet:
For I have chosen thee, saith the Lord of hosts.

ZECHARIAH

IN the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

THE Lord hath been sore displeased with your fathers.

Therefore say thou unto them, Thus saith the Lord of hosts;

Turn ye unto me, saith the Lord of hosts,

And I will turn unto you, saith the Lord of hosts.

Be ye not as your fathers, unto whom the former prophets have cried, saying,

Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings:

But they did not hear, nor hearken unto me, saith the Lord.

Your fathers, where are they?

And the prophets, do they live for ever?

But my words and my statutes, which I commanded my servants the prophets,

Did they not take hold of your fathers?

And they returned and said, Like as the Lord of hosts thought to do unto us,

According to our ways, and according to our doings, so hath he dealt with us.

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying,

THUS saith the Lord of hosts;
I am jealous for Jerusalem and for Zion with a great jealousy.

And I am very sore displeased with the heathen
that are at ease:
For I was but a little displeased, and they helped
forward the affliction.
Therefore thus saith the Lord; I am returned to
Jerusalem with mercies:
My house shall be built in it, saith the Lord of
hosts,
And a line shall be stretched forth upon Jerusalem.
Cry yet, saying, Thus saith the Lord of hosts;
My cities through prosperity shall yet be spread
abroad;
And the Lord shall yet comfort Zion,
And shall yet choose Jerusalem.

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I,

Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying,

JERUSALEM shall be inhabited as towns without walls
For the multitude of men and cattle therein:
For I, saith the Lord, will be unto her a wall of fire round about,
And will be the glory in the midst of her.

Ho, ho, come forth, and flee from the land of the north, saith the Lord:
For I have spread you abroad as the four winds of the heaven, saith the Lord.
Deliver thyself, O Zion, that dwellest with the daughter of Babylon.
For thus saith the Lord of hosts;
After the glory hath he sent me unto the nations which spoiled you:
For he that toucheth you toucheth the apple of his eye.
For, behold, I will shake mine hand upon them,
And they shall be a spoil to their servants:
And ye shall know that the Lord of hosts hath sent me.

Sing and rejoice, O daughter of Zion:
For, lo, I come, and I will dwell in the midst of thee, saith the Lord.
And many nations shall be joined to the Lord in that day,
And shall be my people:
And I will dwell in the midst of thee,
And thou shalt know that the Lord of hosts hath sent me unto thee.
And the Lord shall inherit Judah his portion in the holy land,
And shall choose Jerusalem again.
Be silent, O all flesh, before the Lord:
For he is raised up out of his holy habitation.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan,

The Lord rebuke thee, O Satan;
Even the Lord that hath chosen Jerusalem rebuke thee:
Is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said,

Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying,

THUS saith the Lord of hosts;
If thou wilt walk in my ways, and if thou wilt keep my charge,
Then thou shalt also judge my house, and shalt also keep my courts,
And I will give thee places to walk among these that stand by.
Hear now, O Joshua the high priest, thou,
And thy fellows that sit before thee:
For they are men wondered at:
For, behold, I will bring forth my servant the Branch.
For behold the stone that I have laid before Joshua;
Upon one stone shall be seven eyes:
Behold, I will engrave the graving thereof, saith the Lord of hosts,
And I will remove the iniquity of that land in one day.
In that day, saith the Lord of hosts,
Shall ye call every man his neighbour
Under the vine and under the fig tree.

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying,

Not by might, nor by power, but by my spirit,
Saith the Lord of hosts.
Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:
And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
Moreover the word of the Lord came unto me, saying,
The hands of Zerubbabel have laid the foundation of this house;
His hands shall also finish it;
And thou shalt know that the Lord of hosts hath sent me unto you.

For who hath despised the day of small things?
For they shall rejoice, and shall see the plummet
in the hand of Zerubbabel with those seven;
They are the eyes of the Lord, which run to and
fro through the whole earth.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me,

THIS is the curse that goeth forth over the face of
the whole earth:
For every one that stealeth shall be cut off as on
this side according to it;
And every one that sweareth shall be cut off as on
that side according to it.
I will bring it forth, saith the Lord of hosts,

And it shall enter into the house of the thief,
And into the house of him that sweareth falsely
by my name:
And it shall remain in the midst of his house,
And shall consume it with the timber thereof and
the stones thereof.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from be-

tween two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head

of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying,

BEHOLD the man whose name is The Branch;
And he shall grow up out of his place,
And he shall build the temple of the Lord:
Even he shall build the temple of the Lord;
And he shall bear the glory,
And shall sit and rule upon his throne;
And he shall be a priest upon his throne:
And the counsel of peace shall be between them both.

