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*THE POETRY
OF THE
BIBLE*

The Poetry of the
B I B L E

A NEW ANTHOLOGY EDITED BY

W. Force Stead

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INTRODUCTION

I

Our poets have always known that the Bible is full of poetry, and a surprising number have tried to recast in English verse the spiritual songs of ancient Israel. If we go back to the beginnings of modern literature (generally dated from the early decades of the Elizabethan era) we find that one of the books most frequently reprinted was Sternhold and Hopkins' metrical version of the Psalms. It was, however, more a book of hymns than of poems, and hardly concerns us. But even earlier, those two harbingers of the Renaissance, Sir Thomas Wyatt and the Earl of Surrey, had been turning the Psalms into verse. Surrey used the lines of alternate six and seven stresses, which are so frequent (and monotonous) in Tottel's *Miscellany*. Wyatt's pentameters are written in a meditative vein:

Rue on me Lord for thy goodness and grace
That of thy nature arte so bountifull;
For that goodness that in the world doth brace
Repugnant natures in quiet wonderfull.

But Wyatt's contemporary, Miles Coverdale, was content to write and prose, and translated the passage thus:

Have mercy upon me, O God, after thy great
goodness;
According to the multitude of thy mercies
do away mine offences.

Even after discounting the advantages of modern spelling (I quote from the Anglican Prayer Book) there seems to be more poetry in Coverdale's prose than in Wyatt's verse.

When we enter the Elizabethan age, so often thought of as an age of secular rather than religious poetry, the profusion of verse-translations of the Psalms, and other poetical books of the Bible, is too great for more than a brief summary. But the subject

is worth a momentary consideration, because it gives some idea of how the poetry of the Bible appealed to the Elizabethan, and how those fluent versifiers dealt with this congenial material which lay ready to their making. Not quite the least of the Elizabethan poets was the illustrious Virgin Queen. Her Majesty's rendering of Psalm xiv is not a triumphant excursion into poetry, but it shows a capacity for keeping close to the business in hand:

Foolles, that true fayth yet never had,
Sayth in their harts, there is no God!
Fylthy they are in their practyse,
Of them not one is godly wyse.

Nor was Her Majesty the only member of her sex to engage in these exercises. Dame Elizabeth Grymeston published a volume of mingled prose and verse, containing, as its thirteenth chapter, 'Odes in imitation of the Seven Poenitentiall Psalmes'. She wrote towards the end of the era and had the advantage over her Sovereign both in spelling and facility; here is her second verse from Psalm xxxii:

What happy state may he be in,
To whom the Lord imputes no sin,
Whose conscience doth no guile retain
That can himself beguile again?

The Queen's godson, Sir John Harrington, soldier, wit and courtier, amid his gallantries and sarcasms, rather surprisingly found time to write some metrical versions of the Psalms. And her Archbishop of Canterbury, Matthew Parker, is held responsible for a version of the whole Psalter, which has at least one interest for the student of literature, in proving that it was not always easy for an Elizabethan to write well. It is one of those books where the writing is so bad that quotation will inevitably look like misrepresentation. The author himself had qualms, if one may judge by his painful instructions on how the poems could be read to avoid what he calls 'rythmedogrell':

'Of thee good friend: thus muche I crave,
 These few requestes I say:
 No browes to bend: but first with save,
 To judge by like assay.
 'Observe the trayne: the ceasure marke,
 To rest with note in close:
 Rythmedogrell playne: as dogs do barke,
 Ye make it else to lose.'

Turning from the clerical to the medical profession, we find Dr. John Hall publishing *Certayn Chapters of the Proverbes translated into metre*; and again, *The Courte of Vertu*, in which his industrious muse was exercised upon various portions of the Old and New Testaments. William Hunnis, a music master to whom the Queen entrusted the children of the Chapel Royal, produced a small volume with the ever-memorable title, *Seven Sobs of a Sorrowfull Soule for Sinne*; and his *Seven Sobs* (a metrical version of the penitential psalms) struck the fancy of the age and enjoyed the popularity of ten editions. In 1588 appeared William Byrd's *Psalmes, Sonets & Songs of Sadnes and Pietie* (famous in the history of music). The collection contains thirty-five pieces, of which the first ten are psalms, all are well and carefully wrought. Here is an example from Psalm CXIX 25 and 26:

My soule oppressed with care and grieve
 doth cleave unto the dust,
 O quicken me after thy word,
 for therein do I trust.

My waies unto thee have I shew'd,
 thou answerst me again:
 Teach me thy lawe and so I shall
 be eased of my pain.

Those who, like Gabriel Harvey, were endeavouring to introduce classical metres, included in their number some translators of the Psalms. One of these was Sir Philip Sidney's protégé,

Abraham Fraunce, who thus presented the sweet psalmist of Israel in ill-fitting classical attire:

O Thrice happy the man, that lends no ear to the Counsail
Of soul-sick sinners; nor frames his feete to the foote steppes
Of backsliding guydes: nor sets him down with a scorner
In the maligning chayre, that makes but a mock of Olympus.

These lines (it may be necessary to explain) are intended as hexameters, and as a substitute for the more familiar version:

Blessed is the man that hath not walked
in the counsel of the ungodly,
Nor stood in the way of sinners:
And hath not sat in the seat of the scornful.

Francis Davison, editor of the *Poetical Rhapsody*, was an experimental psalmist of a different and more pleasing kind. His versions remain in manuscript, except for the few printed in Parker's Select Poetry. In his hands the Twenty-third Psalm was wrought into Elizabethan knots and mazes:

God, who the universe doth hold
In his fold,
Is my shepherd kind and heedful,—
Is my shepherd, and doth keepe
Me his sheepe
Still supplied with all things needfull.

Above all others, among the Tudor psalmists, appear those twin spirits of the age, Sir Philip Sidney and the Countess of Pembroke. Their versions, it seems to me, are often as fluent as original compositions; the changes are rung upon long and short lines, upon simple and elaborate stanzas, and at times there is a directness and even a phrasing which remind one of George Herbert:

Lord while that thy rage doth bide
doe not chide,
Nor in anger chastise mee;

For thy Shalts have pearst mee sore
& yet more

Still thy hands upon mee be.

Ps. xxxviii 1

Perhaps I am prejudiced in favour of Sidney's versions by having lingered over them in a delightful Bodleian manuscript (Rawl: Poet: 24); an experience which I recommend to Miss Rose Macaulay, in the hope of softening her harsh judgment. 'Sidney', she says, in *Some Religious Elements in English Literature*, 'shows what a mess a poet may make of metrical versions of beautiful prose by his rendering of the psalms, of which the less said the better'.

While these poets (and others) were trying to convert the Psalms into English lyrics, similar attempts were being made with other poetical portions of the Bible. In *The Holie Historie of King David*, published in 1579, John Marbeck turned both poetical and prose portions of the Books of Samuel into verse. Sonnets embodying passages from the Revelation of St. John are attributed to Spencer:

I saw new earth, new Heaven, said Saint Iohn.
And loe, the sea (quod he) is now no more.
The holy Citie of the Lorde, from hye
Descendeth garnisht as a loved spouse.
A voice then sayde, beholde the bright abode
Of God and man. For he shall be their God.
And all their teares he shall wipe cleane away.

That vigorous book-manufacturer, Gervase Markham, who for many years kept the market well stocked with works on the manly arts of husbandry, horsemanship, and soldiering, (and who improved his earnings by issuing the same book several times, disguised under a fresh title-page), observed that, 'I betooke me to Diuinitie, in which labouring my sunne-burnt conceits, I found Poesie which I so much revered, created but a hand made to attend Diuinitie'; in other words he found both poetry and

religion in the Song of Songs, which he obligingly rendered into eight eclogues:

Arise o North, and come o South and blowe,
That my faire gardens spice may issue out,
And let my best Loue to his garden goe:
To eate the fruit; pleasure impales about.
Blow North, & South, my gardens spice out cast,
And let my Loue his fruits sweet pleasure tast.

Dudley Fenner tried a more lyrical measure with moderate success:

Wake, north, and come, O south,
And on my garden blowe,
And all the spices thereof lett
The waters overflowe.

The robust Michael Drayton used the same measure, but with the lines drawn out:

Ye North and Southern winds upon my garden blow,
That the sweet spice that is therein, on every side may flow.

Drayton's first publication, *The Harmonie of the Church*, contains also versions of the Song of Hannah, The Song of Deborah, the Triumph Song of Moses, The Song of Jonah in the Whales Bellie, and passages from the prophets, Isaiah, Habakkuk, and Jeremiah's Lamentations. Thomas Drant's *Wailyns of the Prophet Hieremiah* appeared as early as 1566; his version of chapter v begins thus:

Remembre, Lorde, what hath betyde
To vs; beholde and see
Our opprobryes, and what they are,
And eeke are lyke to be.

His ending is even less felicitous:

But thou haste clearely caste vs of,
And mells with vs no more:
Thou arte, no doubte, Lorde, throughlie chafte,
And angerde verye sore.

At the end of this early period, the gloomy genius of Donne brooded upon the Lamentations, and he rendered the same passages in a more impressive manner:

Remember, O Lord, what is fallen on us;
See, and marke how we are reproached thus,
For unto strangers our possession
Is turn'd, our houses until Aliens gone . . .
For oughtest thou, O Lord, despise us thus,
And to be utterly enrag'd at us?

II

These examples of the poetry of the Bible in English verse cover the period from Coverdale's translation (1535) to the publication of the Authorised Version (1611). When we come to Donne and the other metaphysical poets, quotation is hardly necessary, because examples abound in familiar quarters. The quality of the verse improves, but the so-called translations are as far as ever from the original. Not only the metaphysical poets, but many well-known poets of succeeding generations (Addison, Watts, Smart, Cowper, and others) afford examples of Bible lyrics in English verse; sometimes the result has been a popular hymn, but it is never so much a translation as a transformation. If the effort could have succeeded, it would have been in that golden age of religious verse, the seventeenth century, when poet after poet, Milton included, turned at least a psalm or two into English metre. But there was always something fundamentally wrong.

The first verse of Psalm xxiii,

The Lord is my shepherd: therefore can I lack nothing.
is rendered thus by George Herbert:

The God of love my shepherd is,
And he that doth me feed:
While he is mine, and I am his,
What can I want or need?

Addison, like Herbert, turned this psalm into a pleasant poem; but being even more expansive, he is still further from the original. Vaughan, as a nature mystic, found a theme ready to hand in Psalm civ. The second verse,

Thou deckest thyself with light as it were with a garment:
And spreadest out the heavens like a curtain,

becomes, in Vaughan's poem,

Thou cloth'st Thyself with light, as with a robe,
And the high, glorious heav'ns Thy mighty hand
Doth spread like curtains round about this globe
Of air, and sea, and land.

A very fair idea of what the Hebrew poet wrote, both his thought and his rhythm, can be seen in the prose translation. The comparison, and with it the contrast, between the heavens and a curtain is complete. Great as are the heavens, God is so much greater, that they become in comparison as small and light a thing as the curtain which a man draws to and fro with his hand. But in Vaughan, for the sake of rhyme and metre, a number of extra words are introduced, and the contrast dwindles away in the decreasing order of air, and sea, and land. That is one fault. Another is the complete transformation of rhythm. In spite of the difference between Hebrew and English, our prose translation preserves something of the movement of the original, but not a trace of it survives in Vaughan; nor, so far as I know, in any of the so-called translations by our poets. How could this be otherwise, when the technique of Hebrew poetry was not understood? Dr. Budde observes that 'for nearly two thousand years men felt and recognized the Psalms and other poetical portions of the Old Testament to be poems, without having any clear consciousness of the device employed to constitute them so.' Philo, Josephus, Eusebius, Jerome and others, believed that these poems could be scanned by the rules of classical prosody, and their views prevailed for centuries. In the middle of the Eighteenth Century, Dr.

Lowth, Professor of Poetry at Oxford, set forth the truth in a course of lectures, but another century passed before his principles were generally accepted.

Put briefly, rhythm in Hebrew poetry is found in the structure of the sentence, rather than in the arrangement of syllables.* Englishmen, and, indeed, Europeans generally, have been so accustomed to the arrangement of syllables, either long or short, or accented and unaccented, that it was not until recently (if even now) that scholars have abandoned the attempt to read a syllabic scansion into Hebrew poetry. This does not mean that an indefinite number of syllables can be introduced, because the lines must be of approximately the same length, and, roughly, of the same number of stresses. Dr. Kirkpatrick says that: 'Ancient Hebrew poetry possesses neither metre nor rhyme. Its essential characteristic is rhythm, which makes itself apparent both in the rhythmical cadence of each separate clause, and in the rhythmical balance of clauses when they are combined in a verse.' To a large extent, this rhythmical balance of clauses can be appreciated by the English reader, and Hebrew poetry therefore loses less in translation than if, like Greek and Latin, it depended upon metres which cannot be reproduced in English.

'This balanced symmetry of form and sense is known as parallelism . . . It satisfies the love of regular and harmonious movement which is natural to the human mind, and was especially adapted to the primitive method of antiphonal chanting; e.g.,

Then sang Moses and the children of Israel . . .
I will sing unto the Lord, for he hath triumphed
gloriously:

* This account is based upon the following sources: the essay by Dr. Budde of the University of Marburg in Hastings' *Dictionary of the Bible*; Dr. Kirkpatrick's Introduction to his edition of the *Psalms* (Cambridge University Press), and Professor C. F. Burney's *The Poetry of Our Lord* (Clarendon Press).

The horse and his rider hath he thrown into the sea . . .
And Miriam answered them,
Sing ye unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.'

Dr. Kirkpatrick gives examples of parallelism under three principal heads.

1 *Synonymous parallelism:*

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language.

Ps. CXIV 1

2 *Antithetic or contrasted parallelism:*

Every wise woman buildeth her house:
But folly plucketh it down with her own hands.

Prov. XIV 1

3 *Synthetic or constructive parallelism:*

a *Synonymous,*

The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their din.

Ps. XCIII 3

b The first two lines are synonymous, and the third supplementary,

The kings of the earth take their stand,
And rulers hold conclave together,
Against Jehovah and against His anointed.

Ps. II 2

c The third line is antithetic,

For strangers are risen up against me,
And violent men have sought my life:
They have not set God before their eyes.

Ps. LIV 3

d The first line is parallel to the third, the second to the fourth.

Though an host of men should encamp against me,

My heart shall not fear:

Though war should rise against me,

Even then will I be confident.

Ps. xxvii 3

The late Professor Burney, in *The Poetry of Our Lord*, carried the study of Hebrew rhythm into the New Testament, and suggested that Christ cast many of His divine precepts into verse-form as an aid to memory. The following are a few of the instances cited by Dr. Burney.

1 *Synonymous parallelism* :

Are ye able to drink the cup that I drink?

Or to be baptized with the baptism that I am baptized with?

Mk. x 38; cf. Matt. xx 22

Every kingdom divided against itself is desolated,

And house against house falleth.

Mk. iii 24, 25 = Matt. xii 25 = Lk. xi 17

Love your enemies,

Do good to your haters,

Bless your cursers,

Pray for your persecutors.

Lk. vi 27, 28 = Matt. v 44

2 *Antithetic parallelism*:

Every good tree bringeth forth good fruits,

But the corrupt tree bringeth forth evil fruits.

Matt. vii 17 = Lk. vi 43

That which is born of the flesh is flesh,

And that which is born of the spirit is spirit.

John iii 6

3 *Synthetic or constructive parallelism*:

They make broad their phylacteries,

And enlarge their fringes,

And love the chief place at the feasts,
And the chief seats in the synagogues,
And the salutations in the market-places,
And to be called of men, Rabbi.

Matt. xxiii 5-7; cf. Lk. xi 43

Dr. Burney adds another form, which he describes as '*Step parallelism*, in which a second line takes up a thought contained in the first line, and, repeating it, makes it as it were a step upwards for the development of a further thought', e.g.,

He that receiveth this child in my name, *receiveth me*;
And he that receiveth Me, receiveth Him that sent me.

Mk. ix 37 = Matt. xviii 5 = Lk. ix 48

The following are given as examples of step parallelism: Matt. x 40; Lk. x 16; John xiii 20; Matt. vi 6; Matt. vi 22 = Lk. xi 34; Matt. vi 34; Matt. xii 39 = Lk. xi 29; Lk. xii 5; Matt. v 17, x 34; John vi 37, viii 32; x 11; xi 25; xiv 2, 3; xiv 21; xv 13, 14. 'This form of recapitulation imparts a peculiar explicitness to the sayings so recorded'.

III

Though this account is very brief and incomplete, it may at least explain the paradoxical truth that our prose translations give us not only more of the meaning but more of the form and rhythm of ancient Hebrew poetry than can be found in the metrical versions by our poets.

Various distinctive features ought to be mentioned, such as the taunt song, of which Isaiah xlvii is a good example, and the mourning measure in which the Lamentations were composed, a falling or 'limping' measure, in which the second line is shorter than the first; e.g.,

He hath worn out my flesh and my skin,
He hath broken my bones.

Proverbs and Job share a common rhythm, and in their personification of Wisdom begin to adumbrate the mystery of the Trinity.

At the opposite pole of development are the traces of folk-songs, in such fragments as the song of the sword (Genesis iv 23, 24); the song of the well (Numbers xxi, 17, 18); and the vintage blessing in Isaiah lxxv 8. I accept the opinion of Dr. Budde that Ruth in the Old Testament and the Parables in the New Testament are not poems, and that Job and the Song of Songs are not dramas.

To understand the prophets, what great men they were as well as what great poets, one must read them in the light of their times and the problems with which they were confronted. They were not popular heroes, and seldom even the centre of a coterie of admirers. For the most part, they were solitary figures, despised by their own countrymen for condemning the pursuit of wealth and pleasure, and seared at heart by foreseeing the ruin of their small nation beneath the giant military machines of Assyria, Egypt, or Babylon. They knew that sensuality is weakness, and yet again that might is not right; that cruelty and oppression destroy the oppressors as well as the oppressed. Something came to them—I believe it was the word of God—which opened their eyes to see that there is a righteousness, a rightness of heart, in which alone man can find sanity and health and strength. In their inspired visions they bequeathed us a gift which the world will not suffer to perish. While the conquests by the great Kings are deciphered by a few scholars, the prophets of the little land of Judea are speaking in hundreds of languages to millions and tens of millions.

These poems from the Bible convey as much meaning as we are prepared to receive. The Song of Songs celebrates the beauty of human love; and I am one of those who welcome the thought that it has a further meaning. Perhaps this is because I share with my favourite poets of the seventeenth century a delight in symbols and ‘signatures’; to me it seems natural to believe that our life here on earth is but a glimmering of the magnificent Life which sustains the Universe, and therefore the best that appears in this world is the sign of something more excellent in the infinity that

surrounds us. So I accept the teaching of the Jewish Church, inherited and amplified by the Christian Church, that the Song of Songs is both an expression of human love and a symbol of the union between God, the great Lover, and the divinely-aspiring and faithful soul. I can see no reason why this mystical interpretation should rob the Song of any human significance, but its every reason for casting over human love the everlasting radiance of the world of light. When love comes, the freshness of spring-time sweeps through the heart; we know that this is true when the loved one is human, and that very great poet of the spiritual life, St. John of the Cross, in his *Spiritual Canticle*, tells us how true it is when the loved One is divine.

‘As the song of the nightingale is heard in the spring of the year, when the cold, and rain, and storms of winter are passed, filling the air with melody, and the mind with joy; so, in the true intercourse and transformation of love, which takes place in this life, the bride now protected and delivered from all earthly trials and temptations; purified and detached from the imperfections, troubles and darkness, both of mind and body, becomes conscious of a new spring in liberty, largeness, and joy of spirit, when she hears the sweet voice of the Bridegroom, who is her sweet nightingale, renewing and refreshing the very substance of her soul, which is now prepared for the journey of eternal life. That voice is sweet to her ears, and calls her sweetly, as it is written: *Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone.*’

A NOTE ON THE TEXT

For the most part the text used is that of the Authorised Version. The Psalms are from the Book of Common Prayer (based upon Coverdale's translation), and the Song of Songs is from the Revised Version.

It must not be thought that these texts have been chosen for their accuracy ; they are often inaccurate. Nor should the reader infer from the Introduction that the division of lines in this collection is meant to indicate the division of lines in the original Hebrew. Both the texts and the arrangement of lines in the following pages are intended only to help the reader to enjoy the poetry of the Bible *in English*.

LOVE-SONGS
SONGS OF TRIUMPH
& LAMENTS

The Song of Songs

A SEQUENCE OF LYRICS

I

Let him kiss me with the kisses of his mouth:
For thy love is better than wine.
Thine ointments have a goodly fragrance;
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 make mention of thy love more than of wine:
Rightly do they love thee.*

II

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 swarthy,
Because the sun hath scorched me.
My mother's sons were incensed against me,
They made me keeper of the vineyards;
But mine own vineyard have I not kept.

III

Tell me, O thou whom my soul loveth,
Where thou feedest thy flock, where thou makest it
to rest at noon:
For why should I be as one that is veiled
Beside 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.

IV

THE BRIDE: I have compared thee, O my love,
To a steed in Pharaoh's chariots,
Thy cheeks are comely with plaits of hair,
Thy neck with strings of jewels.
We will make thee plaits of gold
With studs of silver.

While the king sat at his table,
My spikenard sent forth its fragrance.
My beloved is unto me as a bundle of myrrh,
That lieth betwixt my breasts.
My beloved is unto me as a cluster of henna flowers
In the vineyards of En-gedi.

THE BRIDEGROOM: Behold, thou art fair, my love;
 behold, thou art fair;
Thine eyes are as doves.
Behold, thou art fair, my beloved, yea, pleasant:
Also our couch is green.
The beams of our house are cedars,
And our rafters are firs.

