



*To the Nile came the daughter of Pharaoh to save  
The High Chief of the Jews from a watery grave.*

# BIBLE HISTORY

WITH

MAPS, ILLUSTRATIONS, EXAMINATION QUESTIONS,  
SCRIPTURAL TABLES, AND GLOSSARY.

FOR THE USE OF

Colleges, Schools, Families, and Biblical Students.

BY

REV. JAMES O'LEARY, D.D.

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TO

THE REV. EDWARD McGLYNN, D.D.,

*Pastor of St. Stephen's Church, New York,*

**This Book is Dedicated,**

AS AN APPRECIATION OF HIS GREAT LEARNING AND TALENTS, HIS

EMINENT SERVICES TO THE CATHOLIC CHURCH, AND

HIS MANY VIRTUES, BY THE AUTHOR,

J. O'LEARY.



## PREFACE.

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HAD I not seen many deficiencies in the Bible histories which have issued from the Catholic Press, I could not have been induced to write the present work. There is a sad desideratum

common to them in the absence of information about the Bible itself, its writers, and the books of which it is composed. Fully one-half of the sacred volume is devoted to the doctrines, laws, discipline, and destiny of God's people. That portion of the Bible is the more important, both because its direct aim is the inculcation of faith and morals, and since, according to high authority, the Spirit of God was not accredited to the sacred writers as mere chroniclers of human affairs. A book which is based on the annals of the Hebrew nation and the records of primeval Christianity, and which omits the main work of the Holy Spirit, the Author of the sacred books, seems foreign to the scope of the Bible, and presents an historical edifice of a miraculous character without showing the foundation on which that structure stands. The Bible is a letter of the Almighty to the human race. Is it proper to dwell upon only a portion of that letter, and pass by in silence its Author and history? Besides, history, whether it be of the Synagogue or the Church, of the Greeks or the Romans, should be so written as not to break the flow of the narrative by the introduction of matter whose importance is not as great as that of the historical subject. The history of

a people should never be broken by an account of an individual, if that individual is not its representative or in a special way connected with its destinies. I would further remark that our Bible histories seem better suited to pious reading than to the conveying of instruction, and are calculated to excite in the mind of the reader a feeling of awe rather than a love of appreciation. They are thus unfitted to be mediums of intellectual culture, not to say instruments for training and moulding the minds of youth. A Bible history should be a mirror to reflect the double light of God's illumination through reason and revelation.

Now, I have aimed at writing a Bible history which, based on the Bible, would breathe its spirit, and present a knowledge of its history, prophecy, and hagiography with the same degree of importance as the Bible accords them respectively. I have endeavored to write a history which would give a full view of the sacred book, and would not only treat of historical facts, but also of the sacred authors who committed them to writing. There are few persons to whom a knowledge of Isaias, Jeremias, and Samuel, Elias and Eliseus, is not more interesting than the history of the worthless kings and sinful people about whom they wrote and spoke. I am of opinion that the Bible narrative as given by Moses and Josue, Samuel and the Prophets, Esdras and Nehemias, Hyrcan and Jason, and the Evangelists, should be preserved unbroken. Accordingly, I have removed as episodes to a chapter by themselves such books as Job, Ruth, Tobias, Judith, and Esther. Where there is a gap in the history of God's people, such as between the books of Kings and Esdras, between Nehemias and Machabees, between Machabees and the Evangelists, I have had recourse to Josephus, a Jewish historian who is praised by such venerable ancient writers as Origen, St. Ambrose, Isidorus

Pelusiota, Socrates, and Sozomenus. I have added from ecclesiastical writers sketches of the Apostles omitted by St. Luke in the Acts. I am of opinion, likewise, that the Scripture narrative should, as far as possible, be retained, because it always has the weight of an original document, because it is oftentimes inimitable in beauty or incomparable in force, and because it at once communicates knowledge and familiarizes the reader with Biblical thought, phraseology, and style. I have suppressed the division of Scripture into chapters and verses, and, for the most part, excluded references, wishing the mind of the reader to be filled with Scriptural thought rather than his memory to be burdened with cumbrous appendages. In presenting the life of Jesus Christ, who is the central figure of revelation, I have grouped His Discourses and Parables into two chapters, which the student will find to be the best sermon-book in the world. The chapters on Christ's Miracles and Prophecies will stamp the seal of His divine authority upon his doctrines.

I have distributed the whole book into seven sections and fifty-three chapters, that the conspectus may be more comprehensive and the subdivisions more closely knit together. In the first section, I have set down in its true light the position which the Bible has always occupied to the Church of God. In the next five sections, I have treated of the Sacred Historians, and (what is usually called Bible History) given the substance of their writings. I have devoted the seventh section to the Bible Episodes, the Prophetical Books, and the Hagiographa. These seven sections, with four series of tables, will, to my mind, impart all the knowledge that is needed about the Bible even in our day.

I have paid especial attention to geography and chronology, which Bossuet very elegantly calls the eyes of the

historian. Without them history is an unintelligible number of facts in the memory, and the mind is a chaos without preparation. I have introduced a series of twelve maps, illustrating Bible History from the earliest times to the Apostles, to communicate a knowledge of geography, and I have written two series of chronological tables to fix dates upon the mind more effectually and in detail. I have at times called to my aid metrical mnemonics or memory-aids to relieve the tedium and dryness inseparable from historical studies. I have made use of a glossary and examination questions to impart information where wanted, and impress it when acquired.

To render this work more attractive and interesting, the publishers have beautified it with illustrations in the highest style of the art, to which I have appended explanatory stanzas; and they have spared neither time, nor thought, nor money to make it everything to be desired.

Having seen, in common with the publishers, the difficulties before us, I have appealed for light to the Holy Spirit, and I leave the result of my labors to the decision of the proper ecclesiastical authorities, the judgment of scholars, the experience of teachers, and the verdict of the public.

J. O'L.



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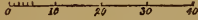
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# MODERN PALESTINE

Scale of Miles.



Mediterranean Sea



# SECTION I.

## CHAPTER I.

ORIGIN, OBJECT, AND STRUCTURE OF THE BIBLE—FROM A.C. 1487  
TO A.D. 99.

The Bible is the book the Lord inspirits :  
It shows mankind's perfections and demerits,  
And is a treasure which Christ's Church inherits.



HE word, *Bible*, which is a singular English noun from a Greek plural, means a book, or, by excellence, The Book. Scripture, Holy Scripture, Divine Scripture, and Sacred Scripture, were used as words of like import, but, like the corresponding Greek terms, served to distinguish written from unwritten revelation. The Old and the New Testaments mark the Mosaic and Christian dispensations. Sometimes we find Cove-

nant substituted for Testament; and, in the primitive Western Church, the words Testament and Instrument were used indiscriminately.

2. *The Law, the Prophets, and the Sacred Writings* is a Scriptural expression applied to the Old Testament, and seems to refer to the religious development of the Jewish people. By the Law, the children of Abraham were called from among heathen people to be the chosen nation of God; in the Prophets, we have an insight of the relations of God's people with surrounding nations; and in other sacred writings, such as the Psalms, one finds a foretaste of individual joys expected from the fulfilment of God's law. There are some

who would for a like reason make a tripartite division of the New Testament—first the four Gospels, next the Acts and the Epistles, and, lastly, the Apocalypse. St. Jerome applied a very beautiful name to the Bible when he termed it the Holy Library; for, in reality, it is not a book, but a collection of books written at various periods through a long succession of cycles, by different authors, in countries far distant from one another, and among peoples differing in laws, language, and characteristics. In this Holy Library, the Author, Librarian, and Expounder of which is the Holy Spirit, God wished the peoples of both dispensations to be instructed.

3. No race or society can last without letters, literature, and written laws. Was it proper that the race of Abraham, in whom all races were to be blessed, and the society of Jesus Christ, which was to be elevated on the top of the mountains, should be without the influence of written records to elevate, to enlighten, to sanctify, and to spiritualize? As we find the Zend Avesta among the Persians, the writings of Confucius among the Chinese, the Vedas among the Hindoos, the Koran among the Mohammedans, so we see the Bible is a light to the nations of Christendom. But with the Synagogue and the Church the Bible was always an accessory. The Synagogue and the Church received their authority directly from God, so that the Bible has been based on and preserved by the Synagogue and Church. The Ark and its contents were captured by the Philistines, but the Synagogue did not fail. The Gospel of St. Matthew was written in Hebrew, and though the Holy See in the days of the Western revival offered rewards for a copy of the original, no one was discovered; the Church outlived the loss of the original, and preserved the revelation it contained in the language of the Greeks. The Church is an ambassador from God to the human race—the Bible may be called its credential papers; the Church has a title to live amongst and be supported by nations—the Bible may be styled its divine title-deed; the Church has a right to govern the souls of men, leading them to the kingdom of heaven—the Bible may be termed a decree from the Almighty to proclaim and sanction that right.

4. The decision of the Synagogue and the Church was always regarded as final and conclusive in determining what books belong to the Bible. Before the coming of Christ, the Spirit of God was with the Synagogue, and made it a living, speaking authority whose inerrancy was guaranteed by Jehovah. But when the New Covenant was sealed, and the Holy Ghost descended upon the Apostles on the morn of Pentecost, the guardianship of Revelation, the unerring Spirit of God, and the inheritance of the spiritual children of Abraham descended to the Church. The Church became the sole living, speaking, authoritative oracle of God among men. She alone could infallibly declare what books were authentic, what books genuine; what books were apocryphal, what books spurious; where there was a gloss, or an interpolation, or a change in the sacred text.

5. Neither the Synagogue nor the Christian Church issued decisions needlessly. The judgment usually covered the ground of controversy, or satisfied the necessity that called it forth. Hence, debatable questions may have remained, and did remain, to be settled by the Christian Church after the burial of the Synagogue. In such matters, to appeal to the judgment of the Synagogue is to address a corpse from which the Spirit of God has departed; to ignore the fuller light of the New Revelation, and to turn away from the Church to which Jesus sent the Paraclete to teach all truth, and with which He has promised to abide to the end of time. Had we lived in the days of the Synagogue, and did we wish to be true children of Abraham, we should say with Josephus (c. Apion. i. 8): "What faith we place in our Scriptures is seen from our conduct. They have suffered no addition, diminution, or change. From our infancy, we learn to regard them as decrees of God; we observe them, and, if need be, we gladly die for them." We who live under the Christian Revelation, and who have for our guide, not men nor the learning of men, but the Spirit whom Jesus did send, can, in the fullness of faith, say with the Council of Trent (Fourth Session): "If any one does not receive, as sacred and canonical, the books themselves entire, together with all their parts, as they have been read in the

Catholic Church, and as they are had in the ancient Latin Vulgate edition, let him be anathema." The Scriptural Canon is set forth by the Council of Trent, Session IV., in these words :

"The books of Sacred Scripture are the following: Of the Old Testament, the five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, of Esdras the first book, and the second which is called Nehemias, Tobias, Judith, Esther, Job, the Psalter of David of one hundred and fifty Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel; the twelve minor prophets, that is, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, two books of Machabees, the first and second. Of the New Testament, the four Gospels according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by Luke the Evangelist; fourteen epistles of Paul, to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; of Peter the Apostle, two epistles; of John the Apostle, three; of James the Apostle, one; of Jude the Apostle, one, and the Apocalypse of St. John the Apostle." Books of whose authority there was never any doubt in the Church are called proto-canonical; those of whose authority there has been doubt at some period are deuterocanonical. In the Old Testament, the following are deuterocanonical: Esther, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees; in Daniel the Canticle of the Three Children, and the history of Susanna, of Bel, of the dragon; and in the New Testament, the Epistle of St. Paul to the Hebrews, the Epistle of St. James, the Epistle of St. Jude, the second Epistle of St. Peter, the second and third Epistles of St. John, the Apocalypse, the last twelve verses of the Gospel of St. Mark, the bloody sweat in the twenty-second chapter of St. Luke, and the woman taken in adultery in the eighth chapter of St. John. As the divinity of Christ was doubted before the Council of Nice, so these



books and passages might have been doubted before the decision of the Church ; but the Councils of Nice and Trent have shut out all controversy for ever. There is no intrinsic difference in weight of authority between the deuterocanonical and protocanonical books of both Testaments. Most Protestant denominations follow the authority of the Church in determining the canon of the New Testament, but appeal from the Church to the Synagogue in establishing their canons of the Old Testament. The ancient and Eastern Churches are of accord with the Catholic Church.

### QUESTIONS.

What does Bible mean? State some terms that are applied to the Sacred Book? What was expressed by the division of the Old Testament into the Law, the Prophets, and the Hagiographa, or Sacred Writings? Mention a similar division relative to the New Testament? What do you say of St. Jerome's expression, "Holy Library"? What is the Bible as a book for Christian peoples? What for the Synagogue and Church? Who is now the guardian of the Bible, and how? Did the Jews love the Bible? What is the decree of the Council of Trent? What books does it set down as composing the Bible? What do you mean by deuterocanonical and protocanonical books? Mention the deuterocanonical books of the Catholic Bible? As a rule, how do Protestants construct their Canons?

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## CHAPTER II.

THE BIBLE TO THE COUNCIL OF NICE—FROM A.C. 1487 TO A.D. 325.

On isle of Pharos, by old Egypt's shore,  
 The *Seventy* gathered in the years of yore ;  
 In two and seventy days was done their work—  
 Jehovah made the Jew's a Grecian's book.



HE languages which occur in the original composition of the Bible are Hebrew, Chaldaic, Syro-Chaldaic, and Greek. Hebrew is the language of the Old and Greek of the New Testament, with the following exceptions: Tobias and Judith, the greater portion of Daniel and Esdras, and Jeremias c. x. v. ii., were written in Chaldaic. Wisdom and the

Second Book of the Machabees were written in Greek. The Gospel of St. Matthew was written in Syro-Chaldaic, and is lost, but a translation approved by the Church has been preserved, and is of equal authority. Some think the Epistle of St. Paul to the Hebrews was written in Syro-Chaldaic, and the Gospel of St. Mark in Latin.

2. The alphabetical characters which were used in writing the Hebrew parts of the Bible were the old Hebrew characters which occur in the Samaritan Pentateuch. The Hebrew characters which are used in our Hebrew Bibles are in reality Chaldaic, and were introduced after the Babylonian captivity. Uncial or capital letters were used in writing the Greek parts. About the beginning of the eighth century, cursive or small Greek letters were substituted for uncial characters.

3. The material on which the sacred writings were preserved was stone, earth, wood, in very remote times. Afterwards, leaden plates, waxen tablets, leather, linen, and papyrus, a kind of Egyptian bulrush, were used. These were superseded by parchment or vellum, which Eumenes, King of Pergamos, invented two hundred and fifty years before Christ. Paper, at first made of cotton, and after of other materials, has been in use about eight hundred years.

4. The Bible, being a collection of books, was always divided into parts according to the authors. The Jews, who divided the Old Testament into the Law, the Prophets, and the Hagiographa, subdivided the Law into *parashioth*, or portions, so that, each Sabbath having one portion, the whole Law would be read in the Synagogue within one year. The subdivisions of the *parashioth* were called *siderim*, or orders. This is ascribed to Esdras when he organized the Jewish Church and nation after the captivity. During the persecution of Antiochus Epiphanes, the Prophets were substituted for the Law, which was prohibited. The *haphthoroth*, or dismissions, of the Prophets corresponded with the *parashioth* of the Law. But upon the victories of the Machabees, and the triumph of the Jewish nation, the *parashioth* of the Law and the *haphthoroth* of the Prophets were read in the Synagogue. The early Christians divided the New Testament into *titloi*, or titles, and each *titlos* into smaller



sections called *kephalaia*, or heads. The best division of titles is that of Tatian, A.D. 172; the best division of *kephalaia* is that of Ammonius, an Alexandrian Christian, who lived in the third century. Eusebius superadded ten very useful Gospel canons. The labors of Tatian, Ammonius, and Eusebius, however, extended only to the four Gospels, and were generally known as Gospel Harmony. Euthalius, Bishop of Sulca, in Egypt, performed in the fifth century like services for the Acts and Epistles; and, in the sixth century, Andrew, Bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse into twenty-four *logoi*, or lessons.

5. The Bible has come to us not only in the original tongues, but, being translated into other languages, has been transmitted in the form of *versions*. Of these, the oldest, and certainly the most important, is the Septuagint Version. It was the first promulgation of the inspired writings to the Gentiles, and was a fountain from which the Latin Vulgate rose. About two hundred and eighty years before Christ, according to the testimony of Aristeas and Josephus, Demetrius Phalereus, librarian at Alexandria to King Ptolemy Philadelphus, had collected two hundred thousand volumes in his library, and was contemplating its increase to five hundred thousand. Upon his expressing to the king a wish to have a copy of the Jewish Laws, when translated from the Hebrew, he received a promise that messengers would be sent to Eleazar, the high-priest at Jerusalem. Aristeas, Sosibius, and Andrew, prefects in the king's body-guard, and friends of the Jews, procured the liberation of one hundred thousand Hebrews, made captive during the wars of the preceding reign, that the undertaking might be successful. Eleazar received the messengers with the highest respect, and despatched seventy-two competent interpreters, six from each tribe, to Ptolemy Philadelphus at Alexandria. The king made a profound adoration seven times before the sacred books, and admired the manuscript, which was written in letters of gold. The interpreters were assigned a place by the northern sea-shore of the island of Pharos, and, after seventy-two days' labor, according to fixed rules, completed the version. It was handed to King Ptolemy, and copied by his amanu-

enses. It was also read and approved of in the Jewish Synagogue at Alexandria. St. Justin martyr says the interpreters were confined in separate cells, and produced versions agreeing not only in substance, but in words and the number of letters. Philo speaks of the writers of the Septuagint as inspired, and adds that it was in such veneration among the Jews that they went annually to the island of Pharos, and held a festival in honor of the inspired translation. Origen devoted twenty-eight years (A.D. 231-259) to bringing it out in his celebrated Hexapla. It is quoted by our Lord and the Apostles, and has always been held in the highest honor by the Christian world. Aquila, a Jewish proselyte of Sinope, in Pontus, produced a very literal version A.D. 150. Theodotion, an Ebionite of Ephesus, wrote a translation A.D. 155. Symmachus, a Samaritan, made a paraphrase about the year 200. There are other partial versions which received the name of fifth, sixth, etc., according to their order in Origen's Enneapla.

6. The Samaritans possessed a copy of the Pentateuch, whether they received it from Manasses, the son-in-law of Sanaballat, or whether it remained, after the captivity of the ten tribes, among the remnant of the people, or whether it was brought by the priest whom Assaradon sent to instruct the people in the ways of the God of Israel. It has been carefully preserved, and substantially is a collateral evidence of the authenticity of Jewish records. The Targums are Chaldaic *interpretations* of the Bible. The Targum of Onkelos on the Pentateuch is the best. Its style is pure, and its rendering accurate. Onkelos was a disciple of Hillel, who died about sixty years before Christ. The Targum of Jonathan Ben Uzziel on the Prophets, the Targum of Pseudo-Jonathan, the Jerusalem Targum, the Targum of Joseph the Blind, and others of less note, do little justice to the sacred books, and are, besides, deteriorated by the presence of groundless traditions and Rabbinical fables. The peoples of Syria had several versions. The best is the *Peshito*, or simple, which was made in the time of the Apostle Thaddeus, or probably earlier. There was also a Syriac version from the Septuagint, as well as one from the Hexapla of Origen.

QUESTIONS.

Which were the original languages of the Bible? In what characters was it written? On what kind of material? How did the Jews divide the Law? How the Prophets? How was the New Testament divided in the early ages of the Church? By whom? Give in your own words the history of the Septuagint Version. What is the authority of the Septuagint? Mention some other versions in Greek from the Hexapla of Origen. What versions were had by the Chaldeans, Samaritans, and Syrians?

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CHAPTER III.

HISTORY OF THE BIBLE FROM THE COUNCIL OF NICE (A.D. 325) TO  
 THE COUNCIL OF TRENT (A.D. 1545).

The Lord to Latium sceptre gave,  
 And next the Bible sent ;  
 The Vulgate rose by Afric's wave,  
 And then to Latium went.

St. Jerome was the Western seer  
 The Bible to refine ;  
 And, as great Origen's great peer,  
 His labors still outshine.



WE have mentioned the most precious versions of the Bible which appeared in the Eastern Church within the three first centuries of Christianity. The Bible was translated into Coptic in the era we have mentioned; it was translated into Ethiopic in the fourth century; into Armenian, by Miesrob, A.D. 410; into Gothic, by Bishop Ulphilas, in the fifth century; into Persian in the ninth, and into Arabic in the tenth century. A Slavonic or Russian version was made about the middle of the ninth century by Cyril and his brother Methodius, Thessalonians, missionaries in Bulgaria and Moravia, and inventors of the Slavonic alphabet. In the Old Testament, it is a translation of the Septuagint; and in the New, a version from the original Greek. It is much praised by scholars, and is pronounced chaste, scholarly, and accurate.

2. As Christianity spread rapidly, in the early ages of the Church, over the Roman Empire, the Scriptures must have been translated at a very early period into the Latin language. Indeed, some of the Fathers tell us that there was an unlimited number of translations. As the Greek language was spoken in Rome and Italy very commonly, as the Septuagint was commonly read there, and as the Vulgate shows marks of an African birth, it is probable that what is known as the Latin Vulgate had its origin in Northern Africa. Anyhow, it is the bulwark of Western Christianity, and has stamped its handwriting on the versions of all modern European nations. There was a scholar, whose name was Eusebius Hieronymus, born at Stridon, in Dalmatia, in the year 329 after Christ. He lived to the age of 91, and died at Bethlehem, near Jerusalem, A.D. 420. With deep and comprehensive intellect, with tenacious memory, with unbounded energy and industry, with fervid and unquenchable zeal, he approached the "Holy Library," and spent a long and unwearied life of unremitting labors in its study. Origen left the churches of Eastern Christianity his Enneapla; but this Western Origen left the sacred books in a purer form in the language of Rome. At the request of Pope Damasus, St. Jerome began the revision of the old Latin from Greek manuscripts in 383, and extended his labors in this field over the whole of the New Testament. He revised the Psalter from Greek manuscripts of the Septuagint, and revised probably the remainder of the Old Testament from the Hebrew and the Septuagint. He has done more than any one man to perpetuate the unadulterated Word of God in the Church. At the request of Charlemagne, Alcuin revised the Latin Version in 802. The first book printed was the Mazarin Vulgate, in the year 1455. Ximenes gave a revised edition of the Latin text, known as the Complutensian, from A.D. 1502-1517. Fulfilling the decree of the Council of Trent on a revised edition of the text, Sixtus V. issued the Sixtine Edition in 1590. A revised edition was issued by Clement VIII. in 1592, another in 1593, and a third in 1598. The last is known as the Clementine Edition. Here closes the history of the Vulgate. Bede translated the Bible into Saxon in the beginning of the eighth

century; the Bible was translated into Italian by Nicholas Malermi in 1471; into Spanish, in 1478; into Polish, by order of Queen Hedwige, in 1390; into Irish, by Richard Fitz Ralph, in 1347. A German translation was printed at Augsburg in 1477. The Bible was printed from the French of Father Guyard de Moulins, at Paris, in the year 1488.

3. Before the art of printing was invented, the Bible was preserved in manuscripts. All the original manuscripts of all the books of the Bible have perished. Nothing remains but copies. Scholars commonly classify these copies into three families, called the Byzantine, the Alexandrine, and the Western. The most valuable manuscripts now in existence are the Codex Vaticanus in Rome, which was written in the fourth century; the Codex Alexandrinus, which is, at present, in the British Museum, was presented by Cyril Lucar to Charles the First, and was written in the fourth or fifth century; the Codex Regius at Paris, which was written in the fifth century.

4. During the epoch of which we write, the division of the Bible into chapters and verses took place. The author was, according to some, Lanfranc, Archbishop of Canterbury in the eleventh century; according to some, Cardinal Stephen Langton, in the beginning of the thirteenth; and, according to others, Cardinal Hugo de Sancto Caro, who lived about the middle of the thirteenth century. Cardinal Hugo is the author of *The Bible Concordance*, by which, if a word in a passage be known, the passage may be immediately found in the Bible.

5. Within this epoch from the sixth to the tenth century the *Masorah* was developed. The Hebrew text in the days of the Talmudic period was without vowel points; the *Masorah*, or tradition, gives the true way of reading and writing the Hebrew. The Masorets supply vowel sounds, mark correct readings, and have come to be regarded as a standard authority on the Hebrew text. Since the invention of the art of printing, numerous editions of the Hebrew Bible have been issued by Christians and Jews, with and without the Masoretic notation.



## QUESTIONS.

Mention some versions of the Bible made between the Councils of Nice and Trent? Where did the Latin Vulgate have its origin? Give a short view of the life and character of St. Jerome? Continue the history of the Vulgate to the Clementine Edition of 1798? Mention some versions published in the common languages of Europe before the Reformation? How was the Bible preserved before the invention of printing? How were manuscripts divided? Which are the most precious Biblical manuscripts extant? What do you know about the book called the *Masorah*, and the *Masorets*, who wrote it?

## CHAPTER IV.

## PROTESTANT AND CATHOLIC BIBLES.

A.D. 1582 and 1610  
A.D. 1611

The Douay was by Catholic exiles done;  
A. V. is but a royal edict's son.  
The Irish exiles love the Douay's claims,  
The sects adore the Version of King James.



THE main difference between Protestant and Catholic Bibles lies in the determination of the canon. Canon means a rule or law, and the Scriptural Canon determines what books, part of books, paragraphs, sentences, clauses, or even words, belong to the sacred text. The canon laid down by the Council of Trent unchangeably binds the Catholic Church to the end of time; that is, it cannot suffer diminution or change. Were, however, an œcumenical council to add something to the canon—for example, the prayer of Manasses—it would possess equal authority with those books already declared canonical. A council does not decree new truths, but it may impose obligation as to old ones. The Church of England regards the deuterocanonical books as useful for pious reading, but does not use them as sources of doctrine. The Westminster Confession sets them down as human writings.

2. The Catholic Church has sanctioned no version but the Latin Vulgate. She is not responsible for the inspiration of any transla-

tion into modern languages. An Episcopal approval is a guarantee that there is nothing contrary to faith and morals. Notes are used to explain the Catholic sense of difficult or doubtful passages.

3. There were many books which the Church set aside as spurious and uncanonical. The Church does not recognize some books of Esdras. The Liturgy of Peter, the Liturgy of James, the Liturgy of Matthew, the Liturgy of Mark, the Acts of St. Paul and St. Thecla, and the Epistles of St. Paul to Seneca and the Church of Laodicea are regarded as uncanonical. They were written in great part by heretics called Gnostics.

4. In passages where Protestant and Catholic translators disagree, and where the Church has not spoken, the truth or the excellence of translation must be determined by the laws of grammar, hermeneutics, and taste.

5. The two great Protestant translations of the Bible are those of Luther in German, and the Authorized Version in English. Luther translated the Scriptures from the original text, but drew in a marked manner for assistance on the Latin Vulgate. His German is pure, but his translation erroneous. He completed his work in the year 1532. In the year 1604, King James appointed a commission of fifty-four to translate the Bible. The commission was divided into six companies, and the work into six parts, a part being assigned to each company. Every member translated the whole part assigned his company, and, when the company agreed, its work was sent for revision to all the other companies. The whole work was revised by a committee of six. It was afterwards revised by Dr. Smith and Dr. Bilson. The translation was commenced in 1607, and published in 1611. The English is regarded as highly grammatical, but at present rather quaint. Ward has written a book on its errors.

6. There is a Catholic English translation which was made from the Vulgate by Dr. Gregory Martin, assisted by William (after Cardinal) Allen, Dr. Richard Bristow, and Dr. William Reynolds. The New Testament was published at Rheims in 1582, and the Old Testament at Douay in 1609-1610. It was revised by Dr. Chaloner in 1750. This version is praised by no less an authority than

Bacon. Cardinal Wiseman and some English converts were contemplating a new version, if they obtained the authoritative approval of the Holy See.

### QUESTIONS.

In what does the main difference lie between Protestant and Catholic Bibles? What is the position of the Church towards translations? Mention some books that laid claim to inspiration? What do you say of Luther's Bible? What do you know about King James's Bible? By whom was the English Catholic Bible translated, and by whom revised?

## CHAPTER V.

### RELIGIOUS DENOMINATIONS AND THE BIBLE.

Without the Church the Bible is of man,  
 But with the Church it is of God.  
 The Bible's title from the Church began,  
 Christ placed it 'neath the Church's nod.



THE Jewish people were always noted for the love they cherished towards the sacred writings. In Machabees (b. ii. c. viii., v. 23), we see how Eleazar read the 'Holy Book' before battle, and gave as the battle-cry his own name, Eleazar, or 'Help of God.' The tenacity with which they preserved the Bible during the persecution of Antiochus is equalled only by the fortitude of the Christians in the reign of Diocletian. The Jewish Canon contains only the proto-canonical books of the Old Testament.

2. Protestant Churches admit the inspiration of the Bible, and declare its all-sufficiency to obtain salvation. Bible interpretation is left to private judgment, and private judgment receives its amount of importance from the reasons on which it rests.

3. Infidels look on the Bible as an accumulation of myths, fables, superstitious narratives, and absurdities. They think that the legislation of Moses was fit only for a barbarous people, and they refuse to believe in the history of Jesus Christ.



4. Rationalists profess to examine the Bible in the light of reason. What is supernatural they endeavor to explain by natural means, what is mysterious they try to interpret by natural light, what is incomprehensible they dismiss as hyperbolical or figurative, or reject as incredible and absurd. The rationalists are undermining the Protestant Churches, so that the only foes who know how to grapple with each other, Reason and Revelation, or Natural and Revealed religion, are coming into close combat.

5. The Churches of Eastern Christianity still hold on to the doctrine of authority. In the early part of the seventeenth century, Cyril Lucar, Patriarch of Constantinople, endeavored to form a union with the Calvinists. In the year 1642, Cyril was condemned in a council at Constantinople by Parthenius, his successor. The judgment of Parthenius was affirmed at Pera on the 18th of July, by seven archbishops of the Greek Church. Dositheus, Patriarch of Jerusalem, reaffirmed in council at Jerusalem the doctrine of Pera in the following year.

6. The Catholic Church, which is "the pillar and the ground of truth," has always maintained its right to preserve, determine, and interpret sacred Scriptures. Some books it has not admitted into the Canon, such as the Apocalypse of Moses, the Prayer of Moses, and the Writings of the Gnostics in the early ages of Christianity. In other cases where there was a doubt, as in that of the deuterocanonical books, she has exercised her authority, and admitted some into the Canon. The third and fourth of Esdras and the Prayer of Manasses she has not admitted. Where the original was lost, as in the case of Matthew's Gospel, and, it may be, St. Paul's Epistles to the Hebrews, she has raised a translation to the rank and canonical weight of the original.

7. The Church is the treasury in which God has deposited His revealed truth. A portion of this the founders of Christianity committed to writing when the occasion demanded it. St. Paul wrote to the Romans to settle a dispute which arose between the Jews and Gentiles that were received into the Church. It was never the intention of any inspired writer in the New Testament to contribute

his writings as a fraction of an integer which was to be the Bible. The Church, however, preserved the inspired records, and from them formed the Bible.

8. She has, besides, many truths which she received from the Apostles, and which the Holy Spirit has preserved. Our Lord delivered the truths of His revelation to the Apostles, the Apostles to their successors, and so on. The successors committed these truths, although unwritten in the Bible, to writing, had them illustrated in paintings, gave them effect in the practices and history of the Church. From them the Church can infallibly propose doctrines on faith and morals to her children. She knows them from the Redeemer by *tradition*. The Church is the teacher of all truth, Scriptural and Traditional.

9. Christ sent His Apostles to teach, and not to write. Christ had ascended into heaven eight years before the first word of the New Testament was written, and sixty-five years before the last book was completed. During all that time, martyrs died, confessors suffered, heathens were converted, and souls passed to heaven. Were there no Bible completed to the end of the second century, the Church could have gone on doing her work without it, as she did from the ascension of Christ, A.D. 34, to A.D. 41, when Matthew wrote, or A.D. 98, when John wrote. The Bible rests on the Church, not the Church on the Bible. Hence the saying of St. Augustine: "I would not believe the four Gospels, were I not moved to it by the Church."

10. Without an infallible Church, it is impossible to elevate the Bible to the rank of a divine book. Granted that, by historical criteria, we can show the Gospels to be genuine histories; granted that, by the Gospels, we may establish the divinity of Christ, and even the inspiration of the sacred writers, there is no evidence, except historical, that the books we have are the same in all their parts as those which were written by the inspired writers. No historical evidence can exclude glosses, interpolations, corruptions, mutilations, and changes in the sacred text. The Bible is still only a book resting on human authority. But if the Bible be translated

out of the original tongues, where is the guarantee that it is not a *human* book? Who can tell, except an infallible Church, whether the Pentateuch of King James' Bible correctly mirrors the mind of Moses? Without a living infallible Church, there is always one link wanting in the chain of evidence to prove the Bible a *divine* book.

11. The Catholic position is this: according to historical criteria, we can show the Bible to be historically true. The Bible being historically true, we can show Jesus Christ to be God. Jesus Christ being God, we can show the Catholic Church to be infallible. The Catholic Church being infallible, we can show the Bible to have been inspired and to have remained incorrupt. First, we take the Bible books as historical documents; next, the divinity of Christ; next, the infallibility of the Church; and, lastly, the Bible as inspired and, at present, a divine book. We start from the Bible as an historical work and a human book, and through Christ and the Catholic Church we elevate it to be an inspired work and a divine book.

#### QUESTIONS.

What have been the relations of the Jews to the Bible? How do Protestant Churches look on the Bible? What is the view of infidels? How do rationalists regard the Bible? What is the position of the Eastern Churches? What is the position of the Catholic Church? Give some examples. Were the books of the Bible written according to a uniform plan, or produced as occasion demanded? Has the Church received any truths from Christ not recorded in the Bible? Has the Bible preceded the Church, or the Church the Bible, in point of time? Why is it impossible to elevate the Bible to the rank of a *divine* book without an infallible Church? What is the position of the Catholic Church?

## SECTION II.

### HISTORIANS OF THE BIBLE.

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#### CHAPTER VI.

##### MOSES, THE FIRST BIBLE HISTORIAN.

To Genesis and Exodus,  
With Numbers and Leviticus,  
Add Deuteronomy—this book  
Is Moses' Pentateuch.

Three forty-years make Moses' life:  
The first in Egypt, next in Araby,  
The last he spent in the wide wastes  
That lie 'twixt Jewry and the sea.

With mighty mind and wondrous power  
God graced this prophet, ruler, seer;  
Nor did the Jews his equal see,  
Till Christ, the Silo, did appear.



BEFORE we proceed to give the history of God's people under both dispensations, we shall speak in this section of the sacred authors who committed it to writing. The earliest authentic history extant, whether sacred or profane, is the Pentateuch of Moses. The Mantras, or the oldest parts of the Vedas, which were probably written in the fourteenth century before Christ, are only sentimental songs. The Zend Avesta, of a later date, is a philosophical disquisition on the origin of things. The writings of Confucius do not run higher than the sixth century before

Christ; and the Yih-King, the oldest Chinese book, though of high antiquity, is of uncertain date, and is but a jumble of cosmological essays and ethical philosophy (Hardwick). The Pentateuch is an authentic history of a religious nature. Pentateuch means "a fivefold book"—a name and division it probably received from the Septuagint translators. Its parts are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Jews called the whole Torah, or the Law. Besides the division into parashioth and sedarim, they divided the Law into 248 affirmative and 365 negative precepts, as the Rabbins ascribed 248 anatomical parts to the human body, and as there are 365 days in a year. The Jews were accustomed to wear a piece of cloth four square, so formed as to be an emblem of the 613 precepts they were bound to observe.

2. *Genesis*, or the creation, is the first book of the Pentateuch. As far as the end of the eleventh chapter, it is a history of the world; from that point to the end, it is a history of the fathers of the Jewish race.

3. *Exodus*, or the departure, shows the enslavement of God's people in Egypt, their liberation from bondage, and the solemn institution of Jewish government at Mount Sinai.

4. *Leviticus*, called also "Law of Priests" and "Law of Offerings," lays down the laws on sacrifices, gives the history of Aaron's consecration, states the laws on purity and impurity, the laws of separation between Israel and heathen nations, the laws on priests and festivals, and winds up with threats, promises, and an appendix on vows.

5. *Numbers*, the fourth book of the Pentateuch, takes its name from the numbering of the Hebrew people. It contains an account of the departure of the Jewish people from Mount Sinai, of their journey to the borders of Chanaan, of their wanderings in the wilderness, and of their arrival in "the plains of Moab by the Jordan, near Jericho."

6. *Deuteronomy*, or a repetition of the law, consists of three discourses delivered by Moses. They are recapitulations of the history of the Israelites, of the delivery of the Law at Mount Sinai, and of the blessings consequent on the observance of the Law, together with





*To the Nile came the daughter of Pharaoh to save  
The High Chief of the Jews from a watery grave.*

the curses that shall follow its violation. It also contains the Song of Moses, the Blessing of Moses, and an account of his death. Some say Moses wrote beforehand the account of his death, but it was probably added by Josue.

7. These five parts are not fragments loosely sewn together, but they bear internal evidence of a uniform and consistently executed design. In Genesis, we mark the preparation for a "chosen priesthood and a holy nation"; in Exodus and Leviticus, we see the fulfilment; and in Numbers and Deuteronomy, we behold God dealing with the Jewish nation in the early stages of its existence.

8. The style of the Pentateuch is simple and unaffected; the thoughts clear and natural; the conceptions at times magnificent and sublime. The author was possessed of great historical candor, a wide knowledge of human nature, and a wild, enrapturing imagination. He is described by Longinus on "The Sublime" as no mean writer. The song of triumph over Pharaoh is praised by all critics. Some of the Psalms are ascribed to the author of the Pentateuch.

9. Notwithstanding the cavils of some modern critics, Moses was unquestionably the writer of the Pentateuch. Manetho says Moses was a native of Heliopolis in Egypt when the Jews were in the depth of bondage. He was born without the knowledge of the Egyptian midwives, and was concealed by his mother for three months. The mother was anxious to preserve him from the general destruction of the male children of Israel. At length, she placed him in a basket of papyrus closed with bitumen amid the bulrushes of the Nile, and left his sister to watch his fate. Merrhis, an Egyptian princess, discovered it as she was going to bathe, and, having rescued it from the waters (*Mo* is water in Coptic, and *Ushé* saved), adopted it as her child, Moses. Moses, refusing when a child the milk of Egyptian nurses, was nursed by his own mother, and was afterwards educated at Heliopolis as a priest. He was learned in all the learning of the Egyptians, Chaldeans, Greeks, and Assyrians. He was skilled in mathematics. "He invented," says Artapanus, "boats and engines for building, instruments of war and of hydrau-

lics, hieroglyphics, division of land." The Egyptian tradition states that he captured Saba, the capital of Ethiopia, and called it Meroë, after his adopted mother Merrhis. He is said to have returned with Tharbis, the daughter of the Ethiopian king, as his wife.

10. His love for the Israelites was the cause of continual vexations between him and the Egyptians. There are accounts of many attempts to assassinate Moses. One day, seeing an Egyptian persecuting an Israelite, he slew the Egyptian, buried him in the sand, and fled to Arabia. Espousing at a well the cause of seven maidens against some shepherds, he became the guest of Jethro, an Arab "sheykh." He afterwards married Sephora, the daughter of Jethro the Cinite, and lived in Arabia forty years. He was then called by God, and was for forty years the prophet, leader, law-giver, and historian of God's people. These years belong to Jewish history.

11. Forty years in Egypt gave Moses a knowledge of the arts, sciences, laws, and requirements necessary to direct a newly formed nation; forty years in Arabia gave him a knowledge of the desert, afterwards so useful in conducting God's people. Thus God prepares men to accomplish the destinies He has in view.

12. As a prophet, Moses was the forerunner and figure of Christ. As a law-maker, he was the antitype of Christ. As a leader, he was an image of Christ leading God's people to the heavenly Jerusalem.

13. Josephus writes the character of Moses thus: "Moses was one that exceeded all men that ever were in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking and addressing himself to the multitude; and, as to his other qualifications, he had such a command of his passions as if he had hardly any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree that, whatever he pronounced, you would think you heard the voice of God Himself."



QUESTIONS.

What is the Pentateuch? How is it divided? What does Genesis contain? What Exodus? What Leviticus? What Numbers? What Deuteronomy? What is the plan of the Pentateuch? What is the style of writing in the Pentateuch? Give in your own words the early life of Moses? What caused Moses to flee away from Egypt? What do you know about Moses in Arabia? What lesson do you see in the wanderings of Moses? How did Moses prefigure Christ? Give the character of Moses according to Josephus?

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CHAPTER VII.

JOSUE, SAMUEL, AND THE PROPHETS.

Dark Jordan's stream, the setting sun,  
The walls of Jericho,  
Obey brave Josue's command,  
And nature's laws forego.

The Chanaanites, in battle crushed,  
Are strewn a prostrate band;  
And, withered like December leaves,  
Yield up the Promised Land.

Brave Josue, the Hebrew chief,  
His book for Israel wrote,  
To mark the lines that bound the Tribes,  
The fights where Juda smote.



HE next historian in the Bible after Moses is Josue. His name signifies "*God the Saviour.*" He was born of Nun, of the tribe of Ephraim, about forty years before the exodus of the Israelites. He worked as a slave in the brick-fields of Egypt. After the exodus, he became the minister, servant, and successor of Moses. As such his history is connected with that of the Jewish nation.

2. He wrote a book which bears his name, and has never been disputed as belonging to the inspired writings: "And he wrote all these things in the volume of the Law of the Lord" (Jos. c. xxiv. v. 26). It is a supplement to the Pentateuch, and describes the settlement of the Jews in the Promised Land.

3. The first twelve chapters describe the conquest of Chanaan : how he prepared for war, how he crossed the Jordan, how he conquered Jericho, the South, and the North. Next follow the distribution of the land among the twelve tribes, the appointment of six cities of refuge, the assignment of forty-eight cities to Levi, and the return of Ruben, Gad, and half Manasses beyond the Jordan. Two addresses by Josue to the people, and a description of his death at the age of 110 years, conclude the book.

4. The character of Josue has been frequently attacked as that of a savage and merciless man ; but we must remember that Josue was an instrument in the hand of God to chastise the sinful nations of Chanaan, and that it was better the guilty should be exterminated than the pure corrupted, and the cause of God's truth suffer for all time.

5. Samuel, the "name of God," or the "asked of God," is the next in order of the Bible historians. He was born in the hills of Ephraim, of an Ephrathite, Elcana, and his wife Anna. Anna, who led an austere life, and was a prophetess in gifts, had long besought Jehovah to grant her a son. His parents consecrated Samuel to the Lord at Silo, by offering in sacrifice a bullock of three years old, loaves, an ephah of flour, and a skin of wine. Samuel was placed under the care of Heli, the High-Priest. His dress was an ephod made of white linen, and a garment reaching down to his feet, which his mother brought him every year. He slept in the Holiest Place ; and his duty was to put out the sacred candlestick, and open the door at sunrise. While in this office, he was called by the Lord to be a prophet and director of the Jewish people's destiny.

6. The call of Samuel in the sacred narrative is very simple and instructive (1 Kings, chap. iii., v. 2-14) : " And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see : before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was. And the Lord called Samuel. And he answered : Here am I. And he ran to Heli and said : Here am I : for thou didst call me. He said : I did not call : go back and sleep. And he went and slept. And the Lord called Samuel again. And Samuel arose and went to

Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee my son: return and sleep. Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him. And the Lord called Samuel again the third time. And he rose up and went to Heli, and said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if He shall call thee any more, thou shalt say: Speak Lord, for Thy servant heareth. So Samuel went and slept in his place. And the Lord came, and stood: and He called, as He had called the other times, Samuel, Samuel. And Samuel answered: Speak Lord, for Thy servant heareth. And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever."

7. Samuel wrote the Book of Judges. The Jews set down one book to his name, which the Vulgate divides into two. With Christians they are known as the First and Second Books of Kings. The authorship of the Book of Ruth is ascribed to Samuel. As there has been so much question about the writers of the historical books of the Bible from Samuel to Esdras, I shall set down the words of the Talmud: "Who wrote the books of the Bible? Moses wrote his own book, the Pentateuch, the section about Balaam, and Job. Josue wrote his own book and the eight last verses of the Pentateuch. Samuel wrote his own book, the Book of Judges, and Ruth. David wrote the Book of Psalms, of which, however, some were composed by the ten venerable elders, Adam, the first man, Melchisedech, Abraham, Moses, Heman, Idithun, Asaph, and the three sons of Core. Jeremias wrote his own book, the Book of Kings, and Lamentations. . . . Esdras wrote his own book, and brought down the Book of Chronicles to his own times. . . . Who brought the

remainder of the books to a close? Nehemias, the son of Helchias."

8. The names of Nathan, Gad, Addo, Jeremias, Jehu, and others, are mentioned as historical writers in the Bible. Samuel probably wrote the history of the Kings to his own time; the remainder of their history, together with Paralipomena, was supplied by the prophets who succeeded him.

### QUESTIONS.

Who was Josue, and what did he write? Give the substance of the Book of Josue? What do you say of the character of Josue? Give the history of Samuel? Give the call of Samuel as described in the sacred narrative? What book did Samuel write? Who are the authors of the sacred books on the authority of the Talmud? What historical writers are mentioned between Samuel and Esdras? What is the probable opinion about them?

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## CHAPTER VIII.

### ESDRAS, NEHEMIAS, AND THE WRITERS OF MACHABEES.

In Books of Judges, Chronicles, and Kings,  
The Holy Spirit through the prophets sings;  
First pious Samuel the Spirit fired,  
Then Nathan, Addo, Jehu, Gad, inspired.



ESDRAS, that is, Help, is one of the most conspicuous characters in Jewish history. Esdras was descended from Helcias, the high-priest of Josias's reign. He obtained leave from Artaxerxes Longimanus, in the seventh year of his reign, to return to Jerusalem with such of his countrymen as wished to accompany him. After a journey of four months, Esdras and his companions arrived at Jerusalem, bringing gold, silver, precious vessels, and many costly free-will offerings. His mission was to establish the law of Moses in Jerusalem, and remove the abuses that had arisen during the captivity of the Jews.

2. Esdras made void the marriages which Jews had contracted with Gentiles. He established the great synagogue. Daniel, Aggeus, Nehemias, Zacharias, Malachias, and other celebrated men,

were said to be members under the presidency of Esdras. Esdras revised and corrected the books of the Bible. The Jewish canon is said to have been determined by him. Some mention him as the author of the Masorah, and some ascribe the Cabala to him. Under his presidency, the old Hebrew characters were superseded by the Chaldaic. According to Jewish accounts, Esdras appears to be a second Moses. He was undoubtedly a great reformer, and an eminent Jewish patriot.

3. Esdras wrote the book which bears his name. It covers a period of eighty years, and extends over the reigns of Cyrus, Cambyses, Smerdis, Darius Hystaspis, Xerxes, and part of Artaxerxes. It abounds in Chaldaic expressions. Some set down Esdras as the author of Chronicles, Esther, and Nehemias. He is styled a "ready scribe in the law of Moses." St. Augustine says, "He is a historian rather than a prophet." According to Josephus, he died an old man, and was buried in a magnificent manner at Jerusalem.

4. Nehemias, the "consoler of God," was a priest of the seed of David. He was cup-bearer to King Artaxerxes, and, with that monarch's permission, left his lucrative office at the Persian court to rebuild the walls of Jerusalem. Nehemias wrote the Second Book of Esdras, or, as it is also called, the Book of Nehemias. The commission to rebuild the walls of Jerusalem was issued in the twentieth year of the reign of Artaxerxes. The events described in the Book of Nehemias cover a space of twelve years.

5. The book is a very valuable document of contemporaneous history. In it we see the rise of two religious parties—the one, strictly Mosaic, headed by Nehemias, and the other, gentilizing, led by Eliasib, the High-Priest. It shows the intense and rising hostility then springing up between the Jews and Samaritans. We learn of the existence of usury, of slavery, of corporal punishment, of a Jewish tendency to intermarry with the heathens, and of the danger the Jewish language stood in of being corrupted. We notice what a revival was effected by Esdras and Nehemias; how the priests and Levites were maintained, how services were regularly performed in the Temple, how the sacred books were collected into one volume





RECORDED

The acts and words of God made man,  
Saint Matthew was the first to write,

And register for men the life  
Of Christ, the Word, True Light from Light.

and read for the people, and how God's people began to rise in literature, prosperity, and independence. Nehemias held a splendid office in the first court of the world. He sought out the city and sepulchres of his fathers that lay in ashes. Amid trials and suffering, surrounded by false friends, and beset by secret enemies, and after many years of doubt and distress, he rebuilt and solemnly dedicated the walls of Jerusalem, restored its public places, and imparted to it a new life. He has been deservedly set down as one of the greatest and most disinterested of Jewish leaders and benefactors.

6. The last historical books of the Old Testament are those known by the name of Machabees. They are not admitted into the Jewish or Protestant Canon. They are, however, found in the Canon of the Christian Church. The Council of Trent has sanctioned the First and Second as deuterocanonical. There are five books of the Machabees. We shall speak of the First and Second only.

7. The authors of these books are uncertain. Hyrcan is mentioned as the writer of the First, and Jason as the author of the Second. Some say that the Second is an epitome of five books which Jason wrote.

8. The First Book, setting out with an account of Alexander, shows how the Jews rebelled under Mathathias against Antiochus Epiphanes. The remainder, or body of the book, is divided into the various fortunes which attended the resistance of the Jews under Mathathias, Judas, Jonathan, Simon, and John Hyrcanus. Its contents extend from 168 to 106 before Christ. St. Jerome says he saw a copy of it in Hebrew. It is one of the best written books in the Bible.

9. The Second Book opens with the history of the Jewish people about 180 years before Christ. The opening portion of the book is devoted to epistles, and the latter has the appearance of an abridgement. It was written in Greek, and has a close affinity in its expressions to the language of the Septuagint.

10. The Second Book of Machabees closes the historical books of the Old Testament. The principal writers are Moses, Josue, Samuel, Esdras, and Nehemias. There are three breaks in the

Bible narrative. The first begins with the captivity of Jerusalem, A.C. 606, and closes with the first of the four edicts issued by the monarchs of Persia for the restoration of the Jews. The second begins with the close of the Hebrew return from Babylon, and ends with the opening of Jewish history in the Second Book of Machabees about 180 before Christ. The third begins with the independence of the Jews under Hyrcan about 106 before Christ, and ends with the announcement of John the Baptist, the Precursor of Jesus Christ.

### QUESTIONS.

What do you know about Esdras? What did Esdras do on his advent to Jerusalem? What books did Esdras write? What is known of Nehemias? What do we learn from the Book of Nehemias? What is the character of Nehemias? What books of the Machabees are canonical? Who are the accredited authors? What are the contents of the First Book? What do you say of the Second Book? Who are the principal writers of the historical books of the Old Testament? What are the breaks which occur in the Scripture narrative?

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## CHAPTER IX.

### MATTHEW, MARK, LUKE, AND JOHN.

Four marks the four Evangelists declare—  
 Matthew is seen beneath the illuming dove;  
 The lion shows Saint Mark, the ox Saint Luke,  
 The eagle wafts Saint John to realms above.



THE four Gospels and the Acts of the Apostles are the historical books of the New Testament. Evangel means *good news*; and Gospel, God's *word* or message. The four Gospels are independent histories of the life of Jesus Christ. They were written after the Ascension of our Lord, and within the first century of the Christian era. The Gospel of St. John was written nearly half a century after the others, and supplies many things in the life of Jesus that are omitted in the other three. Let us divide the other three Gospels into 89 paragraphs. Of these,



42 will contain the same historical subject in Matthew, Mark, and Luke; Matthew and Mark only will coincide in 12 more; Matthew and Luke only in 14; Mark and Luke only in 5; Matthew only will have 5 more peculiar, Mark 2, and Luke 9.

2. These Gospels are genuine historical documents. In the first place, they have all the internal evidences of truth that any historical writings can possess. Then, they have been known and cited by the Fathers of the Church all along from the first century. They are quoted from by the Apostolic Fathers and by the writers of the second and third centuries; they have been solemnly sanctioned in councils; they have been received by all Christian nations. Again, heretical sects from the beginning have recognized them as authentic. In the very early ages of the Church, they were admitted by the Gnostics and Marcionites. Lastly, the enemies of the Christian name have acknowledged the Gospels to be genuine, though they rejected their contents. There is no fact that can be more satisfactorily established than the historic genuineness of the Gospels.

3. The first Gospel was written by Matthew, or Levi, the son of Alphaeus. Matthew is a contraction of Mathathias, the *Gift of God*. Matthew was called from being a publican to be an apostle of Christ. His Gospel was written in the Syro-Chaldaic language after he had preached to the Hebrews, and before he set out for other nations. It is said to have been written eight years after the Ascension of Christ. It was composed in Palestine, and was translated into Greek in the time of the apostles. The Greek version has taken the place of the original, which is lost. Matthew's Gospel abounds in Hebrew forms of expression. Its main object is to show to the Jews that the prophecies of the Old Testament were fulfilled in the person of Christ. Christ was the Son of David, of the seed of Abraham; Christ was born of a virgin, in David's city, Bethlehem; Christ had a forerunner in John the Baptist; Christ was called out of Egypt; Christ entered Jerusalem riding on an ass; Christ was rejected by His people and abandoned by His disciples; Christ taught in parables, and worked miracles. These are mentioned in St. Matthew's Gospel as marks of the Messiah. St. Matthew wrote as an eye-witness.



*Saint Mark his Gospel briefly writ—  
His work Saint Peter blessed—*

*And gave to Rome that lamp, when lit,  
To shine o'er East and West.*

4. The second Gospel was written by St. Mark, the disciple and interpreter of St. Peter. The language was Greek, the place of writing Rome, and the date ten years after the ascension of our Lord. It abounds in Latin words, and explains Hebrew expressions. The style can scarcely be called elegant, but it is vigorous, vivid, and expressive. The object of the Gospel is to present the earthly life of Christ to the Gentiles. St. Mark wrote from the testimony of St. Peter.

5. The third Gospel was written by St. Luke, the disciple and companion of St. Paul, who had been a physician at Antioch. The expression of St. Paul, "according to my gospel" (Ep. to the Rom.), is supposed to refer to the Gospel of St. Luke. The Gospel was written in Achaia, in the Greek language, about twenty-four years after the Ascension of Jesus Christ. St. Luke is the most classical of all the New Testament writers. St. Luke is the writer of the Acts of the Apostles, which show the workings of the Church after the death of Christ, and constitute the last historical book among the inspired writings. St. Luke wrote his Gospel according to the testimony of them that were eye-witnesses and ministers of the Word from the beginning.