And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

AND it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu; when they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the

prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

And the word of the Lord came unto Zechariah, saying,

THUS speaketh the Lord of hosts, saying,
Execute true judgment,
And shew mercy and compassions every man to his brother:
And oppress not the widow, nor the fatherless, the stranger, nor the poor;
And let none of you imagine evil against his brother in your heart.
But they refused to hearken, and pulled away the shoulder,

And stopped their ears, that they should not hear.
Yea, they made their hearts as an adamant stone, lest they should hear the law,
And the words which the Lord of hosts hath sent in his spirit by the former prophets:
Therefore came a great wrath from the Lord of hosts.
Therefore it is come to pass, that as he cried, and they would not hear;
So they cried, and I would not hear, saith the Lord of hosts:
But I scattered them with a whirlwind among all the nations whom they knew not.
Thus the land was desolate after them, that no man passed through nor returned:
For they laid the pleasant land desolate.

AGAIN the word of the Lord of hosts came to me, saying,
Thus saith the Lord of hosts;
I was jealous for Zion with great jealousy,
And I was jealous for her with great fury.
Thus saith the Lord; I am returned unto Zion,
And will dwell in the midst of Jerusalem:
And Jerusalem shall be called a city of truth;
And the mountain of the Lord of hosts the holy mountain.
Thus saith the Lord of hosts;

There shall yet old men and old women dwell in
the streets of Jerusalem,
And every man with his staff in his hand for very
age.
And the streets of the city shall be full of boys
and girls
Playing in the streets thereof.
Thus saith the Lord of hosts;
If it be marvellous in the eyes of the remnant of
this people in these days,
Should it also be marvellous in mine eyes? saith
the Lord of hosts.
Thus saith the Lord of hosts;
Behold, I will save my people from the east coun-
try,
And from the west country;
And I will bring them, and they shall dwell in
the midst of Jerusalem:
And they shall be my people, and I will be their
God,
In truth and in righteousness.

Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither

was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the

house of Judah joy and gladness, and cheerful feasts;
therefore love the truth and peace.

THUS saith the Lord of hosts;
It shall yet come to pass, that there shall come people,
And the inhabitants of many cities:
And the inhabitants of one city shall go to another, saying,
Let us go speedily to pray before the Lord,
And to seek the Lord of hosts: I will go also.
Yea, many people and strong nations shall come
To seek the Lord of hosts in Jerusalem,
And to pray before the Lord.
Thus saith the Lord of hosts;
In those days it shall come to pass, that ten men shall take hold out of all languages of the nations,
Even shall take hold of the skirt of him that is a Jew, saying,
We will go with you: for we have heard that God is with you.

THE burden of the word of the Lord in the land of Hadrach,
And Damascus shall be the rest thereof:
When the eyes of man, as of all the tribes of Israel, shall be toward the Lord.
And Hamath also shall border thereby;

Tyrus, and Zidon, though it be very wise.
And Tyrus did build herself a strong hold,
And heaped up silver as the dust,
And fine gold as the mire of the streets.
Behold, the Lord will cast her out,
And he will smite her power in the sea;
And she shall be devoured with fire.
Ashkelon shall see it, and fear;
Gaza also shall see it, and be very sorrowful,
And Ekron; for her expectation shall be ashamed;
And the king shall perish from Gaza,
And Ashkelon shall not be inhabited.
And a bastard shall dwell in Ashdod,
And I will cut off the pride of the Philistines.
And I will take away his blood out of his mouth,
And his abominations from between his teeth:
But he that remaineth, even he, shall be for our God,
And he shall be as a governor in Judah,
And Ekron as a Jebusite.
And I will encamp about mine house because of the army,
Because of him that passeth by, and because of him that returneth:
And no oppressor shall pass through them any more:
For now have I seen with mine eyes.

Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:

Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
And upon a colt the foal of an ass.
And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off:
And he shall speak peace unto the heathen:
And his dominion shall be from sea even to sea,
And from the river even to the ends of the earth.
As for thee also, by the blood of thy covenant
I have sent forth thy prisoners out of the pit wherein is no water.
Turn you to the strong hold, ye prisoners of hope:
Even to day do I declare that I will render double unto thee;
When I have bent Judah for me, filled the bow with Ephraim,
And raised up thy sons, O Zion, against thy sons, O Greece,
And made thee as the sword of a mighty man.
And the Lord shall be seen over them,
And his arrow shall go forth as the lightning:
And the Lord God shall blow the trumpet,
And shall go with whirlwinds of the south.
The Lord of hosts shall defend them; and they shall devour,
And subdue with sling stones;

And they shall drink, and make a noise as through wine;
And they shall be filled like bowls, and as the corners of the altar.
And the Lord their God shall save them in that day as the flock of his people:
For they shall be as the stones of a crown, lifted up as an ensign upon his land.
For how great is his goodness, and how great is his beauty!
Corn shall make the young men cheerful, and new wine the maids.

Ask ye of the Lord rain in the time of the latter rain;
So the Lord shall make bright clouds,
And give them showers of rain,
To every one grass in the field.
For the idols have spoken vanity,
And the diviners have seen a lie,
And have told false dreams:
They comfort in vain:
Therefore they went their way as a flock,
They were troubled, because there was no shepherd.
Mine anger was kindled against the shepherds,
And I punished the goats:
For the Lord of hosts hath visited his flock the house of Judah,
And hath made them as his goodly horse in the battle.

Out of him came forth the corner, out of him the nail,
Out of him the battle bow, out of him every oppressor together.
And they shall be as mighty men, which tread down their enemies
In the mire of the streets in the battle:
And they shall fight, because the Lord is with them,
And the riders on horses shall be confounded.
And I will strengthen the house of Judah,
And I will save the house of Joseph,
And I will bring them again to place them; for I have mercy upon them:
And they shall be as though I had not cast them off:
For I am the Lord their God, and will hear them.
And they of Ephraim shall be like a mighty man,
And their heart shall rejoice as through wine:
Yea, their children shall see it, and be glad;
Their heart shall rejoice in the Lord.
I will hiss for them, and gather them; for I have redeemed them:
And they shall increase as they have increased.
And I will sow them among the people:
And they shall remember me in far countries;
And they shall live with their children, and turn again.
I will bring them again also out of the land of Egypt,
And gather them out of Assyria;

And I will bring them into the land of Gilead and
Lebanon;
And place shall not be found for them.
And he shall pass through the sea with affliction,
And shall smite the waves in the sea,
And all the deeps of the river shall dry up:
And the pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart away.
And I will strengthen them in the Lord;
And they shall walk up and down in his name, saith
the Lord.

OPEN thy doors, O Lebanon, that the fire may de-
vour thy cedars.
Howl, fir tree; for the cedar is fallen; because the
mighty are spoiled:
Howl, O ye oaks of Bashan; for the forest of the
vintage is come down.
There is a voice of the howling of the shepherds;
for their glory is spoiled:
A voice of the roaring of young lions; for the pride
of Jordan is spoiled.
Thus saith the Lord my God: Feed the flock of the
slaughter;
Whose possessors slay them, and hold themselves
not guilty:
And they that sell them say, Blessed be the Lord:
for I am rich:

And their own shepherds pity them not.
For I will no more pity the inhabitants of the land, saith the Lord:
But, lo, I will deliver the men
Every one into his neighbour's hand, and into the hand of his king:
And they shall smite the land, and out of their hand I will not deliver them.
And I will feed the flock of slaughter, even you, O poor of the flock.

And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them.

And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

For, lo, I will raise up a shepherd in the land,
Which shall not visit those that be cut off,
Neither shall seek the young one,
Nor heal that that is broken,
Nor feed that that standeth still:
But he shall eat the flesh of the fat,
And tear their claws in pieces.
Woe to the idol shepherd that leaveth the flock!
The sword shall be upon his arm, and upon his right eye:
His arm shall be clean dried up,
And his right eye shall be utterly darkened.