THE BRIDE: I am a rose of Sharon,
A lily of the valleys.

THE BRIDEGROOM: As a lily among thorns,
So is my love among the daughters.

THE BRIDE: 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 ye me with raisins, 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 adjure you, O daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

v

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 in at the windows,
He sheweth 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 ripeneth her green figs,
And the vines are in blossom.
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock,
in the covert of the steep place,
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 vineyards;
For our vineyards are in blossom.*

My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day be cool, and the shadows flee away,

Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.

VI

By night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
I said, 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,
When 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 adjure you, O daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

VII

| Who is this that cometh up out of the wilderness like
pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold, it is the litter of Solomon;
Threescore mighty men are about it,
Of the mighty men of Israel.
They all handle the sword, and are expert in war:
Every man hath his sword upon his thigh,
Because of fear in the night.

King Solomon made himself a palanquin
Of the wood of Lebanon.

He made the pillars thereof of silver,
The bottom thereof of gold, the seat of it of purple,
The midst thereof being paved with love,
From the daughters of Jerusalem.

Go forth, O ye daughters of Zion, and behold king Solomon,
With the crown wherewith his mother hath crowned him
in the day of his espousals,
And in the day of the gladness of his heart.

VIII

Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves behind thy veil:
Thy hair is as a flock of goats,
That lie along the side of mount Gilead.
Thy teeth are like a flock of ewes that are newly shorn,
Which are come up from the washing;
Whcreof every one hath twins,
And none is bereaved among them.
Thy lips are like a thread of scarlet,
And thy mouth is comely:
Thy temples are like a piece of a pomegranate
Behind thy veil.
Thy neck is like the tower of David builded for an armoury,
Whereon there hang a thousand bucklers,
All the shields of the mighty men.
Thy two breasts are like two fawns that are twins of a roc,
Which feed among the lilies.
Until the day be cool, 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;
And there is no spot in thee.

IX

Come with me from Lebanon, my bride,
With me from Lebanon:

Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.
Thou hast ravished my heart, my sister, my bride ;
Thou has ravished my heart with one of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my bride!
How much better is thy love than wine!
And the smell of thine ointments than all manner of spices!
Thy lips, O my bride, drop as the honey-comb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.

X

THE BRIDEGROOM: A garden inclosed is my sister, my bride;
A spring shut up, a fountain sealed.
Thy shoots are an orchard of pomegranates, with precious fruits;
Henna with spikenard plants,
Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.

THE BRIDE: 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 precious fruits.

THE BRIDEGROOM: I am come into my garden, my sister,
my bride:
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.

XI

I was asleep, but my heart waked:
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,
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 heart was moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with liquid myrrh,
Upon the handles of the bolt.
I opened to my beloved;
But my beloved had withdrawn himself, and was gone.
My soul had failed me when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that go about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my mantle from me.
I adjure 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 adjure 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 like doves beside the water brooks;
Washed with milk, and fitly set,
His cheeks are as a bed of spices, as banks of sweet herbs:
His lips are as lilies, dropping liquid myrrh.
His hands are as rings of gold set with beryl:
His body is as ivory work overlaid with sapphires.
His legs are as pillars of marble, set upon sockets of fine gold:
His aspect is like 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 hath thy beloved turned him,
That we may seek him with thee?*

My beloved is gone down to 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 his flock among the lilies.

XII

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 lie along the side of Gilead.
Thy teeth are like a flock of ewes,
Which are come up from the washing;
Whereof every one hath twins,
And none is bereaved among them.
Thy temples are like a piece of a pomegranate
Behind thy veil.

XIII

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;
 She is the choice one of her that bare her.
 The daughters saw her, and called her blessed;
 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,
 Terrible as an army with banners?*

XIV

I went down into the garden of nuts,
 To see the green plants of the valley,
 To see whether the vine budded,
 And the pomegranates were in flower.
 Or ever I was aware, my soul set me
 Among the chariots of my princely people.

Return, return, O Shulammite;
 Return, return, that we may look upon thee.

Why will ye look upon the Shulammite,
 As upon the dance of Mahanaim?

How beautiful are thy feet in sandals, O prince's daughter!
 Thy rounded thighs are like jewels,
 The work of the hands of a cunning workman.
 Thy navel is like a round goblet,
 Wherein no mingled wine is wanting:
 Thy belly is like an heap of wheat
 Set about with lilies.
 Thy two breasts are like two fawns
 That are twins of a roe.
 Thy neck is like the tower of ivory;

Thine eyes as the pools in Heshbon, by the gate of Bath-rabbim;
Thy nose is like 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 captive in the tresses thereof.

XV

THE BRIDEGROOM: 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 climb up into the palm tree,
I will take hold of the branches thereof;
Let thy breasts be as clusters of the vine,
{ And the smell of thy breath like apples;
{ And thy mouth like the best wine,
That goeth down smoothly for my beloved,
Gliding through the lips of those that are asleep.

THE BRIDE: 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 whether the vine hath budded, and its
blossom be open,
And the pomegranates be in flower:
• There will I give thee my love.
The mandrakes give forth fragrance,
' And at our doors are all manner of precious fruits, new and old,
Which I have laid up for thee, O my beloved.

FRAGMENTARY LYRICS

Oh that thou wert as my brother,
That sucked the breasts of my mother!

When I should find thee without, I would kiss thee;
Yea, and none would despise me.
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 adjure you, O daughters of Jerusalem,
That ye stir not up, nor awaken love,
Until it please.

Who is this that cometh up from the wilderness,
Leaning upon her beloved?

Under the apple tree I awakened thee:
There thy mother was in travail with thee,
There was she in travail that brought thee forth.

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 flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
He 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 turret of silver:
And if she be a door,
We will inclose her with boards of cedar.

I am a wall, and my breasts like the towers thereof:
Then was I in his eyes as one that found peace.

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, shalt have the thousand,
And those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens,
The companions hearken for 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.

A Royal Marriage Song

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

Thou art fairer than the children of men;
Full of grace are thy lips,
Because God hath blessed thee for ever.
Gird thee with thy sword upon thy thigh, O thou most Mighty,
According to thy worship and renown.
Good luck have thou with thine honour:
Ride on, because of the word of truth, of meekness,
and righteousness;
And thy right hand shall teach thee terrible things.
Thy arrows are very sharp,
And the people shall be subdued unto thee;
Even in the midst among the King's enemies.
Thy seat, O God, endureth for ever;

The sceptre of thy Kingdom is a right sceptre.
Thou hast loved righteousness, and hated iniquity;
Wherefore God, even thy God, hath anointed thee with the
oil of gladness above thy fellows.

All thy garments smell of myrrh, alocs, 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 a vesture of gold.
Wrought about with divers colours.

Hearken, O daughter, and consider,
Incline thine ear;
Forget also thine own people, and thy father's house:
So shall the King have pleasure in thy beauty;
For he is thy Lord God, and worship thou him.
And the daughter of Tyre shall be there with a gift;
Like as the rich also among the people shall make
their supplication before thee.

The King's daughter is all glorious within;
Her clothing is of wrought gold.
She shall be brought unto the King in raiment of needle-work;
The virgins that be her fellows shall bear her company,
And shall be brought unto thee.
With joy and gladness shall they be brought,
And shall enter into the King's palace.
Instead of thy fathers thou shalt have children,
Whom thou mayest make princes in all lands.
I will remember thy Name from one generation to another:
Therefore shall the people give thanks unto thee,
world without end.

Let God Arise

Let God arise, and let his enemies be scattered:
Let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away:
And like as wax melteth at the fire, so let the ungodly
perish at the presence of God.

But let the righteous be glad and rejoice before God:
Let them also be merry and joyful.

O sing unto God, and sing praises unto his Name:

Magnify him that rideth upon the heavens,
as it were upon an horse;

Praise him in his Name יהוה, and rejoice before him.

He is a Father of the fatherless, and defendeth the cause of
the widows:

Even God in his holy habitation.

He is the God that maketh men to be of one mind in an house,
And bringeth the prisoners out of captivity;
But letteth the runagates continue in scarceness.

O God, when thou wentest forth before the people,
When thou wentest through the wilderness,
The earth shook, and the heavens dropped at the
presence of God;

Even as Sinai also was moved at the presence of God,
who is the God of Israel.

Thou, O God, sentest a gracious rain upon thine inheritance,
And refreshedst it when it was weary.

Thy congregation shall dwell therein:

For thou, O God, hast of thy goodness prepared for the poor.

The Lord gave the word:

Great was the company of the preachers.

Kings with their armies did flee, and were discomfited:

And they of the household divided the spoil.

Though ye have lien among the pots, yet shall ye be as the
wings of a dove,

That is covered with silver wings, and her feathers like gold.

When the Almighty scattered kings for their sake,

Then were they as white as snow in Salmon.
As the hill of Basan, so is God's hill:
Even an high hill, as the hill of Basan.

Why hop ye so, ye high hills?
This is God's hill, in the which it pleaseth him to dwell:
Yea, the Lord will abide in it for ever.
The chariots of God are twenty thousand,
even thousands of angels,
And the Lord is among them, as in the holy place of Sinai.
Thou art gone up on high,
Thou hast led captivity captive, and received gifts for men:
Yea, even for thine enemies, that the Lord God might dwell
among them.

Praised be the Lord daily;
Even the God who helpeth us, and poureth his benefits upon us.
He is our God, even the God of whom cometh salvation.

Triumph Song of the Children of Israel

AT THE CROSSING OF THE RED SEA

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red Sea.
The depths have covered them:
They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:
Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency
Thou hast overthrown them that rose up against thee;
Thou sentest forth thy wrath,
Which consumed them as stubble.
And with the blast of thy nostrils the waters
were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.

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

Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand, the earth swallowed them.
Thou in thy mercy hast led forth the people
which thou hast redeemed;
Thou hast guided them in thy strength unto thy holy habitation.

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

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

In the place, O Lord,
Which thou hast made for thee to dwell in,
In the Sanctuary, O Lord,
Which thy hands have established.
The Lord shall reign for ever and ever.

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

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:
Sing ye to the Lord,
For he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

Song of Deborah and Barak

ON THE DEFEAT OF SISERA'S ARMY

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.
Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water,
The mountains melted from before the Lord,
Even that Sinai from before the Lord God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways.

The inhabitants of the villages ceased,
They ceased in Israel,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods:
Then was war in the gates:
Was there a shield or spear seen among forty thousand
in Israel?

My heart is toward the governors of Israel,
That offered themselves willingly among the people.

Bless ye the Lord.
Speak, ye that ride on white asses,
Ye that sit in judgement, and walk by the way.
They that are delivered from the noise of archers
in the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts toward the inhabitants
of his villages in Israel:
Then shall the people of the Lord go down to the gates.

Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak, and lead thy captivity captive,
Thou son of Abinoam.

Then he made him that remaineth have dominion
over the nobles among the people:
The Lord made me have dominion over the mighty.
Out of Ephraim was there a root of them against Amalek;
After thee, Benjamin, among thy people;
Out of Machir came down governors,
And out of Zebulun they that handle the pen of the writer.
And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.

For the divisions of Reuben there were great thoughts of heart.
Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?

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

Gilead abode beyond Jordan:

And why did Dan remain in ships?

Asher continued on the sea shore, and abode in his breaches.

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

The kings came and fought,

Then fought the kings of Canaan in Taanach
by the waters of Megiddo;

They took no gain of money.

They fought from heaven;

The stars in their courses fought against Sisera.

The river of Kishon swept them away,

That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken by the means of the prancings,

The prancings of their mighty ones.

Curse ye Meroz, said the angel of the Lord,

Curse ye bitterly the inhabitants thereof;

Because they came not to the help of the Lord,

To the help of the Lord against the mighty.

Blessed above women shall Jael the wife of

Heber the Kenite be,

Blessed shall she be above women in the tent.

He asked water, and she gave him milk;

She brought forth butter in a lordly dish.

She put her hand to the nail,

And her right hand to the workmen's hammer;

And with the hammer she smote Sisera,

She smote off his head,
When she had pierced and stricken through his temples.
At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not sped?
Have they not divided the prey;
To every man a damsel or two;
To Sisera a prey of divers colours,
A prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of them that take the spoil?
So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth
in his might.

David's Lament over Jonathan

The beauty of Israel is slain upon thy high places:
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew,
Neither let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul,
As though he had not been anointed with oil.

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

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel,
Weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee,
My brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

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

David's Lament over Absalom

O my son Absalom,
My son, my son Absalom!
Would God I had died for thee,
O Absalom,
My son, my son!

Sing, O Heavens

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.

A Song of the Exodus

When Israel came out of Egypt,
And the house of Jacob from among the strange people,
Judah was his sanctuary, and Israel his dominion.
The sea saw that, and fled:
Jordan was driven back.
The mountains skipped like rams,
And the little hills like young sheep.
What aileth thee, O thou sea, that thou fleddest?
And thou Jordan, that thou wast driven back?
Ye mountains, that ye skipped like rams;
And ye little hills, like young sheep?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the hard rock into a standing water,
And the flint-stone into a springing well.

The Return from Captivity

When the Lord turned again the captivity of Zion,
Then were we like unto them that dream.
Then was our mouth filled with laughter,

And our tongue with joy.
Then said they among the heathen,
The Lord hath done great things for them.
Yea, the Lord hath done great things for us already;
Whereof we rejoice.
Turn our captivity, O Lord, as the rivers in the south.
They that sow in tears shall reap in joy.
He that now goeth on his way weeping, and beareth forth
 good seed,
Shall doubtless come again with joy, and bring his sheaves
 with him.

PILGRIM SONGS

Pilgrim Songs

ON GOING UP TO JERUSALEM

I

Behold now, praise the Lord, all ye servants of the Lord;
Ye that by night stand in the house of the Lord;
Even in the courts of the house of our God.
Lift up your hands in the sanctuary and praise the Lord.
The Lord that made heaven and earth
give thee blessing out of Zion.

II

I was glad when they said unto me,
We will go into the house of the Lord.
Our feet shall stand in thy gates, O Jerusalem.
Jerusalem is built as a city that is at unity in itself.
For thither the tribes go up, even the tribes of the Lord,
To testify unto Israel, to give thanks unto the Name of the Lord.
For there is the seat of judgement,
Even the seat of the house of David.
O pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And plenteousness within thy palaces.
For my brethren and companions' sakes,
I will wish thee prosperity.
Yea, because of the house of the Lord our God,
I will seek to do thee good.

III

I will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh even from the Lord, who hath
made heaven and earth.
He will not suffer thy foot to be moved;
And he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord himself is thy keeper,
The Lord is thy defence upon thy right hand;
So that the sun shall not burn thee by day,
Neither the moon by night.
The Lord shall preserve thee from all evil;
Yea, it is even he that shall keep thy soul.
The Lord shall preserve thy going out, and thy coming in,
From this time forth for evermore.

IV

Her foundations are upon the holy hills:
The Lord loveth the gates of Zion more than all the
 dwellings of Jacob.
Very excellent things are spoken of thee,
Thou city of God.
I will think upon Rahab and Babylon, with them that know me.
Behold ye the Philistines also,
And they of Tyre, with the Morians;
Lo, there was he born.
And of Zion it shall be reported that he was born in her:
And the most High shall stablish her.
The Lord shall rehearse it when he writeth up the people,
That he was born there.
The singers also and trumpeters shall he rehearse:
All my fresh springs shall be in thee.

V

O how amiable are thy dwellings, thou Lord of Hosts!
My soul hath a desire and longing
 to enter into the courts of the Lord:
My heart and my flesh rejoice in the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest where she may lay her young,
Even thy altars, O Lord of Hosts, my King and my God.
Blessed are they that dwell in thy house:

They will be alway praising thee.
Blessed is the man whose strength is in thee:
In whose heart are thy ways.
Who going through the vale of misery use it for a well;
And the pools are filled with water.
They will go from strength to strength;
And unto the God of gods appeareth every one of them in Zion.
O Lord God of Hosts, hear my prayer:
Hearken, O God of Jacob.
Behold, O God our defender,
And look upon the face of thine Anointed.
For one day in thy courts is better than a thousand.
I had rather be a door-keeper in the house of my God,
Than to dwell in the tents of ungodliness.
For the Lord God is a light and defence:
The Lord will give grace and worship,
And no good thing shall he withhold from them
that live a godly life.
O Lord God of Hosts,
Blessed is the man that putteth his trust in thee.

VI

It is well seen, O God, how thou goest:
How thou, my God and King, goest in the sanctuary.
The singers go before, the minstrels follow after:
In the midst are the damsels playing with the timbrels.
Give thanks, O Israel, unto God the Lord in the congregations,
From the ground of the heart.
There is little Benjamin their ruler, and the princes of Judah
their counsel;
The princes of Zabulon, and the princes of Nephthali.
Thy God hath sent forth strength for thee:
Stablish the thing, O God, that thou hast wrought in us,
For thy temple's sake at Jerusalem:
So shall kings bring presents unto thee.

When the company of the spear-men, and multitude of the
mighty are scattered abroad among the beasts of the people,
So that they humbly bring pieces of silver:
And when he hath scattered the people that delight in war;
Then shall the princes come out of Egypt:
The Morians' land shall soon stretch out her hands unto God.

Sing unto God, O ye kingdoms of the earth:
O sing praises unto the Lord;
Who sitteth in the heavens over all from the beginning;
Lo, he doth send out his voice, yea, and that a mighty voice.
Ascribe ye the power to God over Israel:
His worship, and strength is in the clouds.
O God, wonderful art thou in thy holy places,
even the God of Israel;
He will give strength and power unto his people; blessed be God.

VII

The earth is the Lord's, and all that therein is;
The compass of the world, and they that dwell therein.
For he hath founded it upon the seas,
And prepared it upon the floods.

Who shall ascend into the hill of the Lord?
Or who shall rise up in his holy place?
Even he that hath clean hands, and a pure heart,
And that hath not lift up his mind unto vanity,
Nor sworn to deceive his neighbour.
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,
Even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?

It is the Lord strong and mighty,
Even the Lord mighty in battle.
Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
Even the Lord of Hosts, he is the King of glory.

*PRAYERS UPON
SEVERAL OCCASIONS*

Under the Shadow of the Almighty

Whoso dwelleth under the defence of the most High,
Shall abide under the shadow of the Almighty.
I will say unto the Lord, Thou art my hope, and my strong hold;
My God, in him will I trust.

For he shall deliver thee from the snare of the hunter,
And from the noisome pestilence.
He shall defend thee under his wings, and thou shalt be safe
under his feathers:

His faithfulness and truth shall be thy shield and buckler.
Thou shalt not be afraid for any terror by night,
Nor for the arrow that flieth by day:
For the pestilence that walketh in darkness,
Nor for the sickness that destroyeth in the noon-day.
A thousand shall fall beside thee,
And ten thousand at thy right hand:
But it shall not come nigh thee.

Yea, with thine eyes shalt thou behold,
And see the reward of the ungodly.
For thou, Lord, art my hope:
Thou hast set thine house of defence very high.

There shall no evil happen unto 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 in their hands,
That thou hurt not thy foot against a stone.
Thou shalt go upon the lion and adder;
The young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me,
therefore will I deliver him:
I will set him up, because he hath known my Name.
He shall call upon me and I will hear him,

Yea, I am with him in trouble:
I will deliver him, and bring him to honour.
With long life will I satisfy him and shew him my salvation.

I Will Lay Me Down in Peace

Hear me when I call, O God of my righteousness;
Thou hast set me at liberty when I was in trouble:
Have mercy upon me, and hearken unto my prayer.
O ye sons of men, how long will ye blaspheme mine honour,
And have such pleasure in vanity, and seek after leasing?
Know this also, that the Lord hath chosen to himself

the man that is godly:

When I call upon the Lord, he will hear me.

Stand in awe, and sin not:
Commune with your own heart, and in your chamber,
And be still.

Offer the sacrifice 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;

Since the time that their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest:

For it is thou, Lord, only,

That makest me dwell in safety.

Lord, Thou Hast Been Our Refuge

Lord, thou hast been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth

and the world were made:

Thou art God from everlasting, and world without end.

Thou turnest man to destruction:

Again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday,
Seeing that is past as a watch in the night.
As soon as thou scatterest them they are even as a sleep,
And fade away suddenly like the grass.
In the morning it is green, and groweth up:
But in the evening it is cut down, dried up, and withered.
For we consume away in thy displeasure,
And are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee,
And our secret sins in the light of thy countenance.
For when thou art angry all our days are gone,
We bring our years to an end, as it were a tale that is told.
The days of our age are threescore years and ten,
And though men be so strong that they come to fourscore years,
Yet is their strength then but labour and sorrow;
So soon passeth it away, and we are gone.

But who regardeth the power of thy wrath:
For even thereafter as a man feareth, so is thy displeasure.
So teach us to number our days
That we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last,
And be gracious unto thy servants.
O satisfy us with thy mercy, and that soon:
So shall we rejoice and be glad all the days of our life.
Comfort us again now after the time that thou hast plagued us,
And for the years wherein we have suffered adversity.
Shew thy servants thy work and their children thy glory.
And the glorious Majesty of the Lord our God be upon us:
Prosper thou the work of our hands upon us, O prosper thou
our handy-work.

As the Eyes of a Maiden

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.

Behold, even 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:
Even so our eyes wait upon the Lord our God, until he have
mercy upon us.
Have mercy upon us, O Lord, have mercy upon us,
For we are utterly despised.
Our soul is filled with the scornful reproof of the wealthy,
And with the despitefulness of the proud.

Lord, I am not High-minded

Lord, I am not high-minded:
I have no proud looks.
I do not exercise myself in great matters
Which are too high for me.
But I refrain my soul, and keep it low,
Like as a child that is weaned from his mother;
Yea, my soul is even as a weaned child.
O Israel, trust in the Lord,
From this time forth for evermore.