6. The fourth Gospel was written by St. John, "the beloved disciple of our Lord," at Ephesus, in Asia Minor, about sixty-five years after the Ascension. The language was the Greek. It was written partly to supplement the three other Gospels, partly to confute the Cerinthians and other heretics, and partly to assert the divinity of Jesus Christ. The opening of St. John's Gospel is wonderfully sublime. The Gospel itself gives an account of eight journeys of Jesus Christ, and, after giving a narrative of his Crucifixion and Resurrection, concludes by stating: "But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written" (John xxi. 25).

7. There is something amiable and elevated in the writings of St. John—a clear intuition of high and heavenly truths, a gentle, burning love, and an unearthly fragrance. St. John wrote three Epistles and





The work of Luke is praised by Paul,  
A light to Greek and Jew;

In style it is the first of all  
Yet simple, classic, true.

the Apocalypse besides his Gospel. As a writer of the Gospel, he is an Evangelist; as a writer of the Epistles, he is an Elder and a Father; and as a writer of the Apocalypse, he is a grand and mysterious prophet.

8. There is an amiability and attraction about the character and old age of St. John. His love for Jesus, his being the disciple whom Jesus loved, his reclining on the breast of Jesus, his being appointed to the place of Jesus towards the Blessed Virgin during the Crucifixion, mark him among the disciples as the apostle of exalted love. Tradition tells how he labored to lift the fallen; how, when he was no longer able to preach in his old age, he always exhorted men to love one another; how he wore a plate of gold on his forehead, with the sacred name of Jehovah engraven on it; how he raised the dead to life; how he destroyed the temple of Artemis at Ephesus; how, without dying, he drank hemlock; how he emerged from a caldron of boiling oil; how, at length, in an extreme old age of over one hundred years, he ordered his sepulchre to be constructed, and, when it was done, calmly placed himself down on it, and died. St. John was an eye-witness of the facts recorded in his writings.

#### QUESTIONS.

Which are the historical books of the New Testament? What is meant by Evangel? What by Gospel? Which are the four Gospels? When written? Which was the latest? What is the harmony between the Gospels of Matthew, Mark, and Luke? On what grounds are the Gospels genuine historical documents? Who was Matthew, or Levi, the writer of the first Gospel? When, where, in what language, and with what design was Matthew's Gospel written? State some Messianic allusions that apply to Christ. Give the writer, date, place of writing, language, style, and object of the second Gospel. State in your own words what you know about St. Luke and his writings. When, where, by whom, and in what language was the fourth Gospel written? What was its object? What are its contents? What do you think of the writings of St. John? What writings make him an Evangelist? What writings represent him as an Elder and a Father? What prophetic book did he write? What is the traditional character of St. John in his old age?

## CHAPTER X.

## CHARACTERISTICS OF BIBLE HISTORIANS.

The Bible History behold !  
 Sublime simplicity,  
 Truth, light, and candor pure as gold,  
 Are joined with probity.

The Spirit's voice through ages sounds,  
 And works its mighty way,  
 And guards the Bible in its rounds.  
 Vain man ! that voice obey.



HE first and most important quality a historian should possess is a love of truth. He should have abundant means of arriving at a full knowledge of the truth, and so communicate it as to exclude the intermixture of error. The historian should be in such a position as to learn, on sound authority, the facts he commits to writing. He should neither allow himself to be deceived nor deceive those whom he instructs. Now, the Bible historians, from Moses to St. John, were nearly all eye-witnesses and partakers in the history which they relate. Where they were not eye-witnesses, they were either informed by eye-witnesses or received their information on unquestionable testimony.

2. Freedom from prejudice and from fear is essential to a historian ; for prejudice disfigures, and fear withholds, the truth. The Bible historians were men without prejudice and without fear. They espoused the cause on which they wrote against all worldly inducements. No honors could be a motive, for they sought degradation, and became the outcasts of society ; no pleasures, for they practised self-renunciation, and died a daily death ; neither ambition, nor wealth, nor power, for they braved the prejudices of rulers and of nations. Moses left the splendors of Egypt ; Josue survived a generation because he was faithful to the truth ; Samuel and the prophets bore testimony against their people and their rulers ; Esdras and Nehemias resigned the preferments that lay open to them in the Persian Empire ; the writers of the Machabees were fearless and unprejudiced men ; Matthew, Mark, Luke, and John



were made a spectacle and testimony before God, and angels, and men. All these writers set the seal of truth upon their histories by their sufferings, by their sacrifices, and in many cases marked it with their blood. Before the judgment of mankind, they must be pronounced men who knew the truth, and were not afraid to tell the whole truth, and nothing but the truth—intelligent, fearless, unprejudiced historians.

3. Besides, they were men in whom the Spirit of God dwelt. It is certain that their writings are free from doctrinal and moral errors; and although the mission of the Spirit was not to teach history as such, it may be intelligently asserted that the Spirit vouchsafed them assistance even as historians.

4. The Bible historians are remarkable for a wonderful consonance. Although separated by hundreds of years in time, and hundreds of miles in space; although writing in different languages, and under different circumstances; although writing on the same subject on many occasions, they cannot be proved to conflict with any more than an apparent disagreement. Matthew wrote in Palestine, Mark in Rome, Luke in Achaia, and John in Ephesus; yet, in their independent narratives on the same subject, there is no contradiction. There is an admirable agreement and unconflicting flow in the narrative of the Old Testament historians, notwithstanding the various trials, conditions, and vicissitudes of the Hebrew people through nearly fourteen centuries. The same striking harmony is manifest between the historians of the Old Testament and those of the New; though the former wrote for the Jews, and the latter for Jews and Gentiles, bond and free.

5. A rigid simplicity and absence of embellishment are characteristics of the Bible historians. The facts in the Bible narrative from Moses to John are seen standing in the naked majesty of truth like a ridge of unclad mountains. Sometimes the direct, and sometimes the indirect, form of narration is used. There are no winding convolutions of sentences such as we find in Greek and Roman historians, nor are there rhetorical efforts at unity and ornamentation; everything is subordinate to the sublime and unceasing flow of truth.





*Behold St. John whose eagle eye,  
Whose heart of burning love,*

*Uplifted him from earth to sky  
To view the Word above.*

6. Mark's descriptions are condensed and striking, Matthew's elaborate and minute, Luke's full and comprehensive. Mark catches up events in bold outline, Matthew sets them down in detail. In Mark and Matthew, we have the outlines without coloring; Luke not only marks the outlines, but superadds the shades of coloring. In Mark, Matthew, and Luke, Jesus is shown as He was man, and like unto us in conversation; in John, Jesus is shown as He is—the figure of the Father's substance, and the splendor of the Father's glory. In Mark, Matthew, and Luke, the divinity of Jesus shines as light from the stars; in John, the divinity of Jesus is seen as light issuing from the sun at noonday.

7. I would liken Mark to Moses among the Old Testament historians, Matthew to Josue, Luke to the writers of Machabees, and John to Samuel. Were I to seek for parallels among profane historians, I would say that Mark is like to Sallust, Matthew to Xenophon, Luke to Livy. I call John the Sacred Herodotus.

8. What inestimable treasures these Bible historians have bequeathed to us! Their writings are the records of God's dealings with the human race. They show us the hinges upon which races, and languages, and empires have turned. Other historical writings present to us the devices of man; but the providence of an Almighty Ruler, who holds the hearts of rulers and nations in His hand, is seen stamped on the pages of the Bible historians. Their words are rays of light coming down from the throne of God, with whom there is no change or shadow of alteration.

#### QUESTIONS.

Were the Bible historians in a position to state the truth, and why? Were they free from fear and prejudice? Did they possess any peculiar advantage as historians? Explain the consonance that exists among Bible historians. State some other characteristics of the Bible historians. Draw an antithesis between the four Evangelists—Matthew, Mark, Luke, and John. Mention parallels to the Evangelists from Old Testament historians. Mention some from profane historians? What value do you attach to the writings of the Bible historians?





*The Work of the Third Day.*

## SECTION III.

BIBLE HISTORY FROM MOSES.

### CHAPTER XI.

#### THE CREATION.



CREATION is the placing of something in existence from nothing. Before creation, God alone existed. There were neither angels, nor men, nor earth, nor heavens. In the beginning of time, God created the heavens and the earth. The heavens were peopled with the angels. Lucifer, that is called Satan or the devil, rebelled, and was cast out by Michael the archangel.

2. After creation, the earth was without figure and without preparation. It was neither round, nor square, nor of any definite shape; it existed like a changing cloud, and there was confusion of elements. It is unknown how long matter existed undistinguished and unprepared in chaotic state. In six ages or epochs, God separated the elements, gave laws to matter, and prepared this palpable world to be the habitation of man. These ages are called days; but they must not be confounded with our days, for there was yet no earth to revolve on its axis and measure day, nor moon to measure month, nor sun to measure year. Before these days or ages, a thick darkness was upon the face of the deep, and a wind moved upon its surface.

3. *The first day, God made light.* The Lord said: "Let light come into existence, and light came into existence." God then separated light from darkness, called light day, and darkness night, and named

the beginning of light morning, and the time of rest evening. *The second day, God made the air.* This was the firmament that divided the waters above from the waters below, because it holds water in a state of solution. It is the means of giving the earth moisture, and dews, and rains, and frost, and hail, and snow. *The third day, God separated land and water, and clothed the land with vegetation.* God called the dry land earth, and the gathering together of the waters seas. And God made grass, and plants, and flowers, and fruits, and trees, with seeds to multiply according to their kind. *The fourth day, God placed the sun, and the moon, and the stars in the heavens.* He appointed them their motions and courses, that they should be signs for days, and for years, and for seasons. He made the sun to rule the day, and the moon and the stars to rule the night, that they should shed light upon the earth. *On the fifth day, God made the fishes that swim in the waters, and the birds that fly in the air.* He sorted them for society and mixture, and commanded them to increase and multiply. *On the sixth day, God made the inhabitants of the earth.* First he made the living creature in its kind; beasts, and insects, and creeping things according to their kind. After, God said: "Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and over the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." God then took virgin earth that was red, called, in Hebrew, Adam, and formed man, and breathed into his face the breath of life; and he became a living soul, which God created to his own image.

4. Now God planted a paradise of pleasure, in which he placed Adam, and in which were all manner of trees, and flowers, and fruits. All kinds of animals were in it, obedient to the will of Adam, and it was watered by four streams, Phison, Gehon, Tigris, and Euphrates. God brought the animals before Adam, and he assigned them their names. Josephus says Adam noticed all animals were male and female, and wondered; and, when the Lord saw this, he cast Adam into a deep sleep, and, taking away one of Adam's ribs, formed a woman out of it. Eve, or *mother of all living*, was her name. Adam,



on seeing Eve, said: "This is bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh" (Gen. ii. 23, 24).

5. When God had thus arranged the furniture of the heavens and the earth, he rested on the seventh day, sanctified it, and called it the Sabbath. The Lord gave a commandment unto Adam saying: "Of every tree of paradise thou shalt eat. But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death" (Gen. ii. 16, 17).

6. Adam and Eve were happy in paradise, with only one commandment to try their obedience. Had they observed that commandment, neither they nor their descendants would have known death. The earth gave food without the labor of man, the wild and ferocious animals were harmless and loving creatures, and the elements afflicted not through cold or heat. In the human body, there was no blemish, no pain, no sickness. The mind was burdened with no sorrows, or cares, or passions. When man had not known sin, he knew no shame, and needed no clothing. Without study or instruction, God poured all kinds of knowledge into man's mind. With his will inclined toward good, with his intelligence beholding by intuition, and with his soul filled with heavenly consolations, man walked with God in paradise, and was the companion of angels.

#### QUESTIONS.

What took place before this world was prepared for man? Give a description of matter before the preparation. Were the Mosaic days of preparation the same as our days? What did God do on the first, second, third, fourth, fifth, and sixth days? How did God make *light*? How did God place the *air*? How did God separate *land and water*, and produce *vegetation*? How did God place *the sun, the moon, and the stars*? With what did God people *air and water*? With what did God people the *earth*? How did God make Adam? Where did He place man? How did God make Eve? What is the Sabbath? What command did Adam receive? Describe in your own words the life of Adam and Eve in paradise.



*The Work of the Fourth Day.*



CHAPTER XII.

THE FALL AND PUNISHMENT OF MAN.



THE devil, whom Michael had cast out of heaven, entered into a serpent in paradise to compass the ruin of our first parents. The serpent spoke to Eve, and said that she would not die the death if she ate the forbidden fruit, but would be as God, knowing good and evil. The woman beheld the fruit, and saw that it was fair to the eye. She took the fruit, and ate of it, and gave to Adam, who did likewise eat. Then their eyes were opened, but, alas! to their own nakedness, sin, and shame.

2. They covered themselves with fig-leaves, which they made into aprons, and, when the Lord walked at the afternoon air, they hid themselves amidst the trees of paradise. God called Adam, who laid the blame of his transgression on Eve; and Eve, when questioned by God, exculpated herself through the serpent.

3. Then the Lord God said to Adam: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust shalt thou return." To Eve the Lord God spoke: "I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." And to the serpent the Lord said: "Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life" (Gen. iii.)

4. According to some, the serpent was deprived of the use of



*The Work of the Fifth Day.*

speech; poison was inserted under his tongue, that he might be known as an enemy of man, and he was deprived of the use of his feet, that he might go rolling all along upon the ground.

5. Adam and Eve were then turned out of paradise. The garden of Eden was guarded by cherubim, that our first parents might not return. A flaming sword that turned every way was set to cut off all approach to the tree of life.

6. The consequences of Adam's transgression were manifold. Adam and his posterity lost the direct converse of God and of the angels, and, shut out from communication with the future world, were left in a night of uncertainty and apprehension. Death with its terrors descended remorselessly on the human race. As man rebelled against God, the elements and the living creatures that were in them rose in warfare against man. Man's body became subject to sickness, pain, decay, and destruction. Sorrows, enmities, anxieties, and woe entered into the human spirit. The human will was enfeebled, and became prone to evil. Labor and acquisition became necessary to the human intellect, which was narrowed and obscured. In fine, there was a degradation and a disarrangement in man's whole nature and in his relations.

7. But before God sent Adam and Eve out of the garden of Eden, he clad them with garments which he made of skins, and consoled them with the promise of a Redeemer. The words of promise are in the form of a threat to the serpent: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15).

8. We have no means of determining the exact time of Adam's stay in paradise; but it was surely not over one hundred and thirty years, as Gen. v. 3 states that Adam was one hundred and thirty at the birth of Seth. From Gen. iv. 1 and 17, together with chapter v., we must probably subtract over one hundred years from that figure; so that Adam's time in Eden must have been of short duration.





*Behold the murderous hand of Cain!  
Behold Saint Abel dead—*

*A brother by a brother slain!  
To this crime envy led.*

## QUESTIONS.

How did our first parents fall? What did they then? What did God say to Adam? What to Eve? What to the serpent? What further punishments are said to have been inflicted on the serpent? What was done after God pronounced judgment on Adam, Eve, and the serpent? What were the consequences of Adam's fall? What consolation did Adam and Eve receive from God? How long was Adam in paradise?

## CHAPTER XIII.

CAIN, ABEL, AND SETH.—A.M. 1—130.



DAM had two sons, Cain and Abel. Cain was a tiller of the ground, and Abel was a shepherd. Cain offered fruits of the earth to the Lord, and Abel offered of the firstlings of his flock. Now, when the Lord had respect to Abel and his sacrifice because he was a good man, Cain became exceedingly angry; and the Lord said to him: "Why art thou angry, and why is thy countenance fallen? If thou do well, shalt not thou receive?"

2. Envy entered into the mind of Cain, and he did not heed what God said to him. He induced his brother Abel to go abroad into a field, and there slew him, and hid his dead body. "Cain," said God, "where is thy brother Abel?" "I know not," answered Cain: "am I my brother's keeper?" Then God was angry with Cain, because he was a murderer and a liar, and said to him: "What hast thou done? The voice of thy brother's blood crieth to me from the earth. Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth" (Gen. iv.) God then set a mark on Cain, that he might not be killed by men or wild beasts, and sent him wandering over all the earth. Adam and Eve mourned over the dead body of Abel,



and were sorrowful because of the wickedness of Cain, and that he was cast out of the land.

3. Cain wandered over many countries, and, instead of being corrected by punishment, became more and more wicked. He built cities, surrounded them with walls, and gathered men into them. He was the first that set boundaries about land; he invented weights and measures; he amassed wealth, and procured pleasures by violence and injustice; he was a leader of men into all kinds of wickedness. He resided in a city which he called Henoah, after his eldest son.

4. Among the posterity of Cain, Jabel was the father of herdsmen, Jubal of harpers and organists, Tubal of warriors, and Tubalcain of smiths and artificers. During the lifetime of Adam, the posterity of Cain grew exceedingly wicked, so that murders, robberies, violence, and sin prevailed amongst them.

5. When Adam was one hundred and thirty years old, he brought forth a son whose name was Seth. Adam lived eight hundred years after the birth of Seth. There is a tradition that he was the father of thirty-three sons and twenty-three daughters.

#### QUESTIONS.

What do you know about Cain and Abel? Why did Cain murder Abel? How did God act with Cain? Give the history of Cain after being cast out by God. Mention some celebrated descendants of Cain. How many children did Adam have? Who was the most celebrated of them?

## CHAPTER XIV.

THE PATRIARCHS TO NOE—LIFE OF MEN BEFORE THE FLOOD.

—A.M. 130—1656.



SHALL set down the names of the patriarchs according to the Septuagint, Hebrew, and Samaritan Versions, giving the age of each when the next was born, the years of each after the next was born, and the total length of the life of each.

TABLE I.—AGE OF EACH WHEN THE NEXT WAS BORN.

	Septuagint.	Hebrew.	Samaritan.
1. Adam.....	230	130	130
2. Seth.....	205	105	105
3. Enos.....	190	90	90
4. Cainan.....	170	70	70
5. Malaleel.....	165	65	65
6. Jared.....	162	162	62
7. Henoch.....	165	65	65
8. Mathusala.....	187	187	67
Cainan ?.....	167	wanting	wanting
9. Lamech.....	188	182	53
10. Noe.....	502	502	502
11. Sem.....	100	100	100
	2,264	1,658	1,309

TABLE II.—YEARS OF EACH AFTER THE NEXT WAS BORN.

	Septuagint.	Hebrew.	Samaritan.
Adam.....	700	800	800
Seth.....	707	807	807
Enos.....	715	815	815
Cainan.....	740	840	840
Malaleel.....	730	830	830
Jared.....	800	800	785
Henoch.....	200	300	300
Mathusala.....	782	782	653
Cainan.....	802	wanting	wanting
Lamech.....	565	595	600
Noe.....	448	448	448
Sem.....	500	500	500

TABLE III.—TOTAL LENGTH OF LIFE.

	Septuagint.	Hebrew.	Samaritan
Adam.....	930	930	930
Seth.....	912	912	912
Enos.....	905	905	905
Cainan.....	910	910	910
Malaleel.....	895	895	895
Jared.....	962	962	847
Enoch.....	365	365	365
Mathusala.....	969	969	720
Cainan.....	969	wanting	wanting
Lamech.....	753	777	653
Noe.....	950	950	950
Sem.....	600	600	600

2. Thus, the Flood took place, according to the Septuagint Version, in the year of the world 2264; according to the Hebrew, in 1656; and according to the Samaritan, in the year 1307; for we read in Gen. xi. 10: "Sem was a hundred years old when he begot Arphaxad, two years after the Flood." The Hebrew Version is probably the correct one, and is the most acceptable for many reasons. In looking at the dates and comparing the versions, we find that the hundred years of the Septuagint is an interpolation. As to the Samaritan Version, nearly all bodies of Christians are agreed that the Hebrew should be preferred. On these versions turns the chronology of the Old Testament.

3. The world was rapidly peopled before the Flood, on account of the longevity of man, and the great number of children which were born unto each. The knowledge which Adam learned from God, and the account of the beginning of the world, were easily preserved in that age. Lamech, Noe's father, lived fifty-six years with Adam; and Thare, Abraham's father, lived one hundred and twenty-eight years with Noe. Thus the knowledge of Adam reached Abraham through Lamech, Noe, and Thare; and from Abraham it was easily transmitted to Moses. The traditions received from Adam were preserved with great care by the patriarchs.

4. The antediluvians were divided into the sons of God and the sons of men. Seth and his posterity were holy, and obeyed the commandments of God under the reign of reason. These commandments were six, and bound man to give external worship to God, not to take the name of God in vain, not to shed human blood, to abstain from illicit intercourse, not to rob or steal, and to obey the laws of civil society. Noe and his posterity were forbidden to eat flesh with blood.

5. Seth, who was born to Adam in place of Abel, was a virtuous man, and brought up his children in the ways of God. The children of Seth are said to have been the first students of astronomy. Enos was a holy man, and began to invoke the name of the Lord. Henoah was renowned for sanctity and a prophetic spirit. At the age of three hundred and sixty-five years, he was taken up alive to heaven. Lamech, the father of Noe, is said to have mistaken Cain for a wild beast, and to have been the cause of his death. Mathusala died in the year of the Flood, at the age of 969.

6. God gave man in Eden for food herbs and the fruits of trees. After the expulsion of man from paradise, down to the time of the Flood, man was supported on food like to that in paradise. Permission was given to Noe to eat flesh, but to abstain from flesh and blood.

7. About the seventh generation, the descendants of Seth, seeing that the daughters of men were fair and lovely, began to take them for wives. From these marriages were born the giants of old, a wicked race of huge men with savage and ferocious natures. All flesh was corrupted in the sight of God, and He repented that He had made man.

#### QUESTIONS.

Give the names of the antediluvian patriarchs. Give the age of each when the next was born, the years he lived after the next was born, and the total length of the life of each. What is the correct date of the Flood, and why? Why was the antediluvian period favorable to the increase of population and the preservation of traditions? What were the commandments before the Flood? What do you know of the antediluvian patriarchs? What was the food of man before the Flood? Who were the giants of old?





*From earth and air creation animate,  
In pairs the Ark of Noah fills,*

*That when the wicked world hath met its fate  
It may possess new plains and hills.*



## CHAPTER XV.

NOE, THE ARK, AND THE FLOOD.—A.M. 1656.



**A**MIDST the corruption of the human race, there was one man just and good, a preacher of righteousness, and the beloved of God. This man's name was Noe. God determined to destroy all mankind from the earth, with the exception of Noe and his family, from whom a new and purer race would arise. He commanded Noe to build an ark or vessel three hundred cubits long (a cubit is one foot and nine inches), fifty cubits wide, and thirty cubits high. The ark was made of timber planks, was built with lower, and middle chambers, and three stories, and had a window on the top, and a door in the side. Noe spent one hundred years in fulfilling the command of God. Meantime, the world became more and more impure, and rotten with iniquity.

2. When the ark was completed, God gave Noe, his three sons, Sem, Cham, and Japheth, Noe's wife, and the wives of his sons seven days' warning: Noe was directed to take of all clean beasts seven and seven, male and female, of fowls of the air seven and seven, male and female, and of unclean beasts two and two, male and female, that seed might be saved upon the face of the whole earth. There was, also, a supply of food placed in the ark for Noe himself and the animals.

3. In the seventeenth day of the month, in the second month, in the six hundredth year of Noe, and in the one thousand six hundred and fifty-sixth year of the world, when the seven days had expired, and Noe, his family, and the animals had entered into the ark, the flood-gates of heaven were opened, and the fountains of the great deep were broken up. Forty days and forty nights it rained upon the earth, and the face of the whole earth was filled with the waters, and the waters rose fifteen cubits over the tops of the highest mountains, and the ark was borne upon the surface of the waters.

4. All flesh was destroyed before the face of the Lord. Men in

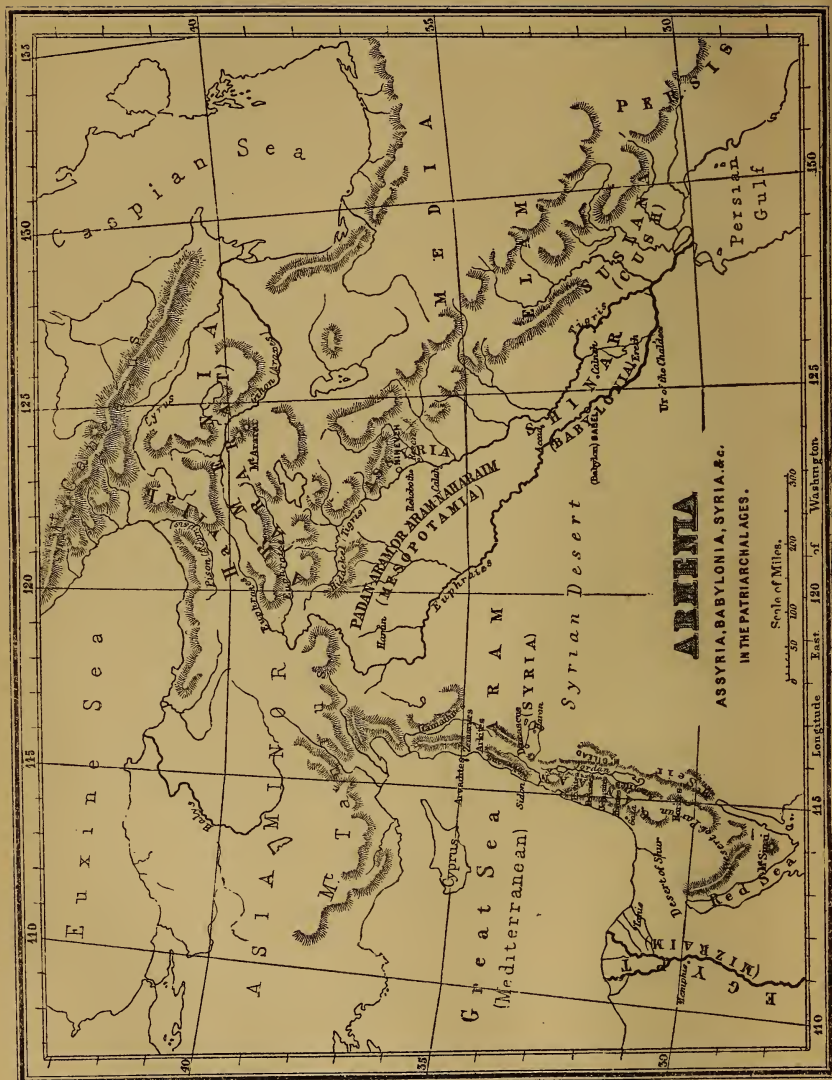
the midst of sin were swept away by the waves. There was neither man, nor fowl, nor cattle, nor creeping thing left upon the earth, but all things in which was the breath of life perished. Thus passed away the antediluvian generation—their bodies into the waters of the Deluge, and their souls into the flames of hell.

5. For one hundred and fifty days the Flood prevailed over the whole earth, rolling and re-rolling, and agitated like the ocean. After one hundred and fifty days, the Lord remembered Noe, sent a wind upon the waters, shut up the flood-gates of heaven and the fountains of the deep, and produced an abating of the waters. On the twenty-seventh day of the seventh month, the ark rested on the mountains of Armenia. On the first day of the tenth month, the receding deluge left the tops of the mountains naked. After forty days, Noe sent forth a raven, which did not return. He then set free a dove, which, not finding where to set its foot, returned into the ark. When seven days were passed, he sent forth the dove again, which returned with the bough of an olive-tree. A third time he sent forth the dove, which returned not any more.

6. On the twenty-seventh day of the second month, Noe, his family, and the animals that were in the ark, came out upon the earth. Noe built an altar to the Lord, and offered holocausts of all cattle and fowl that were clean. The Lord was pleased with the sacrifice, and said: "I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from their youth: therefore I will no more destroy every living soul as I have done. All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease" (Gen. viii.) God then blessed Noe, and established the rainbow as the sign of a covenant that he would no more waste the world with the waters of a flood.

7. The researches of geologists and the records of nations unmistakably point to the existence of the Deluge. The displacement of strata, the locations of fossil remains, and the perturbations of geological formations cannot be satisfactorily explained without the occurrence of the Flood. Berosus the Chaldean, Hieronymus the Egyp-





# ARMENIA

ASSYRIA, BABYLONIA, SYRIA, &c.  
IN THE PATRIARCHAL AGES.

Scale of Miles.  
0 50 100 200 300

Longitude East of Washington

tian, Mnaseas, and Nicolaus of Damascus, may be mentioned among the ancients. Josephus further adds: "All the writers of barbarian histories make mention of this ark and this flood."

### QUESTIONS.

• Who was Noe? Describe the ark? What did Noe take into the ark with him? When did the Flood take place? What became of all living things outside the ark? How long did the Deluge continue? How did Noe discover the abating of the Deluge? When did Noe come out from the ark? What did Noe do on coming out from the ark? What covenant did God make with Noe? Is there any evidence of the Flood from geology or profane history?

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### CHAPTER XVI.

THE POSTERITY OF NOE, THE TOWER OF BABEL, AND THE CON-  
FUSION OF TONGUES.—A.M. 1656—A.M. 1757.



AFTER the Deluge, Noe became a tiller of the ground. When he had made wine from the vine which he planted, he was found drunk, and uncovered in his tent. Cham, having discovered him, brought his brothers to jest; but Sem and Japheth, walking backwards, covered their naked father. Noe, who had not known the strength of the wine, on awaking said: "Blessed be the Lord God of Sem, be Canaan his servant. May God enlarge Japheth, and may he dwell in the tents of Sem, and Canaan be his servant" (Gen. ix.)

2. The whole world was peopled by the children of Noe. Cham and his descendants spread over the lands of Syria, and all the territory toward the sea-coast. Beyond the sea-coast they peopled the continent of Africa. From Chus came the Ethiopians, from Phuth the Libyans. Other descendants of Cham were the founders of African nations.

3. Japheth and his descendants occupied Europe. Gomer was the founder of the Gauls, Magog of the Scythians, Madai of the Medes, Thubal of the Iberians, and Javan of the Greeks.



4. The Asiatic nations were founded by the children of Sem. From Elam came the Persians, from Assur the Assyrians, from Aram the Syrians, from Lud the Lydians, and from Arphaxad the Chaldeans.

5. After the Deluge, there was but one language among men. One hundred years after the Flood, the men that dwelt in the plain of Sennaar began to build a city, and a tower that would reach up to the heavens. Distrusting the promise of God that He would never again destroy the world by a deluge, and ascribing their prosperity to themselves, they wished for a huge tower of brick and slime to escape a future cataclysm.

6. By reason of their numbers and energy, the tower rose very high in a short time. Then God descended to see the works of men, and, being angry with their disobedience, confounded their language, so that they could not understand one another's speech. This was the origin of many languages. The name of the city was called Babel, because there the language of the whole earth was confounded. After the confusion of language, the builders, being unable to understand one another, ceased to work, and were scattered over the face of all countries.

7. The Sibyl thus refers to Babel, or the Confusion: "When all men were of one language, some of them built a high tower, as if they would ascend up to heaven; but the gods sent storms of wind, and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon*."

#### QUESTIONS.

Why was Cham cursed by Noe? Where did Cham settle? Mention some nations sprung from him. Where did Japheth settle? Name some of his descendants. Where did Sem and his posterity settle? Name some of his posterity. What do you know about the city of Babel? What about the confusion of language? What does the Sibyl say on the subject?

CHAPTER XVII.

THE POSTERITY OF NOE TO THE CALL OF ABRAM.—A.M. 1757—  
A.M. 2023 OR 2083.\*



SHALL set down, as in a preceding chapter, the names of the patriarchs to the call of Abram out of Haran.

AGE OF EACH WHEN THE NEXT WAS BORN.

	Septuagint.	Hebrew.	Samaritan.
Arphaxad . . . . .	135	35	135
Cainan . . . . .	130	wanting	wanting
Sale . . . . .	130	30	130
Heber . . . . .	134	34	134
Phaleg . . . . .	130	30	130
Reu . . . . .	132	32	132
Sarug . . . . .	130	30	130
Nachor . . . . .	79 or 179	29	79
Thare . . . . .	70	70	70
Abram leaves Haran . . . . .	75	75	75
	1145 or 1245	365	1,015

YEARS OF EACH AFTER THE NEXT WAS BORN.

	Septuagint.	Hebrew.	Samaritan.
Arphaxad . . . . .	400	403	303
Cainan . . . . .	330	wanting	wanting
Sale . . . . .	330	403	303
Heber . . . . .	270	430	270
Phaleg . . . . .	209	209	109
Reu . . . . .	207	207	107
Sarug . . . . .	200	200	100
Nachor . . . . .	129	119	69
Thare . . . . .	135	135	75

\* A.M. 2083 is found by inserting in the Hebrew list the Septuagint age of Nachor.

TOTAL LENGTH OF LIFE.

	Septuagint.	Hebrew.	Samaritan.
Arphaxad.....	535	438	438
Cainan.....	460	wanting	wanting
Sale .. .	460	433	433
Heber ...	404	464	404
Phaleg.....	339	239	239
Reu .....	339	239	239
Sarug... ..	330	230	230
Nachor.....	208	148	148
Thare.... .	205	205	145

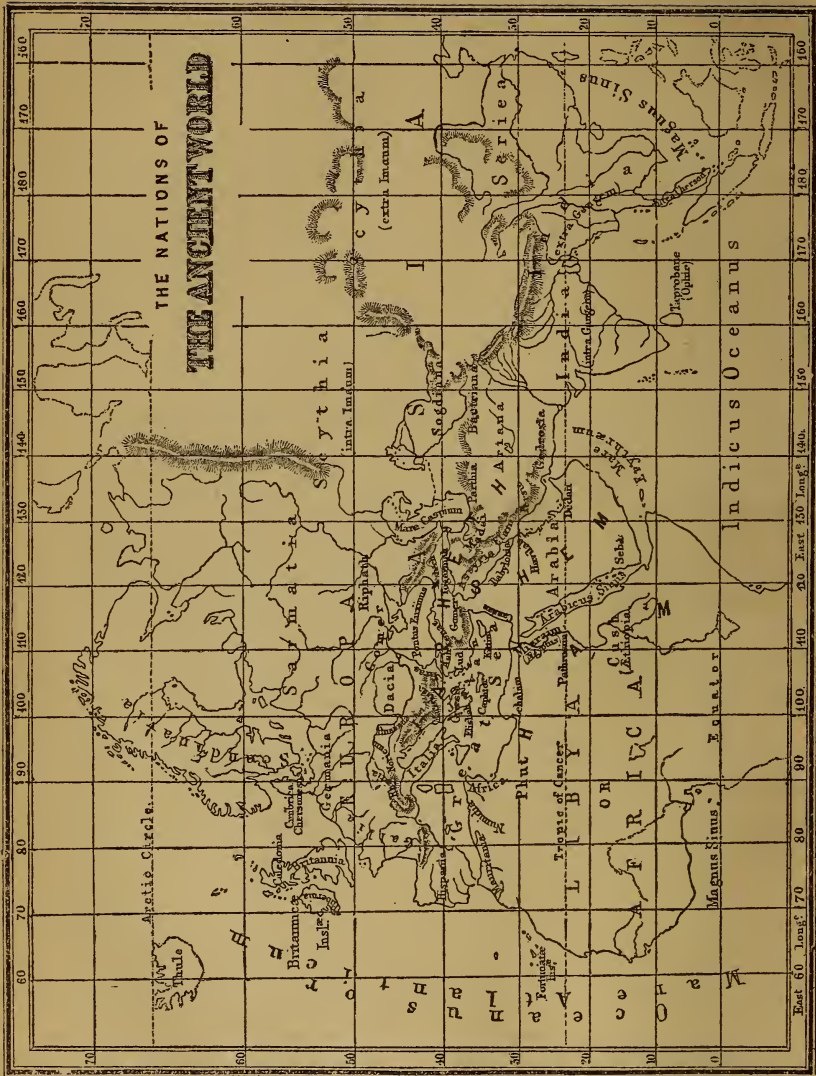
2. It is thus seen that the Septuagint Version of the Bible places the call of Abram in the year 1245 or 1145 after the birth of Arphaxad, the Hebrew Version in the year 365, and the Samaritan in the year 1015. By adding these figures to the corresponding ones in Chapter XIV., we find that Abram was called out of Haran, according to the Septuagint, in the year of the world 3409 or 3509, according to the Hebrew in the year 2023, and according to the Samaritan in the year 2324.

3. The names and ages of these patriarchs serve as so many links to mark the different ages of the world from the Creation to the call of Abram.

4. Thare, Abram's father, was born in Ur of the Chaldees. He had three sons, Abram, Nachor, and Aran. Abram married Sarai, the daughter of Aran and sister of Lot. Thare took Abram, Lot, and Sarai to go out of the land of his nativity, Ur of the Chaldees, and come into Canaan. They came as far as Haran, where Thare died.

5. When Abram was seventy-five years old, the Lord called him out of Haran, and spoke to him the Promise, saying: "Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee.





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and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed" (Gen. xii. 1-3).

### QUESTIONS.

State the age of each patriarch from Sem to Abram when the next was born. What were the years of each after the next was born? What was the total length of each one's life? How many years from the Deluge to the call of Abram? How many from the Creation to the call of Abram? How is it found out? What do you know of Thare? How old was Abram when called? What are the words of the Promise?

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## CHAPTER XVIII.

THE HISTORY OF ABRAM.—A.M. 2083—A.M. 2183.



ABRAM was the father of the Hebrew nation, the ancestor of the Messiah according to the flesh, and the great patriarch of God's children in all ages since his time. Abram occupies the most prominent position in Jewish antiquity. In him and his seed, God selected a people to Himself from among the nations. Theirs were the prophets, theirs the promises, theirs the inheritance of the saints, and theirs was Jesus Christ according to the flesh.

2. Now, Abram, and Sarai, and Lot, and they that were with them, went from Haran to the place of Sichem, where the Canaanite dwelt; and, when the Lord had appeared to Abram, saying, I will give this land to thy seed, he built an altar, and moved to a mountain on the east side of Bethel. Here he built another altar, and called upon the name of the Lord. Thence moving southward, he was driven by famine into Egypt, where Abram was treated well by King Pharaoh and the Egyptians on account of Sarai, who was a beautiful woman, and was taken into the house of the king.

3. The Lord scourged Pharaoh and his house by reason of Sarai, who was not, as the king supposed, Abram's sister, but Abram's wife. Abram, Sarai, Lot, and their servants, with their wealth, for they had

grown very rich in Egypt, were sent out of the land, and returned by the way they went. They came into the place near Bethel where Abram had built the altar, and called upon the name of the Lord. Here the land was not able to bear them and their substance, which became exceedingly great, and a strife arose between the herdsmen of Abram and Lot. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. Let us separate. If thou wilt go to the right, I shall go to the left; should you choose the left, I shall take the right. Lot lifted up his eyes over the whole land, and beholding the well-watered region of the Jordan, which was like unto Egypt, went down and dwelt in Sodom. After the departure of Lot, the Lord appeared to Abram in the land of Canaan, and renewed the Promise in these words: "Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west. All the land, which thou seest, I will give to thee, and to thy seed for ever. And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also. Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee" (Gen. xiii.) Abram moved his tent to the valley of Mambre, in Hebron, and built another altar to the Lord.

4. While Lot was dwelling in Sodom, four kings made war against five, one of the latter being Bara, the King of Sodom. Lot joined Bara in the expedition, and was made captive in a battle fought where now stands the Dead Sea. When Abram, who was a brave man, heard of the capture of his nephew Lot, he mustered three hundred and eighteen of his servants, pursued the victor kings to Dan, gave them battle by night, and rescued Lot with all his substance, the women also, and the people. On his return, he was met by Melchisedech, the King of Salem, who brought forth bread and wine, for he was a priest of the Most High God. Melchisedech blessed Abram, and Abram paid tithes to Melchisedech, who was a figure of Jesus Christ.

5. The birth of a child from Abram and Sarai, the captivity of





their posterity, and the establishment of the Promise in a covenant between God and Abraham, were next revealed. The Mosaic account says (Gen. xv.): "Fear not, Abram, I am thy protector, and thy reward exceeding great. And Abram said: Lord God, what wilt Thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer. And Abram added: But to me Thou hast not given seed: and to my servant, born in my house, shall be my heir. And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir. And He brought him forth abroad, and said to him: Look up to heaven and number the stars, if thou canst. And He said to him: So shall thy seed be. Abram believed God, and it was reputed to him unto justice. And He said to him: I am the Lord who brought thee out from Ur of the Chaldees to give thee this land, and that thou mightest possess it. But he said: Lord God, whereby may I know that I shall possess it? And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon. And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not. And the fowls came down upon the carcasses, and Abram drove them away. And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him. And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time. And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions. That day God made a covenant with Abram, saying: To thy seed will I give this





*In Bersabee's waste wilderness,  
The cry of Ismael rose,*

*And Agar wept in loud distress  
Until God calmed her woes.*

land from the river of Egypt even to the great river Euphrates, the Cineans, and Cenezites, the Cedmonites, and the Hethites, and the Pherезites, the Raphaim also, and the Amorrhites and the Canaanites, and the Gergesites, and the Jebusites." Sarai, seeing that she was old, gave Agar, an Egyptian handmaid, to Abram; and, when Abram was eighty-six years old, Agar brought him forth Ishmael, whom the Lord blessed and made the head of tribes and of a nation.

6. At the end of the ninety-ninth year of Abram, and the thirteenth year of Ishmael, God made the covenant of circumcision with Abram, and promised him a son whose name should be Isaac. The covenant of circumcision was this: "Thou," said the Lord, "shalt keep my covenant, and thy seed after thee in their generations. This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be circumcised: and you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you. An infant of eight days old shall be circumcised among you, every man-child in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock: and my covenant shall be in your flesh for a perpetual covenant. The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant" (Gen. xvii.) On making the covenant of circumcision with Abram, the Lord changed his name Abram, or *high father*, into Abraham, or *father of a multitude*, and the name of his wife Sarai, or *noble*, into Sara, that is, *princess*.

7. While Abraham was in the vale of Mambre, at the door of his tent, and in the heat of the day, he saw a vision of the Lord, and entertained three angels. Before the Lord departed, Abraham interceded for Sodom and the wicked cities of the plains. The Lord granted Abraham's prayer, that, should He find ten just men in Sodom and Gomorrha, He would not destroy them. On the evening of that day, the Lord remembered Abraham, and for his sake sent two angels to deliver Lot, who was Abraham's nephew and Sara's brother,

out of Sodom. Now, when the sun was risen upon the earth, and Lot and his two daughters had gone into Segor, fire and brimstone rained upon Sodom and Gomorrha from the Lord out of heaven. The cities and all things in them with the inhabitants were destroyed, and the country all round about was changed into the Dead Sea. Lot's wife disobeyed the command of God by looking backwards towards the city, and was changed into a pillar of salt, which historians saw standing in the place thousands of years after. At that time, early in the morning, Abraham rose, and, wishing to know the fate of the cities, he looked towards Sodom and Gomorrha. From the whole of that country before the eyes of Abraham ashes rose up out of the earth, as smoke out of a furnace.

8. Abraham thence removed to the south country, and sojourned in Gerara, whose king Abimelech, taking Sara to be Abraham's sister, took her to wife. Being warned in a dream by the Lord, and being about to be punished for the taking of Sara, Abimelech restored to Abraham Sara, and much wealth and many servants, and gave him land to dwell wheresoever it should please him. Now, the Lord visited Sara according to promise, and she conceived and bore a son in her old age, whom Abraham called Isaac, and circumcised on the eighth day after his birth, according to the command of God. After the birth of Isaac, which took place when Abraham was one hundred years old, Abraham cast out Agar and Ishmael into the desert at the instigation of Sara. Ishmael became an archer in the desert Pharan, and married an Egyptian woman. Abraham made a league with Abimelech at Bersabee.

9. Now, when Isaac was grown up to be a young man, God wished to try the faith of Abraham, and spoke to him: "Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham, rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And

on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide Himself a victim for a holocaust, my son. So they went on together: and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And He said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake" (Gen. xxii.) God, therefore, swore by Himself, and confirmed the Promise, that the posterity of Abraham should be as numerous as the stars in the heavens or the sand by the sea-shore, that his posterity should have power over their enemies, and that in the SEED of Abraham all nations should be BLESSED.

10. Sara died at the age of one hundred and twenty-seven years, and was buried by Abraham near his old home in Hebron, in a sepulchre which he purchased from Ephron the Hethite for four hundred sicles of silver. After the death of Sara, Abraham married Cetura, and begot Zamran, Jecsan, Madan, Madian, Jesboc, and Sue.

11. Abraham is by Sara the progenitor of the Israelites, by Agar of some Arab tribes through Ishmael, and by the children of Cetura of many Asiatic nations, especially the Madianites.

12. Abraham died at the age of one hundred and seventy-five years, was buried near Sara in Hebron, and was mourned over by the children of all his wives.

13. Abraham led a pastoral and nomadic life. His journeyings



extended from Ur of the Chaldees to Haran, from Haran to Canaan, from Canaan to Egypt, thence back to Canaan, where he died. The piety of Abraham is seen through the number of altars he raised to the Lord; faith and obedience in the intended sacrifice of Isaac; his peacefulness in separating with Lot; his courage in the defeat of Chodorlahomor and his allies; his holiness in his intimate converse with the angels. Since the days when God walked with Adam in the garden of Paradise, He had never manifested Himself to any mortal in such close relations as He did to Abraham.

### QUESTIONS.

Who was Abram? What do you know of his journey to Canaan and Egypt? What was the occasion of Abram's leaving Egypt? What do you know of Abram from the going out of Egypt to the separation with Lot? What did the Lord promise Abram after Lot had departed? What do you know of the recovery of Lot by Abram? Whom did Abram meet on his return from Dan? What do you know about the promise of seed to Abram, the captivity of his posterity, and the covenant between God and Abram? Who was Agar, and what was her son's name? When did the Lord change the names of Abram and Sarai into Abraham and Sara? When did God make the covenant of circumcision with Abram? What is the covenant of circumcision? What do you know of the destruction of Sodom and Gomorrhah? What about Lot? Whither did Abraham next go, and what took place? What do you know about the birth of Isaac? Describe the sacrifice which God commanded Abraham to offer. What did God then do? When did Sara die? What nations are descended from Abraham? Where was he buried? Give the character of Abraham.

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## CHAPTER XIX.

HISTORY OF ISAAC.—A.M. 2183—A.M. 2288.



OW, before Abraham died, he sent his servant into the land of his fathers to find a wife for Isaac among his kindred. The servant, with ten camels and something of all his master's goods, went forward to Nachor, a city in Mesopotamia. He unharnessed his camels by a well without



the town, and prayed: "O Lord, the God of my master Abraham, meet me to-day, I beseech Thee, and show kindness to my master Abraham. Behold I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water. Now therefore the maid to whom I shall say: Let down thy pitcher, that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom Thou hast provided for Thy servant Isaac: and by this I shall understand that Thou hast showed kindness to my master" (Gen. xxiv.) Rebecca, the daughter of Bathuel, and the grandniece of Abraham, arrived from the town, and, having fulfilled these conditions, was asked by the servant for her cousin Isaac. Rebecca accompanied the servant to the home of Abraham, and became the wife of Isaac, now forty years old.

2. When Isaac was sixty years, Rebecca conceived, and was delivered of twins. He that came forth first was red and all hairy like a skin, and his name was Esau. Immediately the other, coming forth, held his brother's foot in his hand. His name was Jacob. Esau grew up a skilful hunter; but Jacob was a plain man, and dwelt in tents. Esau was the beloved of Isaac; Jacob, of Rebecca.

3. As Esau was returning from the field, he was faint, and met his brother Jacob with some red pottage. Esau, thinking little of his birthright, sold it to his brother Jacob for a mess of pottage and lentils. Having confirmed the sale with an oath, he ate, and went his way.

4. A famine came upon the land of Canaan, and Isaac, like his father Abraham, was about to go down to Egypt, but the Lord appeared to him, and said: "Go not down into Egypt, but stay in the land that I shall tell thee. And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father. And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed SHALL all the nations of the earth BE BLESSED. Because Abraham obeyed my



Here is Rebecca at the well,  
Saint Isaac's future wife:

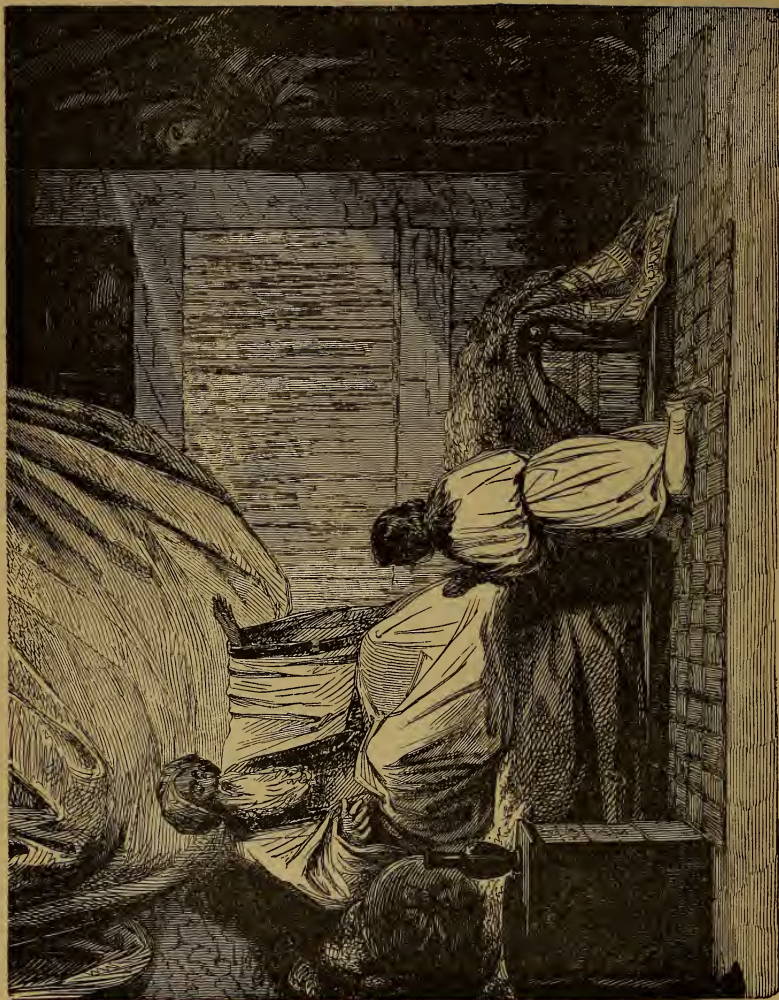
She was a holy, gentle belle,  
The solace of his life.

voice, and kept my precepts and commandments, and observed my ceremonies and laws" (Gen. xxvi.)

Isaac remained in Gerara with Abimelech, and, after the manner of Abraham, called Rebecca his sister. For this he was chided by Abimelech, seeing that it might lead to adultery. After a time, Isaac increased in wealth and power, so as to arouse the jealousy of Abimelech and his subjects. They stopped the wells of Abraham. Isaac dug others. First, he dug in the torrent of Gerara, and found living water, and, when the herdsmen of Gerara quarrelled, he called the name of that well Calumny. He dug another, and they quarrelled likewise. That he named Enmity. He departed, and dug a third, for which they did not contend. That he called Latitude. Thence he went to Bersabee, and dug a fourth; to that he gave the name Abundance. At Bersabee he built an altar to God, and made a treaty with Abimelech.

5. Esau took unto himself wives of the Hethites, named Judith and Basemath. Isaac sent Esau to hunt and fetch meat before giving his blessing. Rebecca, who loved Jacob more than Esau and his wives, overheard Isaac, and, having dressed Jacob in Esau's clothes, and placed kid-skin on his hands and neck, sent him with food to obtain his father's blessing. Acting according to his mother's instructions, Jacob went to his father, and said: "My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau, thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way: and Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said: The voice, indeed, is the voice of Jacob: but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that my soul





*The guiltless Jacob 'fore Saint Isaac kneels,  
And, warm with love, the Spirit's impulse feels.*

may bless thee. And when they were brought and he had eaten, he offered him wine also, which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison: that thy soul may bless me. And Isaac said to him: Why! who art thou? He answered: I am thy first-born son Esau. Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is he, then, that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry: and being in a consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob: for he hath supplanted me, lo! this second time: my first-birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry, Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time



shall come, when thou shalt shake off, and loose his yoke from thy neck" (Gen. xxvii.)

6. Isaac lived one hundred and eighty years, and was buried with his father Abraham by his sons, Jacob and Esau. Isaac is remarkable among the patriarchs for his strict observance of monogamy. His life was homely and peaceful, his manners mild and amiable, and his habits inoffensive. His abode was never far removed from Canaan, so that he was not, like Abraham and Jacob, a wanderer from Mesopotamia to Egypt. There is a high and heavenly dignity in the character of Isaac by which he stands aloof from Abraham and Jacob. He may be called the St. John of the Patriarchs.

#### QUESTIONS.

How did Rebecca become the wife of Isaac? What do you know about Esau and Jacob? How did Jacob procure the birthright of Esau? What do you know of Isaac's dealings with Abimelech? How did Jacob procure the blessing of his father? Give the character of Isaac.

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#### CHAPTER XX.

HISTORY OF JACOB.—A. M. 2288—A. M. 2315.



BY the advice of his mother, Jacob set out for his uncle Laban in Mesopotamia, to avoid the wrath of Esau, whose blessing he had procured. He was commanded by his father Isaac to marry within his own kindred, and take no wives from among foreigners. As he proceeded on his way, he was oppressed with a deep sleep, in which he saw a ladder reaching from earth to heaven, and the angels of God ascending and descending. There God renewed to him the promise made to Abraham and Isaac. He anointed a stone, and called the place Bethel.