The burden of the word of the Lord for Israel, saith the Lord,
Which stretcheth forth the heavens, and layeth the foundation of the earth,
And formeth the spirit of man within him.
Behold, I will make Jerusalem a cup of trembling unto all the people round about,
When they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people:
All that burden themselves with it shall be cut in pieces,
Though all the people of the earth be gathered together against it.
In that day, saith the Lord,
I will smite every horse with astonishment, and his rider with madness:
And I will open mine eyes upon the house of Judah,
And will smite every horse of the people with blindness.
And the governors of Judah shall say in their heart,
The inhabitants of Jerusalem shall be my strength
In the Lord of hosts their God.
In that day will I make the governors of Judah like an hearth of fire among the wood,
And like a torch of fire in a sheaf;
And they shall devour all the people round about, on the right hand and on the left:
And Jerusalem shall be inhabited again in her own place, even in Jerusalem.
The Lord also shall save the tents of Judah first,
That the glory of the house of David
And the glory of the inhabitants of Jerusalem
Do not magnify themselves against Judah.
In that day shall the Lord defend the inhabitants of Jerusalem;

And he that is feeble among them at that day shall
be as David;
And the house of David shall be as God,
As the angel of the Lord before them.
And it shall come to pass in that day,
That I will seek to destroy all the nations
That come against Jerusalem.
And I will pour upon the house of David, and upon
the inhabitants of Jerusalem,
The spirit of grace and of supplications:
And they shall look upon me whom they have
pierced,
And they shall mourn for him, as one mourneth for
his only son,
And shall be in bitterness for him, as one that is in
bitterness for his firstborn.
In that day shall there be a great mourning in Je-
rusalem,
As the mourning of Hadadrimmon in the valley of
Megiddon.
And the land shall mourn, every family apart;
The family of the house of David apart, and their
wives apart;
The family of the house of Nathan apart, and their
wives apart;
The family of the house of Levi apart, and their
wives apart;
The family of Shimei apart, and their wives apart;

All the families that remain,
Every family apart, and their wives apart.

In that day there shall be a fountain opened
To the house of David and to the inhabitants of Jerusalem
For sin and for uncleanness.
And it shall come to pass in that day, saith the Lord of hosts,
That I will cut off the names of the idols out of the land,
And they shall no more be remembered:
And also I will cause the prophets and the unclean spirit to pass out of the land.
And it shall come to pass, that when any shall yet prophesy,
Then his father and his mother that begat him shall say unto him, Thou shalt not live;
For thou speakest lies in the name of the Lord:
And his father and his mother that begat him shall thrust him through when he prophesieth.
And it shall come to pass in that day,
That the prophets shall be ashamed every one of his vision, when he hath prophesied;
Neither shall they wear a rough garment to deceive:
But he shall say, I am no prophet, I am an husbandman;
For man taught me to keep cattle from my youth.

And one shall say unto him, What are these wounds in thine hands?
Then he shall answer, Those with which I was wounded in the house of my friends.

Awake, O sword, against my shepherd, and against the man that is my fellow,
Saith the Lord of hosts:
Smite the shepherd, and the sheep shall be scattered:
And I will turn mine hand upon the little ones.
And it shall come to pass, that in all the land, saith the Lord,
Two parts therein shall be cut off and die;
But the third shall be left therein.
And I will bring the third part through the fire,
And will refine them as silver is refined,
And will try them as gold is tried:
They shall call on my name, and I will hear them:
I will say, It is my people:
And they shall say, The Lord is my God.

BEHOLD, the day of the Lord cometh,
And thy spoil shall be divided in the midst of thee.
For I will gather all nations against Jerusalem to battle;
And the city shall be taken, and the houses rifled, and the women ravished;
And half of the city shall go forth into captivity,

And the residue of the people shall not be cut off
from the city.
Then shall the Lord go forth, and fight against those
nations,
As when he fought in the day of battle.
And his feet shall stand in that day upon the mount
of Olives,
Which is before Jerusalem on the east,
And the mount of Olives shall cleave in the midst
thereof toward the east and toward the west,
And there shall be a very great valley;
And half of the mountain shall remove toward the
north,
And half of it toward the south.
And ye shall flee to the valley of the mountains;
For the valley of the mountains shall reach unto Azal:
Yea, ye shall flee, like as ye fled from before the
earthquake
In the days of Uzziah king of Judah:
And the Lord my God shall come,
And all the saints with thee.
And it shall come to pass in that day,
That the light shall not be clear, nor dark:
But it shall be one day which shall be known to the
Lord,
Not day, nor night:
But it shall come to pass, that at evening time it shall
be light.