The Lord is My Light

The Lord is my light, and my salvation;
Whom then shall I fear?
The Lord is the strength of my life;
Of whom then 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 of men were laid against me,
Yet shall not my heart be afraid;
And though there rose up war against me,
Yet will I put my trust in him.
One thing have I desired of the Lord, which I will require:

Even that I may dwell in the house of the Lord
all the days of my life,
To behold the fair beauty of the Lord, and to visit his temple.
For in the time of trouble he shall hide me in his tabernacle;
Yea, in the secret place of his dwelling shall he hide me,
And set me up upon a rock of stone.
And now shall he lift up mine head
Above mine enemies round about me.
Therefore will I offer in his dwelling an oblation
with great gladness;
I will sing, and speak praises unto the Lord.
Hearken unto my voice, O Lord, when I cry unto thee;
Have mercy upon me, and hear me.
My heart hath talked of thee:
Seek ye my face:
Thy face, Lord, will I seek.

O hide not thou thy face from me;
Nor cast thy servant away in displeasure.
Thou hast been my succour;
Leave me not, neither forsake me,
O God of my salvation.
When my father and my mother forsake me,
The Lord taketh me up.
Teach me thy way, O Lord,
And lead me in the right way, because of mine enemies.
Deliver me not over into the will of mine adversaries;
For there are false witnesses risen up against me,
And such as speak wrong.
I should utterly have fainted,
But that I believe verily to see the goodness of the Lord
In the land of the living.

O tarry thou the Lord's leisure:
Be strong, and he shall comfort thine heart;
And put thou thy trust in the Lord.

The Lord is My Shepherd

The Lord is my shepherd;
Therefore can I lack nothing.
He shall feed me in a green pasture,
And lead me forth beside the waters of comfort.
He shall convert my soul,
And bring me forth 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 comfort me.
Thou shalt prepare a table before me against
 them that trouble me:
Thou hast anointed my head with oil,
And my cup shall be full.
But thy loving-kindness and mercy shall follow me
 all the days of my life,
And I will dwell in the house of the Lord for ever.

Who Shall Dwell in Thy Tabernacle?

Lord, who shall dwell in thy tabernacle?
Or who shall rest upon thy holy hill?
Even he, that leadeth an uncorrupt life,
And doeth the thing which is right,
And speaketh the truth from his heart.
He that hath used no deceit in his tongue,
Nor done evil to his neighbour;
And hath not slandered his neighbour.
He that setteth not by himself, but is lowly in his own eyes,
And maketh much of them that fear the Lord.
He that sweareth unto his neighbour, and disappointeth him not
Though it were to his own hindrance.
He that hath not given his money upon usury,

Nor taken reward against the innocent.
Whoso doeth these things shall never fall.

A Prayer for Guidance

O Lord, thou hast dealt graciously with thy servant,
According unto thy word.

O learn me true understanding and knowledge;
For I have believed thy commandments.

Before I was troubled, I went wrong:
But now have I kept thy word.

Thou art good and gracious:
O teach me thy statutes.

The proud have imagined a lie against me:
But I will keep thy commandments with my whole heart.

Their heart is as fat as brawn:
But my delight hath been in thy law.

It is good for me that I have been in trouble,
That I may learn thy statutes.

The law of thy mouth is dearer unto me
Than thousands of gold and silver.

Thy Word is a Lantern Unto My Feet

Thy word is a lantern unto my feet and a light unto my paths.
I have sworn and am steadfastly purposed
to keep thy righteous judgements.

I am troubled above measure; quicken me, O Lord,
according to thy word.

Let the free-will offerings of my mouth please thee, O Lord;
and teach me thy judgements.

My soul is alway in my hand; yet do I not forget thy law.
'The ungodly have laid a snare for me; but yet I swerved not
from thy commandments.

Thy testimonies have I claimed as mine heritage for ever
and why? they are the very joy of my heart.
I have applied my heart to fulfil thy statutes alway,
even unto the end.

I Have Blotted Out Thy Transgressions

Remember these, O Jacob and Israel:
For thou art my servant:
I have formed thee; thou art my servant;
O Israel, thou shalt not be forgotten of me.

I have blotted out, as a thick cloud, thy transgressions,
And, as a cloud, thy sins;
Return unto me;
For I have redeemed thee.

Sing, O ye heavens;
For the Lord hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath redeemed Jacob,
And glorified himself in Israel.

Every One That Thirsteth

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.

The Loving-kindnesses of the Lord

I will mention the loving-kindnesses 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 loving-kindnesses.
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.

Hear My Crying

Hear my crying, O God:
Give ear unto my prayer.
From the ends of the earth will I call upon thee,
When my heart is in heaviness.
O set me up upon the rock that is higher than I;
For thou hast been my hope,
And a strong tower for me against the enemy.
I will dwell in thy tabernacle for ever,
And my trust shall be under the covering of thy wings.
For thou, O Lord, hast heard my desires,

And hast given an heritage unto those that fear thy Name.
Thou shalt grant the King a long life,
That his years may endure throughout all generations.
He shall dwell before God for ever:
O prepare thy loving mercy and faithfulness,
That they may preserve him.
So will I always sing praise unto thy Name;
That I may daily perform my vows.

Thou Art My Helper

Haste thee, 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 wish me evil.
Let them for their reward be soon brought to shame,
That cry over me, *There, there.*
But let all those that seek thee be joyful and glad in thee,
And let all such as delight in thy salvation say always,
The Lord be praised.
As for me, I am poor and in misery:
Haste thee unto me, O God.
Thou art my helper, and my redeemer:
O Lord, make no long tarrying.

Be Merciful Unto Me

Be merciful unto me, O God, be merciful unto me,
For my soul trusteth in thee:
And under the shadow of thy wings shall be my refuge,
Until this tyranny be over-past.
I will call unto the most high God,
Even unto the God that shall perform the cause
which I have in hand.
He shall send from heaven and save me

From the reproof of him that would eat me up.
God shall send forth his mercy and truth:
My soul is among lions.
And I lie even among the children of men, that are set on fire,
Whose teeth are spears and arrows, and their tongue
a sharp sword.

Set up thyself, O God, above the heavens,
And thy glory above all the earth.
They have laid a net for my feet, and pressed down my soul;
They have digged a pit before me,
And are fallen into the midst of it themselves.
My heart is fixed, O God, my heart is fixed.

I will sing, and give praise.
Awake up, my glory; awake, lute and harp:
I myself will awake right early.
I will give thanks unto thee, O Lord, among the people,
And I will sing unto thee among the nations.
For the greatness of thy mercy reacheth unto the heavens,
And thy truth unto the clouds.
Set up thyself, O God, above the heavens,
And thy glory above all the earth.

Miserere

Have mercy upon me, O God,
After thy great goodness:
According to the multitude of thy mercies do away mine offences.
Wash me thoroughly from my wickedness,
And cleanse me from my sin.
For I acknowledge my faults,
And my sin is ever before me.
Against thee only have I sinned, and done this evil in thy sight:
That thou mightest be justified in thy saying,
and clear when thou art judged.
Behold, I was shapen in wickedness;

And in sin hath my mother conceived me.
But lo, thou requirest truth in the inward parts,
And shalt make me to understand wisdom secretly.
Thou shalt purge me with hyssop, and I shall be clean;
Thou shalt wash me, and I shall be whiter than snow.
Thou shalt make me hear of joy and gladness,
That the bones which thou hast broken may rejoice.
Turn thy face from my sins,
And put out all my misdeeds.

Make 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.
O give me the comfort of thy help again,
And stablish me with thy free Spirit.
Then shall I teach thy ways unto the wicked,
And sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God,
Thou that art the God of my health:
And my tongue shall sing of thy righteousness.
Thou shalt open my lips, O Lord,
And my mouth shall shew thy praise.
For thou desirest no sacrifice, else would I give it thee;
But thou delightest not in burnt-offerings.
The sacrifice of God is a troubled spirit:
A broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Zion;
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifice of righteousness,
With the burnt-offerings and oblations:
Then shall they offer young bullocks upon thine altar.

De Profundis

Out of the deep have I called unto thee, O Lord;

Lord, hear my voice.
O let thine ears consider well the voice of my complaint.
If thou, Lord, wilt be extreme to mark what is done amiss,
O Lord, who may abide it?
For there is mercy with thee:
Therefore shalt thou be feared.
I look for the Lord; my soul doth wait for him:
In his word is my trust.
My soul fleeth unto the Lord,
Before the morning watch, I say, before the morning watch.
O Israel, trust in the Lord, for with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel from all his sins.

Why Standest Thou so Far Off

Why standest thou so far off, O Lord,
And hidest thy face in the needful time of trouble?
The ungodly for his own lust doth persecute the poor;
Let them be taken in the crafty wiliness that they have imagined
For the ungodly hath made boast of his own heart's desire,
And speaketh good of the covetous, whom God abhorreth.
The ungodly is so proud, that he careth not for God;
Neither is God in all his thoughts.
His ways are always grievous:
Thy judgements are far above out of his sight,
And therefore defieth he all his enemies.
For he hath said in his heart,
Tush, I shall never be cast down:
There shall no harm happen unto me.
His mouth is full of cursing, deceit, and fraud:
Under his tongue is ungodliness and vanity.
He sitteth lurking in the thievish corners of the streets,
And privily in his lurking dens doth he murder the innocent;
His eyes are set against the poor.

For he lieth waiting secretly,
Even as a lion lurketh he in his den,
That he may ravish the poor.
He doth ravish the poor,
When he getteth him into his net.
He falleth down, and humbleth himself,
That the congregation of the poor may fall
 into the hands of his captains.
He hath said in his heart,
Tush, God hath forgotten:
He hideth away his face, and he will never see it.

Arise, O Lord God, and lift up thine hand;
Forget not the poor.
Wherefore should the wicked blaspheme God?
While he doth say in his heart,
Tush, thou God carest not for it.
Surely thou hast seen it;
For thou beholdest ungodliness and wrong.
That thou mayest take the matter into thine hand,
The poor committeth himself unto thee;
For thou art the helper of the friendless.
Break thou the power of the ungodly and malicious:
Take away his ungodliness, and thou shalt find none.

The Lord is King for ever and ever,
And the heathen are perished out of the land.
Lord, thou hast heard the desire of the poor;
Thou preparest their heart, and thine ear hearkeneth thereto;
To help the fatherless and poor unto their right,
That the man of the earth be no more exalted against them.

The Soul's Desire

Like as the hart desireth the water-brooks;
So longeth my soul after thee, O God.
My soul is athirst for God, yea, even for the living God:

When shall I come to appear before the presence of God?
My tears have been my meat day and night:
While they daily say unto me,
Where is now thy God?
Now when I think thereupon, I pour out my heart by myself;
For I went with the multitude,
And brought them forth into the house of God,
In the voice of praise and thanksgiving,
Among such as keep holy-day.

Why art thou so full of heaviness, O my soul?
And why art thou so disquieted within me?
Put thy trust in God:
For I will yet give him thanks for the help of his countenance.
My God, my soul is vexed within me:
Therefore will I remember thee concerning the land of Jordan,
And the little hill of Hermon.

One deep calleth another,
Because of the noise of the water-pipes:
All thy waves and storms are gone over me.
The Lord hath granted his loving-kindness in the day-time,
And in the night-season did I sing of him,
And made my prayer unto the God of my life.
I will say unto the God of my strength,
Why hast thou forgotten me?
Why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder as with a sword,
While mine enemies that trouble me cast me in the teeth;
Namely, while they say daily unto me,
Where is now thy God?
Why art thou so vexed, O my soul?
And why art thou so disquieted within me?
O put thy trust in God;
For I will yet thank him,
Which is the help of my countenance, and my God.

Why Hast Thou Forsaken Me?

My God, my God, look upon me;
Why hast thou forsaken me?
And art so far from my health,
And from the words of my complaint?
O my God, I cry in the day-time,
But thou hearest not;
And in the night-season also I take no rest
And thou continuest holy:
O thou worship of Israel.

Our fathers hoped in thee:
They trusted in thee, and thou didst deliver them.
They called upon thee, and were holpen;
They put their trust in thee, and were not confounded.
But as for me, I am a worm, and no man:
A very scorn of men, and the outcast of the people.
All they that see me laugh me to scorn;
They shoot out their lips, and shake their heads, saying,
He trusted in God, that he would deliver him;
Let him deliver him, if he will have him.
But thou art he that took me out of my mother's womb:
Thou wast my hope, when I hanged yet upon
 my mother's breasts.

I have been left unto thee ever since I was born;
Thou art my God even from my mother's womb.

O go not from me, for trouble is hard at hand,
And there is none to help me.

Many oxen are come about me:

Fat bulls of Basan close me in on every side.

They gape upon me with their mouths,

As it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint:

My heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd,

And my tongue cleaveth to my gums:
And thou shalt bring me into the dust of death.
For many dogs are come about me,
And the council of the wicked layeth siege against me.
They pierced my hands and my feet;
I may tell all my bones:
They stand staring and looking upon me.
They part my garments among them,
And cast lots upon my vesture.
But be not thou far from me, O Lord:
Thou art my succour, 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:
Thou hast heard me also from among the horns of the unicorns.

A Prayer in Extremity

Give sentence with me, O God,
And defend my cause against the ungodly people:
O deliver me from the deceitful and wicked man.
For thou art the God of my strength,
Why hast thou put me from thee?
And why go I so heavily, while the enemy oppresseth me?
O send out thy light and thy truth,
That they may lead me,
And bring me unto thy holy hill,
And to thy dwelling.
And that I may go unto the altar of God,
Even unto the God of my joy and gladness:
And upon the harp will I give thanks unto thee, O God, my God.
Why art thou so heavy, O my soul?
And why art thou so disquieted within me?
O put thy trust in God:
For I will yet give him thanks,
Which is the help of my countenance, and my God.

The Prosperity of the Ungodly

Truly God is loving unto Israel,
Even unto such as are of a clean heart.
Nevertheless, my feet were almost gone;
My treadings had well-nigh slipt.
And why? I was grieved at the wicked:
I do also see the ungodly in such prosperity.
For they are in no peril of death,
But are lusty and strong.
They come in no misfortune like other folk;
Neither are they plagued like other men.
And this is the cause that they are so holden with pride,
And overwhelmed with cruelty.
Their eyes swell with fatness and they do even what they lust.
They corrupt other, and speak of wicked blasphemy;
Their talking is against the most High.
For they stretch forth their mouth unto the heaven,
And their tongue goeth through the world.
Therefore fall the people unto them,
And thereout suck they no small advantage.
Tush, say they, how should God perceive it:
Is there knowledge in the most High?

Lo, these are the ungodly, these prosper in the world,
And these have riches in possession.
And I said, Then have I cleansed my heart in vain,
And washed mine hands in innocency.
All the day long have I been punished,
And chastened every morning.
Yea, and I had almost said even as they:
But lo, then, I should have condemned the generation of
thy children.
Then thought I to understand this;
But it was too hard for me,
Until I went into the sanctuary of God.

Then understood I the end of these men:
Namely, how thou dost set them in slippery places,
And castest them down, and destroyest them.

Oh, how suddenly do they consume,
Perish, and come to a fearful end!
Yea, even like as a dream when one awaketh;
So shalt thou make their image to vanish out of the city.
Thus my heart was grieved and it went even through my reins.
So foolish was I, and ignorant;
Even as it were a beast before thee.
Nevertheless, I am always by thee:
For thou hast holden me by my right hand.
Thou shalt guide me with thy counsel:
And after that receive me with glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire in comparison of thee.
My flesh and my heart faileth:
But God is the strength of my heart, and my portion for ever.
For lo, they that forsake thee shall perish:
Thou hast destroyed all them that commit fornication against thee.
But it is good for me to hold me fast by God,
to put my trust in the Lord God,
And to speak of all thy works in the gates of the
daughter of Zion.

A Song in Time of Trouble

I will cry unto God with my voice:
Even unto God will I cry with my voice,
and he shall hearken unto me.
In the time of my trouble I sought the Lord;
My sore ran, and ceased not in the night-season;
My soul refused comfort.
When I am in heaviness, I will think upon God;
When my heart is vexed, I will complain.

Thou holdest mine eyes waking:
I am so feeble, that I cannot speak.
I have considered the days of old,
And the years that are past.
I call to remembrance my song,
And in the night I commune with mine own heart,
 and search out my spirits.
Will the Lord absent himself for ever,
And will he be no more intreated?
Is his mercy clean gone for ever?
And is his promise come utterly to an end for evermore?
Hath God forgotten to be gracious,
And will he shut up his loving-kindness in displeasure?
And I said, It is mine own infirmity:
But I will remember the years of the right hand
 of the most Highest.
I will remember the works of the Lord,
And call to mind thy wonders of old time.
I will think also of all thy works,
And my talking shall be of thy doings.

Thy way, O God, is holy:
Who is so great a God as our God?
Thou art the God that doeth wonders;
And hast declared thy power among the people.
Thou hast mightily delivered thy people,
Even the sons of Jacob and Joseph.
The waters saw thee, O God, the waters saw thee, and were afraid;
The depths also were troubled.

The clouds poured out water, the air thundered,
And thine arrows went abroad.
The voice of thy thunder was heard round about;
The lightnings shone upon the ground;
The earth was moved, and shook withal.
Thy way is in the sea, and thy paths in the great waters,

And thy footsteps are not known.
Thou leddest thy people like sheep,
By the hand of Moses and Aaron.

Among the Tents of Kedar

When I was in trouble I called upon the Lord and he heard me.
Deliver my soul, O Lord, from lying lips
and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue?
Even mighty and sharp arrows, with hot burning coals.
Woe is me, that I am constrained to dwell with Mesech,
And to have my habitation among the tents of Kedar.
My soul hath long dwelt among them that are enemies unto peace.
I labour for peace, but when I speak unto them thereof,
They make them ready to battle.

How Good and Joyful

Behold, how good and joyful a thing it is, brethren,
to dwell together in unity!

It is like the precious ointment upon the head,
that ran down unto the beard,
Even unto Aaron's beard, and went down to the
skirts of his clothing.

Like as the dew of Hermon which fell upon the hill of Zion.
For there the Lord promised his blessing and life for evermore.

God be Merciful

God be merciful unto us, and bless us,
And shew us the light of his countenance,
And be merciful unto us.
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Yea, let all the people praise thee.
O let the nations rejoice and be glad,

For thou shalt judge the folk righteously,
And govern the nations upon earth.
Let the people praise thee, O God,
Let all the people praise thee.
Then shall the earth bring forth her increase,
And God, even our own God, shall give us his blessing.
God shall bless us,
And all the ends of the world shall fear him.

Jubilate

O be joyful in the Lord, all ye lands;
Serve the Lord with gladness, and come
before his presence with a song.
Be ye sure 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.
O go your way into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and speak good of his Name.
For the Lord is gracious, his mercy is everlasting;
And his truth endureth from generation to generation.

Sing Unto the Lord a New Song

O sing unto the Lord a new song;
Sing unto the Lord, all the whole earth.
Sing unto the Lord, and praise his Name;
Be telling of his salvation from day to day.
Declare his honour unto the heathen,
And his wonders unto all people.
For the Lord is great, and cannot worthily be praised:
He is more to be feared than all gods.
As for all the gods of the heathen, they are but idols;
But it is the Lord that made the heavens.
Glory and worship are before him;
Power and honour are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people,
Ascribe unto the Lord worship and power.
Ascribe unto the Lord the honour due unto his Name;
Bring presents, and come into his courts.

O worship the Lord in the beauty of holiness;
Let the whole earth stand in awe of him.
Tell it out among the heathen that the Lord is King,
And that it is he who hath made the round world so fast that it
cannot be moved;
And how that he shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea make a noise, and all that therein is.
Let the field be joyful, and all that is in it;
Then shall all the trees of the wood rejoice before
the Lord.
For he cometh, for he cometh to judge the earth,
And with righteousness to judge the world, and the people
with his truth.

The Heavens Declare the Glory of God

The heavens declare the glory of God,
And the firmament sheweth his handy-work.
One day telleth another,
And one night certifieth another.
There is neither speech nor language;
But their voices are heard among them.
Their sound is gone out into all lands,
And their words into the ends of the world.
In them hath he set a tabernacle for the sun,
Which cometh forth as a bridegroom out of his chamber,
And rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
And runneth about unto the end of it again:
And there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul:
The testimony of the Lord is sure, and giveth wisdom
unto the simple.

The statutes of the Lord are right, and rejoice the heart;
The commandment of the Lord is pure, and giveth light
unto the eyes.

The fear of the Lord is clean, and endureth for ever:
The judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea, than much
fine gold:

Sweeter than honey, and the honeycomb.
Moreover, by them is thy servant taught,
And in keeping of them there is great reward.

Who can tell how oft he offendeth?
O cleanse thou me from my secret faults.
Keep thy servant also from presumptuous sins,
Lest they get the dominion over me:
So shall I be undefiled, and innocent from the great offence.
Let the words of my mouth, and the meditation of my heart,
Be always acceptable in thy sight,
O Lord, my strength, and my redeemer.

Thou Deckest Thyself With Light

Praise the Lord, O my soul:
O Lord my God, thou art become exceeding glorious;
Thou art clothed with majesty and honour.
Thou deckest thyself with light as it were with a garment;
And spreadest out the heavens like a curtain.
Who layeth the beams of his chambers in the waters,
And maketh the clouds his chariot,
And walketh upon the wings of the wind.

He maketh his angels spirits,
And his ministers a flaming fire.
He laid the foundations of the earth,

That it never should move at any time.
Thou coveredst it with the deep like as with a garment:
The waters stand in the hills.
At thy rebuke they flee:
At the voice of thy thunder they are afraid.
They go up as high as the hills,
 and down to the valleys beneath;
Even unto the place which thou hast appointed for them.
Thou hast set them their bounds which they shall not pass;
Neither turn again to cover the earth.