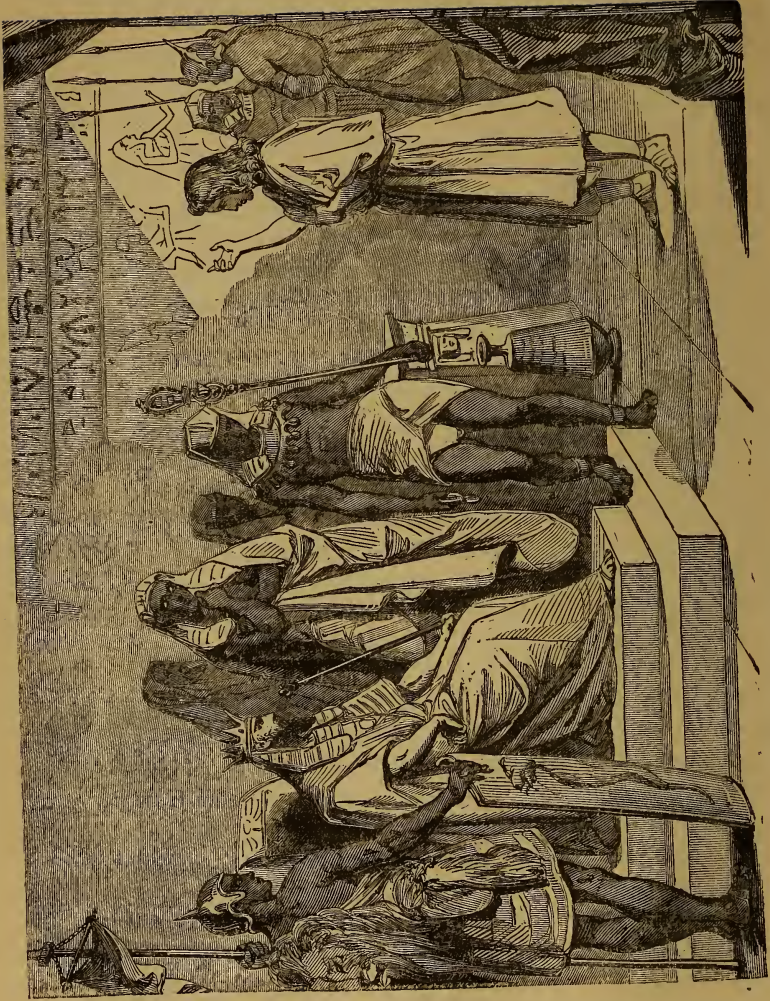
2. When Jacob reached Haran, he fell in love with Rachel, the younger daughter of Laban, and agreed to serve her father seven

years, provided he would receive her in marriage. At the end of seven years, Laban substituted Lia for Rachel, by taking advantage of the darkness. Lia was blear-eyed, but Rachel was a lovely woman. Jacob, by agreeing to serve Laban seven years more, received Rachel at the end of seven days. Laban gave Zelpha as a handmaid to Lia, and Bala as one to Rachel.

3. Lia became the mother of four sons in four successive years. Their names were Ruben, Simeon, Levi, and Juda. Rachel, seeing that she remained barren, gave her handmaid to Jacob. Lia, likewise, when she ceased to bring forth children, gave her handmaid to Jacob. From these two wives and their handmaids were born the heads of the twelve tribes of Israel. The barren wife gave her handmaid to her husband, that she might be a mother, if not according to the flesh, at least in desire. Lia bore the four mentioned, together with Issachar and Zabulon. Bala was the mother of Dan and Nephthali. From Zelpha were born Gad and Aser. Rachel was the mother of Joseph and Benjamin.

4. The time of Jacob's service for his wives being ended, he served six years more for flocks. Though his father-in-law changed his wages ten times, the Lord, being favorable to Jacob, gave him flocks and wealth. At the end of twenty years, Jacob, obeying the command of God, set out with his wives, and children, and flocks, to return to Canaan. Laban, in whose absence he departed, pursued him, but, being warned by God to do nothing harsh to Jacob, made a covenant with him in Galaad. Jacob, being rescued from the hands of his father-in-law, was next thrown into consternation by the announcement that Esau was coming at the head of four hundred men. He set aside presents from all his flocks to propitiate his brother, and, when he met him, bowed himself humbly to the ground before him. Esau received him kindly, and returned to Seir. Jacob passed to Socoth, that is, Tents, where he built a house. While Jacob was awaiting the arrival of Esau, he wrestled with the angel of the Lord, and had his name changed from Jacob to Israel, or, *a man seeing God*.

5. Jacob loved the children of Rachel more than those of Lia,



*Young Joseph stands the Egyptian King before,  
Explains his dreams, and shames proud Egypt's iore.*

Zelpha, and Bala. Joseph, having received from God indications of his future greatness, became especially obnoxious to his brethren. They called him a dreamer. They were about to kill him at Sichem, but, being persuaded by Ruben, they cast him into a pit in the wilderness. At the suggestion of Juda, he was taken from the pit, and sold to a company of Madianite merchants on their way to Egypt. Then taking the variegated garment which Jacob made for Joseph, they dipped it in the blood of a kid, and, bringing it home, said: "A wild beast has devoured Joseph."

6. As Juda was going to Thamnas, to the shearers of his sheep, he met Thamar, his daughter-in-law, sitting on the cross-way, and sinned with her. Ruben was guilty of crime with Bala, his father's concubine.

7. Joseph was brought into Egypt by the Madianites, and sold to Putiphar, an Egyptian, and eunuch of King Pharao. Being beautiful in person, upright in conduct, exceedingly pious and religious, he was set over the whole house of Putiphar. A false accusation of Putiphar's wife deprived him of that position, and placed him in prison. The keeper of the prison was pleased with the good conduct of Joseph, and placed all the other prisoners under his care. While he was taking care of the prisoners, he interpreted a dream of Pharao's chief butler and Pharao's chief baker. In three days, he said, the butler would be restored to his place, and in three days the baker would be hanged. In three days, on Pharao's birthday, it happened according to the word of Joseph. Two years after, he interpreted two dreams for Pharao. Pharao dreamt that he saw seven fat kine come up out of the river, and feed in a meadow; then he saw them followed by seven kine very lean and poor, and, though they ate up the seven fat kine, they were lean as before. Pharao, also, saw in a dream seven fine ears of corn come up upon one stem; then he saw seven ears more, very thin and blasted, which ate up the seven fine ears of corn. When no one in all Egypt could interpret the dreams of Pharao, the chief butler remembered Joseph, and told the king about him. Joseph was brought out of prison, interpreted the dreams to signify seven years of plenty, followed by seven years of famine, and was constituted Governor of Egypt.



8. According to the interpretation of Joseph, the years of plenty and the years of famine came. During the years of famine only in Egypt could bread be found for sale. People flocked thither to purchase some. Jacob sent his ten elder sons, and kept Benjamin at home. Joseph, who had grown from a boy to be a man thirty-seven years old, and who spoke to his brethren by an interpreter, was not recognized by them. But Joseph knew his brothers, and, speaking harshly, called them spies. He ordered them to bring down their youngest brother, and kept Simeon as a prisoner; the money which they brought he caused to be secretly placed in their sacks, and sent them away. Jacob was sorely grieved for Simeon, and, with much reluctance, allowed Benjamin to depart with his brothers into Egypt for more corn. When they reached Egypt, Joseph prepared them a dinner, and brought Simeon out of prison; and he sent messes to each of them from before himself; but Benjamin's mess was five times larger than any of the others. Before they departed, Joseph secretly told his servant to put his silver cup in Benjamin's sack, and when they were gone to follow and bring Benjamin back for having stolen it. Juda bravely offered himself before Joseph to be a substitute for Benjamin and the servant of Joseph, saying that he had guaranteed the safe return of Benjamin, and he could not return and witness the calamity that would oppress his father. "Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another. And he lifted up his voice with weeping: which the Egyptians, and all the house of Pharaoh heard. And he said to his brethren: I am Joseph: is my father yet living? His brethren could not answer him, being struck with exceeding great fear. And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation. For it is two years since the famine began to be upon the land: and five years more remain, wherein there can be neither



ploughing nor reaping. And God sent me before, that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt. Make haste and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not, and thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast. And there I will feed thee (for there are yet five years of famine remaining), lest both thou perish, and thy house, and all things that thou hast. Behold your eyes, and the eyes of my brother Benjamin see, that it is my mouth that speaketh to you. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me. And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him" (Gen. xlv.) By the order of Pharaoh, Joseph gave them presents of wagons, and corn, and beasts of burden, and money. He then sent them back to Canaan to bring down Jacob with all his household, flocks, and substance.

9. Learning that Joseph was alive, and governor of Egypt, Jacob determined to go down and see him before he would die. In making the journey, he came to the Well of the Oath, and killed victims to the God of his father Isaac. The Lord spoke to Jacob, and promised that He would go down with him to Egypt, that He would make a great nation of him there, that He would bring him back again to Canaan, and that Joseph should put his hands on his eyes.

10. Jacob was met in Gessen by Joseph, and by him introduced to Pharaoh. He stated to Pharaoh that he was one hundred and thirty years old, but was not yet as old as his fathers. Jacob blessed Pharaoh. Pharaoh gave to Jacob and his children the land of Gessen for a dwelling-place.



*The prostrate patriarchs at Joseph's feet  
For the lost Benjamin appeal,*

*And Joseph weeping must his brethren greet,  
And with bemoaning loud himself reveal.*

11. When Jacob was sick, Joseph came to visit him, bringing Manasses and Ephraim. Jacob adopted Ephraim and Manasses, set the younger, Ephraim, before the elder, Manasses, and, assigning a portion to Joseph beyond his brothers, foretold the return of his posterity to Canaan. Now, when the old man was about to die, he called his sons together to announce the things that were to come to pass in the last days.

*Jacob's Blessing on his Twelve Sons.*

Ruben, my first-born, thou art my strength, and the beginning of my sorrow : excelling in gifts, greater in command. Thou art poured out as water, grow thou not ; because thou wentest up to thy father's bed, and didst defile his couch. Simeon and Levi brethren, vessels of iniquity waging war. Let not my soul go into their counsel, nor my glory be in their assembly, because in their fury they slew a man, and in their self-will they undermined a wall. Cursed be their fury, because it was stubborn : and their wrath, because it was cruel : I will divide them in Jacob, and will scatter them in Israel. Juda, thee shall thy brethren praise : thy hand shall be on the necks of thy enemies : the sons of thy fathers shall bow down to thee. Juda is a lion's whelp : to the prey my son thou art gone up : resting thou hast couched as a lion, and as a lioness, who shall rouse him ? The sceptre shall not BE TAKEN away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk. Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon. Issachar shall be a strong ass lying down between the borders. He saw rest that it was good : and the land that it was excellent : and he bowed his shoulder to carry, and became a servant under tribute. Dan shall judge his people like another tribe in Israel. Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels that his rider may fall backward. I will look for THY

SALVATION, O Lord. Gad, being girded, shall fight before him: and he himself shall be girded backward. Aser, his bread shall be fat, and he shall yield dainties to kings. Nephthali, a hart let loose, and giving words of beauty. Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the Strong, and the bands of his arms and his hands were loosed by the hands of the Mighty One of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren. Benjamin, a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil" (Gen. xlix.)

12. Then the patriarch commanded them to bury him with Abraham and Isaac in the double cave over against Mambre, in the land of Canaan, and he was gathered to his fathers. Seventy days did his children mourn him in the land of Egypt. Afterwards Joseph, with his brethren, the ancients of Pharaoh, and the elders of the land of Egypt, went up to Canaan with chariots and horse-men in their train, and, laying Jacob in the grave of his fathers, celebrated his exequies with a great and vehement lamentation full seven days. Jacob lived seventeen years in Egypt, and died at the age of one hundred and forty-seven.

13. Abraham left Haran when he was seventy-five years old, and reached one hundred when Isaac was born; consequently, there were twenty-five years from the departure of Abraham from Haran to the birth of Isaac. Again, Isaac was sixty years old when Jacob was born, and Jacob was one hundred and thirty years old when he was presented to Pharaoh. Therefore, there were  $25 + 60 + 130 = 215$  years from the call of Abraham at Haran to the presentation



of Jacob to Pharaoh. Now, by adding 215 to the Septuagint 3409 or 3509, or the Hebrew 2023, or the Samaritan 2324, we find that Jacob went down to Egypt, according to the Septuagint, in the year A.M. 3624 or 3724, according to the Hebrew A.M. 2238, and according to the Samaritan A.M. 2539.

14. The hatred of his brother Esau, the persecutions of his father-in-law Laban, the loss of his beloved Joseph, the taking away of Benjamin, his many years of labor, and his many leagues of travel, made Jacob a man of extraordinary forbearance, patience, and benignity. While he must be set below his fathers Abraham and Isaac in some traits of character, he is in no wise their inferior in humility and justice.

#### QUESTIONS.

What happened to Jacob on his journey to Mesopotamia? Who were Jacob's wives? Who were their offspring? What do you know about the departure of Jacob from Laban? What do you know about the meeting of Jacob and Esau? What happened to Joseph? What sins were Judah and Ruben guilty of? Give the history of Joseph in Egypt. Relate the dealings of Joseph with his brethren in Egypt. How did he make himself known to them? Describe the going-down of Jacob to Egypt. What took place at the interview between Jacob and Pharaoh? Which are Jacob's blessings on his twelve sons? Describe the exequies of Jacob. How do you show in what year of the world Jacob went down to Egypt? Give the character of Jacob.

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#### CHAPTER XXI.

CAPTIVITY OF JACOB'S POSTERITY IN EGYPT.—A.M. 2315-2513.—  
B.C. 1685-1487.



THE settling of Jacob's posterity in the land of Gessen by the authority of Pharaoh marks the birth of the Hebrew people as a nation. The providence of God, which had hitherto through so many ages guarded the long line of patriarchs, begins to form the children of Jacob into a great



nation. The original Hebrew colony amongst the Egyptians consisted of seventy souls.

2. Encouraged by Joseph, and favored by Pharaoh, the Hebrews, who were naturally a people of virtue and industry, increased in wealth, and multiplied in numbers. Joseph was beloved by the Egyptians for his benign and economic administration, and was highly influential with the king, whose wealth, influence, and prerogatives he largely extended. At the age of one hundred and ten years, Joseph died, leaving his people very wealthy and influential, very happy and numerous. He foretold their return to Canaan, and made them swear they would take his remains thither, and bury them with his fathers. His body was embalmed, and laid in a stone coffin.

3. When Joseph and his brothers had all died in Egypt, there arose a new king that did not regard the services of Joseph. Seeing that the Hebrews were day by day multiplying exceedingly, he commenced a systematic and remorseless persecution against them. He shut them up in work-prisons, and placed exacting masters over them. They were oppressed by overwork in brick-yards, in building the walls of cities, and in digging canals. They were insulted and mocked at by the Egyptians, and were made the outcasts and laughing-stock of the nation. But the more grinding and intolerable grew their bondage, and the harder their works in clay, and brick, and all manner of service with which they were overcharged, the more did they multiply.

4. Then the king ordered the midwives of the Hebrews, whose names were Sephora and Phua, to destroy all male children born of the Israelites, but to preserve the female alive. They made answer that the Hebrew women were skilful in the office of midwife, and could dispense with their services. The king now commanded his people to throw all male offspring of the Hebrew race into the river Nile.

5. While this war of extermination was going on against the posterity of Jacob, it is said that an Egyptian sacred scribe told the king that about that time "there would be a child born to the Israelites,

who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages."

6. It is difficult from the data in our possession to determine exactly how long the Israelites were held in Egyptian bondage. In Exodus xii. 40 and 41, it is stated that the abode of the children of Israel in Egypt was four hundred and thirty years. St. Paul, Gal. iii. 17, explains this four hundred and thirty years as extending from the Promise to Abraham at Haran to the giving of the Law. Now, by adding four hundred and thirty years to any of the three versions, we find a date for the Exodus; that is, Hebrew,  $2023 + 430 = \text{A.M. } 2453$ , Samaritan  $2324 + 430 = \text{A.M. } 2754$ , and Septuagint  $3409$  or  $3509 + 430 = \text{A.M. } 3839$  or  $3939$ .

7. It is probable that the four hundred years mentioned in Gen. xv. 13, and Acts vii. 6 and 7, is a round number for four hundred and thirty.

8. Again, there were two hundred and fifteen years from the call of Abraham at Haran to the interview of Jacob with Pharaoh. Levi lived one hundred and thirty-seven years, of which ninety-two were passed in Egypt. Moses was eighty years at the Exodus, and was born after Jacob's sons were gathered to their fathers. Supposing an interval of forty-three years between the death of Levi and the birth of Moses, we shall have the following table :

Isaac was born after the call of Abraham . . . . .	25 years.
Isaac was at the birth of Jacob . . . . .	60 "
Jacob went into Egypt at the age of . . . . .	130 "
Levi lived after the going into Egypt . . . . .	92 "
Interval of captivity to Moses' birth . . . . .	43 "
Age of Moses at the Exodus . . . . .	80 "

Total length of time to the Exodus from the call of Abraham, 430 years.

9. Some assert that There was one hundred and thirty years at the birth of Abraham; but to this are opposed the best manuscripts of the three above-mentioned versions. Further, we find that Abraham and Sara were considered barren before they reached one hundred years. In their own eyes, Isaac was a preternatural gift.

There is no reason, then, for supposing Thare to be one hundred and thirty years old at the birth of Abraham. Least of all, is it consistent in those who follow the Hebrew Version to set down the call of Abraham on assumed Septuagint authority as taking place in the year A.M. 2083 instead of A.M. 2023.

### QUESTIONS.

In what respect is the settling of Jacob's posterity in Gessen remarkable? What was the condition of the Israelites during Joseph's lifetime? How were they persecuted after his death? What is a certain Egyptian scribe accredited by Josephus with telling the king? In what year of the world would you place the Exodus according to the Septuagint, the Hebrew, and the Samaritan Versions? What do you say of the 400 years' bondage mentioned Gen. xv. 13 and Acts vii. 6 and 7? How would you show in a table the 430 years from Abraham's call to the Exodus? What was the probable age of Thare at the birth of Abraham?

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## CHAPTER XXII.

DELIVERANCE OF GOD'S PEOPLE BY MOSES.—A.M. 2513.—B.C. 1487.



THE children of Israel having sojourned two hundred and fifteen years in Egypt, their numbers having increased from a colony of a few families to a nation of six hundred thousand, besides women and children, the cry of their sorrow having reached unto the ears of God, the Lord remembered Abraham, and Isaac, and Jacob, and determined to go down to Egypt, and rescue His people from the bondage of Pharaoh. He chose for His instrument Moses, of whom, as the first Bible historian, I have already spoken. Moses was now in his eightieth year, and was attending to the flocks of his father-in-law, Jethro, in the inner parts of the desert, at Horeb, the mountain of God.

2. The call of Moses to be the deliverer, lawgiver, ruler, and prophet of Israel is thus stated in the Bible (Exod. ch. iii.): "And the Lord appeared to him in a flame of fire out of the midst of a bush :







and he saw that the bush was on fire, and was not burnt. And Moses said: I will go, and see this great sight, why the bush is not burnt. And when the Lord saw that he went forward to see, He called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am. And He said: Come not nigh hither, put off the shoes from thy feet: for the place, whereon thou standest, is holy ground. And He said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God. And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigor of them that are over the works: and knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Canaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite. For the cry of the children of Israel is come unto Me: and I have seen their affliction, wherewith they are oppressed by the Egyptians. But come, I will send thee to Pharao, that thou mayest bring forth My people, the children of Israel, out of Egypt. And Moses said to God: Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt? And He said to him: I will be with thee: and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought My people out of Egypt, thou shalt offer sacrifice to God upon this mountain. Moses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is His name? what shall I say to them? God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you. And God said again to Moses: Thus shalt thou say to the children of Israel: THE LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: this is My name for ever, and this is My memorial unto all generations. Go, and gather together the ancients of Israel, and thou shalt say to them: The Lord God of

your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you, and I have seen all that hath befallen you in Egypt, and I have said the word to bring you forth out of the affliction of Egypt, into the land of the Canaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey. And they shall hear thy voice: and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us. We will go three days' journey into the wilderness, to sacrifice unto the Lord our God. But I know that the king of Egypt will not let you go, but by a mighty hand. For I will stretch forth My hand, and will strike Egypt with all My wonders, which I will do in the midst of them: after these he will let you go. And I will give favor to this people, in the sight of the Egyptians; and when you go forth, you shall not depart empty, but every woman shall ask of her neighbor and of her that is in her house, vessels of silver and of gold, and raiment, and you shall put them on your sons and daughters, and shall spoil Egypt."

3. The Lord gave Moses three signs to prove his mission to Israel. First, He changed a rod which Moses held in his hand into a serpent, and rechanged it into a rod. Secondly, He ordered Moses to put his hand into his bosom, and, when it was taken out, it was leprous as snow; on replacing it, the flesh became as usual. Thirdly, He stated that, when Moses would pour the river water on the dry land, it would become blood. On receiving a promise from God that his brother Aaron would accompany him, Moses returned to Jethro, and set out with his family for Egypt. The Lord said to Aaron: Go into the desert to meet thy brother Moses.

4. When Moses and Aaron reached Egypt, the elders and the people of Israel believed and adored God in thankfulness; but the Lord hardened the heart of Pharaoh, that the power of the God of Israel might be known among men. Pharaoh oppressed the Israelites with heavier afflictions and harder labors on account of the mission of Moses. His heart was hardened the more when he saw Egyptian

magicians imitate some signs of Moses, such as the conversion of Aaron's rod into a serpent, though Aaron's rod ate up the rods of the magicians. The Lord then said to Moses: Behold I have appointed thee the God of Pharaoh; and Aaron, thy brother, shall be thy prophet.

5. Now followed ten plagues to compel the king to let God's people go.

#### *First Plague.*

The Lord also said to Moses: Say to Aaron, Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone. And Moses and Aaron did as the Lord had commanded: and lifting up the rod he struck the water of the river before Pharaoh and his servants: and it was turned into blood. And the fishes, that were in the river, died: and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt. And the magicians of the Egyptians with their enchantments did in like manner; and Pharaoh's heart was hardened, neither did he hear them, as the Lord had commanded.

#### *Second Plague.*

And the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let My people go to sacrifice to Me. But if thou wilt not let them go, behold I will strike all thy coasts with frogs, and the river shall bring forth an abundance of frogs, which shall come up, and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats; and the frogs shall come in to thee, and to thy people, and to all thy servants. And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams and upon the rivers and the pools, and bring forth frogs upon the land of Egypt. And Aaron stretched forth his hand upon the waters of Egypt, and

the frogs came up, and covered the land of Egypt. And the magicians also by their enchantments did in like manner, and they brought forth frogs upon the land of Egypt. But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people, and I will let the people go to sacrifice to the Lord. Then Moses and Aaron went forth, and prayed to the Lord that the frogs might depart, and on the morrow the land of Egypt was free from the plague of frogs. Pharaoh, however, refused to let Israel go, and then came the

*Third Plague.*

And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth, and may there be sciniphs in all the land of Egypt. And they did so. And Aaron stretched forth his hand, holding the rod; he struck the dust of the earth, and there came sciniphs on men and on beasts; all the dust of the earth was turned into sciniphs through all the land of Egypt. And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts. And the magicians said to Pharaoh: This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

*Fourth Plague.*

The Lord also said to Moses: Arise early, and stand before Pharaoh, for he will go forth to the waters; and thou shalt say to him: Thus saith the Lord: Let My people go to sacrifice to Me. But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be. In the land of Gessen there shall be no flies. And I will put a division between My people and thy people: to-morrow this sign shall be. And the Lord did so. Then Pharaoh consented to let God's people go; but, as soon as the plague had been removed at the prayer of Moses, his heart was again hardened.

*Fifth Plague.*

And the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let My people go to sacrifice to Me. But if thou refuse, and withhold them still, behold My hand shall be upon thy fields, and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep. And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel. And the Lord appointed a time saying: To-morrow will the Lord do this thing in the land. The Lord therefore did this thing the next day. All the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one. And Pharaoh sent to see, and there was not anything dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

*Sixth Plague.*

And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh. And be there dust upon all the land of Egypt, for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt. And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air, and there came boils with swelling blains in men and beasts. Neither could the magicians stand before Moses for the boils that were upon them, and in all the land of Egypt. And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

*Seventh Plague.*

And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and thou shalt say to him: Thus saith the Lord the God of the Hebrews: Let My people go to sacrifice to Me. For I will at this time send all My plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know there is none like Me in all the earth. For now I will stretch out My hand to



strike thee and thy people with pestilence, and thou shalt perish from the earth. When Moses had stretched forth his hand to heaven, the Lord sent thunder and hail, and lightnings running along the ground, such as had not been known in Egypt. At the prayer of Moses, this plague ceased, but the heart of Pharaoh was another time hardened.

*Eighth Plague.*

And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail. And Moses stretched forth his rod upon the land of Egypt; and the Lord brought a burning wind all that day and night; and when it was morning, the burning wind raised the locusts. And they came up over the whole land of Egypt, and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter. And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not anything that was green on the trees, or in the herbs of the earth in all Egypt. Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you. But now forgive me my sin this time also, and pray to the Lord your God, that He take away from me this death. And Moses going forth from the presence of Pharaoh, prayed to the Lord, and He made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea. There remained not so much as one in all the coasts of Egypt. And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go.

*Ninth Plague.*

And Moses stretched forth his hand towards heaven, and there came horrible darkness in all the land of Egypt for three days. No man saw his brother, nor moved himself out of the place where he was; but wheresoever the children of Israel dwelt, there was light.

And Pharaoh called Moses and Aaron, and said to them : Go, sacrifice to the Lord ; let your sheep only, and herds remain ; let your children go with you. Moses said : Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God. All the flocks shall go with us : there shall not a hoof remain of them, for they are necessary for the service of the Lord our God, especially as we know not what must be offered till we come to the very place. And the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said to Moses : Get thee from me, and beware thou see not my face any more : in what day soever thou shalt come in my sight, thou shalt die. Moses answered : So shall it be as thou hast spoken, I will not see thy face any more.

#### *Tenth Plague.*

And Moses called all the ancients of the children of Israel, and said to them : Go take a lamb by your families, and sacrifice the Passover. Dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks ; let none of you go out of the door of his house till morning, for the Lord will pass through, striking the Egyptians ; and when He shall see the blood on the transom, and on both the posts, He will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt *you*. Thou shalt keep this thing as a law for thee and thy children for ever. And when you have entered into the land which the Lord will give you as He hath promised, you shall observe these ceremonies. And when your children shall say to you : What is the meaning of this service ? you shall say to them : It is the victim of the passage of the Lord, when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves adored. And the children of Israel going forth did as the Lord had commanded Moses and Aaron. And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive woman that was in the prison, and all the first-



*Hark! the hosts of proud Egypt are sunk in the sea!  
Hark! the shores are resounding with music and glee!  
Hark! the children of Jacob are victors and free!*



born of cattle. And Pharaoh arose in the night, and all his servants, and all Egypt; and there arose a great cry in Egypt, for there was not a house wherein there lay not one dead. And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say. Your sheep and herds take along with you, as you demanded, and departing bless me. And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die. The people, therefore, took dough before it was leavened, and, tying it in *their* cloaks, put it on their shoulders. And the children of Israel did as Moses had commanded; and they asked of the Egyptians vessels of silver and gold, and very much raiment. And the Lord gave favor to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

6. For memory's sake, I put the plagues into rhyme, thus:

The waters change to blood; next, frogs arise;  
 Next come the sciniphs; next, dust turns to flies;  
 Lo! murrain strikes the beasts, but Gessen's free!  
 Lo! boils beset the men, save, Israel, thee!  
 Then fires the thundering hail; then locusts bite;  
 Then come three days of one unbroken night;  
 The first-born's midnight death, from cot to throne,  
 Winds up ten plagues that make Egyptians moan.

7. Thus freed from bondage by the mighty hand of the God of Israel, under the leadership of Moses, God's people set out at early morn from Ramesse for the Promised Land. Thence they marched to Socoth, and from Socoth to Etham, where they encamped. Returning by the direction of God, they pitched their tents at Phihihiroth, near the Red Sea, over against Beelsephon. Here they were overtaken by Pharaoh with all his army; but the pillar of a cloud which guided the Israelites went from the fore part and rested all night between the host of the Lord and the army of the Egyptians. When Moses stretched his hand over the sea, the Lord sent a burning wind which blew all night, and caused the waters of the sea to stand like walls on either hand, leaving a dry passage for the Israelites. When the host of Moses had passed the sea, Moses stretched out his hand: the returning waters engulfed Pharaoh and his captains, and chariots,

and army. There was no Egyptian escaped to tell the fate of the proud persecutors of God's people.

8. And when Israel saw itself delivered out of the hands of Pharaoh, and beheld the Egyptians dead on the sea-shore, it recognized the mighty hand of God, and believed in His servant Moses. Moses composed a hymn of triumph in Hebrew hexameter, which the children of Israel sang, and Mary the prophetess, the sister of Aaron, assisted by the women of Israel, accompanied with timbrels and dances. Here are the words of this magnificent piece of poesy: "Let us sing to the Lord: for He is gloriously magnified, the horse and the rider He hath thrown into the sea. The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him: the God of my father, and I will exalt Him. The Lord is as a man of war: Almighty is his name. Pharaoh's chariots and his army He hath cast into the sea: his chosen captains are drowned in the Red Sea. The depths have covered them, they are sunk to the bottom like a stone. Thy right hand, O Lord, is magnified in strength: Thy right hand, O Lord, hath slain the enemy. And in the multitude of Thy glory Thou hast put down Thy adversaries: Thou hast sent Thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea. The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill. I will draw my sword, my hand shall slay them. Thy wind blew, and the sea covered them: they sunk as lead in the mighty waters. Who is like to Thee, among the strong, O Lord? who is like to Thee, glorious in holiness, terrible and praiseworthy, doing wonders. Thou stretchedst forth Thy hand, and the earth swallowed them. In Thy mercy Thou hast been a leader to the people which Thou hast redeemed: and in Thy strength Thou hast carried them to Thy holy habitation. Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiam. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Canaan became stiff. Let fear and dread fall



upon them, in the greatness of Thy arm : let them become immovable as a stone, until Thy people, O Lord, pass by, until this Thy people pass by, which Thou hast possessed. Thou shalt bring them in, and plant them in the mountain of Thy inheritance, in Thy most firm habitation, which Thou hast made, O Lord : Thy sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever. For Pharaoh went in on horseback with his chariots and horsemen into the sea : and the Lord brought back upon them the waters of the sea : but the children of Israel walked on dry ground in the midst thereof."

#### QUESTIONS.

Who was God's instrument in leading His people out of bondage? Describe in your own words the call of Moses. What signs did God give Moses? Who accompanied Moses on his mission to Egypt? What did Moses do on reaching Egypt? What success did he have at first with Pharaoh? What miracles did the Egyptian magicians imitate? What plagues caused Pharaoh to give a simulated assent to the departure of the Israelites? Give in your own words the substance of the Scriptural narrative on each of the ten plagues. Give the mnemonic verses for the plagues. What is the Pasch? Describe the journey of the Hebrews to the Red Sea. Describe the passage of the Red Sea, the destruction of the Egyptians, and the joy of the Jews. What is the substance of Moses' canticle? Write it out in your own words.

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### CHAPTER XXIII.

#### THE JOURNEY TO MOUNT SINAI, AND THE DELIVERY OF THE LAW.



HE waves of the Red Sea closed upon the hosts of an idolatrous people, but a stiff-necked nation stood wondering by its shore. Their thanksgiving being over, they marched three days through the wilderness of Sur, and came to Mara. Here they murmured because the waters were bitter, saying: What shall we drink? Moses cast a tree into the waters, which, whether by a natural or supernatural power, made them sweet and palatable. Thence they were led to



*The Rock of Horeb felt the magic rod,  
And with the voice of waters spoke of God.*

Elim, where they camped by twelve fountains of water and seventy palm trees. From Elim they passed by an arm of the Red Sea, and came into the desert of Sin. The food which they had brought from Egypt failed, and the people murmured. The Lord sent them quails in the evening, and rained down manna from heaven in the morning.

2. The Lord commanded them to collect the manna in the morning, to collect the measure of one gomor each day, not to preserve any for the following day, to collect a double measure the day before Sabbath, and directed that, after the building of the tabernacle, one gomor of manna should be placed in it by Aaron, and kept as a memorial before the Lord unto generations. The taste of manna was that of flour mixed with honey. On this food the Israelites subsisted for forty years.

3. Having rested at Daphea and Alus, they came into Raphidim. Here a fierce murmuring arose against Moses because there was no water. Taking the rod with which he struck the sea, Moses, at the command of God, struck the rock of Horeb, and water flowed to the people. Here the Israelites fought their first battle after leaving Egypt; for "Amalec came, and fought against Israel in Raphidim. And Moses said to Josue: Choose out men, and go out and fight against Amalec: to-morrow I will stand on the top of the hill, having the rod of God in my hand. Josue did as Moses had spoken, and he fought against Amalec: but Moses and Aaron and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses' hands were heavy: so they took a stone, and put it under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight by the edge of the sword. And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven. And Moses built an altar: and called the name thereof, The Lord My Exaltation, saying: Because the hand of the throne



of the Lord, and the war of the Lord, shall be against Amalec, from generation to generation." Here, too, Moses was met by Jethro, his father-in-law, a priest of Madian, and by Sephora, the wife of Moses, who had been sent back, and her two sons, Gersam and Eliezer. And when Jethro had learned how Moses ruled the people, he said: "Thou art spent with foolish labor, both thou and this people that is with thee: the business is above thy strength; thou alone canst not bear it. But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to Him; and to show the people the ceremonies and the manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do. And provide out of all the people able men such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens, who may judge the people at all times; and, when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only; that so it may be lighter for thee, the burden being shared out unto others. If thou doest this, thou shalt fulfil the commandment of God, and shalt be able to bear His precepts, and all this people shall return to their places with peace." And when Moses heard this, he did all things that had been suggested unto him; and, choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens."

4. In the third month of the departure from Egypt, they came into the desert of Sinai, and encamped over against Mount Horeb. On the summit of Mount Sinai, which is also called Horeb, situate in the desert of Arabia, the Law was proclaimed. Here all the preparations necessary for the worship of God in the desert were perfected. Here the Israelites rested nearly a year.

5. Now, before the delivery of the Law, the Lord spoke to Moses, saying that He would make the Hebrews a priestly kingdom and a holy nation, if they would observe His commands. They answered: What the Lord hath spoken, that we will do. Moses then commanded them to sanctify themselves, to wash their garments, to ab-

stain from communication with their wives, and, under pain of death, not to pass certain limits of the mountain. On the morning of the third day, thunders began to be heard on the mountain, lightning was seen to flash, a very thick cloud was visible round the summit, and a trumpet was heard sounding very loud. Moses led forth the people to meet the Lord; and they saw Mount Sinai smoking like a furnace and very terrible to behold, because the Lord was come down on it in fire; and they heard the sound of the trumpet grow louder and louder, and longer and longer. Moses spoke, and the Lord answered, calling him to the summit. The Lord commanded Moses that the people pass not the prescribed limits, lest they die. Then amid voices and flame, and the sound of the trumpet, and the mount smoking, the people being terrified and struck with fear, the Lord spoke

*The Ten Commandments.*

I. I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, and the sea,



and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

IV. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not desire his house, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

They are abbreviated for catechetical uses thus :

I. I am the Lord thy God. Thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

6. In addition to the moral code which is contained in the Ten Commandments, a ceremonial code to regulate the worship of the Jews, and a judicial code to direct their civil polity, were promulgated at Mount Sinai. And when the people promised to observe all the commands they had heard, Moses built an altar at the foot of the mountain, supported by twelve columns, and situated between the twelve tribes of Israel and the Lord God. On it he offered holocausts, and sacrificed pacific victims. The blood he divided into two parts. One-half he spilt upon the altar, and with the other half he sprinkled the people, saying: This is the blood of the Covenant which the Lord hath made with you concerning all His words. "Then Moses and Aaron, Nadab and Abiu, and seventy of the

ancients of Israel, went up. And they saw the God of Israel, and under His feet as it were a work of sapphire-stone, and as the heaven when clear. Neither did He lay His hand upon those of the children of Israel that retired afar off, and they saw God, and they did eat and drink. And the Lord said to Moses : Come up to me into the mount, and be there ; and I will give thee tables of stone, and the law, and the commandments which I have written, that thou mayest teach them. Moses rose up, and his minister Josue. And Moses, going up into the mount of God, said to the ancients : Wait ye here till we return to you. You have Aaron and Hur with you ; if any question shall rise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount, and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days ; and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses, entering into the midst of the cloud, went up into the mountain ; and he was there forty days and forty nights."

#### QUESTIONS.

Describe the journey of the Israelites from the Red Sea to the desert of Sin? What commands did God give concerning manna? Tell the three principal events which took place at Raphidim. Give a description of the fight against Amalec. What did Jethro recommend to Moses? What took place at Mount Sinai? What preparations were made for receiving the Law? Give a description of Mount Sinai at the delivery of the Law. What codes were delivered? Which are the two forms of the Ten Commandments? What was the sanction of the Law? Give a description of Mount Sinai as Moses ascended after the sanction.

## CHAPTER XXIV.

THE JEWS AT MOUNT SINAI.—A. M. 2513.—B. C. 1487.



WHILE Moses was with the Lord on the summit of the mountain, the Jews, thinking, on account of his long delay, that he had perished amid the mountain crevices, or was devoured by wild beasts, or was consumed by fire, or was taken to God himself, demanded that Aaron should make them other gods to take them quickly to the Promised Land. Fearing a sedition, Aaron took the ear-rings of the boys and girls, made a golden calf, and set it up to be worshipped. By the intercession of Moses on the mountain, the people were saved from utter destruction. Moses came down from the mountain with the tables of the Law in his hands; but, when he saw the children of Israel worshipping the golden calf which Aaron had set up, he broke the tables, rebuked Aaron, threw down and pulverized the idol, and gave a mixture of the dust and water to the Israelites to drink. Then calling them that were the Lord's to follow him, he ordered the children of Levi to draw their swords, and, passing through the camp from gate to gate, put all transgressors to death. There perished that day twenty-three thousand men.

2. He returned to the mountain, and, prostrate before the Lord, entreated Him in prayer to spare His people, and remember the promises He had made to Abraham, Isaac, and Jacob. He asked the Lord to give him a manifestation of His glory. God hid Moses in the hole of a rock, and gave him a view of His glory when He had passed. After forty days on the mountain, Moses descended with a shining face of glory so that the Israelites could not endure to behold it. He brought with him new tables of the Law which were written by the finger of the living God, and immediately set about executing all things which the Lord spoke unto him.

3. He numbered all those that were over twenty years old, and found that the census resulted in six hundred and three thousand five hundred and fifty men. A census of the Levites was taken by

itself, of those from one month and upwards, resulting in twenty-two thousand souls. A census of the first-born males of all tribes resulted in twenty-two thousand two hundred and seventy-three. The people responded with alacrity to the call of Moses, both by tax and donation. The tax at a sicle a head for those over twenty years amounted to one hundred talents and one thousand seven hundred and seventy-five sicles. The donation amounted to twenty-nine talents and seven hundred and thirty sicles of gold, together with seventy-two thousand talents and four hundred sicles of brass. In fact, so great was the generosity of the Jews, and so ardent their desire to establish the worship of God, that Moses sent a crier through the tents announcing there was more than was necessary. The people also made offerings of violet, and purple, and scarlet, and fine linen, and goats' hair, and skins both red and violet, and oil, and spices, and incense, and all kinds of precious stones.

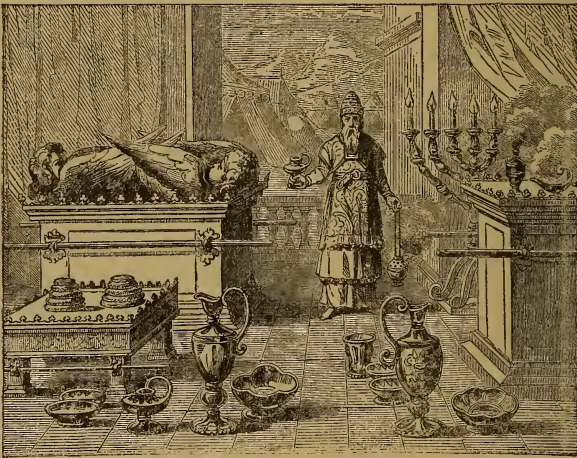
4. Moses received from God a description of the several articles that were required for His worship. Beseleel, of the tribe of Juda, and Ooliab, of the tribe of Dan, were appointed by God as master-workmen over the making of all things. With them was the spirit of God, and wisdom, and understanding, and the knowledge of all manner of work.

5. The articles which they had to make, with their descriptions, were these :

*The Tabernacle.*

“Thou shalt make,” said the Lord, “ten curtains of fine twisted linen, and violet, and purple, and scarlet twice dyed, diversified with embroidery. The length of one curtain shall be twenty-eight cubits ; the breadth shall be four cubits. All the curtains shall be of one measure. Five curtains shall be joined one to another, and the other five shall be coupled together in like manner. Thou shalt make loops of violet in the sides and tops of the curtains, that they be joined one to another. Every curtain shall have fifty loops on both sides, so set on that one loop may be against another loop, and one may be fitted to the other. Thou shalt make also fifty rings of gold,

wherewith the veils of the curtains are to be joined, that it may be made one tabernacle. Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle. The length of one hair curtain shall be thirty cubits, and the breadth four; the measure of all the curtains shall be equal. Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof. Thou shalt make also fifty loops in the edge of one curtain, that it may



*The Tabernacle.*

be joined with the other, and fifty loops in the edge of the other curtain, that it may be coupled with its fellow. Thou shalt make also fifty buckles of brass, wherewith the loops may be joined; that of all there may be made one covering. That which shall remain of the curtains that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back-side of the tabernacle. And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.



Thou shalt make also another cover to the roof of rams' skins dyed red, and over that again another cover of violet-colored skins. Thou shalt make also the boards of the tabernacle standing upright of setim-wood; let every one of them be ten cubits in length, and in breadth one cubit and a half. In the sides of the boards shall be made two mortises, whereby one board may be joined to another board; and after this manner shall all the boards be prepared; of which twenty shall be in the south side southward; for which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners. In the second side also of the tabernacle that looketh to the north, there shall be twenty boards, having forty sockets of silver; two sockets shall be put under each board. But on the west side of the tabernacle thou shalt make six boards; and again other two which shall be erected in the corners at the back of the tabernacle. And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners. And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board. Thou shalt make also five bars of setim-wood, to hold together the boards on one side of the tabernacle, and five others on the other side, and as many at the west side; and they shall be put along by the midst of the boards from one end to the other. The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them for places for the bars to hold together the board-work, which bars thou shalt cover with plates of gold. And thou shalt rear up the tabernacle according to the pattern that was showed thee in the mount. Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety; and thou shalt hang it up before four pillars of setim-wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver; and the veil shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary and the holy of holies shall be divided with it. And thou shalt set the propitia-

tory upon the ark of the testimony in the holy of holies. And the table without the veil, and over against the table the candlestick in the south side of the tabernacle, for the table shall stand in the north side. Thou shalt also make to a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work. And thou shalt overlay with gold five pillars of setim-wood, before which the hanging shall be drawn; their heads shall be of gold, and the sockets of brass.

*The Ark.*

Frame an ark of setim-wood, the length whereof shall be of two cubits and a half, the breadth a cubit and a half, the height likewise



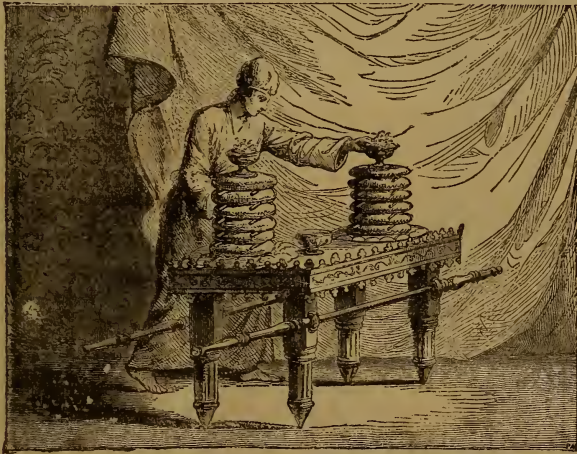
*The Ark of the Covenant.*

a cubit and a half. And thou shalt overlay it with the purest gold within and without, and over it thou shalt make a golden crown round about, and four golden rings, which thou shalt put at the four corners of the ark; let two rings be on the one side, and two on the other. Thou shalt make bars also of setim-wood, and shalt overlay them with gold; and thou shalt put them in through the rings that

are in the sides of the ark, that it may be carried on them. And they shall be always in the rings, neither shall they at any time be drawn out of them. And thou shalt put in the ark the testimony which I will give thee.

*The Table with the Loaves of Proposition.*

The table shall be of setim-wood, two cubits in length, one cubit in breadth, and a cubit and a half high. It shall be overlaid with



*The Loaves of Proposition.*

polished gold, and shall have a ledge with a polished crown four inches high, the same having another little golden crown. It shall have four golden rings, at the four corners, over the four legs. Upon the table shall always be the loaves of proposition.

*The Cherubim.*

Thou shalt make also two cherubim of beaten gold on the two sides of the oracle. Let one cherub be on the one side, and the other on the other. Let them cover both sides of the propitiatory,

spreading their wings and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered, in which thou shalt put the testimony that I will give thee. Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubim which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

*The Propitiatory.*

Thou shalt make also a propitiatory of the purest gold; the length thereof shall be two cubits and a half, and the breadth a cubit and a half. It shall serve as a mercy-seat, and it shall be a covering for the ark.

*The Candlestick*

shall be of the purest gold, with seven branches, three on one side



*The Golden Candlestick.*

and three on the other, with one in the centre. On the seven branches seven lamps shall burn.



*The Altar of Burnt-offering,*

which shall be a square of five cubits, and shall be three cubits high, shall be made of setim-wood. It shall have brass covered horns at the four corners, shall be empty, and shall have a grate and



*The Altar of Holocausts.*

a hearth in the middle. It shall be carried by brass-covered bars of setim-wood; and all vessels for its use shall be made of brass.

*The Court of the Tabernacle*

shall be one hundred cubits long, fifty cubits wide, and five cubits high. It shall be adorned with hangings of twisted linen, and pillars ornamented with silver and brass.

*The Vestments*

of the priest shall be a rational and an ephod, a tunic and a straight linen garment, a mitre and a girdle. They shall be made of gold, and purple, and violet, and scarlet twice-dyed, and fine linen, and shall be ornamented with precious stones.





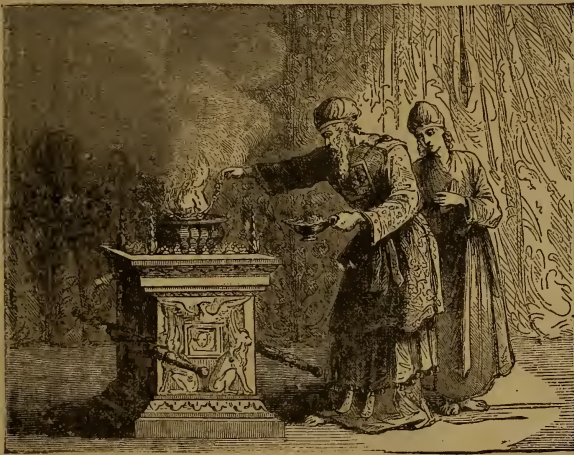
*Dress of the High-Priest.*



*Dresses of Priests.*

*The Altar of Incense.*

Thou shalt make also an altar to burn incense, of setim-wood ; it shall be a cubit in length, and another in breadth, that is, four-square, and two cubits in height. Horns shall go out of the same. And thou shalt overlay it with the purest gold, as well the grate thereof as the walls round about, and the horns. And thou shalt make to it a crown of gold round about, and two golden rings under the crown on either side, that the bars may be put into them,



*The Altar of Incense.*

and the altar be carried ; and thou shalt make the bars also of setim-wood, and shalt overlay them with gold. And thou shalt set the altar over against the veil that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee. And Aaron shall burn sweet-smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it ; and when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations. You shall not offer upon it incense of another





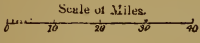
*Abihu, Nadab, sons of ire,  
Consumed by God's avenging fire.*





# CANAAN

AS DIVIDED AMONG  
THE TRIBES.



composition, nor oblation and victim, neither shall you offer libations. Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall make atonement upon it in your generations. It shall be most holy to the Lord.

6. When these and other articles belonging to the service of the tabernacle were completed, the tabernacle and altar and all their appurtenances were dedicated by the princes of the twelve tribes with gifts and victims through twelve days. Nahasson, the prince of the tribe of Juda, was the leader of all the princes. Aaron and his children were, according to the command of God, consecrated by Moses.

7. The Lord was angry with Nadab and Abiu, and made an example and a warning of them before all Israel, because they disobeyed the Laws which He had proclaimed. These sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire, which was not commanded them. And fire coming out from the Lord destroyed them, and they died before the Lord. Moses said to Aaron: This is what the Lord hath spoken: I will be sanctified in them that approach to Me, and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace. Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp. And they went forthwith and took them as they lay, vested with linen tunics, and cast them forth, as had been commanded them. Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled. But you shall not go out of the door of the tabernacle, otherwise you shall perish, for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8. When all things were perfected, a cloud covered the taber-

nacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all. If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops; if it hung over, they remained in the same place. The cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

### QUESTIONS.

What took place while Moses was on the mountain with God? What did Moses do after descending from the mountain? What was Moses' action on his second return to the mountain? What census did he make of the people? What taxes did he receive? What donations? Who were the artificers appointed by God? Give in your own words a description of the Tabernacle? Of the Ark? Of the Propitiatory and the Cherubim? Of the table with the loaves of proposition? Of the Candlestick? Of the Altar? Of the court of the Tabernacle? Which were the vestments of the priest? What took place before the departure of the Israelites from Sinai?

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## CHAPTER XXV.

### WANDERINGS OF GOD'S PEOPLE UNDER MOSES IN THE DESERT.

A.M. 2513—A.M. 2553. B.C. 1487—B.C. 1447.



ON the twentieth day of the second month, in the second year of the departure from Egypt, the cloud was lifted up from the tabernacle, the silver trumpet sounded, and all Israel, by their troops, ensigns, and standards, and the houses of their kindred, began to be in motion. Round about the tabernacle were encamped the children of Levi; on the east side were the tribes of Juda, Issachar, and Zabulon, with one hundred and eighty-six thousand four hundred warriors; on the south side stood the tents of Ruben, Simeon, and Gad, containing one hundred and fifty-one thousand four hundred and fifty fighting men; on the west side were the camps of Ephraim, Manasses, and Benjamin, with

one hundred and eight thousand one hundred men of war; on the north side were ordered the tribes of Dan, Aser, and Nephthali, with an army of one hundred and fifty-seven thousand six hundred. The ark was lifted up, and Moses said: Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee, flee from before Thy face; and an army of six hundred and three thousand five hundred and fifty men began to march. It must have been a grand and awful sight to witness the departure of a host numbering two or three millions of beings from Sinai, where the Lord had manifested His glory, His goodness, and His majesty. For three days the ark of the Lord went before them, and for three days the cloud of the Lord was over them, till they reached the wilderness of Pharan, where the cloud rested, and the tabernacle was set down, and Israel encamped, and Moses said: Return, O Lord, to the multitude of the host of Israel.

2. Here there arose a murmuring against the Lord, and the fire of the Lord began to devour them that were at the uttermost part of the camp; but the people cried to Moses, and, by the prayer of Moses, the fire was swallowed up. Here the Lord gave His Spirit to seventy men of the ancients, that they might assist Moses. Here, too, the people murmured against manna, and lusted after the fish and flesh, the melons and cucumbers, the leeks, the onions, and the garlic of Egypt. The Lord sent them quails in such abundance that they ate to satiety, caught disease, and died. They, therefore, called that place the Graves of Lust.

3. Thence they marched to Haseroth, where Aaron and Mary spoke against Moses on account of his wife, Sephora the Ethiopian. The Lord was angry for the sake of His servant Moses, who was the meekest of men. Immediately He spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out, the Lord came down in the pillar of the cloud, and stood in the entry of the tabernacle, calling to Aaron and Mary. And when they were come, He said to them: Hear My words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.



But it is not so with My servant Moses, who is most faithful in all My house, for I speak to him mouth to mouth; and plainly, and not by riddles and figures, doth he see the Lord. Why, then, were you not afraid to speak ill of My servant Moses? Mary was smitten with leprosy, and, though she was saved through the prayer of Moses, was cast outside the camp for seven days. When Mary was called again, the people marched from Haseroth, and pitched their tents in the desert of Pharan.

4. From this encampment, Moses sent twelve spies into the Promised Land, one from each tribe. After forty days, they returned, and brought with them a bunch of grapes on a lever borne by two men. They said the land flowed with milk and honey; the fruits were splendid, as might be judged from the specimens they brought; but the cities were walled and very strong, and the inhabitants a race of giants, especially the race of Enac, in comparison with whom the Israelites were as locusts. This testimony created a sedition amongst the people, and they murmured against God and Moses, saying: Would we had never left Egypt; would we had perished in the wilderness, rather than be led to fall by the sword of such nations, and leave our wives and children captives in their hands! They attempted to choose another leader, and return to Egypt. Josue and Caleb, two of the spies, endeavored to allay the sedition, and called on them to rely on the promise of God and the weakness of their enemies. The Lord was exceedingly angry, and about to consume the people with pestilence, and make Moses the father of a mightier nation. Though Moses prayed for the people, and obtained for them forgiveness, God struck the ten authors of the sedition stone dead, and condemned all over twenty, except Caleb and Josue, to die in the wilderness after wandering forty years. This is the judgment of the Lord: "How long doth this wicked multitude murmur against Me? I have heard the murmurings of the children of Israel. Say therefore to them: As I live, saith the Lord: According as you have spoken in My hearing, so will I do to you. In the wilderness shall your carcasses lie. All you, that were numbered from twenty years old and upward, and have murmured against Me, shall not enter into

the land over which I lifted up My hand to make you dwell therein, except Caleb, the son of Jephone, and Josue, the son of Nun. But your children, of whom you said that they should be a prey to the enemies, will I bring in, that they may see the land which you have despised. Your carcasses shall lie in the wilderness. Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert, according to the number of the forty days wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know My revenge; for as I have spoken, so will I do to all this wicked multitude that hath risen up against Me: in this wilderness shall it faint away and die." Therefore, all the men whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught, died and were struck in the sight of the Lord.

5. When the people heard this judgment, they mourned and said: Let us go up and take the land. Moses warned them of their destruction, should they do so. But rising very early, they went up, and were overthrown by the Amalecite and Canaanite as far as Horma.

6. This was at the fifteenth encampment after the exodus from Egypt, and was known as Rethma of Pharan. The names of the remaining encampments, down to the forty-second and last, are in the order of their wanderings: 16th Remmophares, 17th Lebna, 18th Ressa, 19th Ceelatha, 20th Mount Sepher, 21st Arada, 22d Mace-loth, 23d Thahath, 24th Thare, 25th Methca, 26th Hesmona, 27th Moseroth, 28th Benejaacan, 29th Mount Gadgad, 30th Jetebatha, 31st Hebrona, 32d Asiongaber, 33d Cades of Sin, 34th Mount Hor in Edom, 35th Salmona, 36th Phunon, 37th Oboth, 38th Ijeabarim, 39th Dibongad, 40th Helmondeblathaim, 41st Abarim, 42d Beth-smoth to Abelsatim along the Jordan, in the plains of the Moabites over against Jericho.