"AT EVENING TIME IT SHALL BE LIGHT."—*Zechariah xiv.*

And it shall be in that day,
That living waters shall go out from Jerusalem;
Half of them toward the former sea,
And half of them toward the hinder sea:
In summer and in winter shall it be.
And the Lord shall be king over all the earth:
In that day shall there be one Lord, and his name one.
All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:
And it shall be lifted up, and inhabited in her place,
From Benjamin's gate unto the place of the first gate, unto the corner gate,
And from the tower of Hananeel unto the king's winepresses.
And men shall dwell in it, and there shall be no more utter destruction;
But Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people
That have fought against Jerusalem;
Their flesh shall consume away while they stand upon their feet,
And their eyes shall consume away in their holes,
And their tongue shall consume away in their mouth.
And it shall come to pass in that day,
That a great tumult from the Lord shall be among them:

And they shall lay hold every one on the hand of his neighbour,
And his hand shall rise up against the hand of his neighbour.
And Judah also shall fight at Jerusalem;
And the wealth of all the heathen round about shall be gathered together,
Gold, and silver, and apparel, in great abundance.
And so shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of all the beasts that shall be in these tents, as this plague.
And it shall come to pass, that every one that is left of all the nations
Which came against Jerusalem
Shall even go up from year to year
To worship the King, the Lord of hosts,
And to keep the feast of tabernacles.
And it shall be, that whoso will not come up
Of all the families of the earth unto Jerusalem
To worship the King, the Lord of hosts,
Even upon them shall be no rain.
And if the family of Egypt go not up, and come not, that have no rain;
There shall be the plague, wherewith the Lord will smite the heathen
That come not up to keep the feast of tabernacles.
This shall be the punishment of Egypt,

And the punishment of all nations
That come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses,
Holiness unto the Lord;
And the pots in the Lord's house shall be like the bowls before the altar.
Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts:
And all they that sacrifice shall come and take of them, and seethe therein:
And in that day there shall be no more the Canaanite in the house of the Lord of hosts.

MALACHI

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.
And your eyes shall see, and ye shall say,
The Lord will be magnified from the border of Israel.

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.
And now, I pray you, beseech God that he will be gracious unto us:
This hath been by your means:
Will he regard your persons? saith the Lord of hosts.
Who is there even among you that would shut the doors for nought?
Neither do ye kindle fire on mine altar for nought.
I have no pleasure in you, saith the Lord of hosts,
Neither will I accept an offering at your hand.
For from the rising of the sun even unto the going down of the same
My name shall be great among the Gentiles;
And in every place incense shall be offered unto my name, and a pure offering:
For my name shall be great among the heathen, saith the Lord of hosts.
But ye have profaned it, in that ye say,
The table of the Lord is polluted;
And the fruit thereof, even his meat, is contemptible.

Ye said also, Behold, what a weariness is it!
And ye have snuffed at it, saith the Lord of hosts;
And ye brought that which was torn, and the lame, and the sick;
Thus ye brought an offering:
Should I accept this of your hand? saith the Lord.
But cursed be the deceiver, which hath in his flock a male,
And voweth, and sacrificeth unto the Lord a corrupt thing:
For I am a great King, saith the Lord of hosts,
And my name is dreadful among the heathen.

And now, O ye priests, this commandment is for you.
If ye will not hear, and if ye will not lay it to heart,
To give glory unto my name, saith the Lord of hosts,
I will even send a curse upon you, and I will curse your blessings:
Yea, I have cursed them already, because ye do not lay it to heart.
Behold, I will corrupt your seed,
And spread dung upon your faces, even the dung of your solemn feasts;
And one shall take you away with it.
And ye shall know that I have sent this commandment unto you,
That my covenant might be with Levi, saith the Lord of hosts.

My covenant was with him of life and peace;
And I gave them to him for the fear wherewith he feared me,
And was afraid before my name.
The law of truth was in his mouth,
And iniquity was not found in his lips:
He walked with me in peace and equity,
And did turn many away from iniquity.
For the priest's lips should keep knowledge,
And they should seek the law at his mouth:
For he is the messenger of the Lord of hosts.
But ye are departed out of the way;
Ye have caused many to stumble at the law;
Ye have corrupted the covenant of Levi, saith the Lord of hosts.
Therefore have I also made you contemptible and base before all the people,
According as ye have not kept my ways,
But have been partial in the law.