He sendeth the springs into the rivers,
Which run among the hills.
All beasts of the field drink thereof,
And the wild asses quench their thirst.
Beside them shall the fowls of the air have their habitation,
And sing among the branches.
He watereth the hills from above:
The earth is filled with the fruit of thy works.
He bringeth forth grass for the cattle,
And green herb for the service of men;
That he may bring food out of the earth,
And wine that maketh glad the heart of man;
And oil to make him a cheerful countenance,
And bread to strengthen man's heart.

The trees of the Lord also are full of sap,
Even the cedars of Libanus which he hath planted;
Wherein the birds make their nests,
And the fir-trees are a dwelling for the stork.
The high hills are a refuge for the wild goats,
And so are the stony rocks for the conies.
He appointed the moon for certain seasons;
And the sun knoweth his going down.
Thou makest darkness that it may be night;
Wherein all the beasts of the forest do move.

The lions roaring after their prey
Do seek their meat from God.
The sun ariseth, and they get them away together;
And lay them down in their dens.
Man goeth forth to 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 the great and wide sea also;
Wherein are things creeping innumerable,
 both small and great beasts.
There go the ships, and there is that Leviathan,
Whom thou hast made to take his pastime therein.
These wait all upon thee,
That thou mayest give them meat in due season.
When thou givest it them they gather it,
And when thou openest thy hand they are filled with good.
When thou hidest thy face they are troubled:
When thou takest away their breath they die,
And are turned again to their dust.
When thou lettest thy breath go forth they shall be made;
And thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever;
The Lord shall rejoice in his works.
The earth shall tremble at the look of him;
If he do but touch the hills, they shall smoke.
I will sing unto the Lord as long as I live:
I will praise my God while I have my being.
And so shall my words please him:
My joy shall be in the Lord.
As for sinners, they shall be consumed out of the earth,
And the ungodly shall come to an end;
Praise thou the Lord, O my soul, praise the Lord.

Awake, Awake O Arm of the Lord

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.

The Earth Shall Wax Old

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.

Forget Not All His Benefits

Praise the Lord, O my soul,
And all that is within me praise his holy Name.
Praise the Lord, O my soul,
And forget not all his benefits;
Who forgiveth all thy sin,
And healeth all thine infirmities;
Who saveth thy life from destruction,
And crowneth thee with mercy and loving-kindness;
Who satisfieth thy mouth with good things,
Making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement
For all them that are oppressed with wrong.
He shewed his ways unto Moses,
His works unto the children of Israel.
The Lord is full of compassion and mercy,
Long-suffering, and of great goodness.
He will not alway be chiding;
Neither keepeth he his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our wickednesses.
For look how high the heaven is in comparison of the earth,
So great is his mercy also toward them that fear him.
Look how wide also the east is from the west,
So far hath he set our sins from us.
Yea, like as a father pitieth his own children,
Even so is the Lord merciful unto them that fear him.
For he knoweth whereof we are made;
He remembereth that we are but dust.
The days of man are but as grass;
For he flourisheth as a flower of the field.
For as soon as the wind goeth over it, it is gone;
And the place thereof shall know it no more.
But the merciful goodness of the Lord endureth for ever and ever
upon them that fear him,
And his righteousness upon children's children;
Even upon such as keep his covenant,
And think upon his commandments to do them.
The Lord hath prepared his seat in heaven,
And his kingdom ruleth over all.
O praise the Lord, ye angels of his, ye that excel in strength;
Ye that fulfil his commandment, and hearken unto the voice
of his words.
O praise the Lord, all ye his hosts;
Ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his,
in all places of his dominion:
Praise thou the Lord, O my soul.

O Give Thanks Unto the Lord

O give thanks unto the Lord, for he is gracious;
And his mercy endureth for ever.
Let them give thanks whom the Lord hath redeemed,
And delivered 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 went astray in the wilderness out of the way;
And found no city to dwell in.
Hungry and thirsty, their soul fainted in them.
So they cried unto the Lord in their trouble,
And he delivered them from their distress.
He led them forth by the right way,
That they might go to the city where they dwelt.
*O that men would therefore praise the Lord for his goodness,
And declare the wonders that he doeth for the children of men!*

For he satisfieth the empty soul,
And filleth the hungry soul with goodness.
Such as sit in darkness, and in the shadow of death,
Being fast bound in misery and iron;
Because they rebelled against the words of the Lord,
And lightly regarded the counsel of the most Highest:
He also brought down their heart through heaviness;
They fell down, and there was none to help them.
So when they cried unto the Lord in their trouble,
He delivered them out of their distress.
For he brought them out of darkness, and out of
the shadow of death,
And brake their bonds in sunder.

*O that men would therefore praise the Lord for his goodness,
And declare the wonders that he doeth for the children of men!*

For he hath broken the gates of brass,
And smitten the bars of iron in sunder.
Foolish men are plagued for their offence,
And because of their wickedness;
Their soul abhorred all manner of meat,
And they were even hard at death's door.
So when they cried unto the Lord in their trouble,
He delivered them out of their distress.
He sent his word, and healed them,
And they were saved from their destruction.

*O that men would therefore praise the Lord for his goodness,
And declare the wonders that he doeth for the children of men!*

That they would offer unto him the sacrifice of thanksgiving,
And tell out his works with gladness!
They that go down to the sea in ships,
And occupy their business in great waters;
These men see the works of the Lord,
And his wonders in the deep.
For at his word the stormy wind ariseth,
Which lifteth up the waves thereof.
They are carried up to the heaven, and down again to the deep;
Their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
So when they cry unto the Lord in their trouble,
He delivereth them out of their distress.
For he maketh the storm to cease;
So that the waves thereof are still.
Then are they glad, because they are at rest;
And so he bringeth them unto the haven where they would be.
*O that men would therefore praise the Lord for his goodness,
And declare the wonders that he doeth for the children of men!*

That they would exalt him also in the congregation of the people,
And praise him in the seat of the elders!
Who turneth the floods into a wilderness,
And drieth up the water-springs.
A fruitful land maketh he barren,
For the wickedness of them that dwell therein.
Again, he maketh the wilderness a standing water,
And water-springs of a dry ground.
And there he setteth the hungry,
That they may build them a city to dwell in;
That they may sow their land, and plant vineyards,
To yield them fruits of increase.
He blesseth them, so that they multiply exceedingly;
And suffereth not their cattle to decrease.
And again, when they are minished, and brought low,
Through oppression, through any plague, or trouble;
Though he suffer them to be evil intreated through tyrants,
And let them wander out of the way in the wilderness;
Yet helpeth he the poor out of misery,
And maketh him households like a flock of sheep.
The righteous will consider this, and rejoice:
And the mouth of all wickedness shall be stopped.
Whoso is wise will ponder these things,
And they shall understand the loving-kindness of the Lord.

The Lord is Gracious and Merciful

I will magnify thee, O God, my King;
And I will praise thy Name for ever and ever.
Every day will I give thanks unto thee;
And praise thy Name for ever and ever.

Great is the Lord, and marvellous worthy to be praised;
There is no end of his greatness.
One generation shall praise thy works unto another,
And declare thy power.

As for me, I will be talking of thy worship,
Thy glory, thy praise, and wondrous works.
So that men shall speak of the might of thy marvellous acts;
And I will also tell of thy greatness.
The memorial of thine abundant kindness shall be shewed,
And men shall sing of thy righteousness.

The Lord is gracious, and merciful;
Long-suffering, and of great goodness.
The Lord is loving unto every man;
And his mercy is over all his works.

All thy works praise thee, O Lord;
And thy saints give thanks unto thee.
They shew the glory of thy kingdom,
And talk of thy power;
That thy power, thy glory, and mightiness of thy kingdom
Might be known unto men.

Thy kingdom is an everlasting kingdom;
And thy dominion endureth throughout all ages.
The Lord upholdeth all such as fall,
And lifteth up all those that are down.
The eyes of all wait upon thee, O Lord;
And thou givest them their meat in due season.
Thou openest thine hand and fillest all things living
with plenteousness.

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,
Yea, all such as call upon him faithfully.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will help them.
The Lord preserveth all them that love him;
But scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord:

And let all flesh give thanks unto his holy Name
for ever and ever.

It is a Good Thing to Sing Praises

O praise the Lord, for it is a good thing to sing praises unto
our God;

Yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem,

And gather together the out-casts of Israel.

He healeth those that are broken in heart,

And giveth medicine to heal their sickness.

He telleth the number of the stars;

And calleth them all by their names.

Great is our Lord, and great is his power;

Yea, and his wisdom is infinite.

The Lord setteth up the meek;

And bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving;

Sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain
for the earth,

And maketh the grass to grow upon the mountains,

And herb for the use of men;

Who giveth fodder unto the cattle,

And feedeth the young ravens that call upon him.

He hath no pleasure in the strength of an horse;

Neither delighteth he in any man's legs.

But the Lord's delight is in them that fear him,

And put their trust in his mercy.

Praise the Lord, O Jerusalem;

Praise thy God, O Zion.

For he hath made fast the bars of thy gates,

And hath blessed thy children within thee.

He maketh peace in thy borders,
And filleth thee with the flour of wheat.

He sendeth forth his commandment upon earth,
And his word runneth very swiftly.
He giveth snow like wool,
And scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels:
Who is able to abide his frost?
He sendeth out his word, and melteth them:
He bloweth with his wind, and the waters flow.
He sheweth his word unto Jacob;
His statutes and ordinances unto Israel.
He hath not dealt so with any nation;
Neither have the heathen knowledge of his laws.

How Excellent is Thy Name!

O Lord our Governor, how excellent is thy Name in all the world;
Thou that hast set thy glory above the heavens!
Out of the mouth of very babes and sucklings
 hast thou ordained strength,
Because of thine enemies;
That thou mightest still the enemy, and the avenger.
For I will consider thy heavens, even the works 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?
Thou madest him lower than the angels,
To crown him with glory and worship.
Thou makest him to have dominion of the works of thy hands;
And thou hast put all things in subjection under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowls of the air, and the fishes of the sea,
And whatsoever walketh through the paths of the seas.

O Lord our Governor,
How excellent is thy Name in all the world!

O Praise God in His Holiness

O praise God in his holiness;
Praise him in the firmament of his power.
Praise him in his noble acts;
Praise him according to his excellent greatness.
Praise him in the sound of the trumpet;
Praise him upon the lute and harp.
Praise him in the cymbals and dances;
Praise him upon the strings and pipe.
Praise him upon the well-tuned cymbals;
Praise him upon the loud cymbals.
Let every thing that hath breath praise the Lord.

O Praise the Lord of Heaven

O praise the Lord of heaven;
Praise him in the height.
Praise him, all ye angels of his;
Praise him, all his host.
Praise him, sun and moon;
Praise him, all ye stars and light.
Praise him, all ye heavens,
And ye waters that are above the heavens.

Let them praise the Name of the Lord;
For he spake the word, and they were made;
He commanded, and they were created.
He hath made them fast for ever and ever;
He hath given them a law which shall not be broken.

Praise the Lord upon earth,
Ye dragons, and all deeps:
Fire and hail, snow and vapours;
Wind and storm, fulfilling his word:

Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Worms and feathered fowls:
Kings of the earth and all people;
Princes and all judges of the world:
Young men and maidens;
Old men and children:
Praise the Name of the Lord;
For his Name only is excellent,
And his praise above heaven and earth.

He shall exalt the horn of his people;
All his saints shall praise him;
Even the children of Israel,
Even the people that serveth him.

I Will Magnify Thee

I will magnify thee, O Lord, for thou hast set me up,
And not made my foes to triumph over me.
O Lord my God, I cried unto thee,
And thou hast healed me.
Thou, Lord, hast brought my soul out of hell;
Thou hast kept my life from them that go down to the pit.
Sing praises unto the Lord, O ye saints of his,
And give thanks unto him for a remembrance of his holiness.
For his wrath endureth but the twinkling of an eye,
And in his pleasure is life:
Heaviness may endure for a night,
But joy cometh in the morning.

And in my prosperity I said,
I shall never be removed.
Thou, Lord, of thy goodness hast made my hill so strong.
Thou didst turn thy face from me;
And I was troubled.

Then cried I unto thee, O Lord;
And gat me to my Lord right humbly.
What profit is there in my blood,
When I go down to the pit?
Shall the dust give thanks unto thee?
Or shall it declare thy truth?
Fear, O Lord, and have mercy upon me;
Lord, be thou my helper.
Thou hast turned my heaviness into joy;
Thou hast put off my sackcloth,
And girded me with gladness.
Therefore shall every good man sing of thy praise
without ceasing:
O my God, I will give thanks unto thee for ever.

4 *Song of Thanksgiving*

I will alway give thanks unto the Lord;
His praise shall ever be in my mouth.
My soul shall make her boast in the Lord;
The humble shall hear thereof, and be glad.
O praise the Lord with me,
And let us magnify his Name together.
I sought the Lord, and he heard me;
Fear, he delivered me out of all my fear.
They had an eye unto him, and were lightened:
And their faces were not ashamed.
So, the poor crieth, and the Lord heareth him;
Fear, and saveth him out of all his troubles.
The angel of the Lord tarrieth round about them that fear him;
And delivereth them.
O taste, and see, how gracious the Lord is;
Blessed is the man that trusteth in him.
O fear the Lord, ye that are his saints;

For they that fear him lack nothing.
The lions do lack, and suffer hunger:
But they who seek the Lord shall want no manner of
thing that is good.

Come, ye children, and hearken unto me:

I will teach you the fear of the Lord.

What man is he that lusteth to live;

And would fain see good days?

Keep thy tongue from evil,

And thy lips, that they speak no guile.

Eschew evil, and do good;

Seek peace, and ensue it.

The eyes of the Lord are over the righteous,

And his ears are open unto their prayers.

The countenance of the Lord is against them that do evil,

To root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them,

And delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart,

And will save such as be of an humble spirit.

Great are the troubles of the righteous;

But the Lord delivereth him out of all.

He keepeth all his bones,

So that not one of them is broken.

But misfortune shall slay the ungodly:

And they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants:

And all they that put their trust in him shall not be destitute.

In Jewry is God Known

In Jewry is God known; his Name is great in Israel.

At Salem is his tabernacle, and his dwelling is Zion.

There brake he the arrows of the bow, the shield, the sword,
and the battle.

Thou art of more honour and might than the hills of the robbers.
The proud are robbed, they have slept their sleep;
And all the men whose hands were mighty have found nothing.
At thy rebuke, O God of Jacob, both the
 chariot and horse are fallen.

Thou, even thou, art to be feared;
And who may stand in thy sight when thou art angry?
Thou didst cause thy judgement to be heard from heaven;
The earth trembled, and was still,
When God arose to judgement,
And to help all the meek upon earth.
The fierceness of man shall turn to thy praise,
And the fierceness of them shalt thou refrain.
Promise unto the Lord your God, and keep it, all ye that
 are round about him:
Bring presents unto him that ought to be feared.
He shall refrain the spirit of princes;
And is wonderful among the kings of the earth.

The Snare is Broken

If the Lord himself had not been on our side,
Now may Israel say:
If the Lord himself had not been on our side,
When men rose up against us;
They had swallowed us up quick,
When they were so wrathfully displeased at us.
Yea, the waters had drowned us,
And the stream had gone over our soul;
The deep waters of the proud had gone even over our soul.
But praised be the Lord,
Who hath not given us over for a prey unto their teeth.
Our soul is escaped even as a bird out of the snare of the fowler;
The snare is broken, and we are delivered.
Our help standeth in the Name of the Lord,
Who hath made heaven and earth.

Sing We Merrily

Sing we merrily unto God our strength;
Make a cheerful noise unto the God of Jacob.
Take the psalm, bring hither the tabret,
The merry harp with the lute.
Blow up the trumpet in the new-moon,
Even in the time appointed, and upon our solemn feast-day.
For this was made a statute for Israel,
And a law of the God of Jacob.
This he ordained in Joseph for a testimony,
When he came out of the land of Egypt, and had
heard a strange language.

I eased his shoulder from the burden,
And his hands were delivered from making the pots.
Thou calledst upon me in troubles, and I delivered thee,
And heard thee what time as the storm fell upon thee.
I proved thee also at the waters of strife.
Hear, O my people, and I will assure thee;
O Israel, if thou wilt hearken unto me,
There shall no strange god be in thee;
Neither shalt thou worship any other god.
I am the Lord thy God, who brought thee out of the
land of Egypt:
Open thy mouth wide, and I shall fill it.
But my people would not hear my voice;
And Israel would not obey me.
So I gave them up unto their own hearts' lusts,
And let them follow their own imaginations.
O that my people would have hearkened unto me;
For if Israel had walked in my ways,
I should soon have put down their enemies,
And turned my hand against their adversaries.
The haters of the Lord should have been found liars;
But their time should have endured for ever.

He should have fed them also with the finest wheat-flour;
And with honey out of the stony rock should I have satisfied the

Thou That Hearest the Prayer

Thou, O God, art praised in Zion:
And unto thee shall the vow be performed in Jerusalem.
Thou that hearest the prayer,
Unto thee shall all flesh come.

My misdeeds prevail against me:
O be thou merciful unto our sins.
Blessed is the man, whom thou choosest, and receivest unto thee
He shall dwell in thy court, and shall be satisfied
 with the pleasures of thy house,
Even of thy holy temple.

Thou shalt shew us wonderful things in thy righteousness,
O God of our salvation:
Thou that art the hope of all the ends of the earth,
And of them that remain in the broad sea:
Who in his strength setteth fast the mountains,
And is girded about with power:
Who stilleth the raging of the sea,
And the noise of his waves, and the madness of the people.
They also that dwell in the uttermost parts of the earth
 shall be afraid at thy tokens:
Thou that makest the outgoings of the morning and evening
 to praise thee.

Thou visitest the earth, and blessest it;
Thou makest it very plenteous.
The river of God is full of water:
Thou preparest their corn, for so thou providest for the earth.
Thou waterest her furrows,
Thou sendest rain into the little valleys thereof;
Thou makest it soft with the drops of rain,
 and blessest the increase of it.

Thou crownest the year with thy goodness,
And thy clouds drop fatness.
They shall drop upon the dwellings of the wilderness,
And the little hills shall rejoice on every side.
The folds shall be full of sheep;
The valleys also shall stand so thick with corn,
That they shall laugh and sing.

Benedicite Omnia Opera

O all ye Works of the Lord, bless ye the Lord:
Praise him and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord;
O ye Heavens, bless ye the Lord;
O ye Waters that be above the Firmament, bless ye the Lord:
Praise him and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord;
O ye Sun and Moon, bless ye the Lord;
O ye Stars of Heaven, bless ye the Lord:
Praise him and magnify him for ever.

O ye Showers and Dew, bless ye the Lord;
O ye Winds of God, bless ye the Lord;
O ye Fire and Heat, bless ye the Lord:
Praise him and magnify him for ever.

O ye Winter and Summer, bless ye the Lord;
O ye Dews and Frosts, bless ye the Lord;
O ye Frost and Cold, bless ye the Lord:
Praise him and magnify him for ever.

O ye Ice and Snow, bless ye the Lord;
O ye Nights and Days, bless ye the Lord;
O ye Light and Darkness, bless ye the Lord:
Praise him and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord;

O let the Earth bless the Lord;
O ye Mountains and Hills, bless ye the Lord:
 Praise him and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord;
O ye Wells, bless ye the Lord;
O ye Seas and Floods, bless ye the Lord:
 Praise him and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord;
O ye Fowls of the Air, bless ye the Lord;
O all ye Beasts and Cattle, bless ye the Lord:
 Praise him and magnify him for ever.

O ye Children of Men, bless ye the Lord;
O let Israel bless the Lord;
O ye Priests of the Lord, bless ye the Lord:
 Praise him and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord;
O ye Spirits and Souls of the Righteous, bless ye the Lord;
O ye holy and humble Men of heart, bless ye the Lord:
 Praise him and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord:
 Praise him and magnify him for ever.

*THE WORDS
OF
THE PROPHET*

The Story of Balaam and Balak

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, 'Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.' And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, 'Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people: for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

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

give me leave to go with you.' And the princes of Moab rose up, and they went unto Balak, and said, 'Balaam refuseth to come with us.'

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, 'Thus saith Balak the son of Zippor, "Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people."' And Balaam answered and said unto the servants of Balak, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.' And God came unto Balaam at night, and said unto him, 'If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.'

And Balaam said unto Balak, 'Build me here seven altars, and prepare me here seven oxen and seven rams.' And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, 'Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me; and whatsoever he sheweth me I will tell thee.' And he went to an high place. And God met Balaam: and he said unto him, 'I have prepared seven altars, and I have offered upon every altar a bullock and a ram.' And the Lord put a word in Balaam's mouth, and said, 'Return unto Balak, and thus thou shalt speak.' And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said:

Balak the king of Moab hath brought me from Aram,
Out of the mountains of the east,
Saying, Come, curse me Jacob, and come, defy Israel.
How shall I curse, whom God hath not cursed?