7. This is a long and gloomy catalogue of encampments, along which, through nearly forty years, God scattered the bones of an

army numbering six hundred thousand men, together with many myriads of females and children. From Pharan to the shore of the Red Sea and the mountains of Seir and Idumea, and back again to the banks of the Jordan, that enormous host was lost, amid many murmurings, and fearful chastisements, and weary wanderings. I shall state the most important incidents of that unparalleled pilgrimage.

8. Before pronouncing that terrible judgment on the Israelites at Rethma of Pharan, God said to Moses (Num. xiv. 25): "To-morrow remove the camp, and return into the wilderness by way of the Red Sea." After the defeat of the rebellious Hebrews by the Amalecite, the multitude that was with Moses stoned, by the command of God, a man they found gathering in the wilderness on the Sabbath day. Core, a Levite, Dathan and Abiron, Rubenites, and two hundred and fifty others, leading men of the synagogue, rose up against Moses and Aaron. Moses therefore, being very angry, said to the Lord: Respect not their sacrifices; Thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them. And he said to Core: Do thou and thy congregation stand apart before the Lord to-morrow, and Aaron apart. Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers; let Aaron also hold his censer. When they had done this, Moses and Aaron standing, and had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all. And the Lord, speaking to Moses and Aaron, said: Separate yourselves from among this congregation, that I may presently destroy them. They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall Thy wrath rage against all? And the Lord said to Moses: Command the whole people to separate themselves from the tents of Core, and Dathan, and Abiron. And Moses arose, and went to Dathan and Abiron, the ancients of Israel following him. He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins. And when they were departed from their tents round about, Dathan and Abiron, coming out, stood in the entry of their

pavilions with their wives and children, and all the people. And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head. If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me; but if the Lord do a new thing, and the earth, opening her mouth, swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord. And, immediately, as he had made an end of speaking, the earth broke asunder under their feet, and, opening her mouth, devoured them with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people. But all Israel, that was standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also. And a fire, coming out from the Lord, destroyed the two hundred and fifty men that offered the incense. Then the Lord commanded Eleazar, the son of Aaron, to take the censers of the two hundred and fifty who were burned, and, having beaten them into plates, to fasten them to the altar, that they might be a memorial to all future generations. But what an incorrigible race the Jews must have been! The following day, all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord. And when there arose a sedition, and the tumult increased, Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared. And the Lord said to Moses: Get ye out from the midst of this multitude; this moment will I destroy them. And as they were lying on the ground, Moses said to Aaron: Take the censer, and, putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them; for already wrath is gone out from the Lord, and the plague rageth. When Aaron had done this, and had run to the midst of the multitude, which the burning fire was now destroying, he offered the incense; and standing between the dead and the





The rod of Aaron blossoms-blooming see!  
Let it a sign of Aaron's mission be.

living, he prayed for the people, and the plague ceased. And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core. To further confirm the authority of Moses and Aaron, and to put an end to the murmurings of Israel, God ordered the chiefs of the twelve tribes to take twelve rods, and write their names on them as the representatives of their tribes, each man writing for his own tribe, and Aaron writing for the tribe of Levi. Moses then placed them in the tabernacle before the testimony. Whomsoever of these I shall choose, said the Lord, his rod shall blossom. The following day, Moses brought out the rods from before the Lord, and the rod of Aaron had buds, and the buds had bloomed blossoms, and the blossoms with swelling leaves had formed into almonds. Carry back the rod of Aaron to the tabernacle of the testimony, said the Lord to Moses, that it may be preserved there as a token for the rebellious children of Israel, and that murmurings may cease before me.

8. In the first month of the fortieth year from the exodus, Israel came to Cades in the desert of Sin. There Mary, the sister of Moses, died and was buried. There the people murmured for want of water. Moses and Aaron, having consulted the Lord, were ordered to take Aaron's rod, assemble the people, and speak to the rock. Alas! they executed the command of God in a faltering and ambiguous manner, without a fulness of faith before the people; and the Lord said to Moses and Aaron: "Because you have not believed Me, to sanctify Me before the children of Israel, you shall not bring this people unto the land which I will give them. This is the Water of Contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them."

9. When the King of Edom refused the right of passage, and was determined to back his refusal with force, Israel went by another way, and came to Mount Hor. There the Lord spoke to Moses: "Let Aaron, saith He, go to his people; for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words at the Waters of Contradiction. Take

Aaron and his son with him, and bring them up into Mount Hor. And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered to his people, and die there. Moses did as the Lord had commanded, and they went up into Mount Hor before all the multitude. And when he had stript Aaron of his vestments, he vested Eleazar his son with them. And Aaron being dead in the top of the mountain, he came down with Eleazar. And all the multitude, seeing that Aaron was dead, mourned for him thirty days throughout all their families." Thus died, in the fortieth year of the exodus, the first day of the fifth month, and in the one hundred and twenty-third year of his age, Aaron, the great high-priest of the Jewish nation. Ecclesiasticus, in c. xlv. v. 8 to 16, speaks of him thus: "God made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory; and he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people. He gave him a holy robe of gold, and blue, and purple, a woven work, of a wise man, endued with judgment and truth: of twisted scarlet, the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary, for a memorial, according to the number of the tribes of Israel. And a crown of gold upon his mitre, wherein was engraved Holiness, an ornament of honor: a work of power, and lovely to the eyes for its beauty. Before him there were none so beautiful, even from the beginning. No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever."

10. With the death of Aaron begins the conquering career of Israel. Arad, a king of the Canaanites, was at first successful, but, when the people of Jacob turned to the Lord, he was overthrown, and his cities occupied. The people murmured at Phunon, the thirty-sixth



encampment, because manna was light bread, and they were weary of journeying. God sent fiery serpents to punish them. Moses, by the direction of God, made a BRAZEN SERPENT, and set it up for a sign, which when they that were bitten looked upon, they were healed. Their next triumph was over Sehon, King of the Amorrhites. He refused the right of passage, was overthrown, and his cities occupied. Og, the King of Basan, was next overthrown, and his lands and cities occupied.

11. Balac, King of the Moabites, hearing of the victories and power of Israel, was terrified, and sent for Balaam, an Ammonite soothsayer, to curse that nation. Balaam detained the embassy over night, and, being instructed by God, answered: "Go into your country, because the Lord hath forbid me to come with you." Balac sent a nobler embassy, and God permitted Balaam to go, provided he would speak what he was ordered. Balaam arose in the morning, and, saddling his ass, went with them. God was angry. An angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him. The ass, seeing the angel standing in the way with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way, the angel stood in a narrow place between two walls wherewith the vineyards were enclosed. And the ass, seeing him, thrust herself close to the wall, and bruised the foot of the rider; but he beat her again. And, nevertheless, the angel, going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him; and when the ass saw the angel standing, she fell under the feet of the rider, who, being angry, beat her sides more vehemently with a staff. And the Lord opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me? lo, now, this third time? Balaam answered: Because thou hast deserved it, and hast served me ill; I would I had a sword, that I might kill thee. The ass said: Am not I thy beast on whom thou hast always been accustomed to ride unto this present day? Tell me if I ever did the like thing to thee. But he said: Never. Forthwith the Lord





*A beast beheld what seer could not—  
An angel on a narrow spot;*

*And wisely spoke, when you forgot,  
O Balaam!*

opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him, falling flat on the ground. The angel permitted Balaam to go, if he would obey the injunctions of God. Balac came to meet Balaam in a town of the Moabites, whence he brought him to the high places of Baal. There Balaam had Balac build seven altars, and had a calf and a ram sacrificed as a burnt-offering on every altar. Then Balaam consulted God, and answered :

*First Blessing.*

“Balac, King of the Moabites, hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob; make haste and detest Israel. How shall I curse him whom God hath not cursed? By what means shall I detest him whom the Lord detesteth not? I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like them.” Balac was amazed, because he heard a blessing instead of a curse; and, taking him to Mount Phasga, whence he could see a part of Israel, built seven altars, and had a calf and a ram offered as a burnt-sacrifice upon every one of them. Balaam consulted God, and answered :

*Second Blessing.*

“Stand, O Balac, and give ear; hear thou, son of Sephor: God is not as a man, that He should lie, nor as the son of man, that He should be changed. Hath He said, then, and will He not do? Hath He spoken, and will He not fulfil? I was brought to bless, the blessing I am not able to hinder. There is no idol in Jacob, neither is there an image-god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him. God hath brought him out of Egypt, whose strength is like to the rhinoceros. There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel what

God hath wrought. Behold the people shall rise up as a lioness, and shall lift itself up as a lion; it shall not lie down till it devour the prey, and drink the blood of the slain." Then Balac said to Balaam: Neither bless nor curse them. And when Balaam replied that whatsoever God should command him, that he would do, Balac took Balaam to the top of Mount Phogor, prepared seven altars, and, after the sacrifice was offered, saw Balaam turn his face towards the desert. As Balaam saw Israel resting in their tents by their tribes, the Spirit of God rushed upon him, and he took up his parable, saying:

*Third Blessing.*

"Balaam, the son of Beor, hath said: The man hath said, whose eye is stopped up, the hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened: How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water-side. Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be removed, and his kingdom shall be taken away. God hath brought him out of Egypt, whose strength is like to the rhinoceros. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows. Lying down, he hath slept as a lion and as a lioness whom none shall dare to rouse. He that blesseth thee shall also himself be blessed; he that curseth thee shall be reckoned accursed." I shall, now, set down, from an Ammonite soothsayer, one of the most wonderful prophecies in the Old Testament. Three times has Balaam given a blessing instead of a curse; and, though he is evidently influenced by the words of Balac, "I had determined, indeed, greatly to honor thee, but the Lord hath deprived thee of the honor designed for thee," his prophetic words stand out in marvellous light: "Balaam, the son of Beor, hath said: The man whose eye is stopped up hath said, the hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of



the Almighty, who falling hath his eyes opened: I shall see him, but not now; I shall behold him, but not near. A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel, and shall strike the chiefs of Moab, and shall waste all the children of Seth. And he shall possess Idumea; the inheritance of Seir shall come to their enemies; but Israel shall do manfully. Out of Jacob shall he come that shall rule, and shall destroy the remains of the city. And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed. He saw also the Cinite, and took up his parable, and said: Thy habitation indeed is strong; but though thou build thy nest in a rock, and thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive. And taking up his parable again, he said: Alas, who shall live when God shall do these things? They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish. And Balaam rose, and returned to his place; Balac also returned the way that he came."

### QUESTIONS.

Describe the departure of the Israelites from Mount Sinai? Where was the next encampment? What occurred at Pharan? What occurred at Haseroth? What occurred to Mary? Give the history of the twelve spies? What was the Lord about to do with Moses? What reward did Josue and Caleb receive? What was the punishment inflicted on the Israelites? How did the people act on hearing the judgment pronounced upon them? What became of those who attempted to conquer the Promised Land? What do you know about the encampment of the Jews in the wilderness? How was a Sabbath-breaker punished? Give the history of Core, Dathan, and Abiron? What punishment did God inflict on the people on the following day for murmuring against the judgment on Core, Dathan, and Abiron? How did Aaron's rod come to be placed in the Tabernacle? What took place at Cades? What do you know of the death and character of Aaron? What of Arad, the Brazen Serpent, Sehon, and Og? Give the history of Balaam, his three blessings, and his prophecy about the *Star of Jacob*?



## CHAPTER XXVI.

THE LAST ENCAMPMENT, AND THE DEATH OF MOSES.—A.M. 2553.—  
B.C. 1447.



HE women of Moab seduced the Israelites into sin and the worship of Beelphegor. God ordered Moses to hang the princes of the people against the sun, and exterminate idolaters. Twenty-four thousand were executed. Phinees was especially commended for his zeal against sinners, and appeased the anger of God by killing a prince of Israel who was sinning with a Madianite woman. A census of the Israelites at this encampment showed six hundred and one thousand seven hundred and thirty men from twenty years upwards, twenty-three thousand Levites from one month upwards.

2. War was declared against the Madianites. Phinees, with twelve thousand men, was sent to conduct it, each tribe furnishing one thousand. In one battle, without losing one man, they slew all the men, and took the women and children prisoners. Five kings, Evi, Recem, Sur, Hur, and Rebe, perished. Balaam the soothsayer was among the slain. Moses ordered all the captives, except girls that were virgins, to be put to death. The virgins numbered thirty-two thousand. The spoils of the Israelites were six hundred and seventy-five thousand sheep, seventy-two thousand oxen, and sixty-one thousand asses, together with all the valuables of the Madianite nation. The army offered all the gold it had taken, sixteen thousand seven hundred and fifty sicles in weight, as a gift to the Lord.

3. The tribes of Ruben and Gad, and the half-tribe of Manasses, asked of Moses the conquered lands on the east side of the Jordan as their inheritance. On condition that the fighting men of these tribes would cross the Jordan, and assist in the conquest of the Promised Land, Moses assented. They, therefore, received the kingdom of Sehon, King of the Amorrhites, the kingdom of Og, King of Basan, and the land of Galaad.

4. The days of the great Jewish Leader are now drawing to a close. The Lord spoke to Moses, and said: Go up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, over against Jericho, and see the land of Canaan, which I will deliver to the children of Israel to possess, and die thou in the mountain. When thou art gone up into it, thou shalt be gathered to thy people, as Aaron thy brother died in Mount Hor, and was gathered to his people; because you trespassed against Me in the midst of the children of Israel at the Waters of Contradiction in Cades of the desert of Sin, and you did not sanctify Me among the children of Israel. Thou shalt see the land before thee which I will give to the children of Israel, but thou shalt not enter into it. Moses, then, besought the Lord God of the spirits of all flesh to provide him a successor. Josue, the son of Nun, was appointed, and Moses set him before Eleazar the priest and the assembly of all the people, and, laying his hands upon his head, repeated all things that the Lord had commanded. Moses then pointed out the boundaries of the Promised Land; named Josue and Eleazar, together with one from each tribe, to divide it by lot; decreed that the Levites should receive forty-two cities, together with their suburbs; announced that there should be six cities of refuge, three on either side of the Jordan; and admonished his people to destroy the idols and exterminate the inhabitants of the land into which they were going. Among the many things which Moses said before going to Mount Nebo to die, on giving the volume in which he had written the words of the Law, he spoke to the Levites: "Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have com-

manded you; and evils shall come upon you in the latter times when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands." He spoke to Josue: "Take courage, and be valiant; for thou shalt bring this people into the land which the Lord swore He would give to their fathers, and thou shalt divide it by lot. And the Lord, who is your leader, He Himself will be with thee: He will not leave thee, nor forsake thee: fear not, neither be dismayed." He spoke to all Israel: "I am this day a hundred and twenty years old; I can no longer go out and come in, especially as the Lord also had said to me: Thou shalt not pass over this Jordan. The Lord thy God then will pass over before thee: He will destroy all these nations in thy sight, and thou shalt possess them; and this Josue shall go over before thee, as the Lord hath spoken. And the Lord shall do to them as He did to Sehon and Og, the kings of the Amorrhites, and to their land, and shall destroy them. Therefore, when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you. Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight; for the Lord thy God, He Himself, is thy leader, and will not leave thee nor forsake thee. Then the old man Moses, the man of God, blessed all the tribes of Israel except that of Simeon, and, yielding to the command of God to die, went up from the plains of Moab upon Mount Nebo, to the top of Phasga, over against Jericho, in the first day of the eleventh month of the fortieth year of the exodus from Egypt. The Lord showed Moses all the land of Galaad as far as Dan, and all Nephthali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthest sea, and the south part, and the breadth of the plain of Jericho, the city of palm-trees, as far as Segor. And the Lord said to him: This is the land for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it. And Moses, the servant of the Lord, died there, in the land of Moab, by the commandment of the Lord; and He buried him in the valley of the land of Moab, over against Phogor; and no man hath known of his sepulchre until this present

day. Moses was a hundred and twenty years old when he died; his eye was not dim, neither were his teeth moved. And the children of Israel mourned for him in the plains of Moab thirty days, and the days of their mourning in which they mourned for Moses were ended. Josue, the son of Nun, was filled with the spirit of wisdom, because Moses had laid his hands upon him. The children of Israel obeyed him, and did as the Lord commanded Moses. And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which He sent by him to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land, and all the mighty hand and great miracles which Moses did before all Israel.

#### QUESTIONS.

How were the Israelites punished for sinning with the women of Moab? What did Phinees do? What was the census of the Israelites at the forty-second encampment? Tell what you know of the war against the Midianites. Who was the Jewish commander? What was the number of the army? What the Jewish loss? What was the loss on the Midianite side? Where were Ruben, Gad, and Manasses settled? How did God announce his approaching death to Moses? How was a successor provided? What arrangements did Moses make before his death? What commission did he give the Levites? What did he say to Josue? What to all Israel? What did he do before going up to Nebo? What lands did the Lord show him? What was his character?

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#### CHAPTER XXVII.

THE CONQUEST OF CANAAN.—A.M. 2553—A.M. 2560.—B.C. 1447—  
 B.C. 1440.



WHEN the mourning for Moses was over, the Lord commanded Josue to prepare and pass the Jordan into the Land of Promise. Josue sent two spies before to reconnoitre and report to Israel. Their lives were saved by Rahab, a harlot of Jericho; and, after concealing themselves for three days in the mountains, they returned, and reported to Josue that all



the inhabitants of Canaan were paralyzed with fear. After some days, Josue commanded the priests to carry the ark before the children of Israel. Now, when the feet of the priests were dipped in the waters of the Jordan, the waters that were above rose into a high mountain, so that they could be seen afar off, and those that were below ran into the Dead Sea, leaving a dry channel, that the children of Israel might pass over. The priests bearing the ark stood girded in the centre of the river's bed. First passed over the fighting men of Ruben, Gad, and the half-tribe of Manasses, who had left their women, and children, and property in the lands which Moses gave them, then all Israel, according to its ensigns, and standards, and tribes. Twelve men whom Josue had chosen, one from each tribe, took twelve stones from the bed of the river, and Josue set twelve stones where the ark stood. When all the multitude had passed into Canaan, Josue called the priests from the centre of the stream, and the Jordan flowed on as before.

2. That night, on the tenth day of the first month, forty years after the exodus, Josue encamped at Galgal, in the Promised Land. There he circumcised Israel, for Israel was uncircumcised, having been born in wanderings through the wide wilderness. There they celebrated the Pasch, and, when they had eaten of the corn of the land, the manna ceased. There Josue set up a monument with the twelve stones which he had taken from the bed of the river. There he saw the Prince of the host of the Lord standing with a drawn sword, who declared that he was come, and ordered him to loose the shoes from off his feet, because the place whereon he stood was holy.

3. When the nations west of the Jordan heard how Israel had crossed over, fear came upon them, and there was no spirit left. The inhabitants of Jericho shut themselves up within its walls. Six days did Josue march round the walls of Jericho. First came the armed men, then seven priests with the seven trumpets of the jubilee, then the ark of the covenant, and last the silent multitude of Israel. On the seventh day, not once, but seven times, they marched round the walls, and, when the trumpets sounded on the seventh

time, Josue cried out to all Israel: "Shout, for the Lord has given you this city." Israel shouted, the walls fell, and all Jericho was destroyed, except Rahab the harlot, who saved the spies, and them that were in her house.

4. An expedition was sent against Hai from Jericho, but it failed, because Achan had stolen from the spoils that were dedicated to the Lord. Josue and the ancients consulted God, and, having discovered the theft of Achan, destroyed him and all his substance. Another expedition went out against Hai. Josue sent forty thousand men to lie in ambush during the night. The following day, he and those that were with him, approached Hai by the opposite direction. The King of Hai marshalled all his army, and marched against Josue; but the Israelites counterfeited flight, and drew the army from the city, leaving it undefended. Then they that were in ambush rose and set fire to the city, and all the inhabitants of Hai, twelve thousand in number, perished on that day. The king was taken alive, and, by the command of Josue, hanged on a gibbet. Josue built an altar, and offered sacrifices. He caused the Law to be written on stones. He also had the blessings and curses read, as had been commanded by Moses.

5. These victories inspired fear into the inhabitants of all the country. The Gabaonites came and made a treaty with Josue, saying that they were a people afar off. When Josue learned that he had been deceived, he respected the treaty because he had sworn; but, though he spared the lives of the Gabaonites, he condemned them to be hewers of wood and carriers of water. The defection of the Gabaonites alarmed Adonisedec, who formed a confederacy with the King of Hebron, the King of Jerimoth, the King of Lachis, and the King of Eglon against Gabaon. When the five kings were besieging Gabaon, an embassy was sent by the Gabaonites to Josue, who led his warriors in the night-time, and fell upon them suddenly. "And the Lord troubled them at the sight of Israel; and He slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Bethhoron, and cut them off all the way to Azeca and Maceda. And when they were fleeing from the children of Israel,

and were in the descent of Bethhoron, the Lord cast down upon them great stones from heaven as far as Azeca; and many more were killed with the hail-stones than were slain by the swords of the children of Israel. Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon. And the sun and the moon stood still till the people revenged themselves of their enemies. Is not this written in the Book of the Just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel. And Josue returned with all Israel into the camp of Galgal; for the five kings had fled, and hidden themselves in a cave of the city of Maceda. And it was told Josue that the five kings were found hid in a cave of the city of Maceda. And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men to keep them shut up; and stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee; and do not suffer them whom the Lord God hath delivered into your hands to shelter themselves in their cities. So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel entered into fenced cities. And all the army returned to Josue in Maceda, where the camp then was, in good health and without the loss of any one; and no man durst move his tongue against the children of Israel. And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein. And the ministers did as they were commanded: and they brought out to him the five kings out of the cave, the King of Jerusalem, the King of Hebron, the King of Jerimoth, the King of Lachis, the King of Eglon. And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them, he said again to them: Fear

not, neither be ye dismayed; take courage and be strong; for so will the Lord do to all your enemies against whom you fight. Josue struck and slew them, and hanged them upon five gibbets: and they hung until the evening. And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave where they had lain hid, and put great stones at the mouth thereof, which remain until this day."

5. Maceda, Lebna, Lachis, Eglon, Hebron, Dabir, and all the country of the south fell in rapid succession into the hands of the victorious Hebrew commander. Master of the south, he returned to the camp at Galgal.

6. Jabin, the King of Asor, formed a confederacy of the kings of the north against Israel. It represented the Amorrhite, the Hethite, the Pherezite, the Canaanite, the Jebusite, and the Hevite. Josue came upon them suddenly at the Waters of Merom, dispersed and utterly overthrew them, set fire to their chariots, and ham-stringed their horses. He destroyed their cities, and took possession of their lands. Josue waged war against the remaining kings and cities of Canaan, and conquered them. He took especial care to root out the Enacim, and destroyed all their cities except Gaza, Geth, and Azotus. In the seventh year after passing the Jordan, he was the conqueror of thirty-one kings and six nations.

7. The Lord wished to complete the work of conquest within the lifetime of Josue, and ordered him, seeing that he was now old, to divide the land among the children of Israel. The warriors from the tribes of Ruben, Gad, and the half-tribe of Manasses, who had assisted their brethren in reducing Canaan, were sent to their trans-Jordanic homes, as appointed by Moses. Caleb, the brother survivor of Josue among all the Israelites over twenty at Sinai, came to him and said: "Thou knowest what the Lord spoke to Moses, the man of God, concerning me and thee in Cadesbarne. I was forty years old when Moses, the servant of the Lord, sent me from Cadesbarne to view the land, and I brought him word again as to me seemed true. But my brethren that had gone up with me discouraged the



heart of the people; and I nevertheless followed the Lord my God. And Moses swore in that day, saying. The land which thy foot hath trodden upon shall be thy possession and thy children's for ever, because thou hast followed the Lord my God. The Lord therefore hath granted me life as He promised until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness; this day I am eighty-five years old. As strong as I was at that time when I was sent to view the land, the strength of that time continueth in me until this day, as well to fight as to march. Give me therefore this mountain which the Lord promised in thy hearing also, wherein are the Enacim, and cities great and strong; if so be, the Lord will be with me, and I shall be able to destroy them, as He promised me. And Josue blessed him, and gave him Hebron in possession; and from that time Hebron belonged to Caleb, the son of Jephone the Cenezite, until this present day, because he followed the Lord the God of Israel."

8. Juda, Ephraim, and the other half-tribe of Manasses were the first of the tribes that received their possessions west of the Jordan. After a survey, the remaining seven tribes received their portions. Forty-two cities were, likewise, appointed for the Levites, and six cities of refuge, three beyond the Jordan, and three on the Canaanite side of the Jordan. Josue received the city of Thamnath Saraa in Mount Ephraim as his possession. When the trans-Jordanic tribes reached their homes, they erected a memorial altar, which was at first misunderstood, but afterwards, on the representation of Phinees, son of Eleazar, sanctioned by their brethren in Canaan.

9. Before his death, Josue held two meetings of the people, and I shall give his words at length, because they mark the birth of the Israelites as a nation in the Promised Land. After Israel had enjoyed peace for a long time, and the surrounding nations were at peace, Josue assembled the nation, and said: "I am old, and far advanced in years, and you see all that the Lord your God hath done to all the nations round about, how He Himself hath fought for you; and now, since He hath divided to you by lot all the land from

the east of the Jordan unto the great sea, and many nations yet remain, the Lord your God will destroy them, and take them away from before your face, and you shall possess the land, as he hath promised you; only take courage, and be careful to observe all things that are written in the book of the law of Moses; and turn not aside from them, neither to the right hand nor to the left, lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them; but cleave ye unto the Lord your God, as you have done until this day. And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you. One of you shall chase a thousand men of the enemies, because the Lord your God Himself will fight for you, as He hath promised. This only take care of with all diligence, that you love the Lord your God; but if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships, know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till He take you away and destroy you from off this excellent land which He hath given you. Behold this day I am going into the way of all the earth, and you shall know with all your mind that, of all the words which the Lord promised to perform for you, not one hath failed. Therefore, as He hath fulfilled in deed what He promised, and all things prosperous have come, so will He bring upon you all the evils He hath threatened, till He take you away and destroy you from off this excellent land which He hath given you. When you shall have transgressed the covenant of the Lord your God which He hath made with you, and shall have served strange gods, and adored them, then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land which He hath delivered to you." The second oration of the Jewish conqueror is historic, and, while it recites the mercies of God to the Hebrews, asks their assent to the Law of God, and re-establishes the covenant.

The meeting was held at Sichem, it is supposed eight years after the distribution, and was attended by the ancients, the princes, the judges, and the masters. Josue spoke in the name of the Lord: Your fathers dwelt of old on the other side of the river, Thare the father of Abraham, and Nachor; and they served strange gods. And I took your father Abraham from the borders of Mesopotamia, and brought him into the land of Canaan; and I multiplied his seed, and gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau Mount Seir for his possession; but Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I struck Egypt with many signs and wonders. And I brought you and your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen as far as the Red Sea. And the children of Israel cried to the Lord, and He put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time; and I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them. And Balac, son of Sephor, King of Moab, arose and fought against Israel. And he sent and called for Balaam, son of Beor, to curse you; and I would not hear him, but, on the contrary, I blessed you by him, and I delivered you out of his hand. And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherazite, and the Canaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite, and I delivered them into your hands. And I sent before you hornets; and I drove them out from their places, the two kings of the Amorrhites, not with thy sword nor with thy bow. And I gave you a land in which you had not labored, and cities to dwell in which you built not, vineyards and olive-yards which you planted not. Now, therefore, fear the Lord, and serve Him with a perfect and most sincere heart; and put away the gods which your fathers served in

Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell; but as for me and my house, we will serve the Lord. And the people answered, and said: God forbid we should leave the Lord, and serve strange gods. The Lord our God He brought us and our fathers out of the land of Egypt, out of the house of bondage, and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed. And He hath cast out all the nations, the Amorrhite, the inhabitant of the land, into which we are come. Therefore, we will serve the Lord, for He is our God."

10. Josue wrote all these things in the volume of the Law of the Lord, and placed it in the ark. He also set a stone for a testimony in the sanctuary of the Lord under the oak therein. He died at the age of one hundred and ten years, and was buried in Thamathsare, his own possession. The bones of Joseph, which the children of Israel had taken out of Egypt, were buried in the field which Jacob bought of Hemor at Sichem. Eleazar, the son of Aaron, died and was buried at Gabaath, the possession of his son Phinees, in Mount Ephraim.

11. Thus Josue, the minister and successor of Moses, accomplished all things which the Lord spoke to him, and settled the Hebrew nation in the land which the Lord swore He would give to the posterity of Abraham, Isaac, and Jacob. The character of Josue is thus drawn in Ecclesiasticus, c. xlvi.: "Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name—very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel. How great glory did he gain when he lifted up his hands, and stretched out swords against the cities? Who before him so stood to it? for the Lord Himself brought His enemies to him. Was not the sun stopped in His anger,



and one day made as two? He called upon the Most High Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force. He made a violent assault against the nation of His enemies, and in the descent of Bethhoron He destroyed the adversaries, that the nations might know His power, that it is not easy to fight against God. And he followed the Mighty One."

#### QUESTIONS.

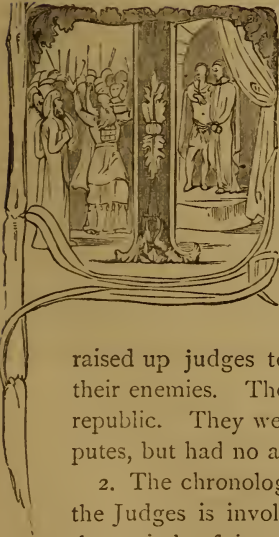
Give a description of the preparations and march across the Jordan? When did Josue encamp at Galgal? What took place at Galgal? Give a description of the fall of Jericho? What caused the failure against Hai? How was Hai taken? What became of its king? What was the confederation under Adonisedec? What led to the confederacy? Give a description of the battle, and tell what was the fate of the confederated kings? What further victories did Josue gain? What was the next confederation against Israel? Where was it overthrown? What was the position of Ruben, Gad, and the half-tribe of Manasses? What did Caleb say to Josue? What other possessions were given? What fell to Josue? Give the substance of the two last orations of Josue? What three celebrated Jewish personages died about the same time as Josue? Give the character of Josue according to Ecclesiasticus?

## SECTION IV.

HISTORY FROM SAMUEL AND THE PROPHETS.—(JUDGES).

### CHAPTER XXVIII.

HISTORY OF GOD'S PEOPLE UNDER THE JUDGES.—A.M. 2560—  
A.M. 2909.—B.C. 1440—B.C. 1091.



HE Jewish people observed the Law during the lives of Josue and the elders, but failed to exterminate the races that occupied the Promised Land. Intercourse with those races led to forgetfulness of God, intermarriage with them, and idolatry. To punish their crimes, God from time to time delivered up His people to be oppressed by Gentile nations. When they repented of their sins, and cried to the Lord for help, He

raised up judges to rule over them and deliver them from their enemies. The Judges were the custodians of the Jewish republic. They were empowered to wage war and settle disputes, but had no authority to make new laws.

2. The chronology of Jewish history during the epoch of the Judges is involved in much controversy. Some say that the periods of time mentioned in the Book of Judges must be reckoned consecutively; some, that they must be regarded as inclusive or contemporary; some follow a middle course, viewing some dates as contemporary, and others as consecutive. The sum of the dates given is four hundred and ten years, but most systems, by

making at least some of them inclusive, shorten that number of years considerably. Ussher and Petavius place the foundation of Solomon's Temple in the year 1012 before Christ; but Ussher sets down the exodus in 1491 B.C., whereas Petavius places it in 1531 B.C. Ussher has on his side 3 Kings vi. 1: "And it came to pass in the four hundred and eightieth year after the children of Israel came out of Egypt, in the fourth month of the reign of Solomon over Israel in the month Zio (the same is the second month), he began to build a house to the Lord." The four hundred and fifty years assigned to the Judges in Acts xiii. 20 seem to favor the opinion of Petavius. Josephus reckons five hundred and ninety-two years from the exodus to the foundation of Solomon's Temple.

3. There was an interregnum of some years after the death of Josue, the seventy elders administering the affairs of the nation. The tribe of Juda was chosen to fight against Adonibezec, the King of Jerusalem. A battle was fought at Bezec, where Juda slew ten thousand of the enemy, and Adonibezec fled; and they pursued after him and took him, and cut off his fingers and toes. And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table; as I have done, so God hath requited me. And they brought him to Jerusalem, and he died there. During the interregnum, the people of Gabaa in the tribe of Benjamin outraged the wife of a Levite, and, on their refusal to deliver up the guilty persons, were almost exterminated by the other tribes of Israel. Some suppose the interregnum to have lasted ten years.

4. From the time of Josue to the Kings, six captivities are mentioned. The Assyrians under Chusan Rasathaim oppressed Israel for eight years; the Moabites under Eglon, eighteen years; the Canaanites under Jabin, King of Asor, twenty years; the Madianites, seven years; the Ammonites, eighteen years; and the Philistines, forty years. During the same period, from Josue to the Kings, fifteen Judges are mentioned. The Jewish Republic was governed by Othoniel forty years, by Aod eighty years, Samgar, whose time is not stated, Barac and Debbora forty years, Gedeon forty years,

Abimelech three years, Thola twenty-three years, Jair twenty-two years, Jephthé six years, Abesan seven years, Ahialon ten years, Abdon eight years, Samson twenty years, Heli forty years, and Samuel twenty-one, which are supposed to be included in the forty years of Saul, the first king.

5. The first bondage is thus recorded: "The Israelites did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth. And the Lord, being angry with Israel, delivered them into the hands of Chusan Rasathaim, King of Mesopotamia, and they served him eight years. And they cried to the Lord, who raised them up a saviour, and delivered them, to wit, Othoniel the son of Cenez, the younger brother of Caleb. And the Spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Chusan Rasathaim, King of Syria, and he overthrew him. And the land rested forty years, and Othoniel the son of Cenez died."

6. The following is the history of Aod, who rescued Israel from the bondage of Moab: "And the children of Israel did evil again in the sight of the Lord, who strengthened against them Eglon, King of Moab, because they did evil in His sight. And he joined to him the children of Ammon and Amalec; and he went and overthrew Israel, and possessed the city of palm-trees. And the children of Israel served Eglon, King of Moab, eighteen years; and afterwards they cried to the Lord, who raised them up a saviour called Aod, the son of Gera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon, King of Moab, by him. And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith under his garment on the right thigh. And he presented the gifts to Eglon, King of Moab. Now, Eglon was exceeding fat. And when he had presented the gifts unto him, he followed his companions that came along with him. Then returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, O king. And he commanded silence; and all being gone out that were about him, Aod went in to him;





*Behold hold Sisara whom Jahel slew!  
Behold the nail that pierced his temples through!*

now, he was sitting in a summer parlor alone : and he said : I have a word from God to thee. And he forthwith rose up from his throne. And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly with such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in. But Aod, carefully shutting the doors of the parlor and locking them, went out by a postern door. And the king's servants, going in, saw the doors of the parlor shut, and waiting a long time till they were ashamed, and seeing that no man opened the door, they took a key, and, opening, they found their lord lying dead on the ground. But Aod, while they were in confusion, escaped, and passed by the place of the idols, from whence he had returned. And he came to Seirath ; and forthwith he sounded the trumpet in Mount Ephraim ; and the children of Israel went down with him, he himself going in the front. And he said to them : Follow me ; for the Lord hath delivered our enemies the Moabites into our hands." Aod then raised an army, and slew ten thousand Moabites ; and the land rested eighty years. The next judge, Samgar, slew six hundred Philistines with a plough-share.

7. Israel was next oppressed by Jabin, King of Canaan. Barac, being called by Debbora, a prophetess, went with ten thousand men of Zabulon and Nephthali, and defeated Sisara, the general of Jabin, at the torrent of Cison. Sisara was slain in his flight. While he was asleep, Jahel, the wife of Haber the Cinite, drove a nail through his temple, and sent him from deep sleep to death. The triumph of Israel over the Canaanite is commemorated in the Cantic of Debbora. In that day Debbora and Barac, son of Abinoem, sung, and said : " O you of Israel, that have willingly offered your lives to danger, bless the Lord. Hear, O ye kings ; give ear, O ye princes : It is I, it is I, that will sing to the Lord, I will sing to the Lord, the God of Israel. O Lord, when Thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heaven and clouds dropped water. The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested; and they that went by them walked through by-ways. The valiant men ceased, and rested in Israel, until Debbora arose, a mother arose in Israel. The Lord chose new wars, and He Himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel. My heart loveth the princes of Israel: O you that of your own good will offered yourselves to danger, bless the Lord. Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way. Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty. Arise, arise, O Debbora, arise, arise, and utter a canticle; arise, Barac, and take hold of thy captives, O son of Abinoem. The remnants of the people are saved, the Lord hath fought among the valiant ones. Out of Ephraim He destroyed them into Amalec, and after him out of Benjamin into thy peoples, O Amalec. Out of Machir there came down princes, and out of Zabulon they that led the army to fight. The captains of Issachar were with Debbora, and followed the steps of Barac, who exposed himself to danger, as one going headlong and into a pit. Ruben being divided against himself, there was found a strife of courageous men. Why dwellest thou between two borders, that thou mayest hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men. Galaad rested beyond the Jordan, and Dan applied himself to ships; Aser dwelt on the sea-shore, and abode in the havens. But Zabulon and Nephthali offered their lives to death in the region of Merome. The kings came and fought: the kings of Canaan fought in Thanac by the waters of Mageddo, and yet they took no spoils. There was war made against them from heaven: the stars, remaining in their order and courses, fought against Sisara. The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my soul, upon the strong ones. The hoofs of the horses were broken whilst the stoutest of the enemies fled



again, and fell headlong down. Curse ye the land of Meroz, said the Angel of the Lord; curse the inhabitants thereof, because they came not to the help of the Lord to help His most valiant men. Blessed among women be Jahel, the wife of Haber the Cinite, and blessed be she in her tent. He asked her water, and she gave him milk, and offered him butter in a dish fit for princes. She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples. Before her feet he fell; he fainted, and he died; he rolled before her feet, and there he lay lifeless and wretched. His mother looked out at a window, and howled; and she spoke from the dining-room: Why is his chariot so long in coming back? Why are the feet of his horses so slow? One that was wiser than the rest of his wives returned this answer to her mother-in-law: Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him; garments of divers colors are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks. So let all Thy enemies perish, O Lord; but let them that love Thee shine as the sun shineth in his rising."

7. The next captivity was that of the Madianites. The Lord sent an angel to call Gedeon, of the tribe of Manasses, from the threshing-floor. As a sign to Gedeon, his offerings were consumed with fire from a rock. God ordered Gedeon to overthrow the altar, and cut down the grove of Baal at Ephra. As another sign of victory, God sent dew upon the fleece of Gedeon, and not upon the surrounding earth; while the next night He sent it upon the earth, and not upon the fleece. Gedeon, by the order of God, sent away all the men whom he had gathered, to the number of myriads, except three hundred, and with them he marched against Madian. Gedeon received a further assurance of victory by the interpretation of a dream which he heard in the Madianite camp. Now, Madian and Amalec, and all the eastern people, lay encamped against Israel as a multitude of locusts, and their camels were innumerable as the sand that lieth on the sea-shore. Gedeon, giving each of his three



hundred men a trumpet, an empty pitcher, and a lamp in it, and dividing them into three bodies, approached the enemy's camp by different directions. At the dead of night, they blew their trumpets, they broke the pitchers, they waved the lights, and they persisted shouting: "The sword of the Lord and of Gedeon." A panic came upon the Madianite camp, and Madianite slew Madianite. The Madianites lost the greater part of an army, numbering one hundred and twenty thousand men, together with their Kings, Zebee and Salmana. Gedeon punished Soccoth and Phanuel for refusing supplies. Being asked by the Jews to become king, he answered: "Neither I shall be your king, nor shall my son; but the Lord God shall be your King." Gedeon took the gold that was found in the spoils, and made an ephod, which he left in Ephra, and which after became an occasion of idolatry to his countrymen. He died in his old age, and gave forty years' peace to his country.

8. Abimelech, the son of Gedeon, usurped the kingly power, slew seventy brothers, destroyed Sichein and sowed it with salt, but was killed at Thebes. To Abimelech was addressed the celebrated parable of Joatham: "Hear me, ye men of Sichein, so may God hear you. The trees went to anoint a king over them; and they said to the olive-tree: Reign thou over us. And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees? And the trees said to the fig-tree: Come thou and reign over us. And it answered them: Can I leave my sweetness and my delicious fruits, and go to be promoted among the other trees? And the trees said to the vine: Come thou and reign over us. And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees? And all the trees said to the bramble: Come thou and reign over us. And it answered them: If indeed you mean to make me king, come ye and rest under my shadow; but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus. Now, therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal and with his house, and have made a suitable return for the benefit of

him who fought for you, and exposed his life to dangers to deliver you from the hand of Madian, and you are now risen up against my father's house, and have killed his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of Sichem, because he is your brother; if, therefore, you have dealt well, and without fault, with Jerobaal and his house, rejoice ye this day in Abimelech, and may he rejoice in you; but, if unjustly, let fire come out from him, and consume the inhabitants of Sichem and the town of Mello; and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech."

9. Jephthe, the son of a harlot, delivered Israel from the servitude of the Ammonites, and slaughtered forty-two thousand of them in battle. He sacrificed his own daughter to fulfil a vow he had made to God, should success attend his expedition.

10. Samson, the strongest man that ever lived, was the son of Manue, of the tribe of Dan. His wife was barren, and an angel of the Lord appeared to her, and said: "Thou art barren and without children, but thou shalt conceive and bear a son. Now, therefore, beware, and drink no wine or strong drink, and eat not any unclean thing, because thou shalt conceive and bear a son, and no razor shall touch his head, for he shall be a Nazarite of God from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines." Samson, when he grew up, tore a lion in pieces as a man would tear a kid. Samson slew thirty Philistines in Ascalon to pay the forfeit of a riddle. He caught three hundred foxes, and, fastening lighted torches to their tails, sent them into the corn-fields of the Philistines to set them on fire. Being tied by the Jews to be delivered to the Philistines, he burst the cords asunder as easily as if they were set on fire. He destroyed a thousand Philistines with the jaw-bone of an ass. Being beset by the Philistines, he took the gates, posts, and bolt of the city of Gaza, and carried them unto the hills. He pulled down the pillars of the Temple of Dagon, destroying himself and many thousand Philistines. Samson loved three women. To the first he was married, and she betrayed him, revealing the answer to his riddle—What is



Who is thy equal, Samson?  
What's like to thee in might?

Not the fierce, lordly lion  
Thou hast o'erthrown in fight.



sweeter than honey? What is stronger than a lion?—and then marrying another man. The second was a harlot, from whom he escaped by taking away the gates of Gaza. The third was called Dalila, and was the cause of his destruction. It was accomplished thus: “After this he loved a woman who dwelt in the valley of Sorec, and she was called Dalila. And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him, which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver. And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is wherewith, if thou wert bound, thou couldst not break loose. And Samson answered her: If I shall be bound with seven cords made of sinews not yet dry, but still moist, I shall be weak like other men. And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him, men lying privately in wait with her and in the chamber expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands as a man would break a thread of tow when it smelleth the fire; so it was not known wherein his strength lay. Dalila said to him: Behold, thou hast mocked me, and hast told me a false thing, but now at least tell me wherewith thou mayest be bound. He answered her: If I shall be bound with new ropes that were never in work, I shall be weak, and like other men. Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber; but he broke the bands like threads of webs. And Dalila said to him again: How long dost thou deceive me, and tell me lies? Show me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and, tying them round about a nail, and fastenest it in the ground, I shall be weak. When Dalila had done this, she said to him: The Philistines are upon thee, Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace. And Dalila said to him: How dost thou say thou lovest me, when thy





*Samson Taking Away the Gates of Gaza.*

mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth. And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death. Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb; if my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men. Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised. But she made him sleep upon her knees, and lay his head in her bosom, and she called a barber, and shaved his seven locks, and began to drive him away, and thrust him from her, for immediately his strength departed from him; and she said: The Philistines are upon thee, Samson. And awaking him from his sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him. Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and, shutting him up in prison, made him grind."

11. Heli, the high-priest, became judge after Samson. When Heli was very old, he allowed his two sons, Ophni and Phinees to minister for Israel. By their lust and sacrilege, they called down the anger of God upon their father's house, and provoked His deep displeasure against the nation. They were a scandal and stumbling-block to Israel. Because Heli was negligent in correcting his sons, the Lord called Samuel, who was yet a child, and through him pronounced judgment on the house of Heli. And the Lord said to Samuel: "Behold I do a thing in Israel, and whosoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house; I will begin, and I will make an end. For I have foretold unto him that I will judge his house for ever for iniquity, because he knew that his sons did wick-

edly, and did not chastise them ; therefore have I sworn to the house of Heli that the iniquity of his house shall not be expiated with victims nor offerings for ever." At the battle of Aphec, Israel was defeated by the Philistines with a loss of four thousand men. The Ark of God was then brought from Silo into the camp ; but in the next battle, Israel lost thirty thousand men, Ophni and Phinees were slain, and the Ark of God was taken. When Heli heard that the Ark was in the hands of the Philistines, he fell from his stool backwards by the door, broke his neck, and died. He was ninety-eight years old. The Philistines placed the Ark in the Temple of Dagon at Azotus ; the idol was found broken before the ark, and the city was grievously afflicted. From Azotus it was carried from city to city, but, being everywhere accompanied by emerods and a plague, it was sent to Bethsames after being seven months in the land of the Philistines. At Bethsames, many thousand people were slain, because they gazed with idle curiosity on the Ark of God. Thence it was brought to Cariathiarim, where it rested.

12. The prophet Samuel was the next judge of Israel. Samuel spoke to all the house of Israel, saying : " If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth ; and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines. Then the children of Israel put away Baalim and Astaroth, and served the Lord only." As Samuel was praying for the people at Maspath, where he had assembled them to pray, the Philistines came and began battle ; but the Lord thundered with a great thunder on the Philistines, so that they were terrified, overthrown, pursued, and slain by the Israelites. Samuel recovered from the Philistines the cities which they had formerly taken from Israel. Samuel, the last of the Judges, was a wise and holy ruler.

13. In the days of the Judges, there was more individual liberty amongst Jewish citizens, and greater autonomy among the tribes, than under the government of the Kings. The appointment of a king served to consolidate the Jewish nation, but left untouched the Mosaic laws and institutions.



QUESTIONS.

What led to the institution of Judges? What was their office? What do you know of Jewish chronology in the time of the Judges? What took place during the interregnum after Josue? How many captivities were there? How many Judges? What do you know of the first bondage? Give the history of Aod and Eglon? Give the history of Barac and Debbora? State the substance of Debbora's canticle? Give the history of Gedeon? Of Abimelech? Of Jephthe? Of Samson? Of Heli? Of Samuel? What effect did the appointment of a king have on Israel?

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CHAPTER XXIX.

REIGN OF SAUL, THE FIRST KING OF THE JEWS.—A.M. 2909—A.M. 2949.—B.C. 1091—B.C. 1051.



IN his old age, Samuel appointed his sons, Joel and Abia, to be judges over Israel. They did not walk in the ways of their father, but took bribes and perverted judgment. The Jews became dissatisfied, and, wishing to be like the nations around them, went to Samuel at Ramatha, and demanded a king to preside over them in peace, and lead them to battle in time of war. Their course was displeasing to Samuel, but the Lord directed him to hearken to the wishes of the people, and said: "It is not you they have rejected, but Me."

2. Saul, the son of Cis, of the tribe of Benjamin, was sent by his father in search of asses that were lost. After searching for them in Mount Ephraim, the land of Salisa, and the land of Suph, Saul determined to see the prophet Samuel, and went up to the city where he was. As Saul and his servant were walking in the midst of the city, Samuel was coming out over against them. Now, the Lord had revealed to the ear of Samuel the day before Saul came, saying: To-morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over My people Israel; and he shall save My people out of the hand of the Philistines, for I have looked down upon My people, because their



cry is come to Me. And when Samuel saw Saul, the Lord said to him: Behold the man of whom I spoke to thee; this man shall reign over My people. And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer. And Samuel answered Saul, saying: I am the seer; go up before me to the high place, that you may eat with me to-day, and I will let thee go in the morning, and tell thee all that is in thy heart. And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house? And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why, then, hast thou spoken this word to me? Then Samuel, taking Saul and his servant, brought them into the parlor, and gave them a place at the head of them that were invited; for there were about thirty men. And Samuel said to the cook: Bring the portion which I gave thee and commanded thee to set it apart by thee. And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day. And they went down from the high place into the town, and he spoke with Saul upon the top of the house; and he prepared a bed for Saul on the top of the house, and he slept. And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose; and they went out both of them, to wit, he and Samuel. And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on; but stand thou still a while, that I may tell thee the word of the Lord. Samuel then took a little vial of oil, and poured upon Saul's head, and, kissing him, said: Behold the Lord hath anointed thee to be prince over His inheritance, and thou shalt deliver His people out of the hands of their enemies that are round about them. Samuel gave him signs to confirm him in the belief that he was a

prince, telling him, among other things, that he should prophesy. So when he had turned his back to go from Samuel, God gave unto him another heart; and all these things came to pass that day. And they came to the hill of God, and behold a company of prophets met him; and the Spirit of the Lord came upon him, and he prophesied in the midst of them. And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? Is Saul also among the prophets? And one answered another, saying: And who is their father? Therefore it became a proverb: Is Saul also among the prophets?

3. Samuel assembled all Israel at Maspha by tribes, and kindreds, and families to elect a king by lot. The lot fell on the tribe of Benjamin, on the kindred of Metri, on Saul of the family of Cis. Samuel had explained to the people before the abuses into which kingly power might degenerate. At Ramatha, he said: "This will be the right of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots, and he will appoint of them to be his tribunes, and his centurions, and to plough his fields, and to reap his corn, and to make arms and chariots. Your daughters also he will take to make him ointments, and to be his cooks and bakers. And he will take your fields and your vineyards, and your best olive-yards, and give them to his servants. Moreover, he will take the tenth of your corn, and of the revenue of your vineyards, to give his eunuchs and servants. Your servants, also, and handmaids, and your goodliest young men, and your asses he will take away and put them to his work. Your flocks, also, he shall tithe, and you shall be his servants. And you shall cry out in that day from the face of the king whom you have chosen to yourselves, and the Lord will not hear you, because you desired unto yourselves a king." At Maspha, Samuel said: "The Lord brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and from the hand of all the kings who afflicted you; but you, this day, have rejected your God, who alone

hath saved you out of all your evils and tribulations, and you have said: Nay, but set a king over us." Samuel now brought forward Saul, on whom the lot fell: a choice and goodly man, whose head and shoulders appeared above all the people. He next read before king and people the Law of Moses, as follows (Deuteron. c. xvii.): "When thou art come into the land which the Lord thy God will give thee, and possessest it, and dwellest in it, and shalt say: I will set a king over me, as all nations have that are round about: thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayest not make a man of another nation king that is not thy brother. And when he is made king, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way. He shall not have many wives, that may allure his mind, nor immense sums of silver and gold. But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this Law in a volume, taking the copy of the priests of the Levitical tribe. And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep His words and ceremonies that are commanded in the Law. And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel." Samuel laid up the Law before the Lord, and the Hebrews dispersed from Maspha to their homes to live under a kingly instead of a theocratic republican form of government.

4. A month after the appointment of Saul, Jabes, a city of Galaad, was besieged by Naas, King of the Ammonites. The citizens of Jabes sent messengers to Naas, asking the conditions of peace. He replied he would grant peace when he had put out their right eyes, so as to make them a reproach to Israel. Saul gathered an army, and, coming at the morning watch upon the Ammonites, routed them with great slaughter, and set Jabes free from the power of its enemies. Then the people cried to Samuel: Bring out the men

that said: Shall Saul reign over us? and we will kill them: But Saul said: No man shall be killed this day, because the Lord this day hath wrought salvation in Israel. Samuel sacrificed victims of peace, and renewed the kingdom before the Lord at Galgal. Having established his own uprightness by a sign from God in thunder and rain, and having expressed his regret for the establishment of kingly power, Samuel spoke thus: "Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart. And turn not aside after vain things, which shall never profit you nor deliver you, because they are vain. And the Lord will not forsake His people for His great name's sake; because the Lord hath sworn to make you His people. And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. Therefore, fear the Lord, and serve Him in truth and with your whole heart; for you have seen the great works which He hath done among you. But if you still do wickedly, both you and your king shall perish together."

5. Saul went to war with the Philistines, having two thousand men under his own command in Machmas, and one thousand under the command of his son Jonathan in Gabaa. The Philistines came against Israel, having thirty thousand chariots, six thousand horsemen, a vast multitude of men like the sand on the sea-shore. The Israelites were much distressed, and hid themselves in dens, caves, pits, and thickets. Moreover, the shares, spades, forks, and axes of the Israelites were blunt, for there were no smiths in the land. Jonathan and his armor-bearer overthrew a garrison of the Philistines, and a panic arose amongst them. This united and encouraged the Hebrews, so that they overcame and conquered the enemy. On that day, Saul said: Cursed be the man that shall eat food till the evening, till I am revenged of my enemies. Jonathan, not knowing what his father had commanded, dipped his rod in a honeycomb, and tasted of it. When Saul was consulting the Lord, it was found that Jonathan was singled out by lot; and Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and





*Agag, fat, pale, and trembling, came  
Before the prophet's face.*

*Him Samuel in pieces hewed,  
And Gishai was the piece.*

said : I did but taste a little honey with the end of the rod which was in my hand, and behold I must die. And Saul said : May God do so and so to me, and add still more ; for dying thou shalt die, O Jonathan. And the people said to Saul : Shall Jonathan then die, who hath wrought this great salvation in Israel ? This must not be : as the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die. Saul gained signal victories over the Amalecites, the Ammonites, and the Idumeans.