Have we not all one father?
Hath not one God created us?
Why do we deal treacherously every man against his brother,
By profaning the covenant of our fathers?
Judah hath dealt treacherously,
And an abomination is committed in Israel and in Jerusalem;

For Judah hath profaned the holiness of the Lord
which he loved,
And hath married the daughter of a strange god.
The Lord will cut off the man that doeth this, the
master and the scholar,
Out of the tabernacles of Jacob,
And him that offereth an offering unto the Lord of
hosts.
And this have ye done again,
Covering the altar of the Lord with tears, with weep-
ing, and with crying out,
Insomuch that he regardeth not the offering any more,
Or receiveth it with good will at your hand.
Yet ye say, Wherefore?
Because the Lord hath been witness between thee
and the wife of thy youth,
Against whom thou hast dealt treacherously:
Yet is she thy companion, and the wife of thy covenant.
And did not he make one? Yet had he the residue of
the spirit.
And wherefore one? That he might seek a godly seed.
Therefore take heed to your spirit,
And let none deal treacherously against the wife of
his youth.
For the Lord, the God of Israel, saith that he hateth
putting away:
For one covereth violence with his garment, saith the
Lord of hosts:

Therefore take heed to your spirit, that ye deal not treacherously.

Ye have wearied the Lord with your words.
Yet ye say, Wherein have we wearied him?
When ye say, Every one that doeth evil is good in the sight of the Lord,
And he delighteth in them;
Or, Where is the God of judgment?

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' sope:
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.
Then shall the offering of Judah and Jerusalem be pleasant unto the Lord,
As in the days of old, and as in former years.
And I will come near to you to judgment;

And I will be a swift witness
Against the sorcerers, and against the adulterers,
and against false swearers,
And against those that oppress the hireling in his
wages,
The widow, and the fatherless,
And that turn aside the stranger from his right, and
fear not me,
Saith the Lord of hosts.
For I am the Lord, I change not;
Therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone
away from mine ordinances, and have not kept
them.
Return unto me, and I will return unto you, saith
the Lord of hosts.
But ye said, Wherein shall we return?
Will a man rob God? Yet ye have robbed me.
But ye say, Wherein have we robbed thee?
In tithes and offerings.
Ye are cursed with a curse: for ye have robbed
me,
Even this whole nation.
Bring ye all the tithes into the storehouse,
That there may be meat in mine house,
And prove me now herewith, saith the Lord of hosts,
If I will not open you the windows of heaven,

And pour you out a blessing, that there shall not be
room enough to receive it.
And I will rebuke the devourer for your sakes,
And he shall not destroy the fruits of your ground;
Neither shall your vine cast her fruit before the time
in the field, saith the Lord of hosts.
And all nations shall call you blessed:
For ye shall be a delightsome land, saith the Lord
of hosts.
Your words have been stout against me, saith the
Lord.
Yet ye say, What have we spoken so much against
thee?
Ye have said, It is vain to serve God:
And what profit is it that we have kept his ordinance,
And that we have walked mournfully before the
Lord of hosts?
And now we call the proud happy;
Yea, they that work wickedness are set up;
Yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to
another:
And the Lord hearkened, and heard it,
And a book of remembrance was written before
him
For them that feared the Lord, and that thought up-
on his name.

And they shall be mine, saith the Lord of hosts,
In that day when I make up my jewels;
And I will spare them, as a man spareth his own
son that serveth him.
Then shall ye return, and discern between the right-
eous and the wicked,
Between him that serveth God and him that serv-
eth him not.

For, behold, the day cometh, that shall burn as an
oven;
And all the proud, yea, and all that do wickedly,
shall be stubble:
And the day that cometh shall burn them up, saith
the Lord of hosts,
That it shall leave them neither root nor branch.
But unto you that fear my name shall the Sun of
righteousness arise
With healing in his wings;
And ye shall go forth, and grow up as calves of the
stall.
And ye shall tread down the wicked;
For they shall be ashes under the soles of your feet
In the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses my servant,
Which I commanded unto him in Horeb for all Israel,
With the statutes and judgments.

Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful day of
the Lord:
And he shall turn the heart of the fathers to the
children,
And the heart of the children to their fathers,
Lest I come and smite the earth with a curse.

THE END OF THE PROPHETS