Or how shall I defy, whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, the people shall dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, 'What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.' And he answered and said, 'Must I not take heed to speak that which the Lord hath put in my mouth?' And Balak said unto him, 'Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.' And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, 'Stand here by thy burnt offering, while I meet the Lord yonder.' And the Lord met Balaam, and put a word in his mouth, and said, 'Go again unto Balak, and say thus.' And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, 'What hath the Lord spoken?' And he took up his parable, and said:

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed; and I cannot reverse it.
He hath not beheld iniquity in Jacob,

Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.
God brought them out of Egypt;
He hath as it were the strength of an unicorn.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel;
According to this time it shall be said of Jacob and of Israel,
What hath God wrought!
Behold, the people shall rise up as a great lion,
And lift up himself as a young lion:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, 'Neither curse them at all, nor bless them at all.' But Balaam answered and said unto Balak, 'Told not I thee, saying, All that the Lord speaketh, that I must do?' And Balak said unto Balaam, 'Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.' And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, 'Build me here seven altars, and prepare me here seven bullocks and seven rams.' And Balak did as Balaam had said, and offered a bullock and a ram on every altar. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said:

Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:

How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the Lord hath planted,
And as cedar trees beside the waters.
He shall pour the water out of his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God brought him forth out of Egypt:
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones, and pierce them through
with his arrows.
He couched, He lay down as a lion,
And as a great lion: Who shall stir him up?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, 'I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.' And Balaam said unto Balak, 'Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.' And he took up his parable, and said:

Balaam the son of Beor hath said,

And the man whose eyes are open hath said:
He hath said, which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:
I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.
And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable,
and said,

Amalek was the first of the nations;
But his latter end shall be that he perish for ever.

And he looked on the Kenites, and took up his parable,
and said,

Strong is thy dwellingplace.
And thou puttest thy nest in a rock.
Nevertheless the Kenite shall be wasted,
Until Asshur shall carry thee away captive.

And he took up his parable, and said:
Alas, who shall live when God doeth this!
And ships shall come from the coast of Chittim,
And shall afflict Asshur, and shall afflict Eber,
And he also shall perish for ever.

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

The Lion Hath Roared

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 evil befall a city, and the Lord hath not done it?
Surely the Lord God will do nothing, but he revealeth his secret
unto his servants the prophets.
The lion hath roared, Who will not fear?
The Lord God hath spoken, Who can but prophesy?

Isaiah Sees the Glory of God

*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.

Jeremiah is Derided

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 evil-doers.

The Pain of the Prophet Jeremiah

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?

O Lord, thou knowest:

Remember me, and visit me, and revenge me of

my persecutors;

Take me not away in thy long-suffering:

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 deceitful brook,

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 brazen 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.

Ezekiel's Vision of God

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.
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 a 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 stiff-hearted.
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, a 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.

The Transgressions of Israel

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.

They That Are at Ease in Zion

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 music, 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.

To My Well-beloved Touching His Vineyard

Now will I sing to my well-beloved a song of my beloved
touching his vineyard.

My well-beloved 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 ,

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 judgement, but behold oppression;
For righteousness, but behold a cry.

The Rebellious Children

Hear, O heavens, and give ear, O earth:
For the Lord hath spoken,
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner, and the ass his master's crib:
But Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity,
A seed of evil-doers,
Children that are corrupters:
They have forsaken the Lord,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.

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 judgement, 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 judgement; 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 judgement, and her converts
with righteousness.

Woe to Them That Call Evil Good

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 judgement,
And God that is holy shall be sanctified in righteousness.

Woe unto them that call evil good,
And good evil;
That put darkness for light,
And light for darkness;
That put bitter for sweet,
And sweet for bitter!
Woe unto them that are wise in their own eyes,
And prudent in their own sight!

Woe unto them that are mighty to drink wine,
And men of strength to mingle strong drink:
Which 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.

His Hand is Stretched Out Still

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 sycamores 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 evil-doer,
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 judgement,
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.

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 carcasses 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.
*For all this his anger is not turned away,
But his hand is stretched out still.*

The False Shepherds

Woe be unto the pastors that destroy and scatter
the sheep of my pasture!
Saith the Lord.
Therefore thus saith the Lord God of Israel against the pastors
that feed my people;
Ye have scattered my flock, and driven them away,
and have not visited them:
Behold, I will visit upon you the evil of your doings,
Saith the Lord.
And I will gather the remnant of my flock out of all countries
whither I have driven them,

And will bring them again to their folds;
And they shall be fruitful and increase.
And I will set up shepherds over them which shall feed them:
And they shall fear no more, nor be dismayed,
Neither shall they be lacking,
Saith the Lord.

The Righteous Branch

Behold, the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgement and justice in the earth.
In his days Judah shall be saved, and Israel shall dwell safely:
And this is his name whereby he shall be called,
The Lord Our Righteousness.

Therefore, behold, the days come, saith the Lord,
That they shall no more say,
The Lord liveth, which brought up the children of Israel
out of the land of Egypt;
But, the Lord liveth, which brought up and which led the seed
of the house of Israel
Out of the north country, and from all countries
whither I had driven them;
And they shall dwell in their own land.

The Downfall of Babylon

Babylon the great is fallen, is fallen,
And is become the habitation of devils,
And the hold of every foul spirit,
And a cage of every unclean and hateful bird.
For all nations have drunk of the wine of the wrath of
her fornication,
And the kings of the earth have committed fornication with her,
And the merchants of the earth are waxed rich
Through the abundance of her delicacies.

And I heard another voice from heaven, saying,
Come out of her, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.
For her sins have reached unto heaven,
And God hath remembered her iniquities.
Reward her even as she rewarded you,
And double unto her double according to her works:
In the cup which she hath filled fill to her double.
How much she hath glorified herself, and lived deliciously,
So much torment and sorrow give her:
For she saith in her heart, I sit a queen,
And am no widow, and shall see no sorrow.
Therefore shall her plagues come in one day,
Death, and mourning, and famine;
And she shall be utterly burned with fire:
For strong is the Lord God who judgeth her.

And the kings of the earth,
Who have committed fornication and lived deliciously
with her,
Shall bewail her, and lament for her,
When they shall see the smoke of her burning,
Standing afar off for the fear of her torment, saying,
Alas, alas that great city Babylon, that mighty city!
For in one hour is thy judgement come.

And the merchants of the earth shall weep and mourn over her;
For no man buyeth their merchandise any more:
The merchandise of gold, and silver, and precious stones,
And of pearls, and fine linen, and purple, and silk,
And scarlet, and all thyine wood,
And all manner vessels of ivory,
And all manner vessels of most precious wood,
And of brass, and iron, and marble,
And cinnamon, and odours, and ointments,

And frankincense, and wine, and oil,
And fine flour, and wheat, and beasts,
And sheep, and horses, and chariots,
And slaves, and souls of men.
And the fruits that thy soul lusted after are departed from thee,
And all things which were dainty and goodly are departed
from thee,
And thou shalt find them no more at all.

The merchants of these things, which were made rich by her,
Shall stand afar off for the fear of her torment,
Weeping and wailing,
And saying, Alas, alas that great city,
That was clothed in fine linen, and purple, and scarlet,
And decked with gold, and precious stones, and pearls!
For in one hour so great riches is come to nought.
And every shipmaster, and all the company in ships,
and sailors,
And as many as trade by sea, stood afar off.
And cried when they saw the smoke of her burning, saying,
What city is like unto this great city!
And they cast dust on their heads, and cried,
Weeping and wailing, saying,
Alas, alas that great city,
Wherein were made rich all that had ships in the sea
by reason of her costliness!
For in one hour is she made desolate.

Rejoice over her, thou heaven,
And ye holy apostles and prophets;
For God hath avenged you on her.
And a mighty angel took up a stone like a great millstone,
And cast it into the sea, saying,
Thus with violence shall that great city Babylon be thrown down,
And shall be found no more at all.
And the voice of harpers, and musicians,

And of pipers, and trumpeters,
Shall be heard no more at all in thee;
And no craftsman, of whatsoever craft he be,
shall be found any more in thee;
And the sound of a millstone shall be heard no more at all
in thee;
And the light of a candle shall shine no more at all in thee;
And the voice of the bridegroom and of the bride shall be
heard no more at all in thee:
For thy merchants were the great men of the earth;
For by thy sorceries were all nations deceived.
And in her was found the blood of prophets, and of saints,
And of all that were slain upon the earth.

The Burden of Babylon

WHICH ISAIAH THE SON OF AMOZ DID SEE

I

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.

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.

II

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 evil-doers 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 Disaster of Egypt

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;
Furnish 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.

A Lamentation for Tyre

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 brodered 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 brodered 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 calamus, 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 brodered 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 Doom of Nineveh

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 prancing 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 carcasses;
And there is none end of their corpses;

They stumble upon their corpses:
Because of the multitude of the whoredoms of the
 well-favoured 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 gazing-stock.
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?
All thy strong holds shall be like fig-trees with the
 first-ripe 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 mortar,
Make strong the brick-kiln.
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?

The Day of the Lord

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.

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.

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?

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 caterpillar, and the palmer-worm,
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.

The Fall of Jerusalem

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 prevaieth 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.

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.

The Anger of God

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.

The Rod of Mine Anger

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 standard bearer fainteth.
And the rest of the trees of his forest shall be few,
That a child may write them.

Yet a Little While

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 Zion, 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.

Sennacherib's Invasion

THE PROPHECIES OF ISAIAH

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. 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. Harken 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.'

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 living 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,
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.

AFTER THE SIEGE WAS RAISED

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 tomorrow we shall die.

A Strong City

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 judgements, 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 judgements 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.

A City not Forsaken

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 salvation cometh;

Behold, his reward is with him, and his work before him.
And they shall call them, The holy people,
The redeemed of the Lord:
And thou shalt be called, Sought out,
A city not forsaken.

What Doth the Lord Require

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?

I Desired Mercy

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 judgements 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.

He That Maketh the Seven Stars

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 judgement 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.

When Israel Was a Child

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.

Their Mother Hath Played the Harlot

I

Say ye unto your brethren, Ammi;
And to your sisters, Ruhamah.
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 forgot me,
Saith the Lord.

II

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 judgement, and in loving-kindness,
And in mercies.
I will even betroth thee unto me in faithfulness:
And thou shalt know the Lord.

Behold My Servant

Behold my servant, whom I uphold;
Mine elect, in whom my soul delighteth;
I have put my spirit upon him:
He shall bring forth judgement 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 judgement unto truth.
He shall not fail nor be discouraged,
Till he have set judgement in the earth:
And the isles shall wait for his law.

The Desert Shall Rejoice

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.

The Wells of Salvation

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 Valley of Dry Bones

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 Burden of Habakkuk

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 judgement doth never go forth:
For the wicked doth compass about the righteous;
Therefore wrong judgement 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 dwelling-places that are not their's.
They are terrible and dreadful:
Their judgement 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 judgement;
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?

The Lord is in His Holy Temple

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.

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.

Keep Silence Before Me

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 judgement.

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.

Awake, Awake, O Zion

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.

*PROVERBS &
POEMS OF
GOOD COUNSEL*

Seek Ye the Lord

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.

Blessed is the Man

Blessed is the man that hath not walked in the counsel of
the ungodly,
Nor stood in the way of sinners,
And hath not sat in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law will he exercise himself day and night.
And he shall be like a tree planted by the waterside,
That will bring forth his fruit in due season.
His leaf also shall not wither;
And look, whatsoever he doeth,
It shall prosper.
As for the ungodly, it is not so with them:
But they are like the chaff,
Which the wind scattereth away from the face of the earth.
Therefore the ungodly shall not be able to stand in the judgement,
Neither the sinners in the congregation of the righteous.
But the Lord knoweth the way of the righteous:
And the way of the ungodly shall perish.

With All Thy Getting

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.

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.

Despise not the Chastening

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.

The Good Wife

Happy is the husband of a good wife;
And the number of his days shall be twofold.
A brave woman rejoiceth her husband;
And he shall fulfil his years in peace.
A good wife is a good portion:
She shall be given in the portion of such as fear the Lord.
Whether a man be rich or poor,
A good heart maketh at all times a cheerful countenance.

A grief of heart and sorrow is a woman that is jealous
 of another woman,
And the scourge of a tongue communicating to all.
A wicked woman is as a yoke of oxen shaken to and fro:
He that taketh hold of her is as one that graspeth a scorpion.
A drunken woman causeth great wrath;
And she will not cover her own shame.
The whoredom of a woman is in the lifting up of her eyes;
And it shall be known by her eyelids.

The grace of a wife will delight her husband;
And her knowledge will fatten his bones.
A silent woman is a gift of the Lord;
And there is nothing so much worth as a well-instructed soul.
A shamefast woman is grace upon grace;
And there is no price worthy of a continent soul.
As the sun when it ariseth in the highest places of the Lord,
So is the beauty of a good wife in the ordering of a man's house.

A Headstrong Daughter

Keep strict watch on a headstrong daughter,
Lest she find liberty for herself, and use it.

Look well after an impudent eye;
And marvel not if it trespass against thee.
She will open her mouth, as a thirsty traveller,
And drink of every water that is near:
At every post will she sit down,
And open her quiver against any arrow.

The Merchant

A merchant shall hardly keep himself from wrong doing;
And a huckster shall not be acquitted of sin.
Many have sinned for a thing indifferent;
And he that seeketh to multiply gain will turn his eye away.

A nail will stick fast between the joinings of stones;
And sin will thrust itself in between buying and selling.

One that winketh with the eye contriveth evil things;
And no man will remove him from it.

When thou art present, he will speak sweetly,
And will admire thy words;

But afterward he will writhe his mouth,
And set a trap for thee in thy words.

I have hated many things, but nothing like him;
And the Lord will hate him.

The Virtuous Wife

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.

Honour a Physician

Honour a physician according to thy need of him with the
honours due unto him:

For verily the Lord hath created him.
For from the Most High cometh healing;
And from the king he shall receive a gift.
The skill of the physician shall lift up his head;
And in the sight of great men he shall be admired.
The Lord created medicines out of the earth;
And a prudent man will have no disgust at them.
Was not water made sweet with wood,
That the virtue thereof might be known?
And he gave men skill,
That they might be glorified in his marvellous works.
With them doth he heal a man,
And taketh away his pain.
With these will the apothecary make a confection;
And his works shall not be brought to an end;
And from him is peace upon the face of the earth.
My son, in thy sickness be not negligent;
But pray unto the Lord, and he shall heal thee.
Put away wrong doing, and order thine hands aright,
And cleanse thy heart from all manner of sin.
Give a sweet savour, and a memorial of fine flour;
And make fat thine offering, as one that is not.
Then give place to the physician, for verily the Lord hath
created him;

And let him not go from thee, for thou hast need of him.
There is a time when in their very hands is the issue
for good.

For they also shall beseech the Lord,
That he may prosper them in giving relief and in healing for the
maintenance of life.

He that sinneth before his Maker,
Let him fall into the hands of the physician.

Let us Now Praise Famous Men

Let us now praise famous men,
And our fathers that begat us.
The Lord manifested in them great glory,
Even his mighty power from the beginning.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Such as have brought tidings in prophecies:
Leaders of the people by their counsels,
And by their understanding men of learning for the people;
Wise were their words in their instruction:
Such as sought out musical tunes,
And set forth verses in writing:
Rich men furnished with ability,
Living peaceably in their habitations:
All these were honoured in their generations,
And were a glory in their days.

There be of them, that have left a name behind them,
To declare their praises.

And some there be, which have no memorial;
Who are perished as though they had not been,
And are become as though they had not been born;
And their children after them.

But these were men of mercy,

Whose righteous deeds have not been forgotten.
With their seed shall remain continually a good inheritance;
Their children are within the covenants.
Their seed standeth fast,
And their children for their sakes.
Their seed shall remain for ever,
And their glory shall not be blotted out.
Their bodies were buried in peace,
And their name liveth to all generations.
Peoples will declare their wisdom,
And the congregation telleth out their praise.

The Four Tetrads

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.

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.

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.

The Wine When it is Red

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.

Four Proverbs

I

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.

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

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

II

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

III

As the lamp that shineth upon the holy candlestick,
So is the beauty of the face in ripe age.
As the golden pillars are upon a base of silver,
So are beautiful feet with the breasts of one that is steadfast.

IV

Of three things my heart was afraid;
And concerning the fourth kind I made supplication:
The slander of a city, and the assembly of a multitude,
and a false accusation:
All these are more grievous than death.
For two things my heart is grieved;
And for the third anger cometh upon me:
A man of war that suffereth for poverty;
And men of understanding that are counted as refuse:
One that turneth back from righteousness to sin;
The Lord shall prepare him for the sword.

The Harlot's House

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments, and live;
And my law as the apple of thine eye.
Bind them upon thy fingers,
Write them upon the table of thine heart.
Say unto wisdom, Thou art my sister;
And call understanding thy kinswoman:
That they may keep thee from the strange woman,
From the stranger which flattereth with her words.
For at the window of my house I looked through my casement,
And beheld among the simple ones, I discerned among the youths,

A young man void of understanding,
Passing through the street near her corner;
And he went the way to her house.
In the twilight, in the evening, in the black and dark night:
And, behold, there met him a woman
With the attire of an harlot, and subtle 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 payed 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.

The Sluggard

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 a rover,
And thy want as an armed man.

The Wife of Thy Youth

Drink waters out of thine own cistern,
And running waters out of thine own well.
Should thy springs be dispersed abroad,
And rivers of water in the streets?
Let them be only thine own,
And not for 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.

Cast Thy Bread Upon the Waters

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 judgement.

Therefore remove sorrow from thy heart,

And put away evil from thy flesh:

For childhood and youth are vanity.

The Burden of Old Age

Remember now thy Creator in the days of thy youth,
While the evil days come not,
Nor the years draw nigh, when thou shalt say,
I have no pleasure in them;
While the sun, or the light, or the moon, or the stars,
Be not darkened, nor the clouds return after the rain:
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened.
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high,
And fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail;
Because man goeth to his long home,
And the mourners go about the streets:
Or ever the silver cord be loosed, or the golden bowl be broken,
Or the pitcher be broken at the fountain, or the wheel broken
at the cistern.
Then shall the dust return to the earth as it was:
And the spirit shall return unto God who gave it.
Vanity of vanities, saith the preacher; all is vanity.

The Poor Man's Wisdom

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.

Time and Chance

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.

A Time for All Things

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 anything 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 judgement,
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 pre-eminence 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?

Vanity of Vanities

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;
Men 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.

The Bitterness of Death

O death, how bitter is the remembrance of thee to a man
that is at peace in his possessions,
Unto the man that hath nothing to distract him,
and hath prosperity in all things,
And that still hath strength to receive meat!
O death, acceptable is thy sentence unto a man that is needy,
and that faileth in strength,
That is in extreme old age, and is distracted about all things,
And is perverse, and hath lost patience!
Fear not the sentence of death;
Remember them that have been before thee, and that come after:
This is the sentence from the Lord over all flesh.
And why dost thou refuse, when it is the good pleasure
of the Most High?
Whether it be ten, or a hundred, or a thousand years,
There is no inquisition of life in the grave.

God Looked Down from Heaven

The foolish body hath said in his heart, There is no God.
Corrupt are they, and become abominable in their wickedness;

There is none that doeth good.
God looked down from heaven upon the children of men,
To see if there were any, that would understand,
 and seek after God.
But they are all gone out of the way,
They are altogether become abominable;
There is also none that doeth good, no not one.
Are not they without understanding that work wickedness,
Eating up my people as if they would eat bread?
They have not called upon God.
They were afraid where no fear was;
For God hath broken the bones of him that besieged thee;
Thou hast put them to confusion, because God hath despised them.
Oh, that the salvation were given unto Israel out of Zion!
Oh, that the Lord would deliver his people out of captivity!
Then should Jacob rejoice,
And Israel should be right glad.

The Rewards of the Righteous

Blessed are all they that fear the Lord, and walk in his ways.
For thou shalt eat the labours of thine hands:
O well is thee, and happy shalt thou be.
Thy wife shall be as the fruitful vine upon the walls of thine house;
Thy children like the olive-branches round about thy table.
Lo, thus shall the man be blessed that feareth the Lord.
The Lord from out of Zion shall so bless thee,
That thou shalt see Jerusalem in prosperity all thy life long.
Yea, that thou shalt see thy children's children, and peace
 upon Israel.

Except the Lord Build the House

Except the Lord build the house,
Their labour is but lost that build it.
Except the Lord keep the city,
The watchman waketh but in vain.

It is but lost labour that ye haste to rise up early,
And so late take rest, and eat the bread of carefulness:
For so he giveth his beloved sleep.

Lo, children and the fruit of the womb,
Are an heritage and gift that cometh of the Lord.
Like as the arrows in the hand of the giant,
Even so are the young children.
Happy is the man that hath his quiver full of them:
They shall not be ashamed when they speak with
their enemies in the gate.

The Mercy of God

Blessed is he whose unrighteousness is forgiven,
And whose sin is covered.
Blessed is the man unto whom the Lord imputeth no sin,
And in whose spirit there is no guile.
For while I held my tongue,
My bones consumed away through my daily complaining.
For thy hand is heavy upon me day and night,
And my moisture is like the drought in summer.
I will acknowledge my sin unto thee,
And mine unrighteousness have I not hid.
I said, I will confess my sins unto the Lord;
And so thou forgavest the wickedness of my sin.
For this shall every one that is godly make his prayer unto thee,
In a time when thou mayest be found:
But in the great water-floods they shall not come nigh him.
Thou art a place to hide me in,
Thou shalt preserve me from trouble;
Thou shalt not compass me about with songs of deliverance.

The Law and the Prophets

Judge not, that ye be not judged.
For with what judgement ye judge,

Ye shall be judged:
And with what measure ye mete,
It shall be measured to you again.
And why beholdest thou the mote that is in
thy brother's eye,
But considerest not the beam that is in thine own eye?
Or how wilt thou say to thy brother,
Let me pull out the mote out of thine eye;
And, behold, a beam is in thine own eye?
Thou hypocrite, first cast out the beam out of thine own eye;
And then shalt thou see clearly to cast out the mote
out of thy brother's eye.

Give not that which is holy unto the dogs,
Neither cast ye your pearls before swine,
Lest they trample them under their feet,
And turn again and rend you.