6. The kingly office was taken away from Saul for two reasons especially. Instead of waiting for Samuel, he offered a holocaust at Galgal ; and, when he was commanded to exterminate Amalec, he spared Agag, the King of Amalec, and the choicest of the spoils. Samuel was sent to Saul to take the kingdom from him ; and, when Samuel was come to Saul, Saul said to him : Blessed be thou of the Lord ; I have fulfilled the word of the Lord. And Samuel said : What meaneth, then, this bleating of the flocks which soundeth in my ears, and the lowing of the herds which I hear ? And Saul said : They have brought them from Amalec, for the people spared the best of the sheep and of the herbs that they might be sacrificed to the Lord thy God, but the rest we have slain. Samuel said to Saul : Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him : Speak. And Samuel said : When thou wast a little one in thine own eyes, wast thou not made the head of the tribes of Israel ? And the Lord anointed thee to be king over Israel, and the Lord sent thee on the way, and said : Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them. Why, then, didst thou not hearken to the voice of the Lord, but hast turned to the prey, and hast done evil in the eyes of the Lord ? Saul said to Samuel : Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag, the King of Amalec, and Amalec I have slain ; but the people took of the spoils sheep and oxen as the first-fruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal. And Samuel said :

Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices, and to hearken rather than to offer the fat of rams; because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey; forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king. Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord and thy words, fearing the people, and obeying their voice. But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord. And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And Samuel turned about to go away, but he laid hold upon the skirt of his mantle, and it rent; and Samuel said to him: The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbor, who is better than thee; but the Triumpher in Israel will not spare, and will not be moved to repentance, for He is not a man that He should repent. Then he said: I have sinned, yet honor me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God. So Samuel turned again after Saul, and Saul adored the Lord. When Samuel had taken away the kingdom from Saul, he said: Bring hither Agag, King of Amalec. And Agag said: Doth bitter death separate in this manner? Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the face of the Lord in Galgal.

7. Saul's enmity to David has left an indelible stain on his character. David's forbearance, fortitude, humility, and sanctity, standing in contrast with the unjustifiable and unceasing persecutions of Saul, at once beautify the character of the former, and blacken that of the latter. The love of the Princess Michol, the abiding friendship of Prince Jonathan, the prudence and vigilance of David, the goodness of Achimelech, the beneficence of Abigail, the munificence of King Achis, many times saved the life of David. David might have

slain Saul in the cave of Engaddi and in the desert of Ziph, had he wished.

8. Saul was troubled with an evil spirit from God, and was forsaken of God. At length the Philistines gathered their armies against Israel, and Saul went out to meet them at Gelboe. And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed. And he consulted the Lord, and He answered him not, neither by dreams, nor by priests, nor by prophets. And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her and enquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor. Then he disguised himself, and put on other clothes, and he went, and two men with him; and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee. And the woman said to him: Behold, thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land; why, then, dost thou lay a snare for my life, to cause me to be put to death? And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing. And the woman said to him: Whom shall I bring up to thee? And he said: Bring me up Samuel. And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul. And the king said to her: Fear not; what hast thou seen? And the woman said to Saul: I saw gods ascending out of the earth. And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored. And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress; for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets nor by dreams; therefore I have called thee, that thou mayest show me what I shall do. And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone



over to thy rival? For the Lord will do to thee as He spoke by me, and He will rend thy kingdom out of thy hand, and will give it to thy neighbor David; because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of His indignation upon Amalec; therefore hath the Lord done to thee what thou sufferest this day. And the Lord also will deliver Israel with thee into the hands of the Philistines; and to-morrow thou and thy sons shall be with me; and the Lord will also deliver the army of Israel into the hands of the Philistines. Next day the Israelites were overthrown in battle, and three sons of Saul, Jonathan, Abinadab, and Melchisua, slain. The whole weight of the battle turning upon Saul, the Philistine archers overtook and grievously wounded him. Then Saul said to his armor-bearer: Draw thy sword and kill me, lest these uncircumcised come and slay me, and mock at me. And his armor-bearer would not, for he was struck with exceeding great fear; then Saul took his sword, and fell upon it. And when his armor-bearer saw this, to wit, that Saul was dead, he also fell upon his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, and all his men that same day together.

9. St. Paul says Saul reigned forty years (Acts xiii. 21); but some of these years must have been conjointly with Samuel. Josephus states that Samuel judged Israel twelve years alone, Samuel and Saul ruled eighteen years together, and Saul twenty-two years alone.

#### QUESTIONS.

What led to a kingly form of government among the Jews? Describe how Saul was chosen and anointed? Give the doctrine of Samuel on kingly powers? What does Deuteronomy say? What do you know of the siege of Jabes by the Ammonites? What did Samuel say on renewing the kingdom at Galgal? Give an account of the war with the Philistines? How did Jonathan escape death from his father? How was the kingly office taken away from Saul? How did Samuel treat Agag? What causes led to the taking away of the kingly office from Saul? How did Saul treat David? What evils afflicted Saul? Describe what took place with the witch of Endor? What occurred in the battle next day with the Philistines? What times do St. Paul and Josephus assign to the reign of Saul?





CHAPTER XXX.

THE REIGN OF KING DAVID.—A.M. 2949—A.M. 2989.—B.C. 1051—  
B.C. 1011.



AFTER the rejection of Saul to be King of Israel, the Lord directed Samuel to go into Bethlehem, and, taking with him a horn of oil, anoint the king that was provided among the sons of Isai. Samuel went to Bethlehem, sanctified Isai and his sons, and called them to a sacrifice. And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him? And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature; because I have rejected him, nor do I judge according to the look of man; for man seeth those things that appear, but the Lord beholdeth the heart. And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this. And Isai brought Samma, and he said of him: Neither hath the Lord chosen this. Isai therefore brought his seven sons before Samuel; and Samuel said to Isai: The Lord hath not chosen any one of these. And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him, for we will not sit down till he come hither. He sent, therefore, and brought him. Now, he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he. Then Samuel took the horn of oil, and anointed David in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.

2. Afterwards, David became a harper in the palace to soothe an evil spirit which came upon Saul. Now, it happened that war broke out between the Philistines and Israel. At the Valley of Terebinth, the Philistines stood marshalled on a mountain on one side, and the Israelites were arrayed on a mountain on the other side. Goliath, a giant of Geth, whose height was six cubits and a span, came out in formidable armor, and for forty days defied the army of Israel.



David came into the camp on an errand from his father, and some one of Israel said: Have you seen this man that is come up, for he is come to defy Israel? And the man that shall slay him the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel. And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him the same words, saying: These things shall be given to the man that shall slay him. Now, when Eliab, his eldest brother, heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride and the wickedness of thy heart, that thou art come down to see the battle. And David said: What have I done? is there not cause to speak? And he turned a little aside from him to another, and said the same word. And the people answered him as before. And the words which David spoke were heard and were rehearsed before Saul. And when he was brought to Saul, he said to him: Let not any man's heart be dismayed in him; I, thy servant, will go, and will fight against the Philistine. And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him, for thou art but a boy, but he is a warrior from his youth. And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock. And I pursued after them, and struck them, and delivered it out of their mouth, and they rose up against me, and I caught them by the beard, and I strangled and killed them. For I, thy servant, have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now and take away the reproach of the people; for who is this uncircumcised Philistine who hath dared to curse the army of the living God? And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said to David: Go,

and the Lord be with thee. And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail. And David, having girded his sword upon his armor, began to try if he could walk in armor, for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it; and he laid them off. And he took his staff, which he had always in his hands, and chose him five smooth stones out of the brook, and put them into the shepherd's scrip which he had with him, and took a sling in his hand, and went forth against the Philistines. And the Philistine came on, and drew nigh against David, and his armor-bearer went before him. And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance. And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods. And he said to David: Come to me, and I will give thy flesh to the birds of the air and to the beasts of the earth. And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, which thou hast defied. This day the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee; and I will give the carcasses of the army of the Philistines this day to the birds of the air and to the beasts of the earth, that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for it is His battle, and He will deliver you into our hands. And when the Philistine arose and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine. He put his hand into his scrip, and took a stone, and cast it with a sling, and, fetching it about, struck the Philistine in the forehead; and the stone was fixed in his forehead, and he fell on his face upon the earth. And David prevailed over the Philistine with a sling and a stone, and he struck and slew the Philistine. And as David had no sword in his hand, he ran and stood over the Philistine, and took his sword, and drew it out of the

sheath, and slew him, and cut off his head. And the Philistines, seeing that their champion was dead, fled away. After the defeat of the Philistines, David married Michol, Saul's daughter, and made a covenant with Jonathan, for he loved him as his own soul. When Saul was returning from the battle, he heard the women of the cities playing, and dancing, and singing: Saul slew his thousands, but David his ten thousands. This provoked his anger and jealousy, so that he endeavored to kill David to the end of his days.

3. The death of Saul and Jonathan was announced to David at Siceleg by an Amalecite, who brought the helmet and bracelet of Saul, and said he had slain him. David ordered the Amalecite to be put to death, and then mourned for Saul and Jonathan after this manner: "The illustrious of Israel are slain upon thy mountains: How are the valiant fallen! Tell it not in Geth, publish it not in the streets of Ascalon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gelboe, let neither dew nor rain come upon you, neither let there be fields of first-fruits; for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty. Saul and Jonathan, lovely and comely in their life, even in death they were not divided; they were swifter than eagles, stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire. How are the valiant fallen in battle? Jonathan slain in the high places? I grieve for thee, my brother Jonathan, exceedingly beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee. How are the valiant fallen, and the weapons of war perished?"

4. From Siceleg, David, with his followers, passed to Hebron, where he was anointed King of Juda. Abner, the general of Saul's army, appointed Isboseth King of Israel. After two years a fight took place between Joab, the leader of David's forces, and Abner, in which Abner was put to flight. Abner lost three hundred and

sixty men, Joab twenty; but Asael, Joab's brother, while following in the pursuit, was slain by Abner. Abner, being insulted by Isboseth, made a league with David, and brought him back Michol, whom Saul had given to another man. Joab, to avenge his brother's death, perfidiously slew Abner. David, mourning and lamenting over Abner, said: Not as cowards are wont to die hath Abner died. Thy hands were not bound, nor thy feet loaded with fetters; but as men fall before the children of iniquity, so didst thou fall. And all the people, repeating it, wept over him. Baana and Rechab murdered Isboseth, and brought his head to David; but David answered Rechab, and Baana his brother, the sons of Remmon the Berothite. and said to them: As the Lord liveth, who hath delivered my soul out of all distress, the man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news. How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth? The servants of David slew them, and, cutting off their hands and feet, hanged them up over the pool in Hebron. The head of Isboseth was buried in the sepulchre of Abner.

5. The twelve tribes and their elders now came to Hebron, and anointed David King of all Israel. Some time after, David took the citadel of Sion from the Jebusites, and there founded the city of David. There he fixed the seat of his government. After he had twice defeated the Philistines, he brought with great solemnity the Ark from Cariathiarim to the house of Obedom, where it abode three months, and thence to Jerusalem. David being at rest with all his enemies, and the Ark being in Jerusalem, the prophet Nathan was consulted: Dost thou see that I dwell in a house of cedar, and the Ark of God is lodged within skins. And Nathan said to the king: Go do all that is in thy heart, because the Lord is with thee. But it came to pass that night that the word of the Lord came to Nathan, saying: Go, and say to My servant David: Thus saith the Lord: Shalt thou build Me a house to dwell in? Whereas I have



not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day, but have walked in a tabernacle, and in a tent; in all the places that I have gone through with all the children of Israel, did I ever speak a word to any one of the tribes of Israel, whom I commanded to feed My people Israel, saying: Why have you not built Me a house of cedar? And now thus shalt thou speak to My servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep to be ruler over My people Israel, and I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face, and I have made thee a great name, like unto the name of the great ones that are on the earth; and I will appoint a place for My people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more, neither shall the children of iniquity afflict them any more as they did before, from the day that I appointed judges over My people Israel, and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, and I will establish his kingdom; he shall build to My name, and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son, and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. But my mercy I will not take away from him as I took it from Saul, whom I removed from before My face. And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever.

6. In quick succession, David placed the Philistines and Moabites under tribute. From Adarezer, the King of Soba, he took one thousand seven hundred horsemen and twenty thousand footmen. Of the Syrians who came to succor Adarezer, David slew twenty-two thousand men. Thou, the King of Emath, an enemy of Adarezer, sent vessels of gold, and vessels of silver, and vessels of brass. King David dedicated them to the Lord, together with the silver

and gold that he had dedicated of all the nations which he had subdued, of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer, the son of Rohob, King of Soba. David also made himself a name when he returned after taking Syria in the Valley of the Salt Pits, killing eighteen thousand. And he put guards in Edom, and placed there a garrison; and all Edom was made to serve David. David sent ambassadors to express his sorrow for the death of Naas, King of the Ammonites. Hanon, son of Naas, shaved off half their beards and cut away half of their garments. This was the cause of war between Israel and Ammon. The Ammonites hired the Syrians. David sent his generals against them, Joab and Joab's brother, Abisai. And the children of Ammon came out, and set their men in array at the entering in of the gate; but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field. Then Joab, seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians; and the rest of the people he delivered to Abisai, his brother, who set them in array against the children of Ammon. Joab said: If the Syrians are too strong for me, then thou shalt help me; but if the children of Ammon are too strong for thee, then I will help thee. Be of good courage, and let us fight for our people, and for the city of our God, and the Lord will do what is good in His sight. And Joab and the people that were with him began to fight against the Syrians; and they immediately fled before him. And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city; and Joab returned from the children of Ammon, and came to Jerusalem. The Syrians afterward went to war with Israel, and lost seven hundred chariots and forty thousand men, and were placed under tribute.

7. David, now in the height of prosperity and power, became an adulterer with Bethsabee, and a murderer of her husband, Urias. The Lord sent the prophet Nathan with this parable to David: "There were two men in one city, the one rich and the other poor.



See Absalom! It was a fatal day  
When he from good King David turned astray;

Since now suspended 'twixt the earth and skies,  
A loveless son of loving father dies.



The rich man had exceeding many sheep and oxen ; but the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom ; and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen to make a feast for that stranger who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him. David's anger being exceedingly kindled against that man, he said to Nathan : As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe fourfold, because he did this thing, and had no pity. Nathan said to David : Thou art the man. Thus saith the Lord the God of Israel : I anointed thee King over Israel, and I delivered thee from the hand of Saul, and gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Juda ; and if these things, be little, I shall add far greater things unto thee. Why, therefore, hast thou despised the word of the Lord, to do evil in my sight ? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon."

8. God sent afflictions on the house of David because of his sin, but spared his posterity. The child that was born of Bethsabee unto David died. Amnon, David's son, sinned with Tamar, his sister, and was slain by his brother, Absalom. Absalom defiled his father's bed, and was slain in a conspiracy against him whilst "hanging on an oak between the heavens and the earth." Semei, of the kindred of Saul, threw stones at David in Bahurim, and cursed him, saying : "Come out, come out, thou man of blood and thou man of Belial. The Lord hath repaid thee for all the blood the house of Saul, because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son ; and behold thy evils press upon thee, because thou art a man of blood." Seba, the son of Bochri, a man of Jemini, rebelled against David ; and he sounded the trumpet, and said : We have no part in David,



nor inheritance in the son of Isai; return to thy dwellings, O Israel. And all Israel departed from David, and followed Seba, the son of Bochri; but the men of Juda stuck to their king from the Jordan unto Jerusalem. Seba was pursued by Joab to Abela. There he was slain, and his head cast over the wall to Joab. In this rebellion Joab perfidiously slew Amasa. Because Saul violated the treaty which Josue made with the Gabaonites, God sent a three years' famine in David's reign. War broke out with the Philistines, and four battles were fought, in one of which David came near being killed. When David wished to take a census of the people, God sent a pestilence, to which prayer and sacrifice put an end. Adonias, a son of David, who had with him Joab, the general of the army, and Abiathar, the priest, proclaimed himself king. By the advice of Nathan the prophet, and at the instigation of Bethsabee, Solomon, her son, was appointed king. Yielding to them, King David said: Call me Sadoc the priest, and Nathan the prophet, and Banaias, the son of Joiada. And when they were come in before the king, he said to them: Take with you the servants of your lord, and set my son Solomon upon my mule, and bring him to Gihon; and let Sadoc the priest, and Nathan the prophet, anoint him there king over Israel; and you shall sound the trumpet, and shall say: God save King Solomon. And you shall come up after him, and he shall come and shall sit upon my throne, and he shall reign in my stead, and I will appoint him to be ruler over Israel, and over Juda. They did as they were ordered. Solomon was anointed king, and sat on the throne of his father David.

9. When the days of David were drawing to a close, he called to him his son Solomon, and delivered the following dying charge: I am going the way of all the earth; take thou courage, and show thyself a man. Keep the charge of the Lord thy God, to walk in His ways, and observe His ceremonies, and His precepts, and judgments, and testimonies, as it is written in the Law of Moses, that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself; that the Lord may confirm His words which He hath spoken of me, saying: If thy children shall take heed to their ways, and

shall walk before Me in truth, with all their heart and with all their soul, there shall not be taken away from thee a man on the throne of Israel. Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two captains of the army of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet. Do, therefore, according to thy wisdom, and let not his hoary head go down to hell in peace. But show kindness to the sons of Berzellai the Galaadite, and let them eat at thy table, for they met me when I fled from the face of Absalom, thy brother. Thou hast also with thee Semei, the son of Gera, the son of Jemini of Bahurim, who cursed me with a grievous curse when I went to the camp; but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword, do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his gray hairs with blood to the grave. David reigned forty years, and died in the seventieth year of his age. He was a wise and holy king, and a man of much affliction. Although he fell into sin, he has been canonized by the Inspired Writings as a prince according to the heart of God.

#### QUESTIONS.

State the particulars of David's anointment as King of Israel? Give the career of David up to Saul's enmity against him? What led to the enmity of Saul? How did David receive the news of Saul and Jonathan's death? Give the history of David's reign at Hebron? How was David made King of all Israel? What does the Bible state of David's intention to build a temple? What do you know of the conquests of the Jews under David? How did David become a sinner? What message did God send by the prophet Nathan? What afflictions did God send on the house of David? Describe them severally? How did Solomon become king? What was David's dying charge to Solomon? How long did David live? How long did he reign? What was his character?

## CHAPTER XXXI.

THE REIGN OF KING SOLOMON.—A.M. 2989—A.M. 3029.—  
B.C. 1011—B.C. 971.



SOLOMON was not unmindful of his father's dying charge. His first care was to exterminate Adonias and his co-conspirators. When Bethsabee, the mother of Solomon, requested that Abisag, the concubine whom David had left a virgin, should be given to Adonias, the king answered: "Why dost thou ask Abisag the Sunamitess for Adonias? Ask for him also the kingdom, for he is my elder brother, and hath Abiathar the priest and Joab the son of Sarvia." On that day, by Solomon's order, Adonias was slain by Banaias the son of Joiada. Solomon next called Abiathar the priest, and cast him out, saying: "Go to Anathoth to thy lands, for indeed thou art worthy of death; but I will not at this time put thee to death, because thou didst carry the Ark of the Lord God before David my father, and hast endured trouble in all the trouble my father endured." As soon as Joab heard of the death of Adonias and the banishment of Abiathar, he fled to the altar of the tabernacle. There, at Solomon's command, he was slain by Banaias. Afterwards, Solomon sent for Semei, who had reviled and insulted David. Semei was commanded to dwell in Jerusalem, and forbidden under pain of death to pass over the brook Cedron. After three years, Semei violated the command by going to Geth in pursuit of fugitive servants, and was put to death by Banaias. Solomon caused Sadoc to be anointed priest, and constituted Banaias general of the army.

2. The Hebrew nation reached the acme of peace, prosperity, wealth, power, magnificence, and glory under the reign of Solomon. Solomon was without domestic foes, and at peace with the nations round about. His kingdom extended from the Euphrates to the land of the Philistines, even to the borders of Egypt. The kings of the nations that David conquered paid him tribute; and Juda and Israel dwelt without any fear, every one under his own vine and

under his fig-tree, from Dan to Bersabee. Solomon appointed governors over the twelve tribes of Israel, and strengthened his throne by marrying the daughter of Pharaoh, King of Egypt. Juda and Israel were as innumerable as the sand of the sea in multitude, and lived eating, and drinking, and rejoicing.

3. When Solomon saw his sceptre firmly established, he went up to Gabaon, the greatest high place, and sacrificed upon its altar a thousand victims in holocausts. Then the Lord appeared to him in a dream, and said: Ask what thou wilt that I should give thee. Solomon said: Thou hast showed great mercy to Thy servant, David my father, even as he walked before Thee in truth, and justice, and an upright heart with Thee: and Thou hast kept Thy great mercy for him, and hast given him a son to sit on his throne, as it is this day. Now, O Lord God, Thou hast made Thy servant king instead of David my father, and I am but a child, and know not how to go out and come in. Thy servant is in the midst of the people which Thou hast chosen, an immense people, which cannot be numbered nor counted for multitude. Give, therefore, to Thy servant an understanding heart to judge Thy people, and discern between good and evil. For who shall be able to judge this people, Thy people which is so numerous? And the word was pleasing to the Lord, that Solomon had asked such a thing. And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold I have done for thee according to thy words, and have given thee a wise and understanding heart, in so much that there hath been no one like thee before thee, nor shall arise after thee. Yea, and the things also which thou didst not ask I have given thee, to wit, riches and glory, so that no one hath been like thee among the kings in all days heretofore. And if thou wilt walk in My ways, and keep My precepts, and My commandments, as thy father walked, I will lengthen thy days. On his return from Gabaon, Solomon showed great wisdom in the case of two women who contended for a baby, each claiming to be the mother. "Let the baby be divided," said



Solomon. "No," answered one. "Yes," replied the other. Solomon saw that the real mother by natural instinct wished to save the baby's life, and delivered it to her. The Bible thus describes the wisdom of Solomon: "God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea-shore. And the wisdom of Solomon surpassed the wisdom of all the Orientals and of the Egyptians. He was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about. Solomon, also, spoke three thousand parables; and his poems were a thousand and five. He treated about trees, from the cedar that is in Libanus unto the hyssop that cometh out of the wall; and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom."

4. The great glory of Solomon's reign was the building of the temple. David had purposed to build a house to God, but was forbidden, because he was a man of war. He left, however, his successor, Solomon, materials and wealth for its construction. Solomon entered into an agreement with Hiram, King of Tyre, to furnish skilful workmen, for the Sidonians were better artificers than the Israelites. Thirty thousand men, ten thousand each month by turns, were employed to cut down wood on Mount Libanus, seventy thousand in carrying burdens, and eighty thousand in stone quarries. Over them were set three thousand three hundred overseers.

5. In the fourth year of the reign of King Solomon, four hundred and eighty years after the exodus, one thousand and eight years before the coming of Christ, two thousand nine hundred and ninety-two years after the creation of the world, two-and-forty years after the foundation of Tyre, Solomon began to build his temple to the Lord God of Israel. All the material was brought to Jerusalem in a state of preparation, so that there was no sound of hammer or mechanical instrument. After seven years, the temple was com-

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pleted, and is thus described in Scripture: "And the house which King Solomon built to the Lord was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height. And there was a porch before the temple of twenty cubits in length, according to the measure of the breadth of the temple; and it was ten cubits in breadth before the face of the temple. And he made in the temple oblique windows. And upon the wall of the temple he built floors round about, in the walls of the house round about the temple and the oracle, and he made chambers in the sides round about. The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple. And the house when it was in building was built of stones hewed and made ready; so that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building. The door for the middle side was on the right hand of the house; and by winding stairs they went up to the middle room, and from the middle to the third. So he built the house, and finished it; and he covered the house with roofs of cedar. And he built a floor over all the house five cubits in height, and he covered the house with timber of cedar. And he built the walls of the house on the inside with boards of cedar, from the floor of the house to the top of the walls, and to the roofs he covered it with boards of cedar on the inside; and he covered the floor of the house with planks of fir. And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top; and made the inner house of the oracle to be the Holy of Holies. And the temple itself before the doors of the oracle was forty cubits long. And all the house was covered within with cedar, having the turnings and the joints thereof artfully wrought, and carvings projecting out: all was covered with boards of cedar, and no stone could be seen in the wall at all. And he made the oracle in the midst of the house, in the inner part, to set there the Ark of the covenant of the Lord. Now, the oracle was twenty cubits in

*60*  
*20*  
*Temples*  $\frac{1200}{100} \times 33$  *width*  $\times 33$  *height*  $\times 33$  *Porch*  $33$  *for* *in* *side* *10* *or* *inner*

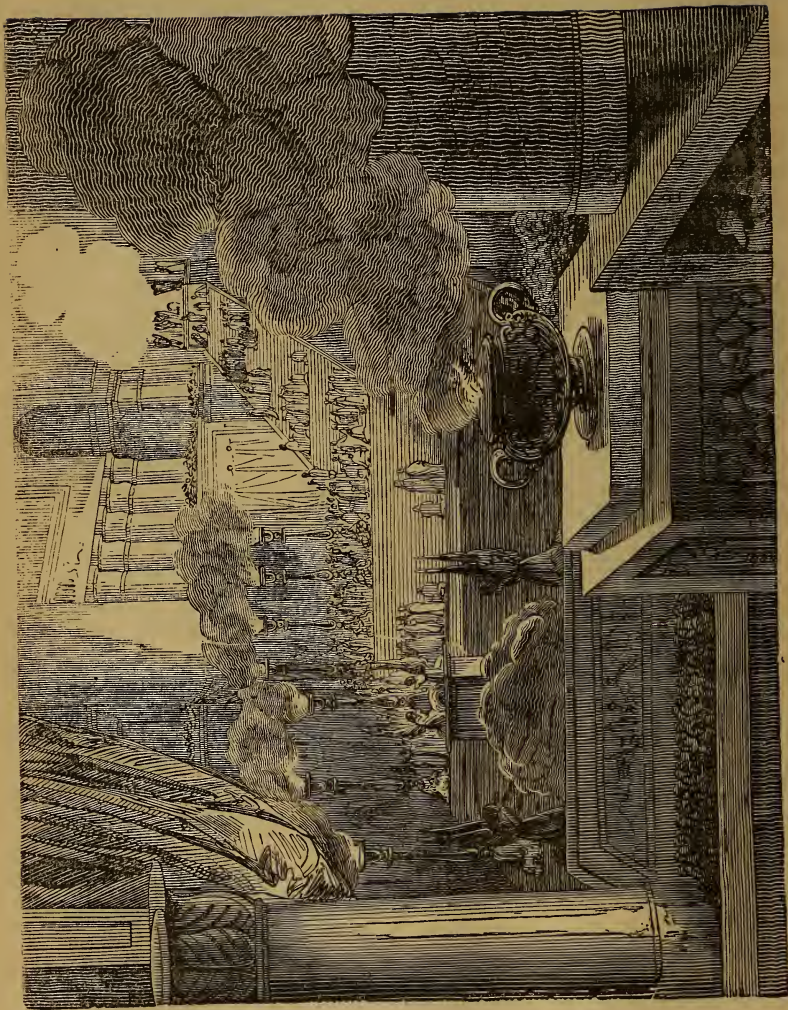
length, and twenty cubits in breadth, and twenty cubits in height; and he covered and overlaid it with most pure gold; and the altar also he covered with cedar. And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold. And he made in the oracle two cherubim of olive-tree, of ten cubits in height. One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing. The second cherub also was ten cubits; and the measure and the work was the same in both the cherubim. That is to say, one cherub was ten cubits high, and in like manner the other cherub. And he set the cherubim in the midst of the inner temple; and the cherubim stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall; and the other wings in the midst of the temple touched one another. And he overlaid the cherubim with gold. And all the walls of the temple round about he carved with divers figures and carvings; and he made in them cherubim and palm-trees, and divers representations, as it were standing out, and coming forth from the wall. And the floor of the house he also overlaid with gold within and without. And in the entrance of the oracle he made little doors of olive-tree, and posts of five corners. And two doors of olive-tree: and he carved upon them figures of cherubim, and figures of palm-trees, and carvings very much projecting; and he overlaid them with gold; and he covered both the cherubim and the palm-trees, and the other things, with gold. And he made in the entrance of the temple posts of olive-tree four-square, and two doors of fir-tree, one of each side; and each door was double, and so opened with folding leaves. And he carved cherubim, and palm-trees, and carved work standing very much out; and he overlaid all with golden plates in square work by rule. And he built the inner court with three rows of polished stones, and one row of beams of cedar."

6. The following instruments for the service of the temple were

made of fine brass, and cast in the plains of the Jordan between Socoth and Sarthan: the caldrons, and shovels, and basins, the two pillars, and the two cords of the chapiters, upon the chapiters of the pillars, the two net-works to cover the two cords that were upon the tops of the pillars, the ten bases, and the ten lavers on the bases, and one sea, and twelve oxen under the sea. And Solomon made all the vessels for the house of the Lord, the altar of gold, and the table of gold, upon which the loaves of proposition should be set; and the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold, and the flowers like lilies, and the lamps over them of gold, and golden snuffers, and pots, and flesh-hooks, and bowls, and mortars, and censers, of most pure gold, and the hinges for the doors of the inner house of the Holy of Holies, and for the doors of the house of the temple, were of gold.

7. Solomon, on the completion of the temple, assembled the elders of Israel, the princes of the tribes, the priests, and heads of families, and all the people, to the dedication of the temple. With all kinds of musical instruments, and with the sacrifice of innumerable sheep and oxen, the temple was dedicated, and was immediately filled with the glory of the Lord in a cloud. The priests could not minister by reason of the glory of the Lord. Solomon prayed for the house of David, and for all them that were to pray in the temple, whether Jews or strangers. He then turned to the people, and blessed them, saying: Blessed be the Lord, who hath given rest to His people Israel according to all that He promised; there hath not failed so much as one word of all the good things that He promised by His servant Moses. The Lord our God be with us, as He was with our fathers, and not leave us, nor cast us off; but may He incline our hearts to Himself, that we may walk in all His ways, and keep His commandments, and His ceremonies, and all His judgments which He commanded our fathers. And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that He may do judgment for His servant, and for His people Israel day by day, that all the people of the earth may know that the Lord He is God, and there is no other besides





*Let the smoke of the sacrifice rise to the Lord,  
More welcome than spices, and purer than morn;*

*When the people is just and upright in its word;  
And the virtues of heaven each household adorn.*

Him. Let our heart also be perfect with the Lord our God, that we may walk in His statutes, and keep His commandments, as at this day.

8. The victims of peace-offerings which Solomon sacrificed were two-and-twenty thousand oxen, and one hundred and twenty thousand sheep. After a solemn feast, he dismissed all Israel to their homes, having accomplished the greatest feat in the history of the Jewish race.

9. Solomon spent thirteen years in building and bringing to perfection a palace for himself. He built also the house of the forest of Libanus, the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits, and four galleries between pillars of cedar, for he had cut cedar-trees into pillars. And he covered the whole vault with boards of cedar, and it was held up with five-and-forty pillars; and one row had fifteen pillars, set one against another, and looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal. And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth, and another porch before the greater porch, and pillars, and chapiters upon the pillars. He made also the porch of the throne, wherein is the seat of judgment, and covered it with cedar-wood from the floor to the top, and in the midst of the porch was a small house where he sat in judgment of the like work. He likewise built a palace for the daughter of King Pharao. He built the wall of Jerusalem, Hesez, Mageddo, Baalath, and Palmyra in the land of the wilderness. Gazer was taken and burnt by Pharao, who made a present of it to his daughter, the wife of Solomon. So Solomon built Gazer. He furthermore walled the cities that were not walled, and fortified the towns of his dominion.

10. Solomon built a fleet at Asiongaber on the shores of the Red Sea, and his servants, together with those of Hiram, sailed to Ophir, whence they brought him four hundred and twenty talents of gold. The Queen of Saba, hearing of the wisdom, and riches, and magnificence of Solomon, came with presents of gold, and spices, and precious stones.

10. The glory of Solomon's name, the splendor of his court, and the grandeurs of his temple and city were sounded over the whole world. They are recorded by the Holy Spirit in the Third Book of Kings. The weight of the gold that was brought to Solomon every year was six hundred sixty-six talents of gold; besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country. Solomon made two hundred shields of the purest gold; he allowed six hundred sicles of gold for the plates of one shield: and three hundred targets of fine gold; three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus. King Solomon also made a great throne of ivory, and overlaid it with the finest gold. It had six steps, and the top of the throne was round behind; and there were two hands on either side holding the seat, and two lions stood, one at each hand. Twelve little lions stood upon the six steps on the one side and on the other: there was no such work made in any kingdom. Moreover, all the vessels out of which King Solomon drank were of gold; and all the furniture of the house of the forest of Libanus was of most pure gold; there was no silver, nor was any account made of it in the days of King Solomon; for the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks. King Solomon exceeded all the kings of the earth in riches and wisdom. All the earth desired to see Solomon's face, to hear his wisdom which God had given in his heart. And every one brought him presents, vessels of silver and of gold, garments and armor, and spices, and horses, and mules every year. Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen; and he bestowed them in fenced cities, and with the king in Jerusalem. And he made silver to be as plentiful in Jerusalem as stones; and cedars to be as common as sycamores which grow in the plains.

11. After the dedication of the temple, the Lord appeared to



Solomon, as He had done at Gabaon, and spoke: I have heard thy prayer and thy supplication which thou has made before Me. I have sanctified this house which thou has built, to put My name there for ever, and My eyes and My heart shall be there always. And if thou wilt walk before Me, as thy father walked, in simplicity of heart, and in uprightness, and wilt do all that I have commanded thee, and wilt keep My ordinances and My judgments, I will establish the throne of thy kingdom over Israel for ever, as I promised David thy father, saying: There shall not fail a man of thy race upon the throne of Israel. But if you and your children revolting shall turn away from following Me, and will not keep My commandments and My ceremonies, which I have set before you, but will go and worship strange gods and adore them: I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to My name I will cast out of My sight, and Israel shall be a proverb and a by-word among all peoples. And this house shall be made an example of; every one that shall pass by it shall be astonished, and shall hiss, and say: Why hath the Lord done this to this land, and to this house? And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and they followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil. Now, notwithstanding his wisdom and his great name, the heart of Solomon was led astray by strange women. He worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites. He built a temple for Chamos, the idol of Moab, and did in like manner for all his wives that were strangers.

12. The Lord was angry, and raised up adversaries against Solomon, namely, Adad the Edomite, Razon, the servant of Adarezer, King of Soba, and Jeroboam, his own servant, a valiant and mighty man, chief over all his own house. The prophet Ahias the Silonite, clad in a new garment, met Jeroboam outside Jerusalem, and, dividing it into twelve parts, said: "Take to thee ten pieces, for thus saith the Lord the God of Israel: Behold I will rend the kingdom out of



the hand of Solomon, and will give thee ten tribes. But one tribe shall remain to him for the sake of My servant David, and Jerusalem the city, which I have chosen out of all the tribes of Israel; because he hath forsaken Me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the god of Moab, and Moloch, the god of the children of Ammon, and hath not walked in My ways to do justice before Me, and to keep My precepts and judgments as did David his father. Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David My servant's sake, whom I chose, who kept My commandments and My precepts. But I will take away the kingdom out of his son's hand, and will give thee ten tribes; and to his son I will give one tribe, that there may remain a lamp for My servant David before me always in Jerusalem, the city which I have chosen, that My name might be there. And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel. If, then, thou wilt hearken to all that I shall command thee, and wilt walk in My ways, and do what is right before Me, keeping My commandments and My precepts, as David, My servant, did, I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee; and I will for this afflict the seed of David, but yet not for ever." Jeroboam endeavored to excite commotions against Solomon when he had learned the revelation of the prophet, and was compelled to fly to Sesac, King of Egypt.

✓ 13. After a reign of forty years, in the ninety-fourth year of his age, Solomon died, whether repentant or not is uncertain, but certainly a fearful example of the vanity and instability of human acquirements. He was superior to all other kings in happiness, and riches, and wisdom, and was buried in the city of David, his father. "Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in His name, and prepare a sanctuary for ever: O how wise wast thou in thy youth, and thou wast filled as a river with wisdom, and thy soul covered the earth; and thou didst multiply riddles in parables, thy name went abroad to



# THE KINGDOMS OF JUDAH & ISRAEL

Scale of Miles.  
0 10 20 30 40



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the islands far off, and thou wast beloved in thy peace. The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations; and at the name of the Lord God, whose surname is God of Israel, thou didst gather gold as copper, and didst multiply silver as lead. And thou didst bow thyself to women, and by thy body thou wast brought under subjection. Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly irritated, that thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule" (Eccl. c. xlvii.)

QUESTIONS.

How did Solomon treat Adonias and his fellow-conspirators? Describe the prosperity of the Hebrews under Solomon? Relate the particulars of God's first apparition to Solomon at Gabaon? What was Solomon's first judgment after receiving the gift of wisdom? How does the Scripture describe the wisdom of Solomon? What preparations did Solomon make for building the temple? When was the foundation of the temple laid? Describe in your own words from the Scripture narrative the temple of Solomon? In what was brass used and in what gold in the service of the temple? Describe the dedication of the temple, the prayer and blessing of Solomon? What other buildings did Solomon construct? Had Solomon a fleet? What did the Queen of Saba do? Give a description of the riches, and glory, and magnificence of Solomon? Give a description of God's second apparition to Solomon? How did Solomon fall? Describe the meeting of the prophet Ahias and Jeroboam outside Jerusalem? When did Solomon die? What is his character in Ecclesiasticus?

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CHAPTER XXXII.

KINGDOM OF ISRAEL. B. C. 971—B. C. 722.



ON the death of Solomon, Roboam became king at Sichem in an assembly of all Israel. Jeroboam, who returned out of Egypt, wished, in the name of the people, the yoke of Solomon to be lightened. The king promised an answer on the third day. Meantime, he consulted the elders, who advised him to follow a course of clemency and recon-



ciliation. He also sought the advice of young men, who urged him on to defiant and repressive measures. Following the advice of the young men, he answered on the third day: "My father made your yoke heavy, but I will add to your yoke; my father beat you with whips, but I will beat you with scorpions." Then the people, being dissatisfied, cried out: "What portion have we in David? Or what inheritance in the son of Isai? Go home to thy dwellings, O Israel! Now, David, look to thy own house." Ten tribes rebelled and formed the kingdom of Israel, electing Jeroboam for their king. Juda and Benjamin remained faithful to Roboam.

2. The kingdom of Israel was governed by nineteen kings, and lasted about two hundred and fifty years. Its history to its elimination by Salmanasar is one of murder, robbery, adultery, and idolatry. There reigned, (1) Jeroboam twenty-two years, (2) Nadab, his son, two years, (3) Baasa twenty-four, (4) Ela two years, (5) Zambri seven days, (6) Amri twelve years, (7) Achab twenty-one, (8) Ochozias two, (9) Joram twelve, (10) Jehu ten, (11) Joachaz seventeen, (12) Joas sixteen, (13) Jeroboam forty-one, (14) Zacharias six months, (15) Sellum one month, (16) Mahanem ten years, (17) Phaceia two years, (18) Phacee twenty, and (19) Osee nine years.

3. After the revolt of the ten tribes, Jeroboam, fearing to allow them to return to Jerusalem, set up a schism in the Jewish religion. He established worship on the high places, took priests from the common people, and set up two idols, one in Bethel, the other in Dan. And behold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jeroboam was standing upon the altar, and burning incense. And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee. And he gave a sign the same day, saying: This shall be the sign that the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And when the king had heard the word of the man of God, which he had cried out

against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered, and he was not able to draw it back again to him. The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord. The prophet prayed for the wicked king, and the hand was restored. The same prophet, being deceived by a prophet in Bethel, was slain by a lion on his way homeward. The destruction of the house of Jeroboam and the extermination of Israel were foretold by the prophet Ahias. The house of Jeroboam was utterly destroyed by Baasa, and that of Baasa by Zambri, and Zambri burnt himself in the king's house. Amri and Thebni contended for the supremacy, and Amri prevailed. Amri was a very wicked prince. He was succeeded by Achab, his son, who married Jezebel, daughter of Ethbaal, King of the Sidonians. Achab was one of the most sinful and ungrateful kings that ever reigned in Israel. Benadad, King of the Syrians, with thirty-two kings and an innumerable multitude of men, came against Israel, and the Lord delivered them into the hands of Achab, so that they were routed with great slaughter. Next year, Benadad marshalled his forces, and invaded the territory of Israel, saying that the God of the Jews was the Lord of the hills, but not the God of the valleys. For that reason, the Lord fought for Israel, whose army looked like two little flocks of goats, while the Syrians filled the land, and overcame the host of Benadad with a slaughter of one hundred and twenty-seven thousand men. Achab not only spared the life of Benadad, but made a league with him, and restored the cities which Israel had taken from Syria. Then a certain man of the sons of the prophets said to his companion in the word of the Lord: Strike me; but he would not strike. Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him. Then he found another man, and said to him: Strike me. And he struck him, and wounded him. So the prophet went, and met the king in the way, and disguised himself



Laugel

"I am no better than my sires—  
Lord, take my soul," Elias said;

An Angel banished such desires,  
And strengthened him with heavenly bread.



by sprinkling dust on his face and his eyes. And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand; and when a certain man was run away, one brought him to me, and said: Keep this man; and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver. And whilst I in the hurry turned this way and that, on a sudden he was not to be seen. And the King of Israel said to him: This is thy judgment, which thyself hast decreed. But he forthwith wiped off the dust from his face, and the King of Israel knew him, that he was one of the prophets. And he said to him: Thus saith the Lord: Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people. And the King of Israel returned to his house, slighting to hear, and in a fume came into Samaria.

4. Achab was abominable, not only in following the idols of the Amorrites, but also in oppressing the poor. Naboth had a vineyard near the palace which Achab wished to buy, and Naboth refused to sell, because it was his inheritance. Jezabel caused Naboth to be falsely accused and to be stoned to death. When Achab was taking forcible possession of the vineyard, he was met by the prophet Elias the Thesbite; and Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee, because thou art sold to do evil in the sight of the Lord. Behold, I will bring evil upon thee, and I will cut down thy posterity; and I will make thy house like the house of Jeroboam, the son of Nabat, and like the house of Baasa, the son of Ahias; for what thou hast done to provoke me to anger, and for making Israel to sin. And of Jezabel also the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel. If Achab die in the city, the dogs shall eat him, but if he die in the field, the birds of the air shall eat him. Achab did penance, and was spared. It came to pass that Josaphat, King of Juda, came to Samaria in the third year after the defeat of the Syrians, and entered into an alliance with Achab to recover Ramoth-Galaad. Achab enquired of the prophets on the success of the expedition. His prophets, four hundred in number,



answered: Go up, the Lord shall deliver Ramoth-Galaad into thy hand. Sedecias made himself horns of iron, and said: With these shalt thou push Syria till thou destroy it. But Micheas, the son of Jemla, was called by Josaphat, and answered: "I saw all Israel scattered upon the hills like sheep that have no shepherd, and the Lord said: These have no master: let every man of them return to his house in peace. And he added and said: Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the army of heaven standing by Him on the right hand and on the left; and the Lord said: Who shall deceive Achab, King of Israel, that he may go up, and fall at Ramoth-Galaad? And one spoke words of this manner, and another otherwise. And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said: By what means? And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive him, and shalt prevail: go forth and do so. Now, therefore, behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee." Achab having changed dress, and Josaphat having put on his own armor, went to battle. Achab was slain, and the words of the prophets were fulfilled in the manner of his death.

5. In the reign of Achab lived the great prophet Elias the Thesbite. Of him are recorded the following eight miracles: First, he said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth; and there was neither dew nor rain for three years and a half. Secondly, God said to him: Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan, and there thou shalt drink of the torrent; and I have commanded the ravens to feed thee there. So he went, and did according to the word of the Lord; and going, he dwelt by the torrent Carith, which is over against the Jordan. The ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the torrent. Thirdly, when he

asked the widow of Sarephta for bread and water, she answered : As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse ; behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elias said to her : Fear not, but go and do as thou hast said ; but first make for me of the same meal a little hearth-cake, and bring it to me ; and after make for thyself and thy son. For thus saith the Lord the God of Israel : The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went and did according to the word of Elias ; and he ate, and she, and her house ; and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord which He spoke in the hand of Elias. Fourthly, while he was in Sarephta, the widow's son fell sick, and the sickness was very grievous, so that there was no breath left in him ; and she said to Elias : What have I to do with thee, thou man of God ? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son ? Elias said to her : Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed, and he cried to the Lord, and said : O Lord my God, hast thou afflicted also the widow with whom I am after a sort maintained, so as to kill her son ? And he stretched and measured himself upon the child three times, and cried to the Lord, and said : O Lord my God, let the soul of this child, I beseech thee, return into his body. The Lord heard the voice of Elias, and the soul of the child returned into him, and he revived. Fifthly, at the prayer of Elias, fire came from heaven and consumed his holocaust and altar. Sixthly, Elias said to Achab : Go up, eat, and drink ; for there is a sound of abundance of rain. Achab went up to eat and drink ; and Elias went up to the top of Carmel, and, casting himself down upon the earth, put his face between his knees ; and he said to his servant : Go up, and look toward the sea. And he went up, and looked, and said : There is nothing. And again he said to him : Return seven times. At the

seventh time, behold a little cloud arose out of the sea like a man's foot. And he said: Go up and say to Achab: Prepare thy chariot and go down, lest the rain prevent thee. And while he turned himself this way and that way, behold the heavens grew dark with clouds and wind, and there fell a great rain. Seventhly, when Elias was fleeing from Jezabel, and, having journeyed one day into the desert, sat under a juniper-tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul, for I am no better than my fathers. He cast himself down, and slept in the shadow of the juniper-tree; and behold an angel of the Lord touched him, and said to him: Arise, and eat. He looked, and behold there was at his head a hearth-cake and a vessel of water; and he ate and drank, and he fell asleep again. The angel of the Lord came again the second time and touched him, and said to him: Arise, eat; for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights unto the mount of God, Horeb. Eighthly, while Elias was in a cave of Mount Horeb, the Lord came and said: What dost thou here, Elias? He answered: With zeal have I been zealous for the Lord God of hosts, for the children of Israel have forsaken Thy covenant; they have thrown down Thy altars, they have slain Thy prophets with the sword, and I alone am left, and they seek my life to take it away. And He said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord overthrowing the mountains, and breaking the rocks in pieces; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a whistling of a gentle air. When Elias heard it, he covered his face with his mantle, and coming forth stood in the entering in of the cave, and behold a voice unto him saying: What dost thou here, Elias? He was then commissioned to anoint Hazael to be King of Syria, Jehu to be King of Israel, and Eliseus to be prophet in his own room. Ninthly, when Ochozias, son of Achab, sent messengers to consult Beelzebub,

the god of Accaron, they were met by Elias, and sent back to the king with this message: Is it because there was no God in Israel that thou sendest to Beelzebub, the god of Accaron? Therefore, thou shalt not come down from the bed on which thou art gone up, but thou shalt surely die. And he said to them: What manner of man was he who met you and spoke these words? But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias the Thesbite. And he sent to him a captain of fifty, and the fifty men that were under him. He went up to him, and, as he was sitting on the top of a hill, said to him: Man of God, the king hath commanded that thou come down. And Elias, answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and the fifty that were with him. And again he sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God, thus saith the king: Make haste and come down. Elias, answering, said: If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty. Again he sent a third captain of fifty men, and the fifty that were with him. Elias spared the captain and his men, and went down. According to the word of Elias, Ochozias died. Tenthly, Elias divided the waters of the Jordan with his mantle, so that he and Eliseus passed over on dry ground; and, when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit. And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked; but if thou see me not, thou shalt not have it. And as they went on, walking and talking together, behold a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven. There he and Enoch are kept to await the coming of Antichrist at the end of the world.



6. The mantle of Elias fell on Eliseus. He, too, was a mighty prophet in Israel. On giving the commission to Elias to anoint Eliseus, the Lord said that whoever should be spared by the sword of Hazael would be destroyed by the sword of Jehu, and whoever would be spared by the sword of Jehu was to be destroyed by the sword of Eliseus. God had in Israel seven thousand men who had not bowed their knee to Baal. Of the miracles which were worked by Eliseus, I mention the following: First, he divided the waters of the Jordan with the mantle of Elias. Secondly, he healed the waters of Jericho, and removed death and barrenness from them. Thirdly, as he was going to Bethel, he caused two bears to come from the woods and devour bad boys. It is thus told in the Bible: He went up from thence to Bethel; and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald-head; go up, thou bald-head. And looking back, he saw them, and cursed them in the name of the Lord; and there came forth two bears out of the forest, and tore of them two-and-forty boys. Fourthly, he supplied the kings of Juda, Israel, and Edom with water for their thirsting armies in the desert. Fifthly, he multiplied oil for the prophet's widow. It is told thus: The widow said to him: Thy servant my husband is dead, and thou knowest that thy servant was one that feared the Lord, and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil to anoint me. And he said to her: Go, borrow of all thy neighbors empty vessels not a few. And go in, and shut thy door, when thou art within, with thy sons; and pour out thereof into all those vessels; and when they are full, take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in. And when the vessels were full, she said to her son: Bring me yet a vessel. He answered: I have no more. And the oil stood. She came, and told the man of God. He said: Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest. Sixthly,

a great woman, a Sunamitess, that was barren, by the prophet's prayer conceived and bore a son of her husband. After a time the son died, and she laid it on his bed. Eliseus prayed, and lay upon the dead child; and he put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands, and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro; and he went up, and lay upon him; and the child gaped seven times, and opened his eyes. He called Giezi, and said to him: Call this Sunamitess. She, being called, went in to him. He said: Take up thy son. She came and fell at his feet, and worshipped upon the ground, and took up her son, and went out. Seventhly, Eliseus was at Galgal, and there was a famine in the land. Then he said: Set on the great pot, and boil pottage for the sons of the prophets. And one went out into the field to gather wild herbs, and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back he shred them into the pot of pottage; for he knew not what it was. And they poured it out for their companions to eat; and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof. But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot. Eighthly, while Eliseus was at Galgal, a certain man came from Baalsalisa bringing to the man of God bread of the first fruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat. And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat; for thus saith the Lord: They shall eat, and there shall be left. So he set it before them; and they ate, and there was left, according to the word of the Lord. Ninthly, he cured Naaman of leprosy—a most decided example of the intrinsic efficacy of God's will. Naaman, general of the army of the King of Syria, was a great man with his master, and honorable; for by him the Lord

gave deliverance to Syria; and he was a valiant man and rich, but a leper. Now, there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife, and she said to her mistress: I wish my master had been with the prophet that is in Samaria, he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying: Thus and thus saith the girl that came from the land of Israel. The King of Syria said to him: Go, and I will send a letter to the King of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the King of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. When the King of Israel had read the letter he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? Mark, and see how he seeketh occasions against me. When Eliseus the man of God had heard this, to wit, that the King of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus. And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man

of God, and his flesh was restored like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came and stood before him, and said: In truth I know there is no other God in all the earth, but only in Israel. I beseech thee therefore take a blessing of thy servant. Tenthly, he made an axe that was borrowed by a prophet swim. Eleventhly, he revealed the designs of the Syrian king, and showed a heavenly protecting army. Twelfthly, he struck the Syrians blind, and led them into the midst of Samaria, where he entertained them hospitably. In the thirteenth place, when Samaria was reduced to the utmost straits in a siege, he foretold the precise time, place, and price of an abundance of food. In the fourteenth place, he raised the siege of Samaria by the Syrians. In the fifteenth place, he foretold a seven years' famine to the woman whose son he raised to life. The sixteenth miracle was the foretelling of Hazael's and Benadad's destinies. Benadad was sick, and said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness? And Hazael went to meet him, taking with him presents and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son Benadad, the King of Syria, hath sent me to thee, saying: Can I recover of this my illness? Eliseus said to him: Go tell him, "Thou shalt recover," but the Lord hath showed me that he shall surely die. And he stood with him, and was troubled so far as to blush, and the man of God wept. Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their women with child. Hazael said: But what am I thy servant a dog, that I should do this great thing? Eliseus said: The Lord hath showed me that thou shalt be King of Syria. And when he was departed from Eliseus, he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover. And on the next day, he took



a blanket, and poured water on it, and spread it upon his face, and he died, and Hazael reigned in his stead. After an eventful life in the annals of Israel, Eliseus was sick of the illness whereof he died. Joas, King of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof. Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows, he said to the King of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands, and said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria; and thou shalt strike the Syrians in Aphec till thou consume them. And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still, and the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction, but now three times shalt thou smite it. And Eliseus died, and they buried him.

7. Such were the prophets whom God sent to a wicked people, a faithless nation, and a forsaken race! Kings and people, amid the most signal punishments and most awful warnings, vied with each other in forgetting the law of Moses and the God of Abraham, Isaac, and Jacob. In the ninth year of Osee, the last in the wretched line of the kings of Israel, Samaria was taken by Salmanassar, and five-sixths of God's chosen nation transported into a foreign land. Ten tribes of the Hebrews were blotted out from the human race, like the lost records, to which the Bible refers when it says: "And the rest of the acts of the king, and all that he did, are they not written in the Book of the Words of the Days of the Kings of Israel?" Behold the love and anger of God!

#### QUESTIONS.

What was the origin of the kingdom of Israel? What was the character of Israel? Who and how many were its kings? How long did each reign?

Give the history of Jeroboam? Who were his successors to Achab? Give the history of Achab? State the ten miracles of the great prophet, Elias the Thesbite? State the sixteen miracles of his successor, Eliseus? Give a description of the death of Eliseus? What lesson is to be drawn from such prophets sent to such kings and people?

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CHAPTER XXXIII.

THE KINGS OF JUDA.—B.C. 971—B.C. 606 AND 588.



WHEN Roboam had seen the revolt of Israel, and had learned that Aduram, while collecting taxes, was stoned, he raised an army of one hundred and eighty thousand men to wage war against Jeroboam. Harkening to the word of God which came to the prophet Semeias, that the rebellion was from God on account of Solomon's sins, Roboam desisted from his undertaking, and reigned well for three years. During that time he fortified his cities, gathered provisions, and observed the Law. Afterwards, forgetting the words of the prophet, and falling into all kinds of wickedness, he kept up continual wars with Jeroboam. To punish him and his people, God called Sesac out of Egypt with twelve hundred chariots, sixty thousand horsemen, and an innumerable army. Sesac took the strongest cities in Juda, and came to Jerusalem. Semeias the prophet came to Roboam and to the princes of Juda that were gathered together in Jerusalem fleeing from Sesac, and said to them: Thus saith the Lord: You have left Me, and I have left you in the hand of Sesac. And the princes of Israel and the king, being in a consternation, said: The Lord is just. And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and My wrath shall not fall upon Jerusalem by the hand of Sesac. But yet they shall serve him, that they may know the difference between My service and the service of a kingdom of the earth. So Sesac, King of Egypt, departed from Jerusalem, taking away the treasures of the

house of the Lord and of the king's house, and he took all with him, and the golden shields that Solomon had made. Roboam lived fifty-eight years, and reigned seventeen. He was succeeded by his son, Abia, who was, like his father, a lustful prince. During Abia's reign, a great battle was fought between Juda and Israel. Jeroboam had under him eight hundred thousand men, Abia four hundred thousand. The hosts were arrayed against each other near Mount Semeron. Standing on the hill, Abia spoke: Hear me, O Jeroboam, and all Israel. Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons, by a covenant of salt? And Jeroboam, the son of Nabat, the servant of Solomon, the son of David, rose up and rebelled against his lord. And there were gathered to him vain men, and children of Belial, and they prevailed against Roboam, the son of Solomon; for Roboam was unexperienced, and of a fearful heart, and could not resist them. And now you say that you are able to withstand the kingdom of the Lord, which He possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods. And you have cast out the priests of the Lord, the sons of Aaron and the Levites, and you have made you priests like all the nations of the earth; whosoever cometh and consecrateth his hand with a bullock of the herd and with seven rams, is made a priest of them that are no gods. But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are of the sons of Aaron, and the Levites are in their order. And they offer holocausts to the Lord every day, morning and evening, and incense made according to the ordinance of the Law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening, for we keep the precepts of the Lord our God, whom you have forsaken. Therefore God is the leader in our army, and his priests, who sound with trumpets, and their sound is against you. O children of Israel, fight not against the Lord, the God of your fathers, for it is not good for you. The Lord sent a panic upon the army of Jeroboam, and it was defeated with a loss of five hundred thousand men. Jeroboam

lost the cities of Bethel, Jesana, and Ephron, with their dependencies.

2. Abia was succeeded by his son Asa, a holy king, who reigned forty-one years. During the first ten years of Asa's reign, Juda was at peace, and its cities were strengthened. Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places, and broke the statues, and cut down the groves; he commanded Juda to seek the Lord, the God of their fathers, and to do the Law, and all the commandments; and he took away out of all the cities of Juda the altars and temples. He destroyed an idol of Priapus which his mother, Maacha, had placed in a grove, and deposed her from royal authority. Asa defeated Zara the Ethiopian, who came against Juda with three hundred chariots and a million of men. Having set his army in array for battle in the vale of Sephata, he spoke thus: Lord, there is no difference with Thee whether thou help with few or with many: help us, O Lord our God, for with confidence in Thee and Thy name we are come against this multitude. O Lord, Thou art our God, let not man prevail against Thee. The Lord sent terror into the camp of the Ethiopians, and they fled and were pursued to utter destruction as far as Gerara. Asa took an incalculable amount of booty, and enlarged his dominions. The Lord sent the prophet Azarias to meet him as he returned, saying: Hear ye me, Asa and all Juda and Benjamin, the Lord is with you, because you have been with Him. If you seek Him, you shall find; but if you forsake Him, He will forsake you. Many days shall pass in Israel without the true God, and without a priest a teacher, and without the Law. And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him. At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth. For nation shall fight against nation, and city against city, for the Lord will trouble them with all distress. Do you, therefore, take courage, and let not thy hands be weakened, for there shall be a reward for your work. Asa took courage, and became more zealous for the Law and the Lord. In



the fifteenth year of his reign, he sacrificed of the spoils at Jerusalem seven hundred oxen and seven thousand rams. Asa sinned in three things. When he was threatened by Baasa, King of Israel, he made a league with Benadad, King of Damascus, instead of seeking help from the Lord. He cast the prophet Hanani into prison when sent with this message rebuking him for his want of faith: Because thou hast had confidence in the King of Syria, and not in the Lord thy God, therefore hath the army of the King of Syria escaped out of thy hand. Were not the Ethiopians and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude; yet, because thou trustedst in the Lord, He delivered them into thy hand? For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in Him. Wherefore thou has done foolishly, and for this cause from this time wars shall arise against thee. When he was worried with wars, and sick with disease in his old age, he placed his reliance in the power of medicine, to the injury of God's goodness. Asa died in the one and fortieth year of his reign. And they buried him in his own sepulchre, which he had made for himself in the city of David; and they laid him on his bed full of spices and odoriferous ointments which were made by the art of the perfumers, and they burnt them over him with very great pomp. Asa was succeeded by his son Josaphat, a good king, who walked in the ways of his father. He exterminated idolatry, and set his kingdom in order according to the law of Moses. He erred in joining Achab by affinity; for Joram his son took to wife Athalia, the daughter of the wicked Achab. On his return from the disastrous expedition of Achab against Ramoth-Galaad, he was met by Jehu, the son of Hanani, who said: Thou helpst the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord. But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers. Afterwards, God granted Josaphat a signal triumph over a confederacy of Moab, Ammon, and the Amorrhites. When he heard of the coalition, he betook

himself to prayer, and ordered a fast amongst the people. Having gathered all Juda, and their little ones, and their wives, and their children to Jerusalem, to the house of the Lord, he stood in the midst of the assembly before the new court, and said : O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms of nations, in Thy hand is strength and power, and no one can resist Thee. Didst not Thou our God kill all the inhabitants of this land before the people of Israel, and gavest it to the seed of Abraham Thy friend for ever ? And they dwelt in it, and built in it a sanctuary to Thy name, saying : If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in Thy presence before this house, in which Thy name is called upon, and we will cry to Thee in our afflictions, and Thou wilt hear and save us. And now behold the children of Ammon, and of Moab, and Mount Seir, through whose lands Thou didst not allow Israel to pass when they came out of Egypt, but they turned aside from them, and slew them not, do the contrary, and endeavor to cast us out of the possession which Thou hast delivered to us. O our God, wilt not Thou, then, judge them ? As for us, we have not strength enough to be able to resist this multitude which cometh violently upon us. But as we know not what to do, we can only turn our eyes to Thee. Then Jahaziel prophesied victory. Next day, Josaphat and his people went out against their confederated enemies, singing men going before the army and shouting with one voice : Give glory to the Lord, for His mercy endureth for ever. Ammon and Moab fought against Mount Seir, and then amongst themselves, so that the army of Josaphat found the whole country covered with dead bodies, and, having gathered so much booty as they could carry, returned to Jerusalem, rejoicing and praising the Lord. Josaphat built a fleet at Asiongaber to go to Ophir for gold, but it was destroyed before sailing because he took Ochozias, the wicked King of Juda, into partnership, as the prophet Eliezer declared : Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis. Josaphat was very rich and glorious, and had an army of eleven hundred and sixty

thousand men. He began to reign at thirty-five, and, after reigning twenty-five years, died in the fiftieth year of his age. He was one of the best kings that ever reigned over the Hebrews.

3. Josaphat was succeeded by his son Joram, whose heart was led away to all the wickedness of Achab by his wicked wife Athalia, the daughter of Achab and Jezabel. Notwithstanding a letter received from Elias, whether written before or after his ascent into heaven, which was nine years before, Joram continued to provoke the Lord by all kinds of abominations. This is the letter: Thus saith the Lord, the God of David thy father: "Because thou hast not walked in the ways of Josaphat thy father, nor in the ways of Asa, King of Juda, but hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab; moreover, also, thou hast killed thy brethren, the house of thy father, better men than thyself: behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance; and thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day." He is said to have reigned eight years, part of which must have been with his father, and after bringing untold calamities on Juda, and dying according to the word of Elias, was succeeded by Ochozias, his youngest son, who reigned one year, and was slain by Achab. Athalia destroyed the house of Joram, except Joas, the son of Ochozias, whom Josabeth, his aunt, the sister of Ochozias, the wife of Joiada the high-priest, hid. After six years, Joiada conspired against Athalia's usurpation, and, having put her to death, made Joas king. Joas was seven years old when he began to reign, and reigned forty years. During the life of Joiada, he governed wisely, undid the wicked works of Athalia, and, having repaired the temple, revived the observance of the Law. After the death of Joiada, he was led by the princes of Juda to worship groves and idols. Zacharias, the son of Joiada, rebuked him for causing the Lord to forsake the people, and was stoned to death by his orders. To punish the sins of Joas and to avenge the murder of Zacharias, the Lord delivered

Juda with its multitudes into the hands of a few Syrians. Joas saw his city, palace, and temple plundered, and was slain in his bed by Zabad and Jozabad. He was buried in the city of David, but not in the sepulchres of the kings. Amasias, his son, twenty-five years old, succeeded him and reigned twenty-nine years. He began to reign well. He put the murderers of his father to death, but, according to the law of Moses, spared their children. He led three hundred thousand men against Seir, and in the Vale of Salt Pits overthrew ten thousand of the enemy, and precipitated ten thousand more from a steep rock. He then set up the gods of the Edomites, and insulted the prophet of the God of Israel. For this cause he was delivered in battle into the hands of Joas, King of Israel, who broke down four hundred cubits of the walls of Jerusalem, and took away the treasures of the temple and palace to Samaria. Amasias, to escape from a conspiracy, fled to Lachis, where he was slain, and whence he was brought and buried in the city of David. Ozias, his son, was elected king at the age of sixteen, and reigned fifty-two years. He gained great glory in war, accumulated great wealth, built new cities, founded Jewish colonies, and fortified the citadels of Juda. He did that which was right in the eyes of the Lord, and had under him an army of three hundred and seven thousand five hundred; "but when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God; and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense. And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men, withstood the king, and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, the sons of Aaron, who are consecrated for this ministry; go out of the sanctuary, do not despise; for this thing shall not be accounted to thy glory by the Lord God. And Ozias was angry, and, holding in his hand the censer to burn incense, threatened the priests. And presently there arose a leprosy in his forehead before the priests in the house of the Lord at the altar of incense. And Azarias the high-priest and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and



they made haste to thrust him out. Yea, himself also being frightened, hastened to go out, because he had quickly felt the stroke of the Lord. And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart, being full of the leprosy, for which he had been cast out of the house of the Lord." He was buried in the field of the royal sepulchres because he was a leper. He was succeeded by his son Joatham, who did all that was right in the eyes of the Lord. He adorned Jerusalem, fortified his cities, overcame the Ammonites, and, after sixteen years of a godly reign, slept with his fathers David, Asa, and Josaphat.

4. His successor was the wicked Achaz, a bad son of a good father. Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; he did not that which was right in the sight of the Lord as David his father had done, but walked in the ways of the kings of Israel; moreover, also, he cast statues for Baalim. It was he that burnt incense in the Valley of Benennom, and consecrated his sons in the fire according to the manner of the nations which the Lord slew at the coming of the children of Israel. He sacrificed, also, and burnt incense in the high places, and on the hills, and under every green tree. For these crimes he was delivered up to the King of Syria in battle, and carried captive to Damascus. Phacee, the son of Romelia, defeated Juda with a loss of one hundred and twenty thousand, and took besides two hundred thousand women, boys, and girls as captives to Samaria. At the instigation of the prophet Oded, the captives were treated kindly and sent to Jericho. Achaz was also beaten by the Edomites. The Philistines, too, spread themselves over the country, and conquered his cities. Achaz sought help from the King of the Assyrians, but the Lord led against him Theglathphalasar, who afflicted and plundered him without resistance. Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the King of the Assyrians, and yet it availed him nothing. Moreover, also, in the time of his distress he increased his contempt against the Lord, King Achaz himself by himself, sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of

Syria help them, and I will appease them with victims, and they will help me; whereas, on the contrary, they were the ruin of him and of all Israel. Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem. And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath. Achaz was buried in Jerusalem, for they received him not into the sepulchres of the kings of Israel. He was one of the very worst kings that reigned over the Jews.

5. To Achaz succeeded Ezechias, a prince among the princes of Israel. He began to reign in the twenty-fifth year of his age. His first care was to purify the temple and cast the abominations of Jerusalem into Cedron. He restored the worship of the God of Israel with the zeal and faithfulness of King David. The most memorable event in his reign is the destruction of the army of Sennacherib. Under him the Assyrians invaded Juda. Sennacherib sent to the saintly Ezechias the following letter, which was spread before the Lord in the temple: Let not thy God deceive thee in whom thou trustest. And do not say: Jerusalem shall not be delivered into the hand of the King of the Assyrians. Behold thou hast heard what the kings of the Assyrians have done to all countries—how they have laid them waste—and canst thou alone be delivered? Have the gods of the nations delivered any of them whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden, that were in Thelassar? Where is the King of Emath, and the King of Arphad, and the King of the city of Sepharvaim, of Ana, and of Ava? Ezechias, a pious prince, prayed: O Lord God of Israel, who sittest upon the cherubim, Thou alone art the God of all the kings of the earth; Thou madest heaven and earth; incline Thy ear and hear; open, O Lord! Thy eyes, and see, and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. Of a truth, O Lord! the kings of the Assyrians have destroyed nations, and the lands of them all. And they have cast their gods into the fire; for they were not gods,

but the works of men's hands of wood and stone, and they 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, the only God. The Lord answered through Isaias, saying! The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath wagged her head behind thy back. Whom hast thou reproached, and whom hast thou blasphemed? Against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel. By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots, I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars and its choice fir-trees. And I have entered into the furthest parts thereof, and the forest of its Carmel I have cut down. And I have drunk strange waters, and I have dried up with the soles of my feet all the shut-up waters. Hast thou not heard what I have done from the beginning? From the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins; and the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field and the green herb on the tops of houses, which withered before it came to maturity. Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against Me. Thou hast been mad against Me, and thy pride hath come up to My ears; therefore, I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest. The night after the answer, the Lord sent an angel into the camp of the Assyrians, and smote one hundred and eighty-five thousand men. When Sennacherib arose in the morning and saw the dead bodies of his mighty army, he returned into his own country. There he was slain by his sons, Adramelech and Sarasar, in the temple of his god Nesroch. Afterwards Ezechias was sick unto death, and prayed to the Lord that his life might be prolonged. The prophet Isaias announced to him that his prayer was heard, and said: This shall be the sign

from the Lord that the Lord will do the word which He hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees? And Ezechias said: It is an easy matter for the shadow to go forward ten lines; and I do not desire that this be done, but let it return back ten degrees. And Isaias the prophet called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz. Berodach Baladan, King of Babylon, sent letters and presents to Ezechias in his sickness. Rejoicing at their coming, Ezechias showed them the gold and silver, the spices and odors, and ointments, and all the vessels and treasures of his palace and kingdom. Then came the prophet Isaias, saying: Hear the word of the Lord: Behold the days shall come that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried unto Babylon; nothing shall be left, saith the Lord. And of thy sons also that shall issue from thee whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the King of Babylon. Ezechias supplied Jerusalem with water, and died one of the just kings of Juda.

6. Manasses began to reign at the age of twelve, and reigned fifty-five years. He undid all the acts of his father, Ezechias; he planted groves, built altars for all the host of heaven in the courts of the temple, established the high places, and filled Jerusalem with innocent blood. He used divination, observed omens, appointed pythons, multiplied soothsayers, and made his son pass through fire. Provoked by the iniquity of Manasses, the Lord spoke: Behold, I will bring on evils upon Jerusalem and Juda, that whosoever shall hear of them both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria and the weight of the house of Achab; and I will efface Jerusalem as writings upon tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof. And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done evil before Me, and have continued to provoke Me,



from the day that their fathers came out of Egypt even unto this day. God delivered up Manasses to an army of the Assyrians, and he was carried, bound with chains and fetters, into captivity at Babylon. There he repented, and was restored to his kingdom. He spent the remainder of his days in effacing the sinful doings of his reign. He was succeeded by his wicked son, Amon, who reigned two years, and was slain in his twenty-fourth year by the servants of the palace.

7. Amon's son, Josias, a worthy successor of David and Ezechias, reigned in his stead. He reigned thirty-one years, and was eight years old when he began to reign. Josias repaired the temple, and discovered the autograph copy of the Book of the Law. He began to serve the Lord in the sixteenth year of his age, and continued faithful all his days. He went up to the temple, and made a covenant with God to walk according to the Law. He commanded Helcias the high-priest, and the priests of the second order, and the door-keepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the valley of Cedron, and he carried the ashes of them to Bethel. And he destroyed the soothsayers whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda and round about Jerusalem; them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven; and he caused the grove to be carried out from the house of the Lord without Jerusalem to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people. He destroyed also the pavilions of the effeminate which were in the house of the Lord, for which the women wove as it were little dwellings for the grove. And he gathered together all the priests out of the cities of Juda, and he defiled the high places where the priests offered sacrifice, from Gabaa to Bersabee, and he broke down the altars of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city. However, the priests of the

high places came not up to the altar of the Lord in Jerusalem, but only ate of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the son of Ennom, that no man should consecrate there his son or his daughter through fire to Moloch. And he took away the horses which the kings of Juda had given to the sun at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim, and he burnt the chariots of the sun with fire; and the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down; he cast the ashes of them into the torrent Cedron. The high places also that were at Jerusalem on the right side of the Mount of Offence, which Solomon, King of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled. And he broke in pieces the statues, and cut down the groves, and he filled their places with the bones of dead men. Moreover, the altar also that was at Bethel, and the high place which Jeroboam, the son of Nabat, who made Israel to sin, had made: both the altar and the high place he broke down, and burnt and reduced to powder, and burnt the grove. And as Josias turned himself, he saw there the sepulchres that were in the mount; and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke who had foretold these things. And he said: What is that monument which I see? And the men of that city answered him: It is the sepulchre of the man of God who came from Juda, and foretold these things which thou hast done upon the altar of Bethel. And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet that came out of Samaria; moreover, all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away; and he did to them according to all the acts that he had done in Bethel.

And he slew all the priests of the high places that were there upon the altars, and he burnt men's bones upon them, and returned to Jerusalem. And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant. Now, there was no such a Phase kept from the days of the judges, nor in all the days of the kings of Israel and of the kings of Juda. Josias was slain at Mageddo in an expedition against Pharaoh Nechao, King of Egypt. There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the Law of Moses; neither after him did there arise any like him. Juda and Jerusalem mourned for him, particularly Jeremias, whose lamentations for Josias all the singing men and singing women repeated. It became like a law in Israel: Behold it is found written in the Lamentations.

8. Josias was succeeded by his degenerate son Joachaz, whom Nechao, returning from his expedition against Assyria, carried captive into Egypt, where he died. Joachaz reigned only three months, and was succeeded by his brother Joakim. In the fourth year of the reign of Joakim, Jerusalem was taken by Nabuchodonosor, King of Babylon, and Juda was made tributary. After three years, he rebelled, was taken captive, and slain according to the prophecy of Jeremias. Joakim murdered the prophet Urias, and persecuted Jeremias and Baruch. When Joakim threw the prophecies of Jeremias into the fire, God pronounced this sentence: Thou hast burnt that roll, saying: Why hast thou written therein, and said: The King of Babylon shall come speedily, and shall lay waste this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord against Joakim, the King of Juda: He shall have none to sit upon the throne of David, and his dead body shall be cast out to the heat by day, and to the frost by night. And I will punish him, and his seed, and his servants for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard. Three thousand twenty-three Jews were

carried into captivity, and Joachin, the son of Joakim, reigned in Jerusalem. After three months and ten days, Nabuchodonosor carried the wealth, and men, and strength of Juda and Jerusalem to Babylon, and left Sedecias as king over the baser sort of people. In the tenth day of the tenth month of the ninth year of his reign, Nabuchodonosor with all his army surrounded and besieged Jerusalem. In the eleventh year of Sedecias, a famine prevailed in Jerusalem, and a breach was made into the city. All the men of war fled in the night by the way of the gate which is between the two walls of the king's garden. Sedecias fled by the way that leadeth to the plains of the wilderness. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho, and all the warriors that were with him were scattered, and left him. So they took the king and brought him to the King of Babylon to Reblatha, and he gave judgment upon him. And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon. In the fifth month, the seventh day of the month, the same is the nineteenth year of the King of Babylon, came Nabuzardan, commander of the army, a servant of the King of Babylon, into Jerusalem. And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every great house he burnt with fire. And all the army of the Chaldees which was with the commander of the troops broke down the walls of Jerusalem round about. Nabuzardan, the commander of the army, carried away the rest of the people that remained in the city, and the fugitives that had gone over to the King of Babylon, and the remnant of the common people. But of the poor of the land he left some dressers of vines and husbandmen. And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon. They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass with which they ministered. Moreover, also, the censers, and the bowls such as were of gold in gold, and such as

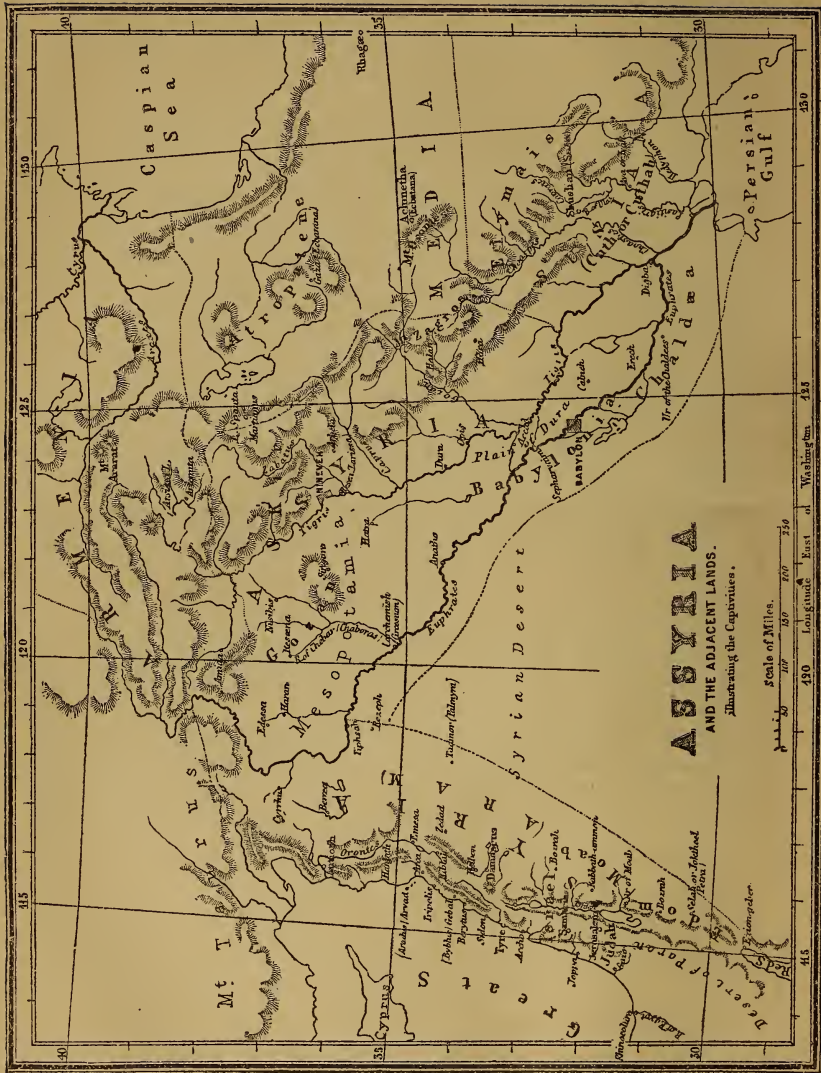


were of silver in silver, the general took away. That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord; the brass of all these vessels was without weight. One pillar was eighteen cubits high, and the chapter of brass which was upon it was three cubits high, and the net-work and the pomegranates that were upon the chapter of the pillar were all of brass, and the second pillar had the like adorning. And the general of the army took Saraias the chief priest, and Sophonias the second priest, and three door-keepers. And out of the city one eunuch, who was captain over the men of war, and five men of them that had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land, and threescore men of the common people who were found in the city. These Nabuzardan, the general of the army, took away, and carried them to the King of Babylon to Reblatha. And the King of Babylon smote them, and slew them at Reblatha in the land of Emath: so Juda was carried away out of their land.

#### QUESTIONS.

Give an account of Juda under Roboam? Give a description of the battle between Abia and Jeroboam? What is the history of Juda under King Asa? What sins was Asa guilty of? What do you know of Josaphat's reign? State the history of Juda to the wicked Achaz? Describe the reign of the good Ezechias? Give the circumstances of the destruction of Sennacherib's army? Give the history of Juda to the reign of Josias? What do you know of Josias' reign? Give the history of Juda to its destruction by Nabuchodonosor?





# ASSYRIA

AND THE ADJACENT LANDS.  
Illustrating the Captivities.

Scale of Miles.  
0 50 100 150  
Longitude East of Washington 40 45 50 55 60

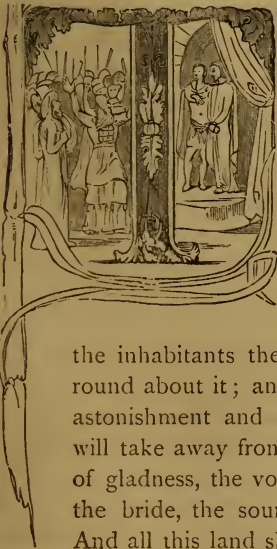
## SECTION V.

BIBLE HISTORY FROM ESDRAS, NEHEMIAS, HYRCAN,  
AND JASON.

NABUCHODONOSOR TO CHRIST.

### CHAPTER XXXIV.

JUDA DURING THE BABYLONIAN AND PERSIAN EMPIRES.—B.C. 606  
—B.C. 323.



HE melancholy deportation of the Jews, and their captivity in Babylon through seventy years, had been foretold by the prophet Jeremias in these words: "Therefore, thus saith the Lord of Hosts: Because 'you have not heard My words, behold I will send and take all the kindreds of the north, saith the Lord, and Nabuchodonosor, the King of Babylon, My servant; and I will bring them against this land, and against

the inhabitants thereof, and against all the nations that are round about it; and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations. I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp. And all this land shall be a desolation and an astonishment; and all these nations shall serve the King of Babylon seventy years. And when the seventy years shall be expired, I will punish the



King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations." Again: "For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you; and I will perform My good word in your favor, to bring you again to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of affliction, to give you an end and patience." The Jewish nation hearkened not. They had changed the form of government which they received from Moses and Josue, and substituted, against the protest of the prophet Samuel, a theocratic monarchical system for a theocratic republican one. Wicked kings led them into all excesses of idolatry, impurity, disobedience, and hardness of heart. The prophets were slain, the priests were despised, the law was neglected, and the land was filled with innocent blood. Therefore, God scourged Juda with the sword of the Babylonian, and, when Juda was delivered, held it subject to the successive conquerors of the world down to the coming of the Messias—to the Persian, the Greek, and the Roman. The sorrow of Juda in its captivity is well expressed in this lamentation: "Upon the rivers of Babylon, there we sat and wept when we remembered Sion. On the willows in the midst thereof we hung up our instruments, for there they that led us into captivity required of us the words of a song, and they that carried us away said: Sing ye to us a hymn of the songs of Sion. How shall we sing the song of the Lord in a strange land? If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee, if I make not Jerusalem the beginning of my joy. Remember, O Lord, the children of Edom in the day of Jerusalem, who say: Raze it, raze it, even to the foundation thereof. O daughter of Babylon, consumed with misery, blessed shall he be who shall repay thee thy payment which thou hast paid us, and blessed be he that shall take and dash thy little ones against the stones."

2. God, however, did not leave His people without comforts in the depths of their desolation, for the great prophets Jeremias, Ezechiel,

and Daniel were ever present with words of consolation to support the fainting spirits of the scattered remnants of *Juda*. *Jeremias* wrote to the *Jews* in *Babylon*: "Build ye houses, and dwell in them; plant orchards, and eat the fruit of them; and be ye multiplied there, and be not few in number. Seek the peace of the city to which I have caused you to be carried away captives, and pray to the Lord for it, for in the peace thereof shall be your peace. You shall seek Me, and shall find Me, when you shall seek Me with all your heart. And I will be found by you, saith the Lord, and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord; and I will bring you back from the place to which I caused you to be carried away captive." *Daniel*, *Sidrach*, *Misach*, and *Abdenago* were captive *Hebrew* youths in the king's palace whom God especially favored, because they refused to be defiled with the king's meats. In the second year of the reign of *Nabuchodonosor*, *Nabuchodonosor* had a dream, and his spirit was terrified with it, and his dream went out of his mind. Then the king commanded to call together the diviners, and the wise men, and the magicians, and the *Chaldeans*, to declare to the king his dreams. So they came and stood before the king, and the king said to them: I have dreamed a dream, and am troubled in mind, and know not what I dreamed. And the *Chaldeans* answered the king in *Syriac*: O king, live for ever; tell to thy servants thy dream, and we will declare the interpretation thereof. And the king answering, said to the *Chaldeans*: The thing is gone out of my mind; unless you tell me the dream and the meaning thereof, you shall be put to death, and your houses shall be confiscated. But if you tell the dream and the meaning of it, you shall receive of me rewards, and gifts, and great honor; therefore tell me the dream and the interpretation thereof. They answered again, and said: Let the king tell his servants the dream, and we will declare the interpretation of it. The king answered; and said: I know for certain that you seek to gain time, since you know that the thing is gone from me. If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a

lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof. Then the Chaldeans answered before the king, and said : There is no man upon earth that can accomplish thy word, O king ; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean. For the thing that thou askest is difficult ; nor can any one be found that can show it before the king except the gods, whose conversation is not with men. Then the king, in a great fury, passed sentence of death upon all the wise men, and ordered their houses and property to be confiscated. Daniel received from God the knowledge of the dream, together with its interpretation, and being introduced to the king by Arioch, who was commissioned to execute the wise men of Babylon, said : “ The secret that the king desireth to know none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king. But there is a God in heaven that revealeth mysteries, who hath showed to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream and the visions of thy head upon thy bed are these : Thou, O king, didst begin to think in thy bed what should come to pass hereafter ; and He that revealeth mysteries showed thee what shall come to pass. To me also this secret is revealed, not by any wisdom that I have more than all men alive, but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind. Thou, O king, sawest, and behold, there was, as it were, a great statue ; this statue, which was great and tall of stature, stood before thee, and the look thereof was terrible. The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass ; and the legs of iron, the feet part of iron and part of clay. Thus thou sawest, till a stone was cut out of a mountain without hands ; and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces.” After applying the dream to the kingdoms that were to follow the Babylonian, Daniel thus interprets the stone : “ In the days of those kingdoms, the God of heaven will set up a kingdom that shall never be

destroyed, and His kingdom shall not be delivered up to another people; and it shall break in pieces and shall consume all these kingdoms; and itself shall stand for ever. According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath showed the king what shall come to pass hereafter." The king then fell on his face, and acknowledged the God of Daniel. Daniel received many and great gifts, was appointed governor over all the provinces of Babylon, and was made chief of the magistrates over all the wise men. Sidrach, Misach, and Abdenago were appointed over the works of the province of Babylon.

3. In the sixteenth year of the captivity, Nabuchodonosor set up a golden statue in the plain of Dura, to be worshipped by all. Sidrach, Misach, and Abdenago refused to worship the statue, and were called before the king, who said: Is it true that you do not worship my gods, nor adore the golden statue that I have set up? Now, therefore, if you be ready, at whatever hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made; but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? The three were bound and cast into the midst of a furnace of burning fire, where they sang a canticle of praise to the Lord God of Israel. Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king. He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God. Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, come forth, and come hither. And immediately Sidrach, Misach, and Abdenago came out from the midst of the fire. And the nobles, and the magistrates, and the judges, and the great men



of the king being gathered together, considered these men, that the fire had had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them. Then Nabuchodonosor, breaking forth, said: Blessed be their God, namely, the God of Sidrach, Misach, and Abdenago, who hath sent His angel, and hath delivered His servants that believed in Him; and they changed the king's word, and delivered up their bodies that they might not serve nor adore any god except their own God. By me, therefore, this decree is made, that every people, tribe, and tongue which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago shall be destroyed, and their houses be laid waste, for there is no other God that can save in this manner.

4. Afterwards, the pride of Nabuchodonosor swelled so as to reach up to heaven. He had a vision of a great tree, which Daniel interpreted of the king himself, and predicted that he would be seized with madness and fury for seven years, and driven from the society of men. A year after, the king was walking in the palace of Babylon, and said: Is not this the great Babylon which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence? And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O King Nabuchodonosor, it is said: Thy kingdom shall pass from thee, and they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts; thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven; till his hairs grew like the feathers of eagles, and his nails like birds' claws. Now, at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me; and I blessed the Most High, and I praised and glorified Him that liveth for ever; for His power is an everlasting power, and His

kingdom is to all generations. And all the inhabitants of the earth are reputed as nothing before Him; for He doth according to His will, as well with the powers of heaven as among the inhabitants of the earth; and there is none that can resist His hand, and say to Him, Why hast thou done it? At the same time, my sense returned to me, and I came to the honor and glory of my kingdom; and my shape returned to me; and my nobles and my magistrates sought for me, and I was restored to my kingdom; and greater majesty was added to me. Therefore, I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven; because all His works are true, and His ways judgments, and them that walk in pride He is able to abase.

5. Daniel was in high favor with Baltassar, grandson and successor of Nabuchodonosor. In his reign, he destroyed the dragon which the Babylonians worshipped, and overthrew the idol, temple, and ministers of Bel. Against Babylon Jeremias wrote: "Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion. The valiant men of Babylon have forborne to fight, they have dwelt in holds; their strength hath failed, and they are become as women; her dwelling-places are burnt, her bars are broken. One running post shall meet another, and messenger shall meet messenger, to tell the King of Babylon that his city is taken from one end to the other; and that the fcrds are taken, and the marshes are burnt with fire, and the men of war are affrighted. And Babylon shall be reduced to heaps, a dwelling-place for dragons, an astonishment and a hissing, because there is no inhabitant. They shall roar together like lions, they shall shake their manes like young lions. In their heat I will set them drink; and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord." Baltassar, King of Babylon, made a feast for a thousand of his nobles, and, when they were drunk, brought in the sacred vessels of Solomon's temple. In the midst of the banquet, there appeared the hand of a man writing on the wall. Then the king's countenance changed, the joints of his loins were loosed, and his knees struck.

one against the other. Daniel, being sent for, and promised rewards for the interpretation of the handwriting, addressed the king thus: "Thy rewards be to thyself, and the gifts of thy house give to another; but the writing I will read to thee, O king, and show thee the interpretation thereof. O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honor. And for the greatness that He gave to him, all people, tribes, and languages trembled, and were afraid of him; whom he would, he slew; and whom he would, he destroyed; and whom he would, he set up; and whom he would, he brought down. But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away. And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven; till he knew that the Most High ruled in the kingdom of men, and that He will set over it whomsoever it shall please Him. Thou also, his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things; but hast lifted thyself up against the Lord of heaven; and the vessels of His house have been brought before thee; and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel; but the God who hath thy breath in His hand, and all thy ways, thou hast not glorified. Wherefore He hath sent the part of the hand which hath written this that is set down. And this is the writing that is written: MANE, THECEL, PHARES. And this is the interpretation of the word MANE: God hath numbered thy kingdom, and hath finished it. THECEL: thou art weighed in the balance, and art found wanting. PHARES: thy kingdom is divided, and is given to the Medes and Persians." That night, the army of Cyrus, having turned the course of the river, entered by its channels, slew the king, overthrew the Babylonian empire, and fulfilled the words of Jeremias.

7. Daniel was clothed in purple, and had a chain of gold put

round his neck, and was proclaimed the third person in the empire at Baltassar's banquet. He was thus brought prominently before the conqueror, Darius the Mede. Darius appointed one hundred and twenty governors over his whole kingdom, and three princes over them, of whom Daniel was one. Instigated by jealousy, the princes and governors induced Darius to make a law, forbidding all to ask, under pain of death, request of God or man for thirty days, except the request be made to the king. They accused Daniel of praying three times a day. The king set his heart to deliver Daniel, but in vain; for the laws of the Medes and Persians when signed by the king are unchangeable. Daniel was thrown into a den of lions, a stone sealed with the king's ring was set at the mouth of the den, and all departed. The king remained without food or sleep that night, and, coming very early in the morning near to the den, cried with a lamentable voice to Daniel, and said to him: "Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?" Daniel, answering the king, said: "O king, live for ever; my God hath sent His angel, and hath shut up the mouths of the lions, and they have not hurt me; forasmuch as before Him justice hath been found in me; yea, and before thee, O king, I have done no offence." The king then ordered Daniel to be taken out, and his accusers to be cast in, with their wives and children. They were immediately devoured by the lions in the king's presence. Whereupon King Darius wrote to all peoples, tribes, and languages dwelling in the whole earth: "Peace be multiplied unto you. It is decreed by me that, in all my empire and my kingdom, all men dread and fear the God of Daniel; for He is the living and eternal God for ever; and His kingdom shall not be destroyed, and His power shall be for ever. He is the deliverer and saviour, doing signs and wonders in heaven and in earth: who hath delivered Daniel out of the lions' den."

8. In the seventeenth year of the captivity, when all Asia was subject to him, the following prophecy from the forty-fifth chapter of Isaias was shown Cyrus: "Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations



before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee, and will humble the great ones of the earth; I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places, that thou mayest know that I am the Lord who call thee by thy name, the God of Israel. For the sake of My servant Jacob, and Israel My elect, I have even called thee by thy name; I have made a likeness of thee, and thou hast not known Me. I am the Lord, and there is none else; there is no God beside me. I girded thee, and thou hast not known Me; that they may know, who are from the rising of the sun, and they who are from the west, that there is none beside Me: I am the Lord and there is none else." When Cyrus read the prophecy, he was moved by the Spirit of God and with pity for the Hebrews, and issued the first of four Persian decrees for their liberation, to this effect: "Thus saith Cyrus, King of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and He hath charged me to build Him a house in Jerusalem, which is in Judea. Who is there among you of all His people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel: He is the God that is in Jerusalem. And let all the rest in all places wheresoever they dwell help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God which is in Jerusalem." The second was issued by Darius Hystaspis. After referring to the decree of the first year of Cyrus, and mentioning the order to rebuild the temple and restore the vessels which Nabuchodonosor had taken away, Darius decrees: "Now, therefore, Thathanai, governor of the country which is beyond the river, Stharbuzanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them, and let that temple of God be built by the governor of the Jews and by their ancients, that they may build that house of God in its place. I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to

wit, that of the king's chest, that is, of the tributes that are paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered. And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in anything. And let them offer oblations to the God of heaven, and pray for the life of the king and of his children. And I have made a decree, That if any whosoever shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated, and may the God that hath caused His name to dwell there destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy that house of God that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with." The third decree was issued by Artaxerxes Longimanus to the priest Esdras, in the seventh year of his reign: " Artaxerxes, king of kings, to Esdras the priest, the most learned scribe of the law of God of heaven, greeting: It is decreed by me that all they of the people of Israel, and of the priests thereof, and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee. For thou art sent from before the king and his seven counsellors to visit Judea and Jerusalem, according to the law of thy God which is in thy hand; and to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem. And if it seem good to thee and to thy brethren to do anything with the rest of the silver and gold, do it according to the will of your God. The vessels, also, that are given thee for the house of thy God, deliver thou in the sight of God in Jerusalem. And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me. I Artaxerxes the king have ordered and decreed to all the keepers of the public, these that are beyond the river, that whatsoever Esdras the priest, the scribe of the law of the God of heaven, shall require of

you, you give it without delay; unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure. All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven. And whosoever will not do the law of thy God and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison." The fourth decree was issued to Nehemias, in the twentieth year of the same monarch, Artaxerxes Longimanus. The three first decrees refer to the rebuilding of the temple and restoration of the worship of the God of Israel. This fourth decree refers to the rebuilding of Jerusalem—its walls, houses, streets, and public places. It is thus mentioned in the Second Book of Esdras: "And Nehemias said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over till I come into Judea, and a letter to Asaph, the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me. And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen." Of these four decrees the first marks the end of the Babylonian captivity, the fourth the commencement of the seventy weeks of Daniel.

9. Against the opposition and wiles of the Samaritans, against the bribed ministers of Persian kings, and against the decree of Smerdis, the remnant of Juda that returned persevered under the most trying circumstances. The Jews were compelled to build the walls working with one hand, and armed for war with the other. Under the leadership of Zorobabel and Josue, Esdras and Nehemias, and inspired by the prophets Aggeus and Zacharias, the return of Juda to Judea was effected.

10. The temple was rebuilt, and, though it lacked the material

glory of Solomon's temple, it was to be more glorious by the presence of the Messias. The law was read to the people, and, though written in Chaldaic characters, was presented in full and canonical form by Esdras, the second Moses. The priestly order, the rites, commandments, ceremonies, judgments, and sacrifices were revived. Jerusalem was rebuilt, and though the Jewish nation was under the tutelage of the reigning empire of the world, enjoyed domestic rulers to Herod the Idumean, and lived in the heritage it had received from the Lord through Moses and Josue to the days of Titus. It was without prophets, but it was also without kings.

11. The high-priests after the captivity to Alexander the Great were, Josue's son, Josedec, Joacim, Eliasib, Iradas, Jonathas, and Jaddus.

#### QUESTIONS.

Give the history of Daniel? State the four edicts of liberation? State the obstacles to the restoration of Juda? Give a description of renovated Juda?

### CHAPTER XXXV.

JUDA DURING THE GRECIAN AND ROMAN EMPIRES.—B.C. 323—

A.D. 1.



**A**FTER the sieges of Tyre and Gaza, Alexander the Great marched with his army into Judea, unfriendly to the Jews, both on account of the intrigues of the high-priest's brother, Manasses, who married the Samaritan, Sanaballat's daughter, and built a second temple in Mount Garizim, and because the Jews, being bound by oath to Persia, were unfavorable to his expeditions. Warned by God in a dream, the high-priest, Jaddus, adorned the city, opened the gates, and went out with the people clad in white, and the priests in the robes of their order, and himself in the garments of the high-priest, to meet the conqueror of Asia. When Alexander saw the multitude, and beheld the high-priest in purple and scarlet clothing, with the mitre on his head, having the golden plate whereon the sacred Name was engraved, he



approached by himself, and adored that name, and saluted the high-priest. Parmenio enquired the cause of this strange conduct. Alexander replied: "I did not adore him, but that God who hath honored him with the high-priesthood; for I saw this very person in this very habit in a dream when I was at Dios in Macedonia. According to the exhortation of that dream, I bring this army under divine conduct, and all things will succeed with me." Alexander entered Jerusalem, had sacrifices offered to the God of Israel, and conceded favors without number to the Jews.

2. On the death of Alexander, four kingdoms arose out of the empire which he conquered—Syria, Egypt, Asia Minor, and Greece. The vexatious wars of these kingdoms, from the year 323 before Christ to their absorption by the Romans, were a continuous source of uneasiness, affliction, and disaster to *Juda*. Ptolemy Lagus, one of Alexander's generals to whom Egypt fell, entered Jerusalem on the Sabbath, the Jews never dreaming of hostile movements, seized upon the city, and, after robbing *Juda* and Samaria, led an immense multitude of people captive into Egypt.

3. After disgraceful contests for the high-priesthood, and many sins on the part of the people, who forgot the law of Moses for the civilization of the Greeks, a most dreadful persecution came upon *Juda* in the reign of Antiochus Epiphanes. This Antiochus was bribed by Jason to depose the holy high-priest Onias, and by Menelaus to depose Jason, and by Lysimachus to depose Menelaus. When Antiochus was preparing a second expedition into Egypt, it came to pass that throughout the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears like bands of soldiers, and horses set in order by ranks, running and encountering one against another, with the shakings of shields, and a multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden armor, and of harness of all sorts. The first interpretation of these prodigies came from Jason, who, with a thousand men, seized Jerusalem, and put his countrymen to the sword as though they had been enemies. This Jason was afterwards obliged to flee

from city to city, till he reached Lacedemon, where he died, so that he that had cast out many unburied was himself cast forth both unlamented and unburied, neither having foreign burial nor being partaker of the sepulchre of his fathers.

4. Now, in the one hundred and forty-third year of the Grecian Empire, and in the fourth year of the one hundred and fifty-second Olympiad, Antiochus Epiphanes, being driven out of Egypt by the Roman legates, and hearing that a rumor about his death was circulated at Jerusalem, and fearing a revolt of the Jews, came up and took the city with enormous slaughter. There were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold. He also took away out of the temple one thousand and eight hundred talents, and went back to Antioch, leaving Philip, a Trygean, at Jerusalem, and Andronicus and Menelaus at Garizim, to exterminate the Jewish nation and religion.

5. Antiochus sent an old man from Antioch to profane the temple, and compel the Jews, under pain of death, to depart from the laws of their fathers. He called the temple in Jerusalem the temple of Jupiter Olympius, and that in Garizim the temple of Jupiter Hospitalis. Many of the Jews remained faithful to the Law, and suffered the most grievous torments. Two women were accused of having circumcised their children, whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls. Others that had met together in caves that were near, and were keeping the Sabbath-day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day. Eleazar, one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward of his own accord to the torment; and, considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by, being

moved with wicked pity for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice, that, by so doing, he might be delivered from death; and, for the sake of their old friendship with the man, they did him this courtesy. But he began to consider the dignity of his age, and his ancient years, and the inbred honor of his gray head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy Law made by God, saying that he would rather be sent into the other world; for it doth not become our age, said he, to dissemble, whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens; and so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age. He died of stripes, and left an example of virtue and fortitude to young men and the whole nation. During this persecution, seven brethren of the Machabees, with their mother, suffered persecution. Being forced to eat swine's flesh by the king, and having refused, they were tortured upon heated frying-pans and brazen caldrons. The eldest said to the king: What wouldst thou ask or learn of us? We are ready to die rather than to transgress the laws of God received from our fathers. His tongue was cut out, the skin of his head drawn away, and the extremities of his limbs chopped off. He then suffered martyrdom. The second son suffered the same torments as the first; and when he was at the last gasp, he said thus: Thou indeed, O most wicked man! destroyest us out of this present life; but the King of the world will raise us up who die for His laws in the resurrection of eternal life. After him, the third was made a mocking-stoek, and, when he was required, he quickly put forth his tongue, and courageously stretched out his hands, and said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from Him. When the fourth was ready to die, he said: It is better, being put to death by

men, to look for hope from God, to be raised up again by Him ; for, as to thee, thou shalt have no resurrection unto life. And when they had brought the fifth, they tormented him ; but he, looking upon the king, said : Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt ; but think not that our nation is forsaken by God ; but stay patiently a while, and thou shalt see His great power, in what manner He will torment thee and thy seed. After him they brought the sixth, and he, being ready to die, spoke thus : Be not deceived without a cause ; for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us. But do not think that thou shalt escape unpunished for that thou hast attempted to fight against God. Antiochus used all his endeavors to allure the seventh son from the course of his brothers. He even asked the mother to use her influence. And when he had exhorted her with many words, she promised that she would counsel her son. So bending herself towards him, mocking the cruel tyrant, she said, in her own language : My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also ; so thou shalt not fear this tormentor, but, being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren. While she was yet speaking these words, the young man said : For whom do you stay ? I will not obey the commandment of the king, but the commandment of the Law which was given us by Moses. But thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction, yet He will be reconciled again to His servants. But thou, O ungracious, and of all others the most wicked, be not lifted up without cause with vain hopes, whilst thou art raging against His servants ; for thou hast not yet escaped the judgment of Almighty God, who beholdeth



all things. My brethren, having now undergone a short pain, are under the covenant of eternal life; but thou, by the judgment of God, shalt receive just punishment for thy pride. But I, like my brethren, offer up my life and my body for the laws of our fathers; calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that He alone is God. But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease. He died undefiled, but more cruelly tormented than all the rest. Last of all, the mother was consumed. She should be admired above measure, and is worthy to be remembered; for she beheld her seven sons slain in one day, and bore it with good courage, for the hope she had in her God.

6. God raised up a series of defenders in the Asmonean family, known also under the name Machabees, a word formed from the initial of the motto on their standard—*Mi camoca be Efm, Jehova: Who, O Lord, is like to Thee among the gods?* The persecution at Jerusalem extended to Modin, the town of Mathathias. So far from assenting to the heathenism of Antiochus, Mathathias slew idolaters as they came to worship, and also the officer of that Gentile king, at the altar of sacrifice. He then fled to the mountains with his sons, John, Simon, Judas, Eleazar, and Jonathan. Many suffered death rather than fight the forces of Antiochus on the Sabbath. Mathathias, however, determined to fight at all times. Having gathered an army of those zealous for the Law, especially of the Asideans, he made incursions against the enemy, overthrew heathen altars, circumcised boys that were uncircumcised, and defended his liberty, his life, and his nation. After a year he died. Here is the dying charge of the brave Machabee: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation; now, therefore, O my sons, be ye zealous for the Law, and give your lives for the covenant of your fathers; and call to remembrance the works of the fathers which they have done in their generations; and you shall receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was

reputed to him unto justice? Joseph in the time of his distress kept the commandment, and he was made lord of Egypt. Phineas, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood. Jesus, whilst he fulfilled the word, was made ruler in Israel. Caleb, for bearing witness before the congregation, received an inheritance. David by his mercy obtained the throne of an everlasting kingdom. Elias, while he was full of zeal for the Law, was taken up into heaven. Ananias, and Azarias, and Misael, by believing, were delivered out of the flame. Daniel, in his innocence, was delivered out of the mouth of the lions. And thus consider through all generations: that none that trust in Him fail in strength. And fear not the words of a sinful man, for his glory is dung and worms; to-day he is lifted up, and to-morrow he shall not be found, because he is returned into his earth, and his thought is come to nothing. You, therefore, my sons, take courage, and behave manfully in the Law; for by it you shall be glorious. And behold, I know that your brother Simon is a man of counsel; give ear to him always, and he shall be a father to you. And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people. And you shall take to you all that observe the Law; and revenge ye the wrong of your people. Render to the Gentiles their reward, and take heed to the precepts of the Law.

7. Judas Machabeus was appointed chief by Mathathias. Apollonius came from Samaria with an army against Judas, but was defeated with loss of many men and much booty. Judas took the sword of Apollonius, and fought with it all his lifetime. Seron, captain of the army of Syria, wished to make himself a name, and came to Bethoron. Judas went against him with a few men, whom he addressed thus before the battle: It is an easy matter for many to be shut up in the hands of a few, and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company, for the success of war is not in the multitude of the army, but strength cometh from heaven. They come against us with an insolent multitude and with pride to destroy us, and our

wives, and our children, and to take our spoils; but we will fight for our lives and our laws, and the Lord himself will overthrow them before our face; but as for you, fear them not. Judas began the battle with impetuosity, put Seron to flight with a loss of eight hundred men and many spoils. Now, Antiochus was going on an expedition into Persia, and gave the charge of his son, kingdom, and half the army to Lysias, with instructions to blot out the memory of the Jews from Jerusalem, and divide by lot their land among strangers. Lysias sent Ptolemee, Gorgias, and Nicanor, with an army of forty thousand infantry and seven thousand cavalry, to execute the king's commands. Jerusalem was uninhabited, the sanctuary was trodden down, the children of strangers were in the castle, the sound of the harp and pipe had ceased, and there was no joy in Jacob. Judas called his people in prayer and fasting to Maspha over against Jerusalem, and appointed leaders of thousands, and hundreds, and fifties, and tens. And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary; for it is better for us to die in battle than to see the evils of our nation and of the holies. Nevertheless, as it shall be the will of God in heaven, so be it done. Now, Gorgias wished to strike the Jews suddenly, and, being led by the men of the castle in the night-time, went up to the camp of Judas with five thousand men and one thousand of the best horsemen. Judas had heard of the manœuvre of Gorgias, and descended to the plain, while the king's forces were scattered through the camp at Emmaus. As day broke, there stood Judas with three thousand men who had neither armor nor swords; before them was the camp of the Gentiles and men in breastplates and horsemen trained up to war. There Judas spoke: Fear ye not their multitude, neither be ye afraid of their assault. Remember in what manner our fathers were saved in the Red Sea when Pharaoh pursued them with a great army. And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day; and all nations shall know that there is One that

redeemeth and delivereth Israel. The trumpet sounded, and the armies joined in battle. The Gentiles were routed and pursued as far as Gezeron, Azotus, Idumea, and Jamnia. Their loss was three thousand. Meantime, Gorgias had come to the camp of Judas, and, finding no one it, concluded they had fled. A part of Gorgias' division appeared on the mountain. Beholding the camp on fire, the Syrians routed, and Judas on the plain ready for battle, Gorgias and his men were filled with terror, and fled to the land of the stranger. Judas and his men returned home, singing hymns and bearing spoils with them—gold, silver, blue silk, purple of the sea, and great riches. The following year, Lysias came with sixty thousand chosen men and five thousand horsemen. Judas met him at Bethoron with ten thousand men. Before battle, he prayed and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of Thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan, the son of Saul, and of his armor-bearer. Shut up this army in the hands of Thy people Israel, and let them be confounded in their host and their horsemen. Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction. Cast them down with the sword of them that love Thee, and let all that know Thy name praise Thee with hymns. The Jews and Greeks then joined in battle, and there fell of the army of Lysias five thousand men.

8. Lysias returned to Antioch, Judas to Jerusalem. Judas found the sanctuary desolate, the altar profaned, the gates burnt, the shrubs growing up in the courts as in a forest or on the mountains, and the chambers joining to the temple thrown down. The men of Judas rent their garments, put ashes on their heads, and made great lamentation. They purified the temple, restored all things according to Moses and Esdras, dedicated the altar, and offered sacrifice.

9. The surrounding nations became jealous of the glory of Juda, and determined to destroy it. Judas slaughtered the children of Esau in Idumea, and overthrew the Ammonites under Timotheus. The Israelites of Galaad, being strengthened by the heathens, sent



word to Judas. At the same time, word came from Galilee saying the children of Jacob were overrun by the men of Ptolemais, Tyre, and Sidon. Simon, with three thousand men, was sent into Galilee. Judas and Jonathan, with eight thousand men, went to Galaad. Joseph and Azarias were left with the remnant of the army over Juda, with commands not to go to war. Simon freed Galilee, and slew three thousand of the enemy. Judas overcame all the enemies on his way, and returned in joy to Jerusalem. Joseph and Azarias went to fight Gorgias against the orders of Judas, and lost two thousand men.

10. When Antiochus Epiphanes was informed of the triumphs of Judas, he hastened from his disastrous expedition to Persia to come into Judea, and exterminate the name and nation of the Jews. Bent on destruction, and filled with fury, and breathing wrath against the God of Israel, he was returning with speed; but the Lord sent an incurable disease upon him, and, though he endeavored to repent, he died, being a detestable thing in his own eyes, an intolerable stench in the midst of his army, a laughing-stock to the Jews, and a memorable example of God's justice before the world.