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.
Or what man is there of you, whom if his son ask bread,
Will he give him a stone?
Or if he ask a fish,
Will he give him a serpent?
If ye then, being evil, know how to give good gifts
unto your children,
How much more shall your Father which is in heaven
Give good things to them that ask him?
Therefore all things whatsoever ye would that men should
do to you,
Do ye even so to them:
For this is the law and the prophets.

The Birds and the Lilies

Take no thought for your life,
What ye shall eat, or what ye shall drink;
Nor yet for your body,
What ye shall put on.

Is not the life more than meat,
And the body than raiment?

Behold the fowls of the air:
For they sow not, neither do they reap,
Nor gather into barns;
Yet your heavenly Father feedeth them.

Are ye not much better than they?

And why take ye thought for raiment?
Consider the lilies of the field, how they grow;
They toil not, neither do they spin:
And yet I say unto you,
That even Solomon in all his glory was not arrayed
like one of these.

Wherefore, if God so clothe the grass of the field,
Which today is, and tomorrow is cast into the oven,
Shall he not much more clothe you,
O ye of little faith?

Treasures in Heaven

Lay not up for yourselves treasures upon earth,
Where moth and rust doth corrupt,
And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth corrupt,
And where thieves do not break through nor steal:
For where your treasure is,
There will your heart be also.

*THE PURSUIT OF
UNDERSTANDING
METAPHYSICAL POEMS*

O Teach Me Thy Statutes

Wherewithal shall a young man cleanse his way?
Even by ruling himself after thy word.

With my whole heart have I sought thee:
O let me not go wrong out of thy commandments.

Thy words have I hid within my heart,
That I should not sin against thee.

Blessed art thou, O Lord: O teach me thy statutes.
With my lips have I been telling of all the judgements
of thy mouth.

I have had as great delight in the way of thy testimonies
as in all manner of riches.
I will talk of thy commandments, and have respect unto thy ways.
My delight shall be in thy statutes, and I will not forget thy word.

Early Will I Seek Thee

O God, thou art my God: early will I seek thee.
My soul thirsteth for thee, my flesh also longeth after thee
In a barren and dry land where no water is.
Thus have I looked for thee in holiness,
That I might behold thy power and glory.
For thy loving-kindness is better than the life itself:
My lips shall praise thee.
As long as I live will I magnify thee on this manner,
And lift up my hands in thy Name.
My soul shall be satisfied, even as it were with marrow
and fatness,
When my mouth praiseth thee with joyful lips.
Have I not remembered thee in my bed,
And thought upon thee when I was waking?
Because thou hast been my helper:
Therefore under the shadow of thy wings will I rejoice.

The Voice of Wisdom

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 judgement:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

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 sum 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 a master workman:

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.

The Place of Understanding

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.*

Solomon's Hymn to Wisdom

I myself also am mortal, like to all,
And am sprung from one born of the earth, the man first formed,
And in the womb of a mother was I moulded into flesh
 in the time of ten months,
Being compacted in blood of the seed of man and pleasure
 that came with sleep.

And I also, when I was born, drew in the common air,
And fell upon the kindred earth,
Uttering, like all, for my first voice, the selfsame wail:
In swaddling clothes was I nursed, and with watchful cares.

For no king had any other first beginning;
But all men have one entrance into life, and a like departure.
For this cause I prayed, and understanding was given me:
I called upon God, and there came to me a spirit of wisdom.
I preferred her before sceptres and thrones,
And riches I esteemed nothing in comparison of her.
Neither did I liken to her any priceless gem,
Because all the gold of the earth in her presence is a little sand,
And silver shall be accounted as clay before her.
Above health and comeliness I loved her,
And I chose to have her rather than light,
Because her bright shining is never laid to sleep.
But with her there came to me all good things together,
And in her hands innumerable riches:
And I rejoiced over them all because wisdom leadeth them:
Though I knew not that she was the mother of them.

As I learned without guile, I impart without grudging;
I do not hide her riches.
For she is unto men a treasure that faileth not,
And they that use it obtain friendship with God,
Commended to him by the gifts which they through discipline
 present to him.
But to me may God give to speak with judgement,
And to conceive thoughts worthy of what hath been given me;
Because himself is one that guideth even wisdom
 and that correcteth the wise.
For in his hand are both we and our words;
All understanding, and all acquaintance with divers crafts.

For himself gave me an unerring knowledge of the things that are,
To know the constitution of the world, and the operation
 of the elements;
The beginning and end and middle of times,
The alternations of the solstices and the changes of seasons,
The circuits of years and the positions of stars;

The natures of living creatures and the ragings of wild beasts,
The violences of winds and the thoughts of men,
The diversities of plants and the virtues of roots:
All things that are either secret or manifest I learned,
For she that is the artificer of all things taught me,
even wisdom.

For there is in her a spirit quick of understanding, holy,
Alone in kind, manifold,
Subtle, freely moving,
Clear in utterance, unpolluted,
Distinct, unharmed,
Loving what is good, keen, unhindered,
Beneficent, loving toward man,
Steadfast, sure, free from care,
All-powerful, all-surveying,
And penetrating through all spirits
That are quick of understanding, pure, most subtle:
For wisdom is more mobile than any motion;
Yea, she pervadeth and penetrateth all things by
reason of her pureness.

For she is a breath of the power of God,
And a clear effluence of the glory of the Almighty;
Therefore can nothing defiled find entrance into her.
For she is an effulgence from everlasting light,
And an unspotted mirror of the working of God,
And an image of his goodness.
And she, being one, hath power to do all things;
And remaining in herself, reneweth all things:
And from generation to generation passing into holy souls
She maketh men friends of God and prophets.

The Birth of Wisdom

Wisdom shall praise herself,
And shall glory in the midst of her people.

In the congregation of the Most High shall she open her mouth,
And glory in the presence of his power.

I came forth from the mouth of the Most High,
And covered the earth as a mist.
I dwelt in high places,
And my throne is in the pillar of the cloud.
Alone I compassed the circuit of heaven,
And walked in the depth of the abyss.
In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.

With all these I sought rest;
And in whose inheritance shall I lodge?
Then the Creator of all things gave me a commandment;
And he that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.

He created me from the beginning before the world;
And to the end I shall not fail.
In the holy tabernacle I ministered before him;
And so was I established in Zion.
In the beloved city likewise he gave me rest;
And in Jerusalem was my authority.
And I took root in a people that was glorified,
Even in the portion of the Lord's own inheritance.

I was exalted like a cedar in Libanus,
And as a cypress tree on the mountains of Hermon.
I was exalted like a palm tree on the sea shore,
And as rose plants in Jericho,
And as a fair olive tree in the plain;
And I was exalted as a plane tree.
As cinnamon and aspalathus, I have given a scent of perfumes;
And as choice myrrh, I spread abroad a pleasant odour;
As galbanum, and onyx, and stacte,

And as the fume of frankincense in the tabernacle.
As the terebinth I stretched out my branches;
And my branches are branches of glory and grace.
As the vine I put forth grace;
And my flowers are the fruit of glory and riches.

Come unto me, ye that are desirous of me,
And be ye filled with my produce.
For my memorial is sweeter than honey,
And mine inheritance than the honey-comb.
They that eat me shall yet be hungry;
And they that drink me shall yet be thirsty.
He that obeyeth me shall not be ashamed;
And they that work in me shall not do amiss.

An Advice to the Mighty

Hear therefore, ye kings, and understand;
Learn, ye judges of the ends of the earth:
Give ear, ye that have dominion over much people,
And make your boast in multitudes of nations.
Because your dominion was given you from the Lord,
And your sovereignty from the Most High;
Who shall search out your works,
And shall make inquisition of your counsels:
Because being officers of his kingdom ye did not judge aright,
Neither kept ye law, nor walked after the counsel of God.
Awfully and swiftly shall he come upon you;
Because a stern judgement befalleth them that be in high place:
For the man of low estate may be pardoned in mercy,
But mighty men shall be searched out mightily.
For the Sovereign Lord of all will not refrain himself
for any man's person,
Neither will he reverence greatness;
Because it is he that made both small and great,
And alike he taketh thought for all;

But strict is the scrutiny that cometh upon the powerful.
Unto you, therefore, O princes, are my words,
That ye may learn wisdom and fall not from the right way.
For they that have kept holily the things that are holy shall
themselves be hallowed;
And they that have been taught them shall find what to answer;
Set your desire therefore on my words;
Long for them, and ye shall be trained by their discipline.

Wisdom is radiant and fadeth not away;
And easily is she beheld of them that love her,
And found of them that seek her.
She forestalleth them that desire to know her,
making herself first known.
He that riseth up early to seek her shall have no toil,
For he shall find her sitting at his gates.
For to think upon her is perfectness of understanding,
And he that watcheth for her sake shall quickly be free from care.
Because she goeth about, herself seeking them that are
worthy of her,
And in their paths she appeareth unto them graciously,
And in every purpose she meeteth them.
For her true beginning is desire of discipline;
And the care for discipline is love of her;
And love of her is observance of her laws;
And to give heed to her laws confirmeth incorruption;
And incorruption bringeth near unto God;
So then desire of wisdom promoteth to a kingdom.

If therefore ye delight in thrones and sceptres,
ye princes of peoples,
Honour wisdom, that ye may reign for ever.
But what wisdom is, and how she came into being,
I will declare,
And I will not hide mysteries from you;
But I will trace her out from the beginning of creation,

And bring the knowledge of her into clear light,
And I will not pass by the truth.

Apples of Gold in Baskets of Silver

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
baskets of silver.
As an ear-ring of gold, and an ornament of fine gold,
So is a wise reprovcr upon an obedient ear.

Neither Poverty nor Riches

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.

Who Hath Measured the Waters

Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?
Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel, and who instructed him,
And taught him in the path of judgement,
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.

With Wings as Eagles

To whom then will ye liken God?
Or what likeness will ye compare unto him?
The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
He that is so impoverished that he hath no oblation
chooseth a tree that will not rot;

He seeketh unto him a cunning workman to
prepare a graven image,
That shall not be moved.

Have ye not known?

Have ye not heard?

Hath it not been told you from the beginning?

Have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth,

And the inhabitants thereof are as grasshoppers;

That stretcheth out the heavens as a curtain,

And spreadeth them out as a tent to dwell in:

That bringeth the princes to nothing;

He maketh the judges of the earth as vanity.

Yea, they shall not be planted; yea, they shall not be sown:

Yea, their stock shall not take root in the earth:

And he shall also blow upon them,

And they shall wither,

And the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal?

Saith the Holy One.

Lift up your eyes on high, and behold who hath
created these things,

That bringeth out their host by number:

He calleth them all by names by the greatness of his might,

For that he is strong in power;

Not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel,

My way is hid from the Lord,

And my judgement 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.

Idolaters

For verily all men by nature were but vain who
 had no perception of God,
And from the good things that are seen they gained
 not power to know him that is,
Neither by giving heed to the works did they
 recognise the artificer;
But either fire, or wind, or swift air,
Or circling stars, or raging water, or luminaries of heaven,
They thought to be gods that rule the world.
And if it was through delight in their beauty that they
 took them to be gods,
Let them know how much better than these is their
 Sovereign Lord;
For the first author of beauty created them:
But if it was through astonishment at their
 power and influence,
Let them understand from them how much more powerful is h
 that formed them;
For from the greatness of the beauty even of created things
In like proportion does man form the image of their
 first maker.
But yet for these men there is but small blame,
For they too peradventure do but go astray

While they are seeking God and desiring to find him.
For living among his works they make diligent search,
And they yield themselves up to sight, because the things
that they look upon are beautiful.

But again even they are not to be excused.
For if they had power to know so much,
That they should be able to explore the course of things,
How is it that they did not sooner find the Sovereign Lord
of these his works?

But miserable were they, and in dead things were their hopes,
Who called them gods which are works of men's hands,
Gold and silver, wrought with careful art,
and likenesses of animals,
Or a useless stone, the work of an ancient hand.

All the Beasts of the Forest are Mine

The Lord, even the most mighty God, hath spoken,
And called the world, from the rising up of the sun,
Unto the going down thereof.
Out of Zion hath God appeared in perfect beauty.
Our God shall come, and shall not keep silence:
There shall go before him a consuming fire,
And a mighty tempest shall be stirred up round about him.
He shall call the heaven from above,
And the earth, that he may judge his people.
Gather my saints together unto me;
Those that have made a covenant with me with sacrifice.
And the heaven shall declare his righteousness;
For God is Judge himself.
Hear, O my people, and I will speak:
I myself will testify against thee, O Israel;
For I am God, even thy God.
I will not reprove thee because of thy sacrifices,
or for thy burnt-offerings;
Because they were not alway before me.

I will take no bullock out of thine house,
Nor he-goat out of thy folds.
For all the beasts of the forest are mine,
And so are the cattle upon a thousand hills.
I know all the fowls upon the mountains,
And the wild beasts of the field are in my sight.
If I be hungry, I will not tell thee;
For the whole world is mine, and all that is therein.
Thinkest thou that I will eat bulls' flesh,
And drink the blood of goats?
Offer unto God thanksgiving,
And pay thy vows unto the most Highest.
And call upon me in the time of trouble;
So will I hear thee, and thou shalt praise me.
But unto the ungodly said God,
Why dost thou preach my laws, and takest my covenant
in thy mouth;
Whereas thou hatest to be reformed,
And hast cast my words behind thee?
When thou sawest a thief, thou consentedst unto him,
And hast been partaker with the adulterers.
Thou hast let thy mouth speak wickedness,
And with thy tongue thou hast set forth deceit.
Thou satest, and spakest against thy brother;
Yea, and hast slandered thine own mother's son.
These things hast thou done, and I held my tongue,
And thou thoughtest wickedly, that I am even such a one
as thyself:
But I will reprove thee, and set before thee the things that
thou hast done.
O consider this, ye that forget God,
Lest I pluck you away, and there be none to deliver you.
Whoso offereth me thanks and praise, he honoureth me:
And to him that ordereth his conversation right will I shew
the salvation of God.

Thou Hast Searched Me Out

O Lord, thou hast searched me out, and known me.
Thou knowest my down-sitting, and mine up-rising,
Thou understandest my thoughts long before.
Thou art about my path, and about my bed,
And spiest out all my ways.
For lo, there is not a word in my tongue,
But thou, O Lord, knowest it altogether.
Thou hast fashioned me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful and excellent for me:
I cannot attain unto it.
Whither shall I go then from thy Spirit?
Or whither shall I go then from thy presence?
If I climb up into heaven, thou are there:
If I go down to hell, thou art there also.
If I take the wings of the morning, and remain in the
 uttermost parts of the sea;
Even there also shall thy hand lead me,
And thy right hand shall hold me.
If I say, Peradventure the darkness shall cover me;
Then shall my night be turned to day.
Yea, the darkness is no darkness with thee,
But the night is as clear as the day:
The darkness and light to thee are both alike.
For my reins are thine:
Thou hast covered me in my mother's womb.
I will give thanks unto thee,
For I am fearfully and wonderfully made;
Marvellous are thy works, and that my soul knoweth right well.
My bones are not hid from thee;
Though I be made secretly, and fashioned beneath in the earth.
Thine eyes did see my substance, yet being imperfect;
And in thy book were all my members written,

Which day by day were fashioned,
When as yet there was none of them.
How dear are thy counsels unto me, O God!
O how great is the sum of them!
If I tell them, they are more in number than the sand:
When I wake up I am present with thee.

The Soul that Sinneth

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.

The Souls of the Righteous

I

Court not death in the error of your life;

Neither draw upon yourselves destruction by the works of
your hands:

Because God made not death;

Neither delighteth he when the living perish:
For he created all things that they might have being:
And the generative powers of the world are healthsome,
And there is no poison of destruction in them:
Nor hath Hades royal dominion upon earth,
For righteousness is immortal:
But ungodly men by their hands and their words called death
unto them:

Deeming him a friend they consumed away,
And they made a covenant with him,
Because they are worthy to be of his portion.

For they said within themselves, reasoning not aright,
Short and sorrowful is our life;
And there is no healing when a man cometh to his end,
And none was ever known that gave release from Hades.
Because by mere chance were we born,
And hereafter we shall be as though we had never been:
Because the breath in our nostrils is smoke,
And while our heart beateth reason is a spark,
Which being extinguished, the body shall be turned into ashes,
And the spirit shall be dispersed as thin air;
And our name shall be forgotten in time,
And no man shall remember our works;
And our life shall pass away as the traces of a cloud,
And shall be scattered as is a mist,
When it is chased by the beams of the sun,
And overcome by the heat thereof.
For our allotted time is the passing of a shadow,
And our end retreateth not;
Because it is fast sealed, and none turneth it back.

Come therefore and let us enjoy the good things that now are;
And let us use the creation with all our soul as
youth's possession.
Let us fill ourselves with costly wine and perfumes;

And let no flower of spring pass us by:
Let us crown ourselves with rose-buds, before they be withered:
Let none of us go without his share in our proud revelry:
Everywhere let us leave tokens of our mirth:
Because this is our portion, and our lot is this.

Let us oppress the righteous poor;
Let us not spare the widow,
Nor reverence the hairs of the old man gray for length of years.
But let our strength be to us a law of righteousness;
For that which is weak is found to be of no service.
But let us lie in wait for the righteous man,
Because he is of disservice to us,
And is contrary to our works,
And upbraideth us with sins against the law,
And layeth to our charge sins against our discipline.
He professeth to have knowledge of God,
And nameth himself servant of the Lord.
He became to us a reproof of our thoughts.
He is grievous unto us even to behold,
Because his life is unlike other men's,
And his paths are of strange fashion.
We were accounted of him as base metal,
And he abstaineth from our ways as from uncleannesses.
The latter end of the righteous he calleth happy;
And he vaunteth that God is his father.

Let us see if his words be true,
And let us try what shall befall in the ending of his life.
For if the righteous man is God's son, he will uphold him,
And he will deliver him out of the hand of his adversaries.
With outrage and torture let us put him to the test,
That we may learn his gentleness,
And may prove his patience under wrong.
Let us condemn him to a shameful death;
For he shall be visited according to his words.

Thus reasoned they, and they were led astray;
For their wickedness blinded them,
And they knew not the mysteries of God,
Neither hoped they for wages of holiness,
Nor did they judge that there is a prize for blameless souls.
Because God created man for incorruption,
And made him an image of his own proper being;
But by the envy of the devil death entered into the world,
And they that are of his portion make trial thereof.

But the souls of the righteous are in the hand of God,
And no torment shall touch them.
In the eyes of the foolish they seemed to have died;
And their departure was accounted to be their hurt,
And their journeying away from us to be their ruin:
But they are in peace.
For even if in the sight of men they be punished,
Their hope is full of immortality;
And having borne a little chastening, they shall receive
 great good;
Because God made trial of them, and found them
 worthy of himself.
As gold in the furnace he proved them,
And as a whole burnt-offering he accepted them.
And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
They shall judge nations, and have dominion over peoples;
And the Lord shall reign over them for evermore.

II

Then shall the righteous man stand in great boldness
Before the face of them that afflicted him,
And them that make his labours of no account.
When they see it, they shall be troubled with terrible fear,
And shall be amazed at the marvel of God's salvation.
They shall say within themselves repenting,

And for distress of spirit shall they groan,
This was he whom aforetime we had in derision,
And made a parable of reproach:
We fools accounted his life madness,
And his end without honour:
How was he numbered among sons of God?
And how is his lot among saints?
Verily we went astray from the way of truth,
And the light of righteousness shined not for us,
And the sun rose not for us.
We took our fill of the paths of lawlessness and destruction,
And we journeyed through trackless deserts,
But the way of the Lord we knew not.
What did our arrogancy profit us?
And what good have riches and vaunting brought us?
Those things all passed away as a shadow,
And as a message that runneth by:
As a ship passing through the billowy water,
Whereof, when it is gone by, there is no trace to be found,
Neither pathway of its keel in the billows:
Or as when a bird flieth through the air,
No token of her passage is found,
But the light wind, lashed with the stroke of her pinions,
And rent asunder with the violent rush of the moving wings,
 is passed through,
And afterwards no sign of her coming is found therein:
Or as when an arrow is shot at a mark,
The air disparted closeth up again immediately,
So that men know not where it passed through:
So we also, as soon as we were born, ceased to be;
And of virtue we had no sign to shew,
But in our wickedness we were utterly consumed.
Because the hope of the ungodly man is as chaff carried
 by the wind,
And as foam vanishing before a tempest;

And is scattered as smoke is scattered by the wind,
And passeth by as the remembrance of a guest that
tarrieth but a day.

III

But the righteous live for ever,
And in the Lord is their reward,
And the care for them with the Most High.
Therefore shall they receive the crown of royal dignity
And the diadem of beauty from the Lord's hand;
Because with his right hand shall he cover them,
And with his arm shall he shield them.
He shall take his jealousy as complete armour,
And shall make the whole creation his weapons for vengeance
on his enemies:
He shall put on righteousness as a breastplate,
And shall array himself with judgement unfeigned as with
a helmet;
He shall take holiness as an invincible shield,
And he shall sharpen stern wrath for a sword:
And the world shall go forth with him to fight against his
insensate foes.
Shafts of lightning shall fly with true aim,
And from the clouds, as from a well drawn bow,
shall they leap to the mark.
And as from an engine of war shall be hurled
hailstones full of wrath;
The water of the sea shall be angered against them,
And rivers shall sternly overwhelm them;
A mighty blast shall encounter them,
And as a tempest shall it winnow them away:
And so shall lawlessness make all the land desolate,
And their evil-doing shall overturn the thrones of princes.

False Prophets and Sorcerers

Hearken not ye to your prophets,

Nor to your diviners,
Nor to your dreamers,
Nor to your enchanter's,
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.

Familiar Spirits

And when they shall say unto you,
Seek unto them that have familiar spirits
And unto the wizards that chirp and that mutter:
Should not a people seek unto their God?
On behalf of the living,
Should they seek unto the dead?

The Deaf Adder

The ungodly are froward,
 Even from their mother's womb;
As soon as they are born,
 They go astray, and speak lies.

They are as venomous as the poison of a serpent,
 Even like the deaf adder that stoppeth her ears,
Which refuseth to hear the voice of the charmer,
 Charm he never so wisely.

The Enchantments of Babylon

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.

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 star-gazers,
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.

The Doom of the Magicians

For great are thy judgements, and hard to interpret;
Therefore souls undisciplined went astray.
For when lawless men had supposed that they held a
holy nation in their power,
They themselves, prisoners of darkness, and bound in
the fetters of a long night,
Close kept beneath their roofs,
Lay exiled from the eternal providence.

For while they thought that they were unseen in their
secret sins,
They were Sundered one from another by a
dark curtain of forgetfulness,
Stricken with terrible awe, and sore troubled by spectral forms.
For neither did the dark recesses that held them
guard them from fears,
But sounds rushing down rang around them,
And phantoms appeared, cheerless with unsmiling faces.
And no force of fire prevailed to give them light,
Neither were the brightest flames of the stars strong enough to
illumine that gloomy night:
But only there appeared to them the glimmering of a fire
self-kindled, full of fear;
And in terror they deemed the things which they saw
To be worse than that sight, on which they could not gaze.
And they lay helpless, made the sport of magic art,
And a shameful rebuke of their vaunts of understanding:
For they that promised to drive away terrors and troublings
from a sick soul,
These were themselves sick with a ludicrous fearfulness:
For even if no troublous thing affrighted them,
Yet, scared with the creepings of vermin and hissings of serpents,
they perished for very trembling,
Refusing even to look on the air, which could on no side
be escaped.
For wickedness, condemned by a witness within,
is a coward thing,
And, being pressed hard by conscience, always forecasteth
the worst lot:
For fear is nothing else but a surrender of the succours
which reason offereth;
And from within the heart the expectation of them being less
Maketh of greater account the ignorance of the cause
that bringeth the torment.

But they, all through the night which was powerless indeed,
And which came upon them out of the recesses of powerless Hades,
All sleeping the same sleep,
Now were haunted by monstrous apparitions,
And now were paralysed by their soul's surrendering;
For fear sudden and unlooked for came upon them.
So then every man, whosoever it might be, sinking down
 in his place,
Was kept in ward shut up in that prison which was barred
 not with iron:
For whether he were a husbandman, or a shepherd,
Or a labourer whose toils were in the wilderness,
He was overtaken, and endured that inevitable necessity,
For with one chain of darkness were they all bound.
Whether there were a whistling wind,
Or a melodious noise of birds among the spreading branches,
Or a measured fall of water running violently,
Or a harsh crashing of rocks hurled down,
Or the swift course of animals bounding along unseen,
Or the voice of wild beasts harshly roaring,
Or an echo rebounding from the hollows of the mountains,
All these things paralysed them with terror.
For the whole world beside was enlightened with clear light,
And was occupied with unhindered works;
While over them alone was spread a heavy night,
An image of the darkness that should afterward receive them;
But yet heavier than darkness were they unto themselves.

*A PART OF
THE
BOOK OF JOB*

THE ARGUMENT

Job was a man of Uz, perfect and upright, one that feared God and eschewed evil. He had seven sons and three daughters, and his wealth was the greatest of all the children of the east. Satan, the adversary, appeared before God, and said, Doth Job fear God for naught? Put forth thine hand now and touch all that he hath, and he will renounce thee to thy face. And God gave Satan permission to tempt Job. In quick succession messengers came to Job, telling him that his oxen, his sheep, his camels, and his servants had all been slain. His sons and his daughters were destroyed by a whirlwind. Job himself was smitten with boils from the sole of his foot to the crown of his head, and he sat among ashes and scraped himself with a potsherd. His wife said, 'Dost thou still hold fast thine integrity? renounce God, and die.' But Job said, 'What? shall we receive good at the hand of God, and shall we not receive evil?' Three friends came to comfort him; they sat down with him in silence for 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.

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.

Is there not an appointed time to man upon earth?

Are not his days also like the days of an hireling?

As a servant earnestly desireth the shadow,

And as an hireling looketh for the reward of his work:

So am I made to possess months of vanity,

And wearisome nights are appointed to me.

When I lie down, I say,

When shall I arise, and the night be gone?

And I am full of tossings to and fro unto the dawning of the day.

My flesh is clothed with worms and clods of dust;

My skin is broken, and become loathsome.

My days are swifter than a weaver's shuttle,

And are spent without hope.

O remember that my life is wind:

Mine eye shall no more see good.

The eye of him that hath seen me shall see me no more;

Thine eyes are upon me, and I am not.

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

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 judgement?

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.

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?

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 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 thou prepare thine heart, and stretch out thine hands
toward him;
If iniquity be in thine hand,
Put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear:
Because thou shalt forget thy misery,

And remember it as waters that pass away:
And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
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.
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.

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.

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?

Hold your peace, let me alone, that I may speak, and
let come on me what will.

Though he slay me, yet will I trust in him: but I will maintain
mine own ways before him.

How many are mine iniquities and sins?

Make me to know my transgression and my sin.

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 judgement with thee?

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.
The waters wear the stones: thou wastest 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 though 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 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.

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 assuage your grief.
Though I speak, my grief is not assuaged:
And though I forbear, what am I eased?
But now he hath made me weary:
Thou hast made desolate all my company.

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.

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 judgement 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.

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 he not 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,
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:
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 thistle grow instead of wheat,
And cockle instead of barley.
The words of Job are ended.

*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 swaddling-band 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?
Knowest thou the time when the wild goats of the rock
bring forth?
Or canst thou mark when the hinds do calve?
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him, the glittering spear
and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;

And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

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 judgement?
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.

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.

THE MESSIAH

Comfort Ye My People

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 goodness thereof is as the flower of the field:

The grass withereth, the flower fadeth:

Because the spirit of the Lord bloweth upon it:

Surely the people is grass.

The grass withereth, the flower fadeth:

But the word of our God shall stand for ever.

A New Covenant

Behold, the days come, saith the Lord,

That I will make a new covenant with the house of Israel,

And with the house of Judah:

Not according to the covenant that I made with their fathers
In the day that I took them by the hand to bring them
out of the land of Egypt;
Which my covenant they brake,
Although I was a husband unto them,
Saith the Lord:
But this shall be the covenant that I will make with the
house of Israel;
After those days, saith the Lord, I will put my law in their
inward parts,
And write it in their hearts;
And will be their God, and they shall be my people.
And they shall teach no more every man his neighbour,
And every man his brother, saying,
Know the Lord:
For they shall all know me,
From the least of them unto the greatest of them, saith the Lord;
For I will forgive their iniquity, and I will remember
their sin no more.

The Lord Thy Strength

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.

A Virgin Shall Conceive

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.

A Little Child Shall Lead Them

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.

The Kings of Tharsis and of the Isles

The kings of Tharsis and of the isles shall give presents;
The kings of Arabia and Saba shall bring gifts.
All kings shall fall down before him;
All nations shall do him service.
For he shall deliver the poor when he crieth;
The needy also, and him that hath no helper.
He shall be favourable to the simple and needy,
And shall preserve the souls of the poor.
He shall deliver their souls from falsehood and wrong:
And dear shall their blood be in his sight.
He shall live, and unto him shall be given of the gold of Arabia;
Prayer shall be made ever unto him, and daily shall he be praised.
There shall be an heap of corn in the earth,
 high upon the hills:
His fruit shall shake like Libanus,
 and shall be green in the city like grass upon the earth.
His Name shall endure for ever;
His Name shall remain under the sun among the posterities,
Which shall be blessed through him;
And all the heathen shall praise him.
Blessed be the Lord God, even the God of Israel,
Which only doeth wondrous things;
And blessed be the Name of his Majesty for ever;
And all the earth shall be filled with his Majesty.
Amen, Amen.

Their Swords into Ploughshares

And it shall come to pass in the last days,

That the mountain of the Lord's house shall be established
in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many people shall go and say,
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways, and we will walk
in his paths:
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And he shall judge among the nations,
and shall rebuke many people:
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

He Shall Feed His Flock

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.

The Light of the Gentiles

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.

How Beautiful upon the Mountains

How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace;

That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice;

With the voice together shall they sing:

For they shall see eye to eye, when the Lord shall
bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem:
For the Lord hath comforted his people, he hath
redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes
of all the nations;

And all the ends of the earth shall see the salvation of our God

The Word Dwelt Among us

In the beginning was the Word,

And the Word was with God,

And the Word was God.

The same was in the beginning with God.

All things were made by him;

And without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness;

And the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness,

To bear witness of the Light,

That all men through him might believe.

He was not that Light,

But was sent to bear witness of that Light.

That was the true Light,

Which lighteth every man that cometh into the world.

He was in the world,

And the world was made by him,

And the world knew him not.

He came unto his own,
And his own received him not.
But as many as received him,
To them gave he power to become the sons of God,
Even to them that believe on his name:
Which were born, not of blood,
Nor of the will of the flesh,
Nor of the will of man,
But of God.

And the Word was made flesh, and dwelt among us,
(And we beheld his glory, the glory as of the only begotten
of the Father,)
Full of grace and truth.

The Annunciation

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said:

Hail, thou that art highly favoured,
The Lord is with thee:
Blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her:

Fear not, Mary:
For thou hast found favour with God.
And, behold, thou shalt conceive in thy womb,
And bring forth a son,
And shalt call his name J E S U S.
He shall be great, and shall be called the Son of the Highest:

And the Lord God shall give unto him the throne of his
father David:

And he shall reign over the house of Jacob for ever;
And of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing
I know not a man? And the angel answered and said unto her:

The Holy Ghost shall come upon thee,
And the power of the Highest shall overshadow thee:
Therefore also that holy thing which shall be born of thee
Shall be called the Son of God.

Magnificat

THE SONG OF THE BLESSED VIRGIN

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the lowliness of his handmaiden.
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath magnified me;
And holy is his Name.
And his mercy is on them that fear him
throughout all generations.
He hath shewed strength with his arm,
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat,
And hath exalted the humble and meek.
He hath filled the hungry with good things,
And the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel,
As he promised to our forefathers, Abraham and his seed,
for ever.

Benedictus

Blessed be the Lord God of Israel,

For he hath visited, and redeemed his people;
And hath raised up a mighty salvation for us,
In the house of his servant David;
As he spake by the mouth of his holy Prophets,
Which have been since the world began;
That we should be saved from our enemies,
And from the hands of all that hate us;
To perform the mercy promised to our forefathers,
And to remember his holy Covenant;
To perform the oath which he sware to our forefather Abraham
that he would give us,
That we being delivered out of the hands of our enemies,
Might serve him without fear,
In holiness and righteousness before him all the days of our life.
And thou, child, shalt be called the Prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his ways,
To give knowledge of salvation unto his people for the remission
of their sins,
Through the tender mercy of our God,
Whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness,
and in the shadow of death;
And to guide our feet into the way of peace.

Nunc Dimittis

Lord, now lettest thou thy servant depart in peace,
According to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people Israel.

A Salutation to Christ

John seeth Jesus coming unto him, and saith:
Behold the Lamb of God,

Which taketh away the sin of the world.
This is he of whom I said,
After me cometh a man which is preferred before me:
For he was before me. And I knew him not:
But that he should be made manifest to Israel,
Therefore am I come baptizing with water.

The Messenger

What went ye out into the wilderness to see?
A reed shaken with the wind?
But what went ye out for to see?
A man clothed in soft raiment?
Behold, they that wear soft clothing are in kings' houses.
But what went ye out for to see?
A prophet?
Yea, I say unto you, and more than a prophet.
For this is he, of whom it is written,
Behold, I send my messenger before thy face,
Which shall prepare thy way before thee.

To Bind up the Broken-hearted

The Spirit of the Lord God is upon me;
Because the Lord hath anointed me to preach good tidings
unto the meek;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord,
and the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
to give unto them 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 ploughmen and
your vine-dressers.
But ye shall be named the Priests of the Lord:
Men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.

Light and Darkness

For God so loved the world, that he gave his only begotten Son,
That whosoever believeth in him should not perish,
But have everlasting life.
For God sent not his Son into the world to condemn the world;
But that the world through him might be saved.
He that believeth on him is not condemned:
But he that believeth not is condemned already,
Because he hath not believed in the name of the only begotten
Son of God.
And this is the condemnation, that light is come into the world,
And men loved darkness rather than light, because their deeds
were evil.
For every one that doeth evil hateth the light,
Neither cometh to the light, lest his deeds should be reprov'd.
But he that doeth truth cometh to the light, that his deeds may
be manifest,
That they are wrought in God.

The Beatitudes

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

Blessed are they that mourn:
For they shall be comforted.

Blessed are the meek:
For they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness:
For they shall be filled.

Blessed are the merciful:
For they shall obtain mercy.

Blessed are the pure in heart:
For they shall see God.

Blessed are the peacemakers:
For they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake:
For theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you,
And shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad, for great is your reward in
heaven:

For so persecuted they the prophets which were before you.

Come unto Me

Come unto me, all ye that labour and are heavy laden,
And I will give you rest.

Take my yoke upon you, and learn of me;
For I am meek and lowly in heart:
And ye shall find rest unto your souls.
For my yoke is easy,
And my burden is light.

The Master

The disciple is not above his master,
Nor the servant above his lord.

It is enough for the disciple that he be as his master,
And the servant as his lord.
If they have called the master of the house Beelzebub,
How much more shall they call them of his household?
Fear them not therefore:
For there is nothing covered, that shall not be revealed,
And hid, that shall not be known.
What I tell you in darkness,
That speak ye in light:
And what ye hear in the ear,
That preach ye upon the housetops.
And fear not them which kill the body, but are not able
to kill the soul:
But rather fear him which is able to destroy
both soul and body in hell.
Are not two sparrows sold for a farthing?
And one of them shall not fall on the ground
without your Father.
But the very hairs of your head are all numbered.
Fear ye not therefore,
Ye are of more value than many sparrows.
Whosoever therefore shall confess me before men,
Him will I confess also before my Father which is in heaven.
But whosoever shall deny me before men,
Him will I also deny before my Father which is in heaven.
Think not that I am come to send peace on earth:
I came not to send peace, but a sword.
For I am come to set a man at variance against his father,
And the daughter against her mother,
And the daughter in law against her mother in law.
And a man's foes shall be they of his own household.
He that loveth father or mother more than me
Is not worthy of me:
And he that loveth son or daughter more than me
Is not worthy of me.

And he that taketh not his cross, and followeth after me,
Is not worthy of me.
He that findeth his life shall lose it:
And he that loseth his life for my sake shall find it.
He that receiveth you receiveth me,
And he that receiveth me receiveth him that sent me.
He that receiveth a prophet in the name of a prophet
Shall receive a prophet's reward;
And he that receiveth a righteous man in the name of a
righteous man
Shall receive a righteous man's reward.
And whosoever shall give to drink unto one of these little ones
A cup of cold water only in the name of a disciple,
Verily I say unto you,
He shall in no wise lose his reward.

Love One Another

If ye keep my commandments, ye shall abide in my love;
Even as I have kept my Father's commandments,
And abide in his love.
These things have I spoken unto you,
That my joy might remain in you, and that your joy
might be full.
This is my commandment,
That ye love one another, as I have loved you.
(Greater love hath no man than this,
That a man lay down his life for his friends.
Ye are my friends, if ye do whatsoever I command you.
Henceforth I call you not servants;
For the servant knoweth not what his lord doeth:
But I have called you friends;
For all things that I have heard of my Father
I have made known unto you.
Ye have not chosen me,
But I have chosen you, and ordained you,

That ye should go and bring forth fruit,
And that your fruit should remain:
That whatsoever ye shall ask of the Father in my name,
He may give it you.
These things I command you,
That ye love one another.
If the world hate you,
Ye know that it hated me before it hated you.
If ye were of the world, the world would love his own:
But because ye are not of the world, but I have chosen you
out of the world,
Therefore the world hateth you.
Remember the word that I said unto you,
The servant is not greater than his lord.
If they have persecuted me, they will also persecute you;
If they have kept my saying, they will keep yours also.

The Divine Precepts

Love your enemies,
Do good to them which hate you,
Bless them that curse you,
And pray for them which despitefully use you.
And unto him that smiteth thee on the one cheek
offer also the other;
And him that taketh away thy cloak forbid not to
take thy coat also.
Give to every man that asketh of thee;
And of him that taketh away thy goods ask them not again.
And as ye would that men should do to you,
Do ye also to them likewise.

For if ye love them which love you, what thank have ye?
For sinners also love those that love them.
And if ye do good to them which do good to you, what
thank have ye?

For sinners also do even the same.
And if ye lend to them of whom ye hope to receive, what
 thank have ye?
For sinners also lend to sinners, to receive as much again.
But love ye your enemies,
And do good, and lend, hoping for nothing again;
And your reward shall be great,
And ye shall be the children of the Highest:
For he is kind unto the unthankful and to the evil.
Be ye therefore merciful, as your Father also is merciful.
Judge not, and ye shall not be judged:
Condemn not, and ye shall not be condemned:
Forgive, and ye shall be forgiven:
Give, and it shall be given unto you;
Good measure, pressed down, and shaken together, and
 running over,
Shall men give into your bosom.
For with the same measure that ye mete withal it shall
 be measured to you again.

The Perversity of Man

But whereunto shall I liken this generation?
It is like unto children sitting in the markets,
And calling unto their fellows, and saying,
We have piped unto you,
And ye have not danced;
We have mourned unto you,
And ye have not lamented.
For John came neither eating nor drinking,
And they say, He hath a devil.
The Son of man came eating and drinking,
And they say, Behold a man gluttonous, and a wine bibber,
A friend of publicans and sinners.
But wisdom is justified of her children.

Woe to the Hypocrites

But woe unto you, scribes and Pharisees, hypocrites!

For ye shut up the kingdom of heaven against men:

For ye neither go in yourselves,

Neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites!

For ye devour widows' houses,

And for a pretence make long prayer:

Therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites!

For ye compass sea and land to make one proselyte,

And when he is made,

Ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say,

Whosoever shall swear by the temple, it is nothing;

But whosoever shall swear by the gold of the temple,

He is a debtor!

Ye fools and blind:

For whether is greater, the gold,

Or the temple that sanctifieth the gold?

And, whosoever shall swear by the altar, it is nothing;

But whosoever sweareth by the gift that is upon it,

He is guilty.

Ye fools and blind:

For whether is greater, the gift,

Or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar,

Sweareth by it, and by all things thereon.

And whoso shall swear by the temple,

Sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven,

Sweareth by the throne of God,

And by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites!

For ye pay tithe of mint and anise and cummin,
And have omitted the weightier matters of the law,
Judgement, mercy, and faith;
These ought ye to have done, and not to leave the other undone.

Ye blind guides,
Which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites!

For ye make clean the outside of the cup and the platter,
But within they are full of extortion and excess.
Thou blind Pharisee,
Cleanse first that which is within the cup and platter,
That the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites!

For ye are like unto whited sepulchres,
Which indeed appear beautiful outward,
But are within full of dead men's bones,
And of all uncleanness.
Even so ye also outwardly appear righteous unto men,
But within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites!

Because ye build the tombs of the prophets,
And garnish the sepulchres of the righteous,
And say, If we had been in the days of our fathers,
We would not have been partakers with them in the
blood of the prophets.

Wherefore ye be witnesses unto yourselves,
That ye are the children of them which killed the prophets.
Fill ye up then the measure of your fathers.
Ye serpents, ye generation of vipers,
How can ye escape the damnation of hell?

By Their Fruits

Beware of false prophets, which come to you
in sheep's clothing,
But inwardly they are ravening wolves.
Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?
Even so every good tree bringeth forth good fruit;
But a corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit,
Neither can a corrupt tree bring forth good fruit.
Every tree that bringeth not forth good fruit is hewn
down, and cast into the fire.
Wherefore by their fruits ye shall know them.

What Shall it Profit?

Whosoever will come after me, let him deny himself,
And take up his cross, and follow me.
For whosoever will save his life shall lose it;
But whosoever shall lose his life for my sake and
the gospel's, the same shall save it.
For what shall it profit a man, if he shall
gain the whole world,
And lose his own soul?

A Vision of Judgement

When the Son of man shall come in his glory,
And all the holy angels with him,
Then shall he sit upon the throne of his glory:
And before him shall be gathered all nations:
And he shall separate them one from another,
As a shepherd divideth his sheep from the goats:
And he shall set the sheep on his right hand,
But the goats on the left.

Then shall the King say unto them on his right hand
Come, ye blessed of my Father,
Inherit the kingdom prepared for you from the
 foundation of the world:

For I was an hungered, and ye gave me meat:
I was thirsty, and ye gave me drink:
I was a stranger, and ye took me in:
Naked, and ye clothed me:
I was sick, and ye visited me:
I was in prison, and ye came unto me.

Then shall the righteous answer him, saying,
Lord, when saw we thee an hungered, and fed thee?
Or thirsty, and gave thee drink?
When saw we thee a stranger, and took thee in?
Or naked, and clothed thee?
Or when saw we thee sick, or in prison,
And came unto thee?

And the King shall answer and say unto them,
Verily I say unto you,
Inasmuch as ye have done it unto one of the least of these
 my brethren,
Ye have done it unto me.

Then shall he say also unto them on the left hand,
Depart from me, ye cursed, into everlasting fire,
Prepared for the devil and his angels:
For I was an hungered, and ye gave me no meat:
I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in:
Naked, and ye clothed me not:
Sick, and in prison,
And ye visited me not.