11. His death placed Antiochus Eupator on the throne, with Lysias as the real ruler, in the year one hundred and forty-nine of Grecian rule. During his reign and that of his successor Demetrius, Juda gained many signal victories, which are written down in the Books of the Machabees, and are recorded by Josephus. Finally, fighting with a few hundred men against overwhelming numbers, Juda fell, and was buried by his brothers, Jonathan and Simon, in the sepulchre of his fathers at Modin. The Bible gives his character thus: "Instead of Mathathias rose up his son Judas, called Machabeus; all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel. And he got his people great honor, and put on a breast-plate as a giant, and girt his warlike armor about him in battles, and protected the camp with his sword. In his acts, he was like a lion, and like a lion's whelp roaring for his prey. And he pursued the wicked, and sought them out, and them that troubled his people he

burnt with fire ; and his enemies were driven away for fear of him, and all the workers of iniquity were troubled, and salvation prospered in his hand. And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever. And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel. And he was renowned even to the utmost part of the earth, and he gathered them that were perishing."

12. To Judas succeeded Jonathan, no less renowned ; and to Jonathan, Simon, of equal fame ; and then came their posterity. In the time of the Machabees, the spiritual and temporal powers were united in one person ; and from the Machabees the sceptre passed to a stranger out of Juda.

13. Beset by enemies, and learning the high and just character of the Romans, and wishing to secure quiet to his nation, Judas sent Eupolemus and Jason to make a league of amity and confederacy with Rome. Eupolemus and Jason came to the Roman Senate-house, and said : Judas Machabeus and his brethren and the people of the Jews have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends. And the proposal was pleasing in their sight. And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance : Good success be to the Romans and to the people of the Jews by sea and by land for ever, and far be the sword and enemy from them ; but if there come first any war upon the Romans, or any of their confederates in all their dominions, the nation of the Jews shall help them, according as the time shall direct, with all their heart. Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans ; and they shall obey their orders without taking anything of them. In like manner, also, if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them. And there shall not be given to them that come to their aid either wheat,

or arms, or money, or ships, as it hath seemed good to the Romans; and they shall observe their orders without deceit. According to these articles did the Romans covenant with the people of the Jews. And if after this one party or the other shall have a mind to add to these articles, or take away anything, they may do it at their pleasure; and whatsoever they shall add or take away shall be ratified. Moreover, concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies the Jews? If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

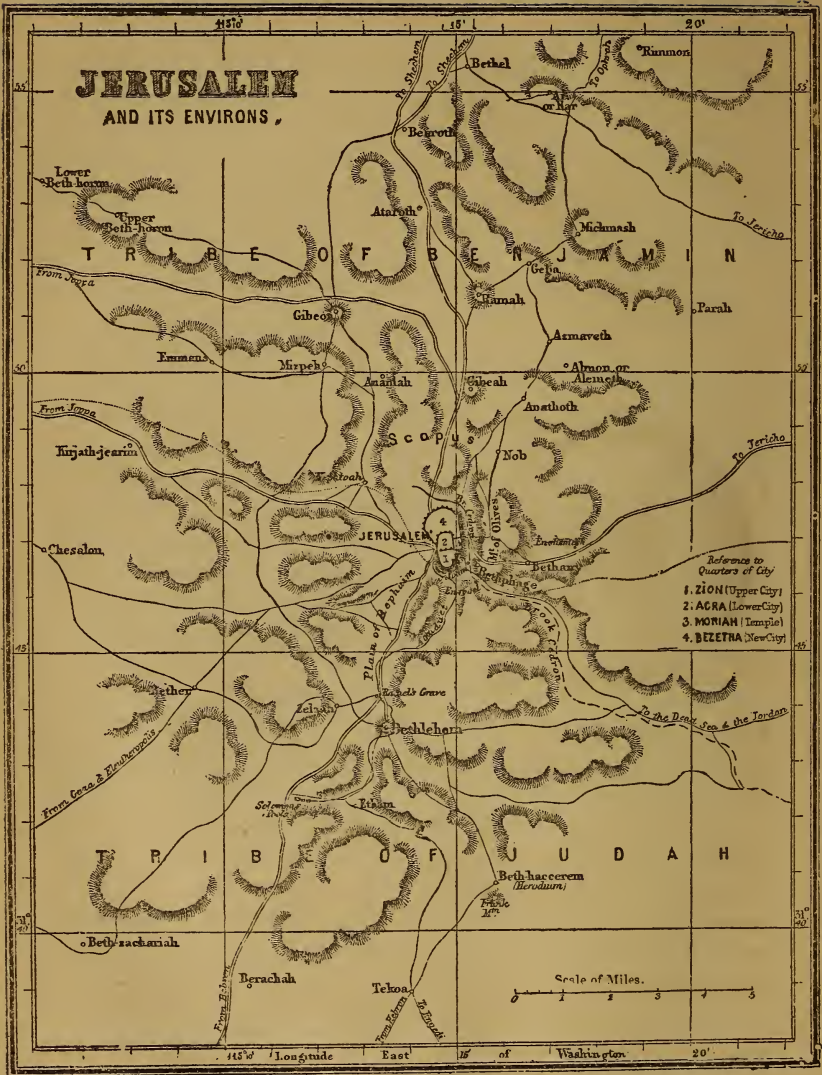
14. This covenant was afterwards renewed by Jonathan, and lasted till Judea, like other nations, was swallowed up in the all-absorbing power of Rome. About forty years before Christ, Herod the Idumean was confirmed King of the Jews by the Roman Senate, and afterwards acknowledged by the Jewish Sanhedrim. Then came the time for the words of the patriarch Jacob to be fulfilled: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till HE COME THAT IS TO BE SENT, and He shall be the expectation of nations" (Gen. xlix. 10).

#### QUESTIONS.

Describe the entry of Alexander into Jerusalem? Give the history of Juda under Antiochus Epiphanes? Describe the martyrdom of Eleazar and the Machabees? Relate the battles and victories of Judas Machabeus and his brethren? When was the prophecy of the patriarch Jacob fulfilled?







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## SECTION VI.

CHRIST'S LIFE TO HIS PUBLIC MINISTRY, FROM MATTHEW,  
MARK, JOHN, AND LUKE.

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### CHAPTER XXXVI.

THE THREE REVELATIONS OF GOD.



OD made three revelations to mankind. He gave the light of reason to Adam and his posterity, the illumination of the Law and the Prophets to the Jewish nation, and the fulness of truth and grace in Jesus Christ and the Catholic Church to the human race. Before I proceed to write down from the historians of the New Testament the history of Christ and the birth of the Catholic

Church, that is, from Matthew, Mark, John, and Luke, I shall explain the relations existing between these three lights which God has sent into the world.

2. The Catholic Church is the living representative of God, guided by God, and speaking with a living voice through all ages the fulness of God's revelation to the human race. The law of reason reigned from Adam to Moses; from Moses to Christ, God ruled His chosen people according to the Law and the Prophets; from Christ to the end of the world, God governs the human family by His only-begotten Son, the Lord Jesus Christ, and His representative in teaching and authority, the Catholic Church. Under the law of reason, God looked upon the human race as an aggregate of families, under the Jewish dispensation as an aggregate of nations,

and under Christian revelation God regards the human race as a universal empire whose head is Jesus Christ.

3. Within the first period, mankind possessed the knowledge of truth, honesty, justice, and humanity as revealed by the innate light of reason, together with traditions, received from Adam, concerning the unity of God, the existence of angels, the creation of the world, the origin and fall of man, the future state of the soul, and laws relating to sacrifice and the duties of family life. From this patriarchal era, the great heathen nations of Asia and Africa have their source, and to it they are indebted for whatever truth their obscure and confused traditions may contain.

4. The Mosaic dispensation had a twofold object: first, to perfect the Abrahamic covenant, and, next, to foreshadow the revelation of Christ. Embodying in itself the laws of reason and traditions which had been known to the Patriarchs, the law of Moses was given to God's chosen people on their way to take possession of the Promised Land. It was further in aftertimes interpreted, developed, and explained by a series of prophets down to five hundred years before Christ. It is customary to divide the Law of Moses into moral, judicial, and ceremonial codes. Of these the judicial and ceremonial codes were abrogated by the New Dispensation; and Christ's Sermon on the Mount imparted to the moral laws a binding power not only in outward acts, but inwardly and in conscience. The government of the Jewish nation was a theocracy, of which Jehovah, the God of Israel, was the supreme political and religious ruler. Jewish kings had the power of enforcing compulsory service, of declaring war, of receiving tithes by taxation, of possessing domain lands, flocks, and herds, of receiving bond service from foreigners and tributes from foreign kings, and, lastly, of carrying on commerce. Their powers were limited by law, and they were especially forbidden to be tyrannical or despotic. The great Sanhedrim, consisting of seventy members who were priests, scribes, and elders, and whose president was the high-priest, if duly qualified, exercised controlling powers over both the high-priest and the king. Each city had a local Sanhedrim of twenty-three members, and Jerusalem, in

addition to the Great Sanhedrim, had two such local bodies. Judges, who were generally Levites, as best instructed in the Law, were elected by the people, and attended to ordinary matters. An appeal might be made from their decisions to the priests or to a higher jurisdiction. The powers of Hebrew fathers, husbands, and masters were very great, and sanctioned by the Law as very sacred. No Jew might be a slave longer than the seventh or Sabbatical year, and in any case should be freed at the Jubilee, every fiftieth year. Slaves of foreign blood might be held and inherited for ever, and it was commanded that fugitives should not be given up. Offences against God, such as idolatry, witchcraft, false prophecy, and blaspheming, were punishable with death by stoning. In like manner, those guilty of crimes against man, such as murder, adultery, disobedience to parents, and to priests as judges, were condemned to death. The Law of Moses likewise enjoined purifications, penances, and marked out certain persons, places, things, actions, times, and offices as holy. The whole Hebrew people was considered holy as being the children of God, but in an especial manner the holiness, qualifications, rights, and authority of priests and Levites are mentioned in Leviticus and Deuteronomy. Jerusalem, and especially that portion of it occupied by the temple, was considered the holy or sacred place, and enjoyed an immense number of privileges, immunities, and imprescriptable rights. Among holy things may be named the articles for priestly functions, and, in particular, the laver, the altars, the veil, and the Ark with the Tabernacle. Sacrifices, whether ordinary, such as the whole Burnt-Offering, the Meat Offering, the Peace Offering, and the Sin Offering, or extraordinary, such as at the Consecration of Priests, the Purification of Women, the Cleansing of Lepers, the Great Day of Atonement, and the great festivals, deserve to be remembered as holy or sacred actions. The first year after every seventh Sabbatical year was the year of jubilee, and the most sacred of the times of the Jews. On the Day of Atonement, trumpets were blown throughout the land proclaiming universal liberty. Hebrew bondmen were set free, every Israelite returned to his possessions and his family, and there was a renewal of society



as near as might be approached according to the distribution of the Promised Land to the fathers and tribes of the Jewish nation. The Sabbath, the Sabbatical Year, the Passover, the Feast of Weeks, the Feast of Tabernacles, the Feast of Trumpets, and the Day of Atonement, were holy times. Three offices were revered as holy, and their incumbents anointed, namely, the office of priest, the office of prophet, and the office of king. The priest, prophet, and king of the Jews were figures of Christ, as the Jewish nation was a figure of the Catholic Church.

5. Writers have used different forms of expression to show the relations of the Jewish to the Catholic Church. Israel stands to Catholicity as a herald to a conqueror, as a handmaid to a mistress, as a slave to a free woman, as an heiress expectant to an heiress in possession of an inheritance. Judaism was but a shadow and an antitype of Christianity. Judaism was a religion of fear and according to the letter, of outward observances, and of earthly punishment or reward; Christianity is a religion of love, of the spirit, and with eternal and unfading promises of hope and bliss. Judaism was a tenement without a master, a betrothed without a spouse; Catholicity is an everlasting mansion for the human race, and the spouse of the Lord Jesus Christ, who is ever present. Judaism was circumscribed to a certain territory, confined to one nation, destined to die at a certain age, and laden down with alienation from the human family, observances, and traditions; the mission of the Catholic Church is to the whole earth, its members are the nations of the human race, and its action and destiny are to close only at the consummation of the world. With the appearance of Christ and the inauguration of Catholicity, the mission of the Jewish Church was ended, and it was foreordained soon to die.

6. The human family and the Hebrew nation had the promise of a Redeemer and a new and everlasting kingdom revealed to them to take place in the last days. Revelation was at first obscure and indistinct, but became clearer and clearer as the time of fulfilment approached. The era is marked by the patriarch Jacob when he says to Juda (Gen. xlix. v. 10): "The sceptre shall not be taken

from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations." The sceptre passed from the Jewish nation at the end of the administration of the Machabees, and in Herod the Idumean this prophecy was fulfilled. The prophet Daniel announces the foundation of the new kingdom and determines the time as follows (ch. ix. v. 24) : " Seventy weeks are shortened upon thy people and thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed. Know you, therefore, and take notice, that from the going forth of the word to build up Jerusalem again unto Christ the prince, there shall be seven weeks and sixty-two weeks ; and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks, Christ shall be slain, and the people that shall deny Him shall not be His. And a people with their leader that shall come shall destroy the city and the sanctuary ; and the end thereof shall be waste, and after the end of the war the appointed desolation. And He shall confirm the covenant with many in one week, and in the half of the week the victim and the sacrifice shall fail ; and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end." The going forth of the word took place (Esdras, b. 2, c. i. v. 1) in the twentieth year of the reign of Artaxerxes, when Nehemias was empowered to rebuild Jerusalem—sixty-nine weeks of years from the baptism of Christ by John the Baptist. Christ was slain within the last week, and, after three years and a half preaching, abolished by His death the law and the sacrifices, put an end to sin, transgression, and iniquity, was anointed Saint of saints, and confirmed the New Covenant with the human race. The universality of Christ's kingdom is foretold in almost the same words by the prophets Micheas, c. iv., and Isaias, c. ii. : " And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills ; and all nations shall flow unto it." The Saviour's birthplace, life, manner of death, and the very words

of insult spoken against Him, are pointed out elsewhere in prophecy. The Sibyls announced His coming to heathen nations.

7. When the fulness of time announced in prophecy arrived, and it pleased God to make known the mystery which had been hidden from ages and generations, the whole civilized world was under the sceptre of Rome. The power, wealth, and vices of Assyria had flowed into the land of the Medes and Persians; thence Asiatic corruption had deluged Greece. From Asia, Greece, Africa, and Northern and Western Europe, the filth, idolatries, and abominations of mankind flowed towards Rome as a common reservoir. Cesar, with a servile senate, and a network of consuls, pretors, and prefects, held the human race in chains. Asia brought her wealth, Africa her produce, Western Europe her sons, and Greece her philosophy, to offer sacrifice at the proud capital of Rome. Away on the eastern shore of the Levant, in a despised province of a despised country and race—in Nazareth of Galilee—God began to fulfil His last covenant with man by the incarnation and birth of His only-begotten Son, precisely four thousand years after the creation of Adam.

8. From Nazareth of Galilee what changes were to come! The wall of separation which stood between the Jews and Gentiles was to be broken down; the commandments, judgments, ceremonials, sacrifices, traditions, genealogies, and observances of God's people were to be superseded by a higher and holier religion; the concentrated power, wealth, vice, and intelligence of the world were to be fought and conquered in the Roman Empire.

9. Besides, Christianity was a pure and heavenly creed, above all pride of understanding, and opposed to the systems and passions of the age. Confucius, Plato, and Cicero arrived at a faint knowledge of the unity of God, and caught a distant and scarcely perceptible glimpse of the Trinity of Persons; but mankind "changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things" (Ep. to Rom., c. i. v. 23). How was the world to believe that there was but one God? that there were three persons in God? that the Second Person became man? that man was

created with an immortal soul made to the image and likeness of God? that man fell and was to be redeemed by the Son of God? that the whole human race should rise again from the dead? Then, a sensual world, professing the doctrines of Epicurus, was to be called on to renounce and despise the pleasures of this life. The carnal man should learn not even to sin in thought; the rapacious man, not even to covet another's property; the vengeful man, not even to entertain feelings of dislike. The body and its appetites should be subjected to the will, the will and its passions to reason, and the whole man to law as revealed by Jesus Christ. Every thought, word, and act should be in the Lord Jesus Christ, and for the love of God. Again, how was mankind to acknowledge the incomprehensible actions of Christ in the sacraments and sacrifice? How was mankind to be elevated to the sublime doctrines of faith, of charity, and of hope? How was mankind to be gathered into one society where all individuals would be equal, where the dignity of woman would be respected, where life would be protected, where law, and truth, and right would reign? How was the jurisdiction of a line of pontiffs, of a body of bishops, of an army of priests, to be extended over throne, and court, and battle-field, over creeds and races, over cities, and families, and individuals? Such were the beliefs, laws, practices, and facts which Christianity had to maintain, uphold, and defend. It has overthrown the pretensions of the Jew, the philosophy of the Greek, and the power of the Roman. Without the Catholic Church, the revelation of Jesus Christ were merely a day succeeded by night; but with the Catholic Church it is an unending day to the consummation of the world, and is in truth the tabernacle which God has set in the sun.

#### QUESTIONS.

Which are the three laws that have been given to mankind? What were the relations of the human family to God under each of them? What truths were known to men under the law of reason? What is meant by the Mosaic Dispensation, and how is it usually divided? What were the powers of a Jewish king? What was the Sanhedrim? Did slavery exist among the Hebrews? Mention some crimes visited with capital punish-





*Hail Mary, full of grace,  
Illumined of God's face,*


*Most blest of Adam's race,  
Mother of Jesus!*

ment? Tell what you know about persons, places, things, actions, times, and offices considered holy among the Hebrews? What were the relations of the Jewish to the Catholic Church? Mention and explain some prophecies in the Jewish Church relative to the era, time, and character of the last Dispensation? What was the condition of the world when God made known the last Dispensation? What changes were to come from Christianity? Describe in your own words what truths, principles, and facts Christianity had to uphold against Jews and Gentiles?

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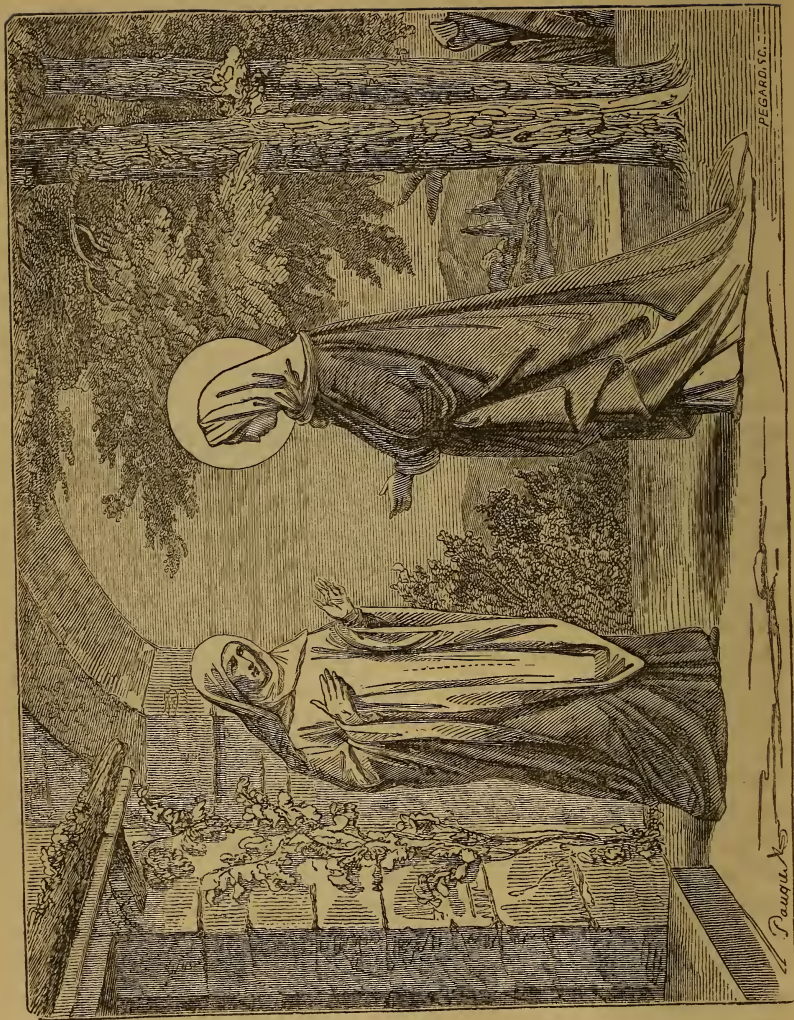
## CHAPTER XXXVII.

### THE INCARNATION, BIRTH, CIRCUMCISION, AND PRESENTATION OF JESUS CHRIST.

N the beginning, before created existence, and change, and motion, and time, God, as the prophet says, inhabited eternity. There were three persons, the Father, the Word, and the Holy Ghost, with one and the same divine nature. We learn from St. John that the Word, or Second Person of the Trinity, was continuing to be in the beginning of time, and, therefore, existing in eternity, that is, eternal; that the Word was with God, and, therefore, distinct from God; that the Word was God, and, therefore, divine. The Evangelist, further, states, both positively and negatively, that all things have received their existence from the Word, that in the Word was life, and that from the Word was the light of men. Now, this eternal, personal, divine being called the Word, the Lord of creation, life, and intelligence, was made flesh, and dwelt amongst men, and manifested the glory of the only-begotten of the Father in fulness of grace and of truth. The name of the Incarnate Word is Jesus Christ, or the Anointed Saviour.

2. The generation of Jesus Christ according to the flesh is thus given by St. Matthew: Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judas and his brethren; Judas begot Phares and Zara of Thamar; Phares begot Esron; Esron begot



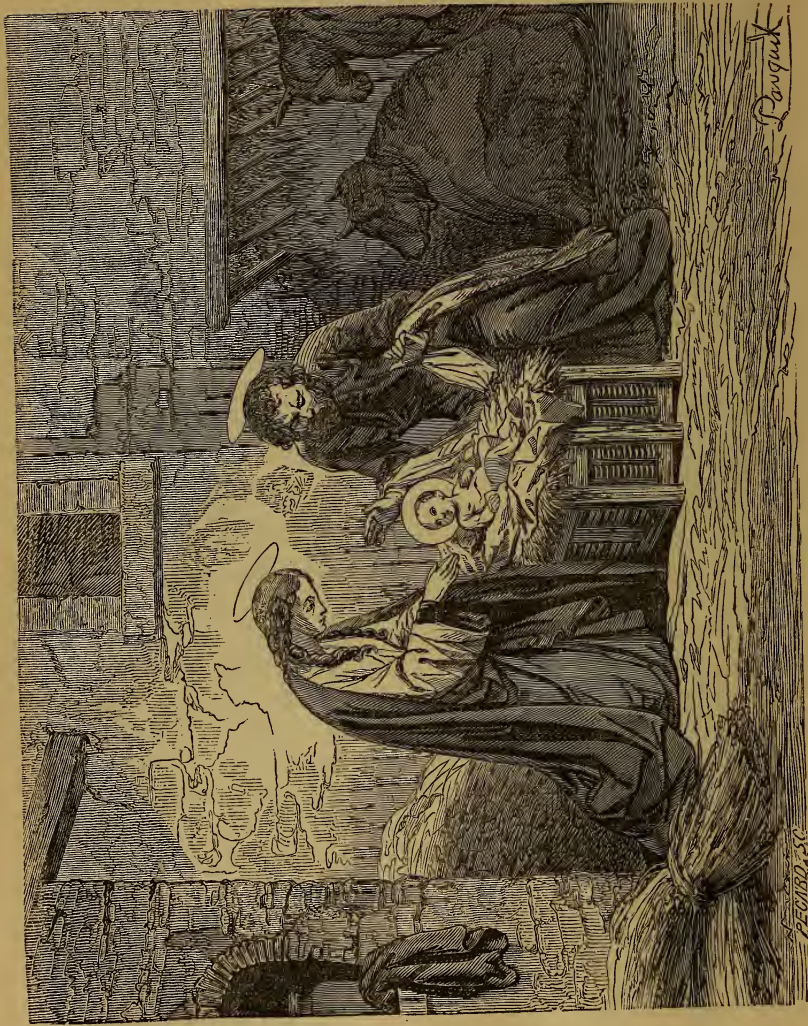


*Lol then, Saint John unborn, but sinless, greets,  
And Christ, the Saviour unborn, adores.*

*Saint Mary, Virgin Mother, hastes, and greets  
Elizabeth, and words of joy outpours:*

Aram ; Aram begot Aminadab ; Aminadab begot Naasson ; Naasson begot Salmon ; Salmon begot Booz of Rahab ; Booz begot Obed of Ruth ; Obed begot Jesse ; Jesse begot David the king ; David the king begot Solomon of her that had been the wife of Urias ; Solomon begot Roboam ; Roboam begot Abias ; Abias begot Asa ; Asa begot Josaphat ; Josaphat begot Joram ; Joram begot Ozias ; Ozias begot Joatham ; Joatham begot Achaz ; Achaz begot Ezechias ; Ezechias begot Manasses ; Manasses begot Amon ; Amon begot Josias ; Josias begot Jechonias and his brethren in the transmigration of Babylon ; after the transmigration of Babylon, Jechonias begot Salathiel ; Salathiel begot Zorobabel ; Zorobabel begot Abiud ; Abiud begot Eliacim ; Eliacim begot Azor ; Azor begot Sadoc ; Sadoc begot Achim ; Achim begot Eliud ; Eliud begot Eleazar ; Eleazar begot Mathan ; Mathan begot Jacob ; Jacob begot Joseph, the husband of Mary, of whom was born JESUS, who is called CHRIST. St. Luke gives Christ's generation according to the Law : And Jesus was beginning about the age of thirty years, being, as it was supposed, the Son of Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Eson, who was of Phares, who was of Juda, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau,





*The Virgin Mother and her spouse  
Adore the Babe in that dear scene.*

*Where ass and ox or sleep or browse,  
The infant Saviour laid between.*

O'LEARY, MARIAN OP.

who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Araphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam, who was of God.

3. To announce the coming of the Word into the world, God sent John the Baptist, whom the Scripture calls the angel of the Lord. John, the son of Zachary, a priest, and Elizabeth of the daughters of Aaron, was born six months before Jesus Christ. An angel of God appeared to Zachary while offering incense, and declared that Elizabeth, though beyond the age of child-bearing, should conceive a son, that his name would be John, that he would be sanctified in his mother's womb, that he would be a Nazarite, that he would be endowed with the spirit and power of Elias, and that he would be the Precursor of Jesus Christ. In punishment of incredulity, Zachary became dumb from the day of promise to the circumcision of John the Baptist in the temple. After Elizabeth became pregnant, according to the word of the angel, she retired for privacy to the hilly country.

4. In the sixth month after the angel had appeared to Zachary in the temple, the archangel Gabriel was sent by God to the Virgin Mary, of the town of Nazareth in Galilee, the spouse of Joseph, and the cousin of Elizabeth. The archangel declared that Mary was full of grace, that the Lord was with her, that she was blessed amongst women, that the power of the Holy Spirit should overshadow her, and a son be born of her, and his name would be Jesus. The archangel described Jesus as the Son of the Most High, as the Son of God, as the Holy and the Great, unto whom the Lord God would give the throne of David, His father, and who was to reign in the house of Jacob for ever. Having revealed to Mary the pregnancy of her cousin Elizabeth, and having received her assent to become the mother of Jesus, the archangel Gabriel departed. The two cousins, Mary and Elizabeth, met in the hilly country of Juda, and John the Baptist performed the first act of homage to the Incarnate





Hark! shepherd swains awaked had been  
By shining light; and with heaven's nod,

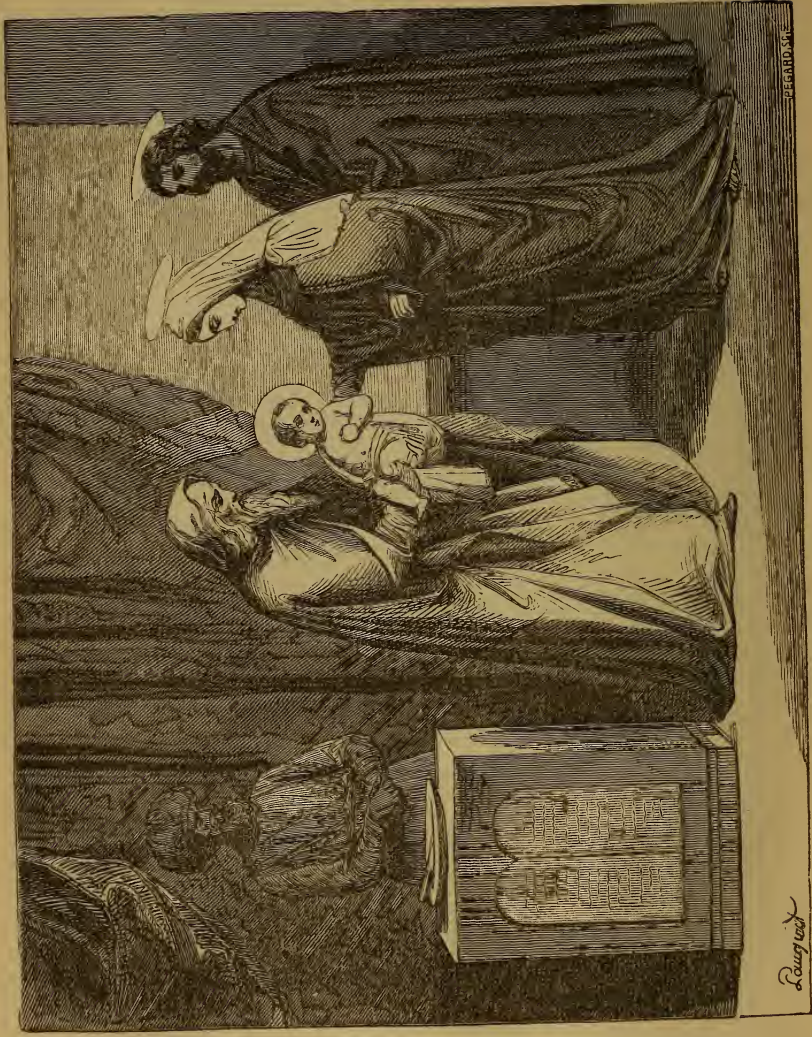
They honor Mary as their Queen,  
And worship Jesus as their God

O'LEARY'S MARLAN ODE

Word by jumping in his mother's womb in the presence of Mary. Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy; and blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour, because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed; because He that is mighty hath done great things to me; and holy is His name. And His mercy is from generation unto generations, to them that fear Him. He hath showed might in His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy. As He spoke to our fathers, to Abraham and to his seed for ever.

5. At the circumcision of John the Baptist, Zachary miraculously recovered his voice, and praised the Lord for His goodness and mercy in this canticle: Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people, and hath raised up an horn of salvation to us in the house of David His servant. As He spoke by the mouth of His holy prophets, who are from the beginning; salvation from our enemies, and from the hand of 'all that hate us;' to perform mercy to our fathers, and to remember His holy testament; the oath which He swore to Abraham our father, that He would grant to us; that, being delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days. 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 to His people, unto the remission of their sins; through the





DEGARD, SCULPT.

*A sign, to Gentiles light; thus hoary  
With hope the aged Simeon said.*

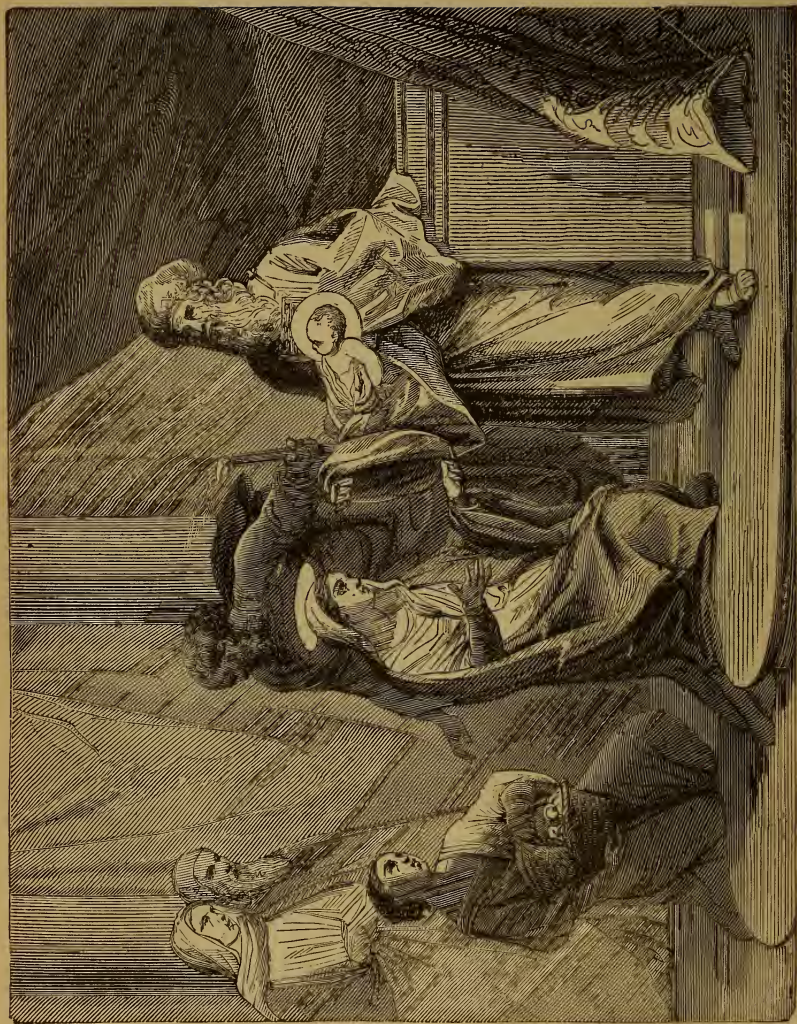
*"This babe shall be proud Juda's glory,  
A rose to Mary, to the dead*

*Lowry cut*

bowels of the mercy of our God, in which the Orient, from on high, hath visited us; to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace. John grew up, and retired into the wild country west of the Dead Sea, known as "the desert," to prepare the way of the Lord.

6. When Joseph learned that Mary was with child, he was minded to put her away, but was dissuaded by a vision from God, and received a revelation of the name, the mission, and the dignity of Mary's offspring. As the time of her delivery drew nigh, Cesar Augustus decreed that a census of the whole world should be taken. While Joseph and Mary were in Bethlehem of Juda to be enrolled under Cyrinus, the Roman governor, the days of the Virgin to bring forth were accomplished, and, without loss of virginity, she miraculously gave birth to Jesus, and laid Him in a manger. An angel of the Lord appeared to shepherds that were keeping the night-watches over their flocks, and announced to them, amid shining brightness and a multitude of heavenly voices praising God, that a Saviour, who was Christ the Lord, was born to them in the city of David. The shepherds passed over to Bethlehem, and found Joseph and Mary with an infant wrapt in swaddling-clothes, and laid in a manger, as had been told them by the angel. After eight days, the child was circumcised, and received the name Jesus; and, after the days of Mary's purification according to the law of Moses, He was presented, with proper offerings, in the temple. There it was revealed to the old man, Simeon, and the prophetess, Anna, that there was come the Light to the revelation of the Gentiles, and the Glory of the people of Israel. The words of Simeon which he spoke of Christ are: Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of Thy people Israel. And to Mary, the mother, he said: Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and Thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.





*The DESIRED OF ALL NATIONS behold,  
O temple of Juda, with thee!*

*See thy glory more precious than gold!  
The Messias his people shall free.*

## QUESTIONS.

Describe the Word? Give the generation of Jesus Christ according to nature, and according to the Law? Give the circumstances connected with the births of John the Baptist and Jesus Christ? Give the events down to His presentation in the temple? What did Simeon say?

## CHAPTER XXXVIII.

THE LIFE OF JESUS CHRIST TO HIS PUBLIC MINISTRY.—A.D. 1-30.



It is difficult to determine the precise time of the coming of the Magi, but their advent is commonly set within two years after the birth of Christ. Led by a mysterious star from the East, they came to adore the newborn King of the Jews, and enquired of Herod: Where is He that is born King of the Jews? A feeling had spread, not only among the Jews, but among outside nations, that the fulfilment of the Messianic prophecies was at hand. This feeling, together with the advent of strange Eastern personages, disturbed the corrupt and hypocritical Herod, and all Jerusalem with him. The Sanhedrim answered enquiries of the Magi by naming Bethlehem as the birthplace of Christ the Messiah. The star which guided them from the East conducted them to the house where Jesus, Mary, and Joseph were, and a vision from the Lord directed them by what route they should return to their own country. The Magi are thus described by the Venerable Bede: "The first is said to be Melchior, a gray old man with flowing hair and beard, who offered gold to the Lord as to a king. The second, a ruddy, beardless youth, called Gaspar, honored God with frankincense as an oblation worthy of God. The third was swarthy, and had a face covered all over with beard. He was called Beltassar, and professed by an offering of myrrh that the Son of Man should die."

2. After they departed, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt, and be there until I tell thee. It will come to





The Orient hath a spell! But in the land  
Where falls the brightest light, the softest beam,  
In days of old three men of high command  
Saw from the west a light more glorious stream,  
And westward, star-led, turned to brighter dream

Than Orient had fashioned in its brain,  
A light the race of mortals to redeem,  
A light by which the rays of Orient wane.  
Led the three Magi to adore at wester n fane.

O'LEARY'S MARIAN ODES.

pass that Herod will seek to destroy the Child. Joseph arose, and, taking the Child with His mother, by night retired into Egypt. There he remained until the death of Herod, that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my Son.

3. Then Herod, perceiving that he was deluded by the Wisemen, was exceedingly angry, and, sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the Wisemen. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not. But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the Child and His mother, and go into the land of Israel, for they are dead that sought the life of the Child. Joseph arose, and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and, being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth, that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

4. Jesus Christ, as a child, grew and became strong, full of wisdom, and the grace of God was in Him. His parents went every year to Jerusalem at the solemn feast of the Pasch. When He was twelve years old, they returned, the Child Jesus remaining in Jerusalem, and His parents knew it not. And thinking that He was in their company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. Not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? behold Thy father and I have sought Thee





“Lo! Joseph from thy sleep arise”  
Said God, “and to Egyptian skies”

With Jesus and with Mary go;  
King Herod is his deadly foe.”

OLIVIER'S MARIAN ODES.

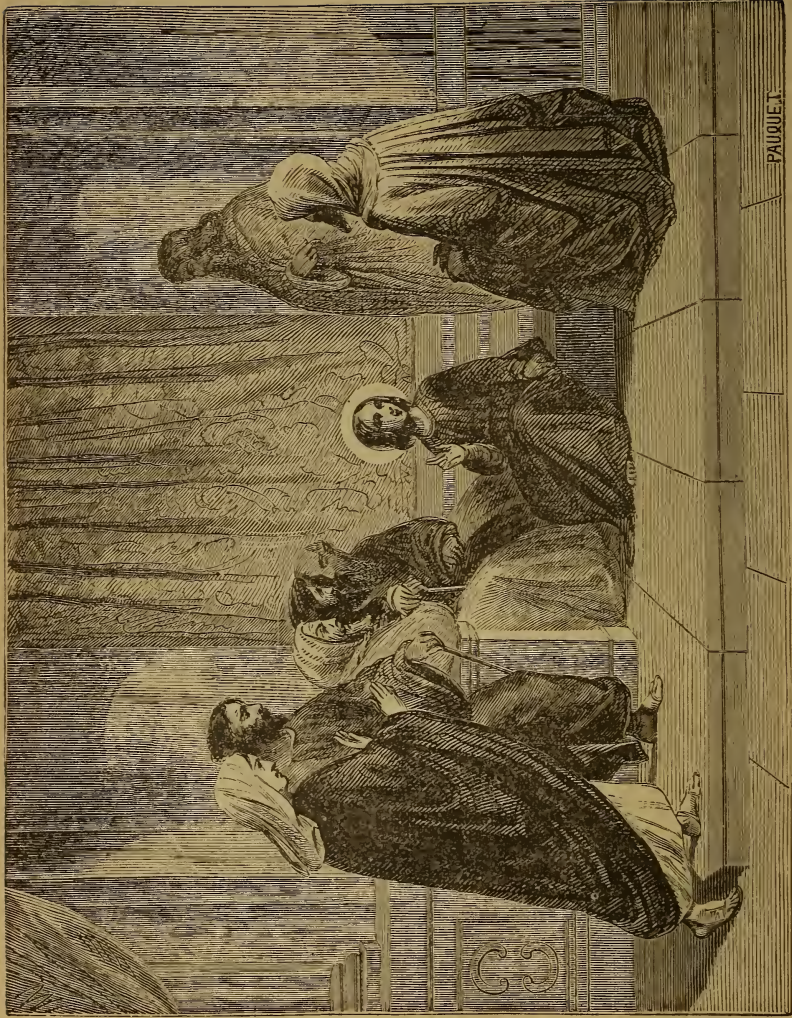
sorrowing. And He said to them : How is it that you sought Me ? Did you not know that I must be about My Father's business ? Jesus returned to Nazareth, and was subject to them, and advanced in wisdom and age, and grace with God and men.

5. Jesus, being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert for the space of forty days, and was tempted by the devil. And He ate nothing in those days ; and when they were ended, He was hungry. The devil said to Him : If Thou be the Son of God, say to this stone that it be made bread. Jesus answered him : It is written that man liveth not by bread alone, but by every word of God. And the devil led Him into a high mountain, and showed Him all the kingdoms of the world in a moment of time, and he said to Him : To Thee will I give all this power and the glory of them ; for to me they are delivered, and to whom I will I give them. If Thou therefore wilt adore before me, all shall be thine. Jesus, answering, said to him : It is written : Thou shalt adore the Lord thy God, and Him only shalt thou serve. And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and he said to Him : If Thou be the Son of God, cast thyself from hence. For it is written that He hath given His angels charge over Thee, that they keep Thee ; and that in their hands they shall bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus, answering, said to him : It is said : Thou shalt not tempt the Lord thy God. And all the temptation being ended, the devil departed from Him.

6. In the thirtieth year of his age, Jesus went from Nazareth of Galilee, and was baptized by John the Baptist in the Jordan. John coming up out of the water saw the heavens opened, and the Spirit as a dove descending and remaining on Him. And there came a voice from heaven : "Thou art My beloved Son, in Thee I am well pleased."

7. The manifold offices of Jesus Christ are well marked by His scriptural names, and the names are well grouped by a heterodox divine : His names and titles in Scripture are said to be two hundred in number, and all of them significant and important. Every name





*Within a wondering multitude Christ spoke  
Amid the temple's wisest seers*

*Until his mother Mary silence broke:  
"Son, we have sought thee sorrowing to tears."*

He bears is an ointment poured forth. His lips drop as the honeycomb; honey and milk are under His tongue; and the smell of His garments is like the smell of frankincense. His people sit under His shadow with great delight, and His fruit is sweet to their taste. To them He is altogether lovely. To them He is an advocate, the angel of the covenant, the author and finisher of faith, as the apple-tree among the trees of the wood, the beloved, the shepherd and bishop of souls, the bread of life, the bundle of myrrh, the bridegroom, the bright and morning star, and the brightness of the Father's glory. He is their creator, captain, counsellor, covenant, corner-stone, covert from the tempest, cluster of camphire, and the chiefest among ten thousand. He is to them as the dew, the door into the fold, a diadem, a daysman, a day-star, a deliverer, and the desire of all nations, ranks, and generations of pious men. In their eyes, He is the express image of God, the elect, Emmanuel, the everlasting Father, and eternal life. He is a fountain of living water to thirsty souls, of joy to troubled ones, of life to dying ones. He is the foundation on which his people with safety build their hopes of heaven. He is the father of eternity, the fir-tree under whose shadow saints rejoice, the first and last, the first-fruits, the first-born among many brethren, and the first-begotten from the dead. To His chosen He is as the most fine gold, a guide, a governor, a glorious Lord, God, the true God over all gods, blessed for ever. He is head of the church, the help, the hope, the husband, the heritage, the high-priest, the habitation of His people. He is the horn of their salvation. He rides upon the heavens by His name Jah. He is the Jehovah of armies, the inheritance, judge, and king of His people. He is their light, their life, their law-giver, their atoning lamb, the lily of the valley, the lion of the tribe of Juda. He is the man Christ Jesus, the master, the mediator, the minister of the sanctuary which the Lord pitched and not man. He is the mighty God of Isaias, the morning-star of John, the Michael of Daniel, the Melchisedech of David and Paul, and the Messias of all the prophets. He is the only-begotten of the Father, full of grace and truth. He is both the root and the offspring of David. He is both the peace, the prince, the prophet, the

purifier, the potentate, the propitiation, the physician, the plant of renown, the power of God, the passover of all saints. He is a polished shaft in the quiver of God. He is the rock, the refuge, the ruler, the ransom, the refiner, the redeemer, the righteousness and the resurrection of all humble souls. He is the rose of Sharon. He is the seed of the woman, the seed of Abraham, the seed of David, the Son of God, the son of man, the strength, the shield, the surety, the shepherd, the Silo, the sacrifice, the sanctuary, the salvation, the sanctification, and the sun of righteousness of all believers. He is the truth, the treasure, the teacher, the temple, the tree of life, the great testator of His Church. He is the way, the well of salvation, the Word of God, the wisdom of God, the faithful witness, the Wonderful.

#### QUESTIONS.

Give the history of the Magi? Describe the flight into Egypt? Describe the martyrdom of the innocents? Tell the story of Christ's being lost in the temple? Describe the temptation of Christ? Describe the baptism of Christ? Give the manifold Scriptural titles of Jesus Christ?

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#### CHAPTER XXXIX.

THE PUBLIC LIFE OF JOHN THE BAPTIST.—A.D. 29—30.



JOHN the Baptist, the cousin and Precursor of Jesus Christ, led an austere and sequestered life in the lonely wilderness of Judea, west of the Dead Sea. His food was locusts and wild honey. He was a Nazarite in food, and more than a Nazarite in life and dress. His garments, which were made of camels' hair, were cinctured with a leathern girdle.

2. Now, in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas, the word of the Lord was made unto John, the



son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the Book of the Sayings of Isaias the Prophet: A voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight His paths, every valley shall be filled, every mountain and hill shall be brought low, the crooked shall be made straight, the rough ways plain, and all flesh shall see the salvation of God.

3. The sanctity, the austerity, and the loneliness of John the Baptist's life drew vast multitudes from the towns and cities of the Jewish nation. These confessed their sins, and were baptized by John in the Jordan. To him came Sadducees and Pharisees, whom, when they sought baptism, John addressed thus: Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance, and think not to say within yourselves, We have Abraham for our father; for I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree, therefore, that doth not yield good fruit, shall be cut down, and cast into the fire. I, indeed, baptize you in water unto penance; but He that shall come after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you in the Holy Ghost and fire; whose fan is in His hand; and He will thoroughly cleanse His floor, and gather His wheat into the barn, but the chaff He will burn with unquenchable fire. To the people asking: What shall we do? he answered: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. The Publicans also came to be baptized, and said to him: Master, what shall we do? But he said to them: Do nothing more than that which is appointed you. And the soldiers also asked him, saying: And what shall we do? He said to them: Do violence to no man, neither calumniate any man, and be content with your pay.

4. The extraordinary mission of John awakened the idea of the Messiah in the minds of many Jews, and a delegation was sent to him from the priests and people of Jerusalem to enquire what it





Behold the Lamb that taketh sins away!  
Behold the Son in whom the Father joys!

Hear ye the voice from heaven, that men obey  
The Christ baptized whose mission sin destroyed.

might be. Now, this is the testimony of John when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. They that were sent were of the Pharisees, and they asked him, and said to him: Why, then, dost thou baptize if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you whom you know not. The same is He that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

5. Among the multitude who came to be baptized was Jesus from Galilee; and, when John saw him coming, he said: Behold the Lamb of God, behold Him who taketh away the sin of the world. This is He of whom I said: After me there cometh a man who is preferred before me, because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony that this is the Son of God.

6. It came to pass that Jesus and His disciples came into Judea, abode there, and baptized. John was baptizing in Ennon near Salim, where there was much water. Then there arose a question between some of John's disciples and the Jews concerning the purification. They, therefore, came to John, saying: Rabbi, He that was with

thee beyond the Jordan, to whom thou gavest testimony, behold He baptizeth, and all men come to Him. John answered, and said : A man cannot receive anything unless it be given him from heaven. You yourselves do bear me witness that I said : I am not Christ ; but that I am sent before Him. He that hath the bride is the bridegroom ; but the friend of the bridegroom who standeth and heareth him rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth, and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God : for God doth not give the Spirit by measure. The Father loveth the Son ; and He hath given all things into His hand. He that believeth in the Son hath life everlasting, but he that believeth not the Son shall not see life, but the wrath of God abideth on him.

7. John the Baptist upbraided Herod because he had taken the wife of his brother Philip, saying : It is not lawful for thee to have thy brother's wife. Now, Herodias, the wife of Philip, laid snares for John. John was cast into prison ; and when Jesus had heard that John was delivered up, He retired into Galilee. Though Herodias was desirous to put John to death, she could not ; for Herod feared John, knowing him to be a just and holy man, and kept him, and, when he heard him, did many things ; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee ; and when the daughter of the same Herodias had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel : Ask of me what thou wilt, and I will give it thee. And he swore to her : Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom. Who, when she was gone out, said to her mother : What shall I ask ? But she said : The head of John the Baptist. And when

she was come in immediately with haste to the king, she asked, saying : I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad ; yet because of his oath, and because of them that were with him at table, he would not displease her ; but, sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came and took his body, and laid it in a tomb.

8. Thus ended the life of one of the most exalted personages whom God has called in His dealings with the human race. Jesus Christ declared that a greater man than John the Baptist was never born of a woman. As a prophet, he was the last and greatest of all, because he pointed out the Messiah ; as an envoy of heaven, he stood between Moses and Jesus Christ ; as a saint, he was sanctified in his mother's womb like Jeremias ; and as a child of Abraham, he was a cousin of the Saviour of the world according to the flesh.

#### QUESTIONS.

Describe the life of John the Baptist in the wilderness of Judea ? When did he preach ? What did he announce ? Where did he baptize ? How did he address the Pharisees and Sadducees ? What did he say to the people ? What to the Publicans ? What to the soldiers ? Why did the priests and people of Jerusalem send a delegation to John the Baptist ? How did he answer the delegation ? Describe the baptism of Jesus Christ by John the Baptist ? When the disciples of John and the Jews contended, what testimony did John give concerning Jesus ? Why was John cast into prison ? What did Jesus then do ? Describe the death of John the Baptist ? What position does John the Baptist hold in the economy of God with the human race ?



## CHAPTER XL.

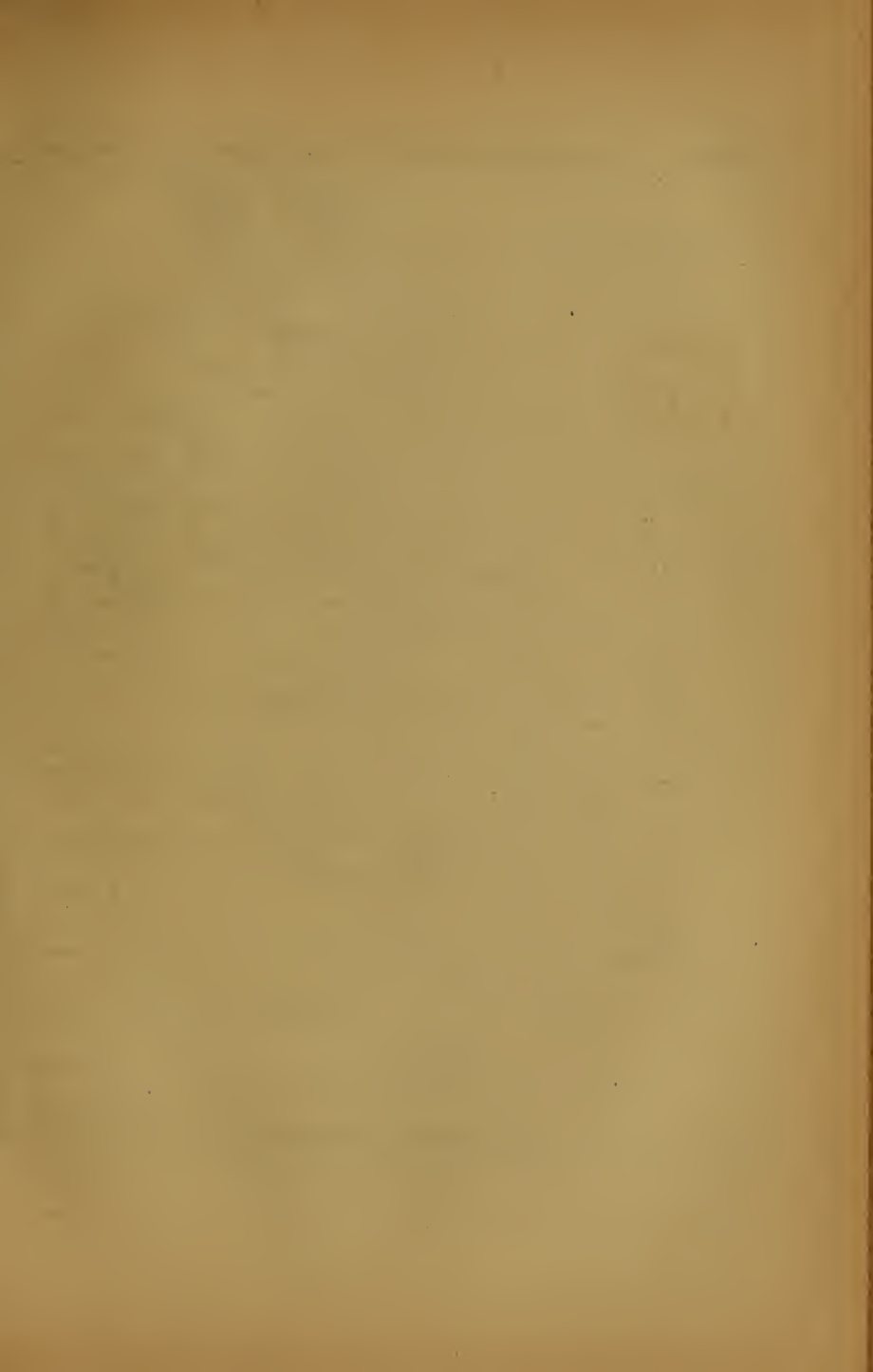
PUBLIC LIFE OF JESUS CHRIST.—A.D. 30-32.



IN presenting from the Evangelists the life of Christ, I shall separate from the other functions of His ministry His discourses, parables, miracles, and prophecies. His discourses and parables give a conspectus of His doctrine, and in His miracles and parables the reader may see the foundation on which the New Covenant is built.