Then shall they also answer him, saying,
Lord, when saw we thee an hungered, or athirst,

Or a stranger, or naked,
Or sick, or in prison,
And did not minister unto thee?

Then shall he answer them, saying,
Verily I say unto you,
Inasmuch as ye did it not to one of the least of these,
Ye did it not to me.

And these shall go away into everlasting punishment:
But the righteous into life eternal.

The Affirmations of Jesus

I am the bread of life:
He that cometh to me shall never hunger;
And he that believeth on me shall never thirst.

I am that bread of life.
Your fathers did eat manna in the wilderness, and are dead.
This is the bread which cometh down from heaven,
That a man may eat thereof, and not die.
I am the living bread which came down from heaven:
If any man eat of this bread, he shall live for ever:
And the bread that I will give is my flesh,
Which I will give for the life of the world.

I am the light of the world:
He that followeth me shall not walk in darkness,
But shall have the light of life.

Your father Abraham rejoiced to see my day:
And he saw it, and was glad.
Verily, verily, I say unto you,
Before Abraham was, I am.

I am the resurrection, and the life:
He that believeth in me,
Though he were dead, yet shall he live:

And whosoever liveth and believeth in me
Shall never die.

I am the way, the truth, and the life:
No man cometh unto the Father, but by me.

If a man love me, he will keep my words:
And my Father will love him,
And we will come unto him,
And make our abode with him.

Peace I leave with you,
My peace I give unto you:
Not as the world giveth, give I unto you.
Let not your heart be troubled,
Neither let it be afraid.

I am the door:
By me if any man enter in, he shall be saved,
And shall go in and out, and find pasture.
The thief cometh not, but for to steal,
And to kill, and to destroy:
I am come that they might have life,
And that they might have it more abundantly.

I am the good shepherd:
The good shepherd giveth his life for the sheep.
But he that is an hireling, and not the shepherd,
Whose own the sheep are not,
Seeth the wolf coming, and leaveth the sheep, and fleeth:
And the wolf catcheth them, and scattereth the sheep.
The hireling fleeth, because he is an hireling,
And careth not for the sheep.
I am the good shepherd,
And know my sheep, and am known of mine.
As the Father knoweth me, even so know I the Father:
And I lay down my life for the sheep.

I am the true vine,

And my Father is the husbandman.
Every branch in me that beareth not fruit he taketh away:
And every branch that beareth fruit,
He purgeth it, that it may bring forth more fruit.
Now ye are clean through the word which I have spoken unto you.
Abide in me, and I in you.
As the branch cannot bear fruit of itself,
except it abide in the vine;
No more can ye, except ye abide in me.

I am the vine, ye are the branches:
He that abideth in me, and I in him,
The same bringeth forth much fruit:
For without me ye can do nothing.
If a man abide not in me,
He is cast forth as a branch, and is withered;
And men gather them, and cast them into the fire,
And they are burned.
If ye abide in me, and my words abide in you,
Ye shall ask what ye will, and it shall be done unto you.
Herein is my Father glorified, that ye bear much fruit;
So shall ye be my disciples.
As the Father hath loved me, so have I loved you:
Continue ye in my love.

But blessed are your eyes, for they see:
And your ears, for they hear.
For verily I say unto you,
That many prophets and righteous men have desired to see those
things which ye see,
And have not seen them;
And to hear those things which ye hear,
And have not heard them.

These things I have spoken unto you,
That in me ye might have peace.
In the world ye shall have tribulation:

But be of good cheer;
I have overcome the world.

A Thanksgiving

I thank thee, O Father, Lord of heaven and earth,
Because thou hast hid these things from the wise and prudent,
And hast revealed them unto babes.
Even so, Father:
For so it seemed good in thy sight.

All things are delivered unto me of my Father:
And no man knoweth the Son, but the Father:
Neither knoweth any man the Father, save the Son,
And he to whomsoever the Son will reveal him.

Christ's Prayer before Crucifixion

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have

known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth: Thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee. That they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, That they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Lament over Jerusalem

O Jerusalem, Jerusalem,
Which killest the prophets, and stonest them that are sent
unto thee;

How often would I have gathered thy children together,
As a hen doth gather her brood under her wings,
And ye would not!

Behold, your house is left unto you desolate:
And verily I say unto you,
Ye shall not see me, until the time come when ye shall say,
Blessed is he that cometh in the name of the Lord.

*And when he was come near,
He beheld the city, and wept over it, saying:*
If thou hadst known, even thou,
At least in this thy day,
The things which belong unto thy peace!
But now they are hid from thine eyes.
For the days shall come upon thee,
That thine enemies shall cast a trench about thee,
And compass thee round, and keep thee in on every side,
And shall lay thee even with the ground,
And thy children within thee;
And they shall not leave in thee one stone upon another;
Because thou knewest not the time of thy visitation.

Saint Peter's Keys

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: For flesh and blood hath not revealed it unto thee, But my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; And the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: And whatsoever thou shalt bind on earth shall be bound in heaven: And whatsoever thou shalt loose on earth shall be loosed in heaven.

His Visage was so Marred

Behold, my servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished 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.

A Man of Sorrows

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 judgement:
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.

The First and the Last

I was in the Spirit on the Lord's day,
And heard behind me a great voice, as of a trumpet,
Saying, I am Alpha and Omega,
The first and the last.
And I turned to see the voice that spake with me.
And being turned, I saw seven golden candlesticks;
And in the midst of the seven candlesticks one like unto
the Son of man,
Clothed with a garment down to the foot,
And girt about the paps with a golden girdle.
His head and his hairs were white like wool,
As white as snow;
And his eyes were as a flame of fire;
And his feet like unto fine brass,
As if they burned in a furnace;
And his voice as the sound of many waters.
And he had in his right hand seven stars:
And out of his mouth went a sharp two-edged sword:
And his countenance was as the sun shineth in his strength.
And when I saw him, I fell at his feet as dead.
And he laid his right hand upon me, saying unto me,
Fear not; I am the first and the last:
I am he that liveth, and was dead;
And, behold, I am alive for evermore, Amen;
And have the keys of hell and of death.

A Condemnation of Rich Men

Go to now, ye rich men,
Weep and howl for your miseries that shall come upon you.
Your riches are corrupted, and your garments are moth-eaten.
Your gold and silver is cankered;
And the rust of them shall be a witness against you,
And shall eat your flesh as it were fire.
Ye have heaped treasure together for the last days.
Behold, the hire of the labourers who have reaped down
your fields,
Which is of you kept back by fraud, crieth:
And the cries of them which have reaped
Are entered into the ears of the Lord of Sabaoth.
Ye have lived in pleasure on the earth, and been wanton;
Ye have nourished your hearts, as in a day of slaughter.
Ye have condemned and killed the just;
And he doth not resist you.
Be patient therefore, brethren, unto the coming of the Lord.
Behold, the husbandman waiteth for the precious
fruit of the earth,
And hath long patience for it,
Until he receive the early and latter rain.
Be ye also patient; stablish your hearts:
For the coming of the Lord draweth nigh.

Charity

Though I speak with the tongues of men and of angels,
And have not charity,
I am become as sounding brass,
Or a tinkling cymbal.
And though I have the gift of prophecy,
And understand all mysteries,
And all knowledge;
And though I have all faith,

So that I could remove mountains,
And have not charity,
I am nothing.
And though I bestow all my goods to feed the poor,
And though I give my body to be burned,
And have not charity,
It profiteth me nothing.
Charity suffereth long,
And is kind;
Charity envieth not;
Charity vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not her own,
Is not easily provoked,
Thinketh no evil;
Rejoiceth not in iniquity,
But rejoiceth in the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
Charity never faileth:
But whether there be prophecies,
They shall fail;
Whether there be tongues,
They shall cease;
Whether there be knowledge,
It shall vanish away.
For we know in part,
And we prophesy in part.
But when that which is perfect is come,
Then that which is in part
Shall be done away.

When I was a child,
I spake as a child,
I understood as a child,
I thought as a child:
But when I became a man,
I put away childish things.

For now we see through a glass, darkly;
But then face to face:
Now I know in part;
But then shall I know even as also I am known.
And now abideth faith, hope, charity,
These three;
But the greatest of these
Is charity.

Love

Love not the world,
Neither the things that are in the world.
If any man love the world,
The love of the Father is not in him.
For all that is the world,
The lust of the flesh,
And the lust of the eyes,
And the pride of life,
Is not of the Father,
But is of the world.
And the world passeth away,
And the lust thereof:
But he that doeth the will of God
Abideth for ever.
Hereby perceive we the love of God,
Because he laid down his life for us:
And we ought to lay down our lives for the brethren.

But whoso hath this world's good,
And seeth his brother have need,
And shutteth up his bowels of compassion from him,
How dwelleth the love of God in him?

My little children
Let us not love in word,
Neither in tongue;
But in deed and in truth.

And hereby we know that we are of the truth,
And shall assure our hearts before him.

Beloved, let us love one another:
For love is of God;
And every one that loveth is born of God,
And knoweth God.

He that loveth not
Knoweth not God;
For God is love.

In this was manifested the love of God toward us,
Because that God sent his only begotten Son into the world,
That we might live through him.

Herein is love,
Not that we loved God,
But that he loved us,
And sent his Son to be the propitiation for our sins.

Beloved,
If God so loved us,
We ought also to love one another.

God is love;
And he that dwelleth in love
Dwelleth in God,
And God in him.

If a man say,
I love God,
And hateth his brother,
He is a liar:
For he that loveth not his brother
Whom he hath seen,
How can he love God
Whom he hath not seen?

And this commandment have we from him,
That he who loveth God love his brother also.

Resurrection

All flesh is not the same flesh:
But there is one kind of flesh of men,
Another flesh of beasts,
Another of fishes, and another of birds.
There are also celestial bodies, and bodies terrestrial:
But the glory of the celestial is one,
And the glory of the terrestrial is another.
'There is one glory of the sun,
And another glory of the moon,
And another glory of the stars:
For one star differeth from another star in glory.
So also is the resurrection of the dead.
It is sown in corruption;
It is raised in incorruption:
It is sown in dishonour;
It is raised in glory:
It is sown in weakness;
It is raised in power:
It is sown a natural body;
It is raised a spiritual body.
There is a natural body,
And there is a spiritual body.

And so it is written,
The first man Adam was made a living soul;
The last Adam was made a quickening spirit.
Behold, I shew you a mystery:
We shall not all sleep, but we shall all be changed,
In a moment, in the twinkling of an eye,
At the last trump:
For the trumpet shall sound,
And the dead shall be raised incorruptible,
And we shall be changed.
For this corruptible must put on incorruption,
And this mortal must put on immortality.
So when this corruptible shall have put on incorruption,
And this mortal shall have put on immortality,
Then shall be brought to pass the saying that is written,
Death is swallowed up in victory.

O death, Where is thy sting?
O grave, Where is thy victory?

The Lamb that was Slain

And I beheld, and, lo, in the midst of the throne and of the
four beasts,
And in the midst of the elders,
Stood a Lamb as it had been slain,
Having seven horns and seven eyes,
Which are the seven Spirits of God sent forth into all the earth.
And he came and took the book
Out of the right hand of him that sat upon the throne.
And when he had taken the book,
The four beasts and four and twenty elders fell down
before the Lamb,
Having every one of them harps,
And golden vials full of odours, which are the prayers of saints.
And they sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof:
For thou wast slain,
And hast redeemed us to God by thy blood out of every kindred,
And tongue, and people, and nation;
And hast made us unto our God kings and priests:
And we shall reign on the earth.
And I beheld, and I heard the voice of many angels
 round about the throne
And the beasts and the elders:
And the number of them was ten thousand times ten thousand,
And thousands of thousands;
Saying with a loud voice,
Worthy is the Lamb that was slain to receive power,
And riches, and wisdom, and strength, and honour,
And glory, and blessing.
And every creature which is in heaven,
And on the earth, and under the earth, and such as are in the sea,
And all that are in them, heard I saying,
Blessing, and honour, and glory, and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever.
And the four beasts said, Amen.
And the four and twenty elders fell down
And worshipped him that liveth for ever and ever.

Every Good Gift

Let the brother of low degree rejoice in that he is exalted:
But the rich, in that he is made low:
Because as the flower of the grass he shall pass away.
For the sun is no sooner risen with a burning heat,
But it withereth the grass,
And the flower thereof falleth,
And the grace of the fashion of it perisheth:
So also shall the rich man fade away in his ways.
Blessed is the man that endureth temptation:

For when he is tried, he shall receive the crown of life,
Which the Lord hath promised to them that love him.
Let no man say when he is tempted, I am tempted of God:
For God cannot be tempted with evil,
Neither tempteth he any man:
But every man is tempted,
When he is drawn away of his own lust, and enticed.
Then when lust hath conceived,
It bringeth forth sin:
And sin, when it is finished,
Bringeth forth death.
Do not err, my beloved brethren.
Every good gift and every perfect gift is from above,
And cometh down from the Father of lights,
With whom is no variableness, neither shadow of turning.
Of his own will begat he us with the word of truth,
That we should be a kind of first fruits of his creatures.
Wherefore, my beloved brethren,
Let every man be swift to hear,
Slow to speak, slow to wrath:
For the wrath of man worketh not the righteousness of God.

The New Jerusalem

And I saw a new heaven and a new earth:
For the first heaven and the first earth were passed away;
And there was no more sea.
And I John saw the holy city,
New Jerusalem, coming down from God out of heaven,
Prepared as a bride adorned for her husband.
And I heard a great voice out of heaven saying,
Behold, the tabernacle of God is with men,
And he will dwell with them,
And they shall be his people,
And God himself shall be with them, and be their God.
And God shall wipe away all tears from their eyes;

And there shall be no more death,
Neither sorrow, nor crying, neither shall there be any more pain:
For the former things are passed away.
And he that sat upon the throne said,
Behold, I make all things new.
And he said unto me,
Write: for these words are true and faithful.
And he said unto me, It is done.
I am Alpha and Omega, the beginning and the end.
I will give unto him that is athirst of the fountain of the
water of life freely.
He that overcometh shall inherit all things;
And I will be his God, and he shall be my son.
But the fearful, and unbelieving,
And the abominable, and murderers,
And whoremongers, and sorcerers,
And idolaters, and all liars,
Shall have their part in the lake which burneth with
fire and brimstone:
Which is the second death.

And there came unto me one of the seven angels,
Which had the seven vials full of the seven last plagues,
And talked with me, saying,
Come hither, I will shew thee the bride, the Lamb's wife.
And he carried me away in the spirit to a
great and high mountain,
And shewed me that great city, the holy Jerusalem,
Descending out of heaven from God,
Having the glory of God:
And her light was like unto a stone most precious,
Even like a jasper stone, clear as crystal;
And had a wall great and high,
And had twelve gates,
And at the gates twelve angels,

And names written thereon,
Which are the names of the twelve tribes of the
children of Israel:
On the east three gates; on the north three gates;
On the south three gates; and on the west three gates.
And the wall of the city had twelve foundations,
And in them the names of the twelve apostles of the Lamb.
And the twelve gates were twelve pearls;
Every several gate was of one pearl:
And the street of the city was pure gold,
As it were transparent glass.
And I saw no temple therein:
For the Lord God Almighty and the Lamb are the temple of it.
And the city had no need of the sun, neither of the moon,
to shine in it:
For the glory of God did lighten it,
And the Lamb is the light thereof.
And the nations of them which are saved shall walk in the
light of it:
And the kings of the earth do bring their glory and honour into it.

The Lamb of God

And after these things I heard a great voice of much people
in heaven, saying:
Alleluia;
Salvation, and glory, and honour, and power,
Unto the Lord our God:
For true and righteous are his judgments:
For he hath judged the great whore, which did corrupt the earth
with her fornication,
And hath avenged the blood of his servants at her hand.
And again they said,
Alleluia.
And her smoke rose up for ever and ever.
And the four and twenty elders and the four beasts fell down

And worshipped God that sat on the throne, saying,
 Amen; Alleluia.
 And a voice came out of the throne, saying,
 Praise our God, all ye his servants,
 And ye that fear him, both small and great.
 And I heard as it were the voice of a great multitude,
 And as the voice of many waters,
 And as the voice of mighty thunderings, saying,
 Alleluia:
 For the Lord God omnipotent reigneth.
 And he saith unto me,
 Write, Blessed are they which are called unto the
 marriage supper of the Lamb.
 And he saith unto me, These are the true sayings of God.
 And I fell at his feet to worship him.
 And he said unto me, See thou do it not:
 I am thy fellow-servant,
 And of thy brethren that have the testimony of Jesus:
 Worship God:
 For the testimony of Jesus is the spirit of prophecy.
 And I saw heaven opened, and behold a white horse;
 And he that sat upon him was called Faithful and True,
 And in righteousness he doth judge and make war.
 His eyes were as a flame of fire,
 and on his head were many crowns;
 And he had a name written, that no man knew,
 but he himself.
 And he was clothed with a vesture dipped in blood:
 And his name is called The Word of God.
 And the armies which were in heaven followed him
 upon white horses,
 Clothed in fine linen, white and clean.
 And out of his mouth goeth a sharp sword,
 That with it he should smite the nations:
 And he shall rule them with a rod of iron:

And he treadeth the winepress of the fierceness and wrath of
Almighty God.

And he hath on his vesture and on his thigh a name written,
KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun;

And he cried with a loud voice, saying to all the fowls that fly
in the midst of heaven,

Come and gather yourselves together unto the supper of the
great God;

That ye may eat the flesh of kings,

And the flesh of captains, and the flesh of mighty men,

And the flesh of horses, and of them that sit on them,

And the flesh of all men, both free and bond,
both small and great.

And I saw the beast, and the kings of the earth,
and their armies,

Gathered together to make war against him that sat on the horse,
And against his army.

And the beast was taken, and with him the false prophet that
wrought miracles before him,

With which he deceived them that had received
the mark of the beast,

And them that worshipped his image.

These both were cast alive into a lake of fire
burning with brimstone.

And the remnant were slain with the sword of him that sat
upon the horse,

Which sword proceeded out of his mouth:

And all the fowls were filled with their flesh.

A Vision of Last Things

And I saw a great white throne, and him that sat on it,
From whose face the earth and the heaven fled away;

And there was found no place for them.

And I saw the dead, small and great, stand before God;

And the books were opened:
And another book was opened, which is the book of life:
And the dead were judged out of those things which were written
in the books,
According to their works.
And the sea gave up the dead which were in it;
And death and hell delivered up the dead which were in them:
And they were judged every man according to their works.
And death and hell were cast into the lake of fire.
This is the second death.
And whosoever was not found written in the book of life was cast
into the lake of fire.

And he saith unto me,
Seal not the sayings of the prophecy of this book:
For the time is at hand.
And, behold, I come quickly.
I am Alpha and Omega,
The beginning and the end, the first and the last.
Blessed are they that do his commandments,
That they may have right to the tree of life,
And may enter in through the gates into the city.
For without are dogs, and sorcerers,
And whoremongers, and murderers,
And idolaters, and whosoever loveth and maketh a lie.
I Jesus have sent mine angel to testify unto you these things
in the churches.
I am the root and the offspring of David,
And the bright and morning star.
And the Spirit and the bride say, Come.
And let him that heareth say, Come.
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XIII : 16, 17, <i>John</i> XVI : 33	250
I myself also am mortal, like to all.	
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I thank thee, O Father, Lord of heaven and earth.	
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I was in the Spirit on the Lord's day.	<i>Revelation</i> i : 10-18 258
I will alway give thanks unto the Lord.	<i>Psalm</i> xxxiv 73
I will cry unto God with my voice.	<i>Psalm</i> lxxvii 55
I will lift up mine eyes unto the hills.	<i>Psalm</i> cxxi 29
I will magnify thee, O God, my King.	<i>Psalm</i> cxlv 67
I will magnify thee, O Lord, for thou hast set me up.	
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I will mention the loving-kindnesses of the Lord.	
<i>Isaiah</i> lxiii : 7-9	45
I will sing unto the Lord, for he hath triumphed gloriously.	
<i>Exodus</i> xv : 1-21	17
If the Lord himself had not been on our side.	<i>Psalm</i> cxxiv 75
If ye keep my commandments, ye shall abide in my love.	
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In Jewry is God known: his Name is great in Israel.	
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In that day shall this song be sung in the land of Judah.	
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In the beginning was the Word.	<i>John</i> i : 1-14 235
In the year that king Uzziah died I saw also the Lord sitting upon a throne.	<i>Isaiah</i> vi : 1-13 89
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It is well seen, O God, how thou goest.	
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Judge not, that ye be not judged.	<i>Matthew</i> VII : 1-12 170

Keep silence before me, O islands.	<i>Isaiah</i> XLI : 1, 2 146

Keep strict watch on a headstrong daughter.

Ecclesiasticus (R.V.) XXVI : 10-12 153

Lay not up for yourselves treasures upon earth.

Matthew VI : 19-21 172

Let God arise, and let his enemies be scattered.

Psalms LXVIII : 1-20 15

Let him kiss me with the kisses of his mouth.

Song of Solomon (R.V.) I : 2-VIII : 14 3

Let the brother of low degree rejoice in that he is exalted.

James I : 9-20 265

Let the day perish wherein I was born.

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Let us now praise famous men.

Ecclesiasticus (R.V.) XLIV : 1-15 157

Lift ye up a banner upon the high mountain.

Isaiah XIII : 2-11, 19-22, XIV : 4-23 110

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Lord, who shall dwell in thy tabernacle?	<i>Psalms</i> xv 42
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Love your enemies.	<i>Luke</i> vi : 27-38 244
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O Jerusalem, Jerusalem. <i>Luke</i> XIII : 34-36, XIX : 41-44	255
O Lord, how long shall I cry, and thou wilt not hear!	
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O praise God in his holiness. <i>Psalm</i> CL	71
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