2. After His baptism by John the Baptist, Christ retired into the wilderness, and fasted forty days. When He had fasted forty days and forty nights, afterwards he was hungry. The tempter coming, said to Him: If thou be the Son of God, command that these stones be made bread. He answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him: If thou be the Son of God, cast Thyself down; for it is written that He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written, again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and showed Him all the kingdoms of the world and the glory of them; and said to Him: All these will I give Thee, if, falling down, Thou wilt adore me. Then Jesus saith to him: Begone; Satan; for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left him; and behold angels came and ministered to him.

3. In the beginning of Christ's ministry, after Jesus was baptized by John, there were two of John's disciples who had heard John call Jesus the Lamb of God, and they followed Jesus. When Jesus turned and saw them following Him, He said to them: What seek you? They said to him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them: Come and



# PALESTINE IN THE TIME OF OUR SAVIOUR.

Scale of Miles.  
0 10 20 30 40



see. They came and saw where He abode, and they stayed with him that day; now it was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed Him. He findeth first his brother Simon, and saith to Him: We have found the Messiah (which is, being interpreted, the Christ). And he brought him to Jesus. Jesus, looking upon him, said: Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted Peter. On the following day, He would go forth into Galilee, and findeth Philip. And Jesus saith to him: Follow me. Now, Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found Him of whom Moses in the Law and the prophets did write, Jesus the son of Joseph of Nazareth. Nathanael said to him: Can anything of good come from Nazareth? Philip saith to him: Come and see. Jesus saw Nathanael coming to Him, and He saith of him: Behold an Israelite, indeed, in whom there is no guile. Nathanael saith to him: Whence knowest Thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered, and said to him: Because I said unto thee I sawest thee under the fig-tree, thou believest: greater things than these shalt thou see. He saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

4. Our Saviour was accustomed to go up to Jerusalem every year at the great Jewish festival of the Passover. He is mentioned in the Evangelists as having gone to four Passovers during His public ministry. After working His first miracle at Cana in Galilee, Christ went up to the Pasch, and found in the temple sellers of oxen, sheep, and doves, and also changers of money. Then Christ made a scourge of little cords, and drove them all out of the temple, the sheep also, and the oxen; and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves, He said: Take these things hence, and make not the house



of My Father a house of traffic. And His disciples remembered that it was written : The zeal of thy house hath eaten Me up. The Jews, therefore, answered, and said to Him : What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them : Destroy this temple, and in three days I will raise it up. The Jews then said : Six-and-forty years was this temple in building, and wilt Thou raise it up in three days? But He spoke of the temple of His body. When, therefore, He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word that Jesus had said. Now, when He was at Jerusalem at the Pasch, upon the festival day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man, for He knew what was in man.

5. The discourse with Nicodemus took place while Jesus was in Judea. Now, when He understood that the Pharisees had heard that He maketh more disciples and baptizeth more than John (though Jesus Himself did not baptize, but His disciples), He left Judea, and went again into Galilee; and He was of necessity to pass through Samaria. He cometh therefore to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. At Sichar, by Jacob's well, He held the discourse with the woman of Samaria. After two days, He departed thence, and went into Galilee; for Jesus Himself gave testimony that a prophet hath no honor in his own country. And when He was come unto Galilee, the Galileans received Him, having seen all the things He had done at Jerusalem on the festival day, for they also went to the festival day.

6. In Galilee, He came to Naim, and, at a nobleman's request, healed a son that lay sick away at Capharnaum. Thence He passed to Nazareth, where He expounded the Scriptures in the Synagogue, and explained the nature of His mission. He thence passed to Capharnaum on the sea-coast, in the borders of Zabulon and of Nephthalim, that it might be fulfilled which was said by

Isaias the prophet: Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles, the people that sat in darkness hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up. From that time Jesus began to preach and to say: Do penance, for the kingdom of heaven is at hand. Jesus, walking by the Sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew, his brother, casting a net into the sea (for they were fishers); and He saith to them: Come ye after Me, and I will make you to be fishers of men. And they, immediately, leaving their nets, followed Him. Going on from thence, He saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship, with Zebedee, their father, mending their nets; and He called them. And they forthwith left their nets and father, and followed Him. Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and every infirmity, among the people. His fame went throughout all Syria; and they presented to Him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and He cured them; and much people followed Him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. During the remainder of the first year of Christ's mission, He worked many miracles, as the healing of the demoniac and paralytic, the stilling of the storm, the raising of the daughter of Jairus to life, and preached many discourses. Capharnaum was the centre of His mission. Thence He went forth to the sea-side, and all the multitude came to Him, and He taught them; and when He was passing by, He saw Levi, the son of Alpheus, sitting at the receipt of custom, and He saith to him: Follow Me. And rising up, he followed Him.

7. After these things, there was a festival day of the Jews, and Jesus went up to Jerusalem. This was the commencement of the second year of Christ's public ministry. There He healed, on the Sabbath, at the Pool of Bethesda, a man that had been infirm for



*Behold good Mary at Christ's feet—  
Oh! sweet her joys—surpassing sweet!*



thirty-eight years. After many other miracles wrought and discourses delivered by Christ, He chose his twelve apostles. A great multitude followed Him; but He made that twelve should be with Him, and that He might send them to preach. He gave them power to heal sicknesses, and to cast out devils. And to Simon He gave the name Peter; and James, the son of Zebedee, and John, the brother of James, He named them Boanerges, which is The Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Canaanean, and Judas Iscariot, who also betrayed Him, were with Him. Soon after, Christ delivered His Sermon on the Mount to the multitude. When He had raised to life the widow of Naim's son, cured the centurion's servant, and pronounced woe against the cities of Galilee, it came to pass that he was invited to eat by a Pharisee. A woman that was in the city, a sinner, brought an alabaster box of ointment to the Pharisee's house, and, standing behind at His feet, began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee who had invited him, seeing it, spoke within himself, saying: This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. Jesus, answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors—the one owed five hundred pence, and the other fifty; and whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most? Simon, answering, said, I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet, but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but she with ointment hath anointed My feet. Wherefore I say to thee:



Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe; go in peace.

8. Afterwards, Christ made His second circuit round Galilee, and spoke many parables. He travelled through the cities and towns, preaching and evangelizing the kingdom of God, and the twelve with Him, and certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto Him of their substance.

9. Towards the end of the second year of Christ's ministry, He returned into His own country to Nazareth; and when the Sabbath was come, He began to teach in the synagogue, and many hearing Him were in admiration at His doctrine, saying: How came this man by all these things? and what wisdom is this that is given to Him; and such mighty works as are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also His sisters here with us? And they were scandalized in regard of Him. Jesus said to them: A prophet is not without honor but in his own country, and in his own house, and among his own kindred.

10. From Nazareth Jesus made His third circuit, at the end of the second year of His ministry, about the cities and towns of Galilee, teaching in the synagogues, and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then He saith to His disciples: The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.

11. Now, before the end of the second year of His mission, Christ

having gathered together the twelve, that is, the first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus, Simon the Canaanean, and Judas Iscariot, who also betrayed him; them He commissioned, saying: Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel; and going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purse; no scrip for your journey, nor two coats, nor shoes, nor a staff, for the workman is worthy of his meat. And into whatsoever city or town you shall enter, enquire who in it is worthy, and there abide till you go thence. When you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. Whosoever shall not receive you nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold, I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men, for they will deliver you up in councils, and they will scourge you in their synagogues, and you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles; but when they shall deliver you up, take no thought how or what to speak, for it shall be given you in that hour what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents, and shall put them to death; and you shall be hated by all men for My name's sake; but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into

another. Amen I say to you, you shall not finish all the cities of Israel till the Son of Man come. The disciple is not above the 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 goodman of the house Beelzebub, how much more them of his household? Therefore, fear them not, for nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark speak ye in the light, and that which you hear in the ear preach ye on the house-tops. And fear ye not them that kill the body, and are not able to kill the soul, but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, better are you than many sparrows. Every one, therefore, that shall confess Me before men, I will also confess him before My Father who is in heaven; but he that shall deny Me before men, I will also deny him before My Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace, but the sword; for I came 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 enemies 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 up his cross and followeth Me is not worthy of Me. He that findeth his life shall lose it, and he that shall lose his life for Me 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 the reward of a prophet; and he that receiveth a just man in the name of a just man shall receive the reward of a just man; and whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

## QUESTIONS.

How is the life of Christ to be presented in this book? Why? Relate the public acts of the first year of Christ's ministry? Describe the temptation? Describe the calling of Andrew, Simon, and the other apostles? How many circuits did Jesus make through Galilee during the first two years of His ministry? Describe the cleansing of the temple? Show on the map the places visited by Christ in the first year of His ministry? Mention the public acts of the second year of Christ's public ministry? Which are the names of the twelve apostles? Describe the anointing of Christ's feet by the woman with the box of alabaster? Give the substance of Christ's address to the twelve when they were sent two by two to evangelize the Jews?

## CHAPTER XLI.

PUBLIC LIFE OF JESUS CHRIST (CONTINUED).—A.D. 32-33.



ON the approach of the third Pasch, which was the beginning of the third year of Christ's public ministry, Jesus went over the Sea of Galilee, which is that of Tiberias. A great multitude followed Him because of the miracles He did on them that were diseased. There He fed five thousand persons with five barley loaves and two fishes.

2. When the multitude had eaten, there remained twelve full baskets of fragments. And forthwith Jesus obliged His disciples to go up into the boat, and to go before Him over the water, till He dismissed the people. Having dismissed the multitude, He went up into a mountain alone to pray. And when it was evening, He was there alone; but the boat in the midst of the sea was tossed with the waves, for the wind was contrary. In the fourth watch of the night, He came to them walking upon the sea. And they, seeing Him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. Immediately Jesus spoke to them, saying: Be of good heart; it is I, fear ye not. Peter, making answer, said: Lord, if it be Thou, bid me come to Thee upon the waters. And He said: Come. Peter, going down out of the boat, walked upon the



water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying: Lord, save me. Immediately Jesus, stretching forth His hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt? And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored Him, saying: Indeed Thou art the Son of God. Having passed the water, they came into the country of Genesar. When the men of that place had knowledge of Him, they sent into that country, and brought to Him all that were diseased. And they besought Him that they might touch but the hem of His garment. And as many as touched were made whole.

3. About this time Christ promised the Blessed Eucharist, healed the daughter of the Syrophenician woman on the coast of Tyre, and fed four thousand with a few little fishes and seven barley loaves when the multitude came to Him by the Sea of Galilee. Now, when Christ came to the quarters of Cesarea Philippi, He promised the primacy to Peter, and Peter declared the divinity of Christ. Jesus said: Who do men say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. I say to 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 to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then He commanded His disciples that they should tell no one that He was Jesus the Christ. From that time, Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the ancients, and scribes, and chief priests, and be put to death, and the third day rise again.

4. Having left Cesarea Philippi, having foretold His passion and death, having been transfigured, and having worked many miracles, Jesus steadily set His face to go to Jerusalem. He sent messengers before His face; and, going, they entered into a city of the Samaritans to prepare for Him. They received Him not, because His face was of one going to Jerusalem. And when His disciples James and John had seen this, they said: Lord, wilt Thou that we command fire to come down from heaven and consume them? Turning, He rebuked them, saying: You know not of what spirit you are. The Son of Man came not to destroy souls, but to save. They went into another town; and it came to pass, as they walked in the way, that a certain man said to Him: I will follow Thee whithersoever Thou goest. Jesus said to him: The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head. Christ said to another: Follow Me; and he said: Lord, suffer me first to go and to bury my father. Jesus said to him: Let the dead bury their dead; but go thou, and preach the kingdom of God. And another said: I will follow Thee, Lord, but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

5. Soon afterwards Christ appointed seventy-two disciples, and sent them, two and two, before His face into every city and place whither He was to come. To them Christ gave the following instructions: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house; and if the Son of Peace be there, your peace shall rest upon Him, but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have, for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to

them : The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say : Even the very dust of your city that cleaveth to us we wipe off against you ; yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city. Wo to thee, Corozain, wo to thee, Bethsaida ; for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell. He that heareth you heareth Me, and he that despiseth you despiseth Me ; and he that despiseth Me despiseth Him that sent Me. The seventy-two returned with joy, saying : Lord, the devils also are subject to us in Thy name. To them He said : I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this that spirits are subject unto you, but rejoice in this that your names are written in heaven. In that same hour He rejoiced in the Holy Ghost, and said : I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father ; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal Him. Then turning to His disciples, he said : Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see and have not seen them, and to hear the things that you hear and have not heard them."

6. Between the commission to the seventy-two and the entry into Jericho, a great many of the discourses and parables mentioned in the following chapters were spoken, and many miracles were wrought. As Christ entered into Jericho there was a rich man, named Zacheus,

who was chief of the publicans, and who sought to see who Jesus was. He could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore-tree that he might see Him, for He was to pass that way. When Jesus was come to the place, looking up, He saw him, and said to him: Zacheus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received Him with joy. When all saw it they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor; and, if I have wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. As they were hearing these things, He added and spoke the parable of the ten talents, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

7. Christ went up to Jerusalem, and delivered many discourses to His followers. At the Feast of the Dedication, He walked in Solomon's porch, and the Jews, coming round about Him, said: How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them: I speak to you, and you believe not; the works that I do in the name of My Father, they give testimony of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all, and no man can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works I have showed you from My Father; for which of those works do you stone Me? The Jews answered Him: For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God. Jesus answered them: Is



it not written in your law: I said, you are gods? If He called them gods to whom the word of God was spoken, and the Scripture cannot be broken, do you say of Him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

8. Thence Jesus passed beyond the Jordan to that place where John first baptized, because he wished to elude the fury of the Jews. There He abode for some time, and made many converts. He next went to Bethania, where He raised to life Lazarus, the brother of Mary, who anointed Him with ointment, and wiped His feet with her hair. Then the chief priests and the Pharisees gathered a council, and said: What shall we do, for this Man doth many miracles? If we let Him alone so, all will believe in Him; and the Romans will come and take away our place and nation. But one of them named Caiphias, being the high-priest that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. This he spoke, not of himself, but, being the high-priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day, therefore, they devised to put him to death. Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, into a city that is called Ephrem, and there He abode with His disciples. And the Pasch of the Jews was at hand; and many from the country went up to Jerusalem before the Pasch, to purify themselves. They sought, therefore, for Jesus; and they discoursed one with another, standing in the temple: What think you, that He is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that, if any man knew where He was, he should tell, that they might apprehend Him.

9. When Jesus had raised Lazarus to life, a supper was made for

Him, and Lazarus was one of those that were at table with Him. While Martha served, Mary took a pound of right spikenard of great price, and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now, he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put therein. Jesus, therefore, said: Let her alone, that she may keep it against the day of My burial; for the poor ye have always with you, but Me ye have not always. A great multitude, therefore, of the Jews knew that He was there; and they came not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away, and believed in Jesus.

10. Jesus, having left Bethania, was on His way to the celebration of the Passover at Jerusalem; and, when He and His disciples drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything unto you, say ye that the Lord hath need of them, and forthwith he will let them go. Now, all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke. And the disciples, going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way. And the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the name of the Lord; Hosanna in the highest. And when He was

come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus, the prophet from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And He saith to them: It is written: My house shall be called the house of prayer, but you have made it a den of thieves. And there came to Him the blind and the lame in the temple, and He healed them.

11. According to His custom, Jesus taught every day in the temple and Jerusalem. Now, there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew, again Andrew and Philip told Jesus; but Jesus answered them, saying: The hour is come that the Son of Man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling to the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour. Father, glorify Thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude, therefore, that stood and heard, said that it thundered. Others said: An angel spoke to Him. Jesus answered, and said: This voice came not because of Me, but for your sakes.

12 After foretelling the general judgment, Christ said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphaz; and they consulted together, that by subtilty they might apprehend Jesus, and

put Him to death ; but they said : Not on the festival day, lest perhaps there should be a tumult among the people. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them : What will you give me, and I will deliver Him unto you ? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Azymes, the disciples came to Jesus, saying : Where wilt Thou that we prepare for Thee to eat the Pasch ? But Jesus said : Go ye into the city to a certain man, and say to him : The Master saith : My time is near at hand, with thee I make the Pasch with My disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch. But when it was evening, He sat down with His twelve disciples ; and, whilst they were eating, He said : Amen, I say to you, that one of you is about to betray Me. And they, being very much troubled, began every one to say : Is it I, Lord ? But He, answering, said : He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him ; but wo to that man by whom the Son of Man shall be betrayed ; it were better for him if that man had not been born. And Judas, that betrayed Him, answering, said : Is it I, Rabbi ? He saith to him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said : Take ye, and eat ; this is My body. And taking the chalice, He gave thanks ; and gave to them, saying : Drink ye all of this ; For this is My blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you : I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.

13. While the apostles were at the Last Supper, there was also a strife amongst them, which of them should seem to be greater. And He said to them : The kings of the Gentiles lord it over them ; and they that have power over them are called beneficent. But you not so ; but he that is the greater among you, let him become as the younger ; and he that is the leader, as he that serveth. For



which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth. And you are they who have continued with Me in My temptations; and I dispose to you, as my Father hath disposed to Me, a kingdom, that you may eat and drink at My table in My kingdom, and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. Who said to Him: Lord, I am ready to go with Thee both unto prison and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me. And He said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now he that hath a purse, let him take it, and likewise a scrip; and He that hath not, let him sell his coat, and buy a sword; for I say to you, that what is written must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough.

### QUESTIONS.

Describe the places visited by Christ during the third year of His public mission? Mention and trace on the map the places visited by Christ during the third year of His mission? Describe the meeting of Christ and Peter on the sea? How was the primacy promised to Peter? Give the substance of Christ's instructions to the seventy-two disciples. Give a description of the meeting of Christ and Zacheus? How did Christ explain His divinity to the Jews in Solomon's porch? What were the principal acts of Christ before entering Jerusalem? Describe in your own words the anointing of Christ's feet by Mary? Could you write down a description of Christ's entry into Jerusalem? Describe the coming of the Gentiles to Christ? What did Christ say? How did Christ point out His betrayer to the apostles? How was the Blessed Sacrament instituted? Describe the contention of the apostles? What did Christ promise to Peter? Which were the most important acts of the third year's ministry of Christ?

## CHAPTER XLII.

THE DISCOURSES OF JESUS CHRIST.—A.D. 30-33½.



HERE are about fifty discourses of our Saviour recorded in the Bible; some are unbroken addresses, some dialogues, and some controversies. Christ's discourses embody His doctrine. To convey doctrine to the minds of the multitude, Christ made use of parables, which shall be hereafter set forth. I shall present Christ's discourses according to time, and shall give them space according to importance.

1. *Christ and Nicodemus.*—There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God, for no man can do these signs which Thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Wonder not that I say to thee, you must be born again. The Spirit breatheth where He will, and thou heareth His voice, but thou knowest not whence He cometh or whither He goeth, so is every one that is born of the Spirit. Nicodemus answered and said to Him: How can these things be done? Jesus answered and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things and you believe not, how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, so



—PEGAROSE

*O Nicodemus ! bless the night  
You sought in Christ true heavenly light !*



must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting. For God so loved the world as to give His only-begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment, because the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprovèd; but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

2. *Christ and the Samaritan Woman.*—Jesus, being wearied, sat near Jacob's well by Sichar. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give Me to drink. For His disciples were gone into the city to buy meats. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and who He is that saith to thee, Give Me to drink, thou perhaps would have asked of Him, and He would have given thee living water. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep? from whence, then, hast Thou living water? Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water springing up into life everlasting. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered and said: I have no husband.



Jesus said to her: Thou hast said well, I have no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband: this thou hast said truly. The woman saith to Him: Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe Me that the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know, for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit; and they that adore Him must adore Him in spirit and in truth. The woman saith to Him: I know that the Messiah cometh (who is called Christ); therefore, when He is come, He will tell us all things. Jesus saith to her: I am He, who am speaking with thee. And immediately His disciples came; and they wondered that He talked with the woman. Yet no man said: What seekest Thou, or why talkest Thou with her? The woman, therefore, left her water-pot, and went away into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done; is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime, the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought Him to eat? Jesus saith to them: My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say there are yet four months, and then the harvest cometh? Behold I say to you; Lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor; others have labored, and you have entered into their labors. Now, of that city many of the Samaritans believed in Him,

for the word of the woman giving testimony: He told me all things whatsoever I have done.

3. *Christ and John's Disciples.*—The disciples of John came to Christ, and said: Why do we and the Pharisees fast often: but Thy disciples do not fast? Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them: and then they shall fast. And nobody putteth a piece of raw cloth unto an old garment, for it taketh away the fulness thereof from the garment, and there is made a greater rent. Neither do they put new wine into old bottles; otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles; and both are preserved.

4. *Christ's Disciples plucking Corn on the Sabbath.*—And it came to pass again as the Lord walked through the corn-fields on the Sabbath, that His disciples began to go forward and to pluck the ears of corn. And the Pharisees said to Him: Behold, why do they on the Sabbath-day that which is not lawful? And He said to them: Have you never read what David did when he had need, and was hungry himself, and they that were with him? How he went into the house of God under Abiathar the high-priest, and did eat the loaves of proposition which it was not lawful to eat but for the priests, and gave to them who were with him? And He said to them: The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord of the Sabbath also.

5. *Christ's Sermon on the Mount.*—By this sermon the Mosaic dispensation was abrogated, and the fundamental truths of the Christian code promulgated. Christ, seeing vast multitudes, went up into a mountain, and, when His disciples were come unto Him, taught them thus: Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are the meek, for they shall possess the land; blessed are they that mourn, for they shall be comforted; blessed are they that hunger and thirst after justice, for they shall have their fill; blessed are the merciful, for they shall obtain mercy; blessed are the clean of heart, for they shall see God; blessed are

the peacemakers, for they shall be called the children of God; blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven; blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is very great in heaven, for so they persecuted the prophets that were before you. You are the salt of the earth, but, if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven; but he that shall do and teach shall be called great in the kingdom of heaven. For I tell you that, unless your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say to you that whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from

thence till thou repay the last farthing. You have heard that it was said to them of old, Thou shalt not commit adultery ; but I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee ; for it is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off and cast it from thee ; for it is expedient for thee that one of thy members should perish rather than that thy whole body go into hell. And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce ; but I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery ; and he that shall marry her that is put away committeth adultery. Again, you have heard that it was said to them of old, Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord ; but I say to you not to swear at all, neither by heaven, for it is the throne of God, nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the great king ; neither shalt thou swear by thy head, because thou canst not make one hair white or black ; but let thy speech be, Yea, yea ; No, no ; and that which is over and above these is of evil. You have heard that it has been said, An eye for an eye, and a tooth for a tooth ; but I say to thee not to resist evil, and, if any one strike thee on thy right cheek, turn to him also the other ; if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him ; and whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away. You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy ; but I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have ? Do not even the publicans this ? And if you salute



your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and, having shut the door, pray to thy Father in secret; and thy Father, who seeth in secret, will repay thee. And when you are praying, speak not much, as the heathens; for they think that in their much-speaking they may be heard. Be not you, therefore, like to them; for your Father knoweth what is needful for you before you ask Him. Thus, therefore, shall you pray: Our Father who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our supersubstantial bread, and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences. And when you fast, be not as the hypocrites, sad; for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves

treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal; for where thy treasure is, there is thy heart also. The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome; but if thy eye be evil, thy whole body shall be darksome. If, then, the light that is in thee be darkness, the darkness itself how great shall it be? No man can serve two masters; for either he will hate the one, and love the other; or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow; they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day and to-morrow, is cast into the oven, God doth so clothe; how much more you, O ye of little faith! Be not solicitous, therefore, saying: What shall we eat? or what shall we drink? or wherewith shall we be clothed? for after all these things do the heathens seek; for your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice; and all these things shall be added unto you. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself; sufficient for the day is the evil thereof. Judge not, that you may not be judged; for with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye, and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then

shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and, turning upon you, they tear you. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to 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 among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you, then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask Him? All things, therefore, whatsoever you would that men should do to you, do you also to them; for this is the law and the prophets. Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life, and few there are that find it! Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves; by their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can an evil tree bring forth good fruit; every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to Me in that day: Lord, Lord, have not we prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them: I never knew you; depart from Me, you that work iniquity. Every one, therefore, that heareth these My words, and doth them, shall be likened to a wise man, that built his house upon a rock, and the rain fell, and the floods came, and the winds blew and they beat upon that house, and it fell not,

for it was founded on a rock. And every one that heareth these My words, and doth them not, shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof. And it came to pass, when Jesus had fully ended these words, the people were in admiration at His doctrine; for He was teaching them as one having power, and not as their Scribes and Pharisees.

6. *Christ and John's messengers.*—John sent two disciples to Jesus saying: Art thou He that art to come, or look we for another? And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou He that art to come, or look we for another? (And in that same hour He cured many of their diseases, and hurts, and evil spirits, and to many that were blind He gave sight.) And answering, He said to them: Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached, and blessed is he whosoever shall not be scandalized in Me.

7. *Christ eulogizes John the Baptist before the multitude.*—When the two messengers returned to John in prison, Jesus said: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? Yea, I tell you, and more than a prophet; for this is he of whom it is written: Behold I send My Angel before Thy face who shall prepare Thy way before Thee. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist; yet He that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John, and if you will not receive it, he is Elias that is to come. He that hath ears to hear, let him hear. But whereunto shall I esteem this generation to be like? It



is like to children sitting in the market-place, who, crying to their companions, say : We have piped to you, and you have not danced ; we have lamented, and you have not mourned. 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 that is a glutton and a wine-drinker, a friend of publicans and sinners, and wisdom is justified by her children. Then began He to upbraid the cities wherein were done the most of His miracles, for that they had not done penance. Wo to thee, Corozain, wo to thee, Bethsaida ; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you : It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capharnaum, shalt thou be exalted up to heaven ? thou shalt go down even unto hell ; for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. At that time Jesus answered and said : I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth the Son but the Father ; neither doth any one know the Father but the Son and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls ; for My yoke is sweet and My burden light.

8. *Christ and his Mother.*—As he was yet speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him. And one said unto Him : Behold Thy mother and Thy brethren stand without seeking Thee. But He answering him that told Him, said : Who is My mother, and who are My brethren ? And stretching forth His hand towards his disciples, He

said: Behold My mother and My brethren. For whosoever shall do the will of My Father that is in heaven, he is My brother, and sister, and mother.

9. *Christ promises the Blessed Eucharist.*—When the multitude sought Jesus in Capharnaum, and afterwards found him on the other side of the sea, they said to him: Rabbi, when camest Thou hither? Jesus answered them, and said: Amen, amen I say to you, you seek Me not because you have seen miracles, but because you did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God, the Father, sealed. They said therefore unto Him: What shall we do that we may work the works of God? Jesus answered, and said to them: This is the work of God, that you believe in Him whom He hath sent. They said therefore to Him: What sign, therefore, dost Thou show that we may see, and may believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen I say to you, Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world. They said therefore unto Him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. But I said unto you that you also have seen Me, and you believe not. All that the Father giveth Me shall come to Me, and him that cometh to Me I will not cast out, because I came down from heaven not to do My own will, but the will of Him that sent Me. Now, this is the will of the Father who sent Me, that of all that He hath given Me I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day. The Jews, therefore, murmured at Him, because He had said: I am the living bread which came down from heaven; and they said: Is not this Jesus the

son of Joseph, whose father and mother we know? How, then, saith He: I came down from heaven? Jesus therefore answered and said to them: Murmur not among yourselves. No man can come to me except the Father who hath sent Me draw him, and I will raise him up in the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen I say unto you, he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may 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 for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh my blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever. These things He said, teaching in the synagogue in Capharnaum. Many, therefore, of His disciples hearing it, said: This saying is hard, and who can hear it? But Jesus, knowing in Himself that His disciples murmured at this, said to them: Doth this scandalize you? If, then, you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him.

And He said: Therefore did I say to you that no man can come to Me unless it be given him by My Father. After this many of His disciples went back, and walked no more with Him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that Thou art the Christ the Son of God. Jesus answered them: Have not I chosen you twelve, and one of you is a devil? Now, He meant Judas Iscariot, the son of Simon; for this same was about to betray Him, whereas he was one of the twelve.

10. *Christ and the Pharisees.*—From Jerusalem came to Christ Scribes and Pharisees, saying: Why do Thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But He, answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honor thy father and mother; and, He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee: and he shall not honor his father or his mother; and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth Me with their lips, but their heart is far from Me; and in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man; but what cometh out of the mouth, this defileth a man. Then came His disciples, and said to Him: Dost Thou know that the Pharisees, when they heard this word, were scandalized? But He, answering, said: Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone; they are blind, and leaders of the blind; and if the blind lead the blind, both fall into the pit

11, 12. *Christ and the Pharisees.*—When Christ and His disciples came in a ship into the parts of Dalmanutha, the Pharisees came forth, and began to question with Him, asking Him a sign



from heaven, tempting Him. And sighing deeply in spirit, He saith: Why doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation. And leaving them, He went up again into the ship, and passed to the other side of the water. And they forgot to take bread, and they had but one loaf with them in the ship. And He charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying: Because we have no bread; which Jesus knowing, said to them: Why do you reason, because you have no bread? Do you not yet know nor understand? Have you still your heart blinded? Having eyes, see you not? And having ears, hear you not? Neither do you remember when I broke the five loaves among five thousand; how many baskets full of fragments took you up? They say to Him: Twelve. When also the seven loaves among four thousand; how many baskets of fragments took you up? And they say to Him: Seven. And He said to them: How do you not yet understand?

13. *Christ on Elias.*—After the transfiguration, as Jesus, with His disciples, was coming down the mountain, He said: Tell the vision to no man till the Son of Man be risen from the dead. And His disciples asked Him, saying: Why, then, do the Scribes say that Elias must come first? But He, answering, said to them: Elias indeed shall come, and restore all things; but I say to you that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of Man shall suffer from them. Then the disciples understood that He had spoken to them of John the Baptist.

14. *Christ on the Little Child.*—When Christ and His disciples had entered into a house in Capharnaum, He asked them: What did you treat of in the way? But they held their peace; for in the way they had disputed among themselves which of them should be the greatest. And sitting down, He called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all. And taking a child, He set him in the midst of them, whom when He had embraced, He saith to them: Whoso-

ever shall receive one such child as this in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

15, 16. *Christ to His Apostles.*—In the same house at Capharnaum, St. John said: Master, we saw one casting out devils in Thy name, who followeth not us, and we forbade him. But Jesus said: Do not forbid him, for there is no man that doth a miracle in My name, and can soon speak ill of Me; for he that is not against you is for you. For whosoever shall give you to drink a cup of water in My name, because you belong to Christ, amen I say to you, he shall not lose His reward. And whosoever shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea. And if thy hand scandalize thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy foot scandalize thee, cut it off: it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than, having two eyes, to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire, and every victim shall be salted with salt. Salt is good; but if the salt become unsavory, wherewith will you season it? Have salt in you, and have peace among you.

17, 18. *Christ to His Disciples.*—In correction and forgiveness, He says: But if thy brother shall offend against thee, go and rebuke him between thee and him alone; if he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the church, and if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon

earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven; for where there are two or three gathered together in My name, there am I in the midst of them. Then came Peter unto Him, and said: Lord, how often shall my brother offend against me and I forgive him? till seven times? Jesus saith to him: I say not to thee till seven times, but till seventy times seven times.

19. *Christ and the Feast of Tabernacles.*—Christ was in Galilee, and would not go into Judea. Then His brethren said to Him: Pass from hence, and go into Judea, that Thy disciples also may see Thy works which Thou dost; for there is no man that doth anything in secret, and he himself seeketh to be known openly; if Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come, but your time is always ready. The world cannot hate you, but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day, because My time is not accomplished. When He had said these things, He Himself staid in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival day, and said: Where is He? And there was much murmuring among the multitude concerning Him; for some said: He is a good man; and others said: No, but he seduceth the people. Yet no man spoke openly of Him for fear of the Jews. Now, about the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them and said: My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, he shall know of the doctrine whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory, but he that seeketh the glory of Him that sent Him, He is true, and there is no injustice in Him. Did

not Moses give you the Law, and yet none of you keepeth the Law? Why seek you to kill Me? The multitude answered and said: Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them: One work I have done, and you all wonder; therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the Sabbath day you circumcise a man. If a man receive circumcision on the Sabbath day, that the Law of Moses may not be broken, are you angry at Me because I have healed the whole man on the Sabbath day? Judge not according to the appearance, but judge judgment. Some therefore of Jerusalem said: Is not this He whom they seek to kill? And behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this man whence He is; but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching and saying: You both know Me, and you know whence I am, and I am not come of Myself, but He that sent Me is true, whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him, and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him, and said: When the Christ cometh, shall He do more miracles than these which this man doth? The Pharisees heard the people murmuring these things concerning Him, and the rulers and Pharisees sent ministers to apprehend Him. Jesus therefore said to them: Yet a little while I am with you, and then I go to Him that sent Me. You shall seek Me, and shall not find Me; and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me, and where I am you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to Me and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now, this He said of the Spirit, which they



should receive who believed in Him; for as yet the Spirit was not given, because Jesus was not yet glorified. Of that multitude, therefore, when they had heard these words of His, some said: This is the prophet indeed. Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? Doth not the Scripture say that Christ cometh of the seed of David, and from Bethlehem, the town where David was. So there arose a dissension among the people because of Him. And some of them would have apprehended Him, but no man laid hands upon Him. The ministers, therefore, came to the chief priests and the Pharisees, and they said to them: Why have you not brought Him? The ministers answered: Never did man speak like this man. The Pharisees therefore answered them: Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus said to them, he that came to Him by night, who was one of them: Doth our law judge any man unless it first hear him, and know what he doth? They answered and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house.

20. *Christ and the Woman taken in adultery.*—The Scribes and Pharisees bring unto Him a woman taken in adultery, and they set her in the midst, and said to Him: Master, this woman was even now taken in adultery. Now, Moses in the Law commanded us to stone such a one. But what sayest Thou? This they said tempting Him, that they might accuse Him. But Jesus, bowing Himself down, wrote with his finger on the ground. When, therefore, they continued asking Him, he lifted up Himself, and said to them: He that is without sin among you let him first cast a stone at her. And again stooping down, he wrote on the ground. But they, hearing this, went out one by one, beginning at the eldest, and Jesus alone remained, and the woman standing in the midst. Then Jesus, lifting up Himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. Jesus said: Neither will I condemn thee. Go, and now sin no more.

21. *Christ to the Pharisees on His Divinity.*—Again, therefore, Jesus spoke to them, saying: I am the light of the world; he that followeth Me walketh not in darkness, but shall have the light of life. The Pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered and said to them: Although I give testimony of Myself, My testimony is true; for I know whence I came, and whither I go; but you know not whence I come, or whither I go. You judge according to the flesh; I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written that the testimony of two men is true. I am one that give testimony of Myself; and the Father that sent Me giveth testimony of Me. They said therefore to Him: Where is Thy Father? Jesus answered: Neither Me do you know, nor My Father; if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury teaching in the temple; and no man laid hands on Him, because His hour was not yet come. Again, therefore, Jesus said to them: I go, and you shall seek Me, and you shall die in your sin. Whither I go you cannot come. The Jews therefore said: Will He kill Himself, because He said: Whither I go you cannot come? And He said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you that you shall die in your sins; for if you believe not that I am He, you shall die in your sin. They said therefore to Him: Who art Thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak and to judge of you; but He that sent Me is true, and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them: When you shall have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of myself, but as the Father hath taught me; these things I speak. And He that sent Me is with Me, and He hath not left Me alone; for I do always the things that please Him. When He spoke these things, many believed in Him. Then Jesus

said to those Jews who believed Him: If you continue in My word, you shall be My disciples indeed; and you shall know the truth, and the truth shall make you free. They answered Him: We are the seed of Abraham, and we have never been slaves to any man; how sayest Thou: You shall be free? Jesus answered them: Amen, amen I say unto you, that whosoever committeth sin is the servant of sin. Now, the servant abideth not in the house for ever; but the son abideth for ever; if, therefore, the son shall make you free, you shall be free indeed. I know that you are the children of Abraham; but you seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father, and you do the things that you have seen with your father. They answered and said to Him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill Me, a man who have spoken the truth to you, which I have heard of God; this Abraham did not. You do the works of your father. They said therefore to Him: We are not born of fornication; we have one Father, even God. Jesus therefore said to them: If God were your father, you would indeed love Me; for from God I proceeded and came; for I came not of Myself, but He sent Me. Why do you not know my speech? Because you cannot hear My word. You are of your father the devil, and the desires of your father you will do; he was a murderer from the beginning, and he stood not in the truth, because truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But if I say the truth, you believe Me not. Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor My Father, and you have dishonored Me. But I seek not My own glory; there is One that seeketh and judgeth. Amen, amen I say to you, if any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that

Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him, but I know Him; and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him; but Jesus hid Himself, and went out of the temple.

22. *Christ to one of His Disciples* —When Christ had prayed, one of His disciples said to Him: Lord, teach us to pray, as John also taught His disciples. And He said to them: When you pray, say: Father, hallowed be Thy name; Thy kingdom come; give us this day our daily bread; and forgive us our sins, for we also forgive every one that is indebted to us; and lead us not into temptation. And He said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father for bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If you, then,



being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him ?

23. *Christ to a certain man.*—A certain man said to him : Lord, are they few that are saved ? But He said to them : Strive to enter by the narrow gate ; for many, I say to you, shall seek to enter, and shall not be able. But when the Master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying : Lord, open to us. And He, answering, shall say to you : I know you not whence you are. Then you shall begin to say : We have eaten and drunk in Thy presence, and Thou hast taught in our streets. And He shall say to you : I know you not whence you are ; depart from Me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And there shall come from the East, and the West, and the North, and the South, and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last.

24. *Christ to the Multitudes.*—And there went great multitudes with Him, and, turning, He said to them : If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not carry his cross and come after Me cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it, lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying : This man began to build, and was not able to finish ? Or what king, about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him ? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace ? So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple.

25. *Christ to the Pharisees.*—Being asked by the Pharisees how the kingdom of God should come, Christ answered: The kingdom of God cometh not with observation. Neither shall they say: Behold here, or behold there. For, lo, the kingdom of God is within you. And He said to His disciples: The days will come when you shall desire to see one day of the Son of Man, and you shall not see it. And they will say to you: See here, and see there. Go ye not after nor follow them; for as the lightning that lighteneth from under heaven shineth unto the parts that are under heaven, so shall the Son of Man be in His day. But first He must suffer many things, and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the days of the Son of Man. They did eat and drink; they married wives and were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise, as it came to pass in the days of Lot, they did eat and drink, they bought and sold, they planted and built; and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed. In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that shall be in the field, in like manner let him not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it. I say to you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left. They, answering, say to Him: Where, Lord? Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

26. *Christ to the Sadducees.*—There came to Him the Sadducees, who say there is no resurrection, and asked Him, saying: Master, Moses said: If a man die having no son, his brother shall marry his wife, and raise up issue to his brother. Now, there were with us seven brethren, and the first, having married a wife, died, and, not

having issue, left his wife to his brother. In like manner, the second, and the third, and so on to the seventh, and last of all the woman died also. At the resurrection, therefore, whose wife of the seven shall she be? for they all had her. And Jesus, answering, said to them: You err, not knowing the Scriptures nor the power of God. For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes, hearing it, were in admiration at His doctrine.

27. *Christ to the Pharisees on the great commandment, and on Who is David's Son?*—But the Pharisees, hearing that He had silenced the Sadducees, came together. And one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the Law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole Law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is He? They say to Him: David's. He saith to them: How, then, doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand, until I make Thy enemies Thy footstool? If David, then, call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.

28. *Christ to the Multitudes and His Disciples.*—Speaking on the Scribes and Pharisees, Christ said: The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not, for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a

finger of their own they will not move them. And all their works they do for to be seen of men, for they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men Rabbi. But be not you called Rabbi, for One is your Master, and all you are brethren. And call none your father upon earth, for One is your Father who is in heaven. Neither be ye called masters, for One is your Master, Christ. He that is the greatest among you shall be your servant, and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted. But wo to you, Scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you yourselves do not enter in, and those that are going in you suffer not to enter. Wo to you, Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers; for this you shall receive the greater judgment. Wo to you, Scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves. Wo to you, blind guides, that say: Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple is a debtor. Ye foolish 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 shall swear by the gift that is upon it is a debtor. Ye blind! for whether is greater, the gift, or the altar that sanctifieth the gift? He, therefore, that sweareth by the altar sweareth by it and by all things that are upon it; and whosoever shall swear by the temple sweareth by it and by Him that dwelleth in it; and he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites! because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith; these things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat and swallow a camel. Wo



to you, Scribes and Pharisees, hypocrites! because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee! first make clean the inside of the cup and of the dish, that the outside may become clean. Wo to you, Scribes and Pharisees, hypocrites! because you are like to whited sepulchres, which outwardly appear to men beautiful, but which are full of dead men's bones and of all filthiness; so you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity. Wo to you, Scribes and Pharisees, hypocrites! that build the sepulchres of the prophets, and adorn the monuments of the just, 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 you are witnesses against yourselves that you are the sons of them that killed the prophets. Fill ye up, then, the measures of your fathers. You serpents, generation of vipers! how will you flee from the judgment of hell? Therefore, behold I send to you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from city to city; that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not. Behold, your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say: Blessed is He that cometh in the name of the Lord.

29. *Christ's Last Discourse to His Disciples.*—After the Last Supper, Christ said: Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house there are many mansions; if not, I would have told you: I go to prepare a place for you. And if I shall go and prepare a place for you, I

will come again, and will take you to Myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to Him : Lord, we know not whither Thou goest, and how can we know the way? Jesus saith to Him : I am the way, and the truth, and the life ; no man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also, and from henceforth you shall know Him, and you have seen Him. Philip saith to Him : Lord, show us the Father, and it is enough for us. Jesus saith to him : So long a time have I been with you, and have you not known Me? Philip, he that seeth Me seeth the Father also. How sayest thou : Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I speak not of Myself, but the Father who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in Me, the works that I do he also shall do, and greater than these shall he do, because I go to the Father. And whatsoever you shall ask the Father in My name, that will I do, that the Father may be glorified in the Son. If you shall ask Me anything in My name, that I will do. If you love me, keep My commandments; and I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him ; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans : I will come to you. Yet a little while, and the world seeth Me no more. But you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth me. And He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith to Him, not the Iscariot : Lord, how is it that Thou wilt manifest Thyself to us and not to the world? Jesus answered and said to him : If any one love Me, he will keep My word, and My

Father will love him, and we will come to him, and will make our abode with him; he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine, but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it came to pass, that when it shall come to pass you may believe. I will not now speak many things with you, for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I. Arise, let us go hence. I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He will take away, and every one that beareth fruit He will purge it, that it may bring forth more fruit. Now, you are clean by reason of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches; he that abideth in Me, and I in him, the same beareth much fruit, for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified, that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in my love, as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you that My joy

may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of My Father I have made known to you. You have not chosen Me, but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your fruit should remain, that whatsoever you shall ask of the Father in My name, He may give it you. These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you; if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they know not Him that sent Me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their Law, they hated Me without cause. But when the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of Me. And you shall give testimony, because you are with Me from the beginning. These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come you may remember that I told you of them. But I



told you not these things from the beginning, because I was with you. And now I go to Him that sent Me, and none of you asketh Me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth, it is expedient to you that I go; for, if I go not, the Paraclete will not come to you, but if I go I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me; of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself, but what things soever He shall hear He shall speak, and the things that are to come He shall show you. He shall glorify Me, because He shall receive of Mine, and shall show it to you. All things whatsoever the Father hath are Mine. Therefore I said that He shall receive of Mine, and show it to you. A little while, and now you shall not see Me; and again a little while, and you shall see Me, because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me, and again a little while and you shall see Me, and, because I go to the Father? They said, therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him, and He said to them: Of this do you enquire among yourselves because I said: A little while, and you shall not see me, and again a little while, and you shall see Me. Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come; but, when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day you shall not ask me anything. Amen,

amen I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name; ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in My name, and I say not to you, that I will ask the Father for you; for the Father Himself loveth you because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father. His disciples say to Him: Behold now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God. Jesus answered them: Do you now believe? Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you that in Me you may have peace. In the world you shall have distress; but have confidence: I have overcome the world.

30. *Jesus Christ's Last Prayer.*—After His last discourse, Jesus lifted up his eyes to heaven, and prayed: Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee: as Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now, this is eternal life, that they may 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 glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now, they have known that all things which Thou hast given Me are from Thee, because the words which Thou gavest Me I have given to them, and they have received them, and have known in very deed 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 whom Thou hast given Me, because they are Thine, and all My things are Thine, and Thine are Mine, and I am glorified in them. And now, I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one, as we also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept, and none of them is lost but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee, and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy Word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy Word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth. Not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me. The glory which Thou hast given Me I have given to them, that they may be one, as we also are one—I in them, and Thou in Me, that they may be made perfect in one, and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world. Just Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me, and I have made known Thy name to them, and will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them.

## QUESTIONS.

How many discourses of Christ are recorded by the Evangelists? How many given in the foregoing chapter? Which, in your judgment, are the most important? Mention the discourses of Christ with the Pharisees? Did Christ hold any discourse with the Sadducees? What discourses of Christ prove His divinity? Tell in your own words the narrative of Christ's discourse with Nicodemus? With the Samaritan woman? Give the substance of Christ's discourse on the mount? Give the substance of Christ's last discourse? Write out yourself as many independent questions as are asked here?

## CHAPTER XLIII.

THE PARABLES OF JESUS CHRIST.—A.D. 31-33½.



PARABLE, whose etymological meaning is juxtaposition, is applied to two things placed together with some point or points of similitude. Sometimes it is the equivalent of a mere narrative, sometimes of the simplest argument from analogy, sometimes of the shortest proverb, sometimes of an obscure prophetic utterance, sometimes of a hidden maxim, and sometimes of an expanded metaphor or allegory. Christ, as a teacher, made frequent use of parable; now in one sense, now in another. Some set down the parables of Christ at twenty-seven, some at thirty, some at thirty-five, and some at as high a figure as fifty. I shall bring forward the leading parables in the Evangelists. Christ spoke in parables, "that it might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables, I will utter things hidden from the foundation of the world" (Matt. xiii. 35).

1. *The Sower*.—Christ sat by the sea-shore, and, addressing the multitude, said: Behold, the sower went forth to sow. And whilst he soweth, some fell by the wayside, and the birds of the air came and ate them up. And other some fell upon stony ground, where they had not much earth; and they sprung up immediately, because they had no deepness of earth; and when the sun was up, they



were scorched ; and because they had not root, they withered away. And others fell among thorns, and the thorns grew up and choked them. And others fell upon good ground, and they brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold. He that hath ears to hear, let him hear. And His disciples came and said to Him : Why speakest Thou to them in parables ? Who answered and said to them : Because to you it is given to know the mysteries of the kingdom of heaven ; but to them it is not given. For he that hath, to him shall be given, and he shall abound ; but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables ; because seeing they see not, and hearing they hear not, neither do they understand ; and the prophecy of Isaias is fulfilled in them, who saith : By hearing you shall hear, and shall not understand ; and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut ; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. But blessed are your eyes, because they see, and your ears, because they hear. For amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. Hear you therefore the parable of the sower. When any one heareth the Word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart : this is he that received the seed by the wayside. And he that received the seed upon stony ground, this is he that heareth the Word, and immediately receiveth it with joy ; yet he hath not root in himself, but is only for a time ; and when there ariseth tribulation and persecution because of the Word, he is presently scandalized. And he that received the seed among thorns is he that heareth the Word, and the care of this world and the deceitfulness of riches choketh up the Word, and he becometh fruitless. But he that receiveth the seed upon good ground, this is he that heareth the word, and under-

standeth, and beareth fruit, and yieldeth the one an hundred-fold, and another sixty, and another thirty.

2. *The Wheat and Tares.*—Christ said: The kingdom of heaven is likened to a man that sowed good seed in his field; but, while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house, coming, said to him: Sir, didst thou not sow good seed in thy field? Whence, then, hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest, perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow up until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. Then, having sent away the multitudes, he came into the house; and His disciples came to Him, saying: Expound to us the parable of the cockle of the field. Who made answer and said to them: He that soweth the good seed is the Son of Man. And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. And the enemy that sowed them is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle therefore is gathered up and burnt with fire, so shall it be at the end of the world: the Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Then shall the just shine as the sun in the kingdom of their father. He that hath ears to hear, let him hear.

3. *The Seed cast into the Ground.*—So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear, and, when

the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

4, 5. *The Grain of Mustard-seed and the Leaven.*—The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which is the least indeed of all seeds, but, when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened.

6, 7, 8. *The Hidden Treasure, the Pearl, the Net cast into the Sea.*—The kingdom of heaven is like unto a pearl hidden in a field, which a man, having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes, which, when it was filled, they drew out, and, sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They said to Him: Yes. He said unto them: Therefore, every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old. And it came to pass, when Jesus had finished these parables, He passed from thence.

9. *The Two Debtors.*—When Christ was dining with Simon the Pharisee, a woman that had been a sinner came and anointed his feet. Then Christ, seeing the thoughts of Simon's heart, spoke this parable: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not

wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most? Simon, answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house; thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe; go in peace.

10. *The Good Samaritan.*—A lawyer came to Jesus, and asked: "Which is the principal commandment, and who is my neighbor?" Jesus answered in a parable: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and, seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and, seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

11. *The Rich Fool.*—Christ speaks against covetousness: The land of a certain rich man brought forth plenty of fruits; and he thought within himself, saying: What shall I do, because I have no room



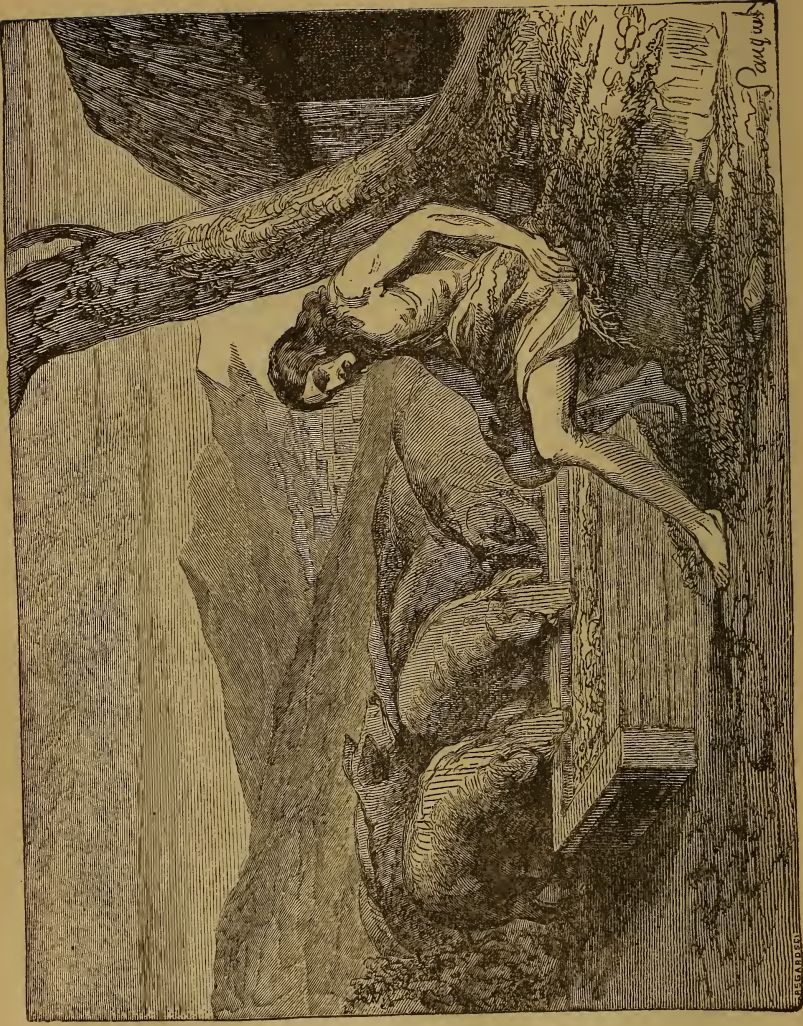
where to bestow my fruits? And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. And He said to His disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment.

12. *The Feast of the Great Supper.* This parable is spoken against worldlings and against the Jews.—A certain man made a great supper, and invited many; and he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant, returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

13, 14. *The Lost Sheep, and the Lost Piece of Money,* or an illustration of the joy of Christ at the repentance of souls. This parable was addressed to the Scribes and Pharisees.—What man of you that hath an hundred sheep, and if he shall lose one of them, doth he

not leave the ninety-nine in the desert, and go after that which was lost until he find it, and, when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently, until she find it, and, when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

15. *The Prodigal Son*, or an example of God's mercy.—A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise and will go to my father, and say to him: Father, I have sinned against heaven and before thee; I am not now worthy to be called thy son; make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven and before thee; I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on



*The prodigal leans on his hand  
With neught save husks to dine.*

*Far, far away in foreign land,  
Companionless among the swine,*

REGARDED



his feet. And bring hither the fatted calf, and kill it, and let us eat and make merry. Because this my son was dead, and is come to life again; was lost, and is found. And they began to be merry. Now, his elder son was in the field, and, when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him. And he, answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

16. *The Unjust Steward*, being a parable against injustice and the love of mammon.—There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig, I am not able; to beg, I am ashamed. I know what I will do, that when I shall be removed from the stewardship they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first; How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: How much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in



their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. He that is faithful in that which is least is faithful also in that which is greater; and he that is unjust in that which is little is unjust also in that which is greater. If, then, you have not been faithful in the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.

17. *The Rich Man and Lazarus*: a parable of consolation for the suffering.—There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom; and he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented; and besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets, let them hear them. But he said: No, father Abraham; but if one went to them

from the dead, they will do penance. And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

18. *The Unjust Judge*: a parable to show that we should always pray, and not faint.—There was a certain judge in a certain city, who feared not God nor regarded man. And there was a certain widow in that city, and she came to him, saying : Avenge me of my adversary. And he would not for a long time ; but afterwards he said within himself : Although I fear not God, nor regard man, yet, because this widow is troublesome to me, I will avenge her, lest, continually coming, she at last weary me. And the Lord said : Hear what the unjust judge saith. And will not God revenge His elect who cry to Him day and night, and will He have patience in their regard ? I say to you that he will quickly revenge them. But yet the Son of Man, when He cometh, shall He find, think you, faith on earth ?

19. *The Pharisee and the Publican*: a parable to rebuke the proud and the vain.—Two men went up into the temple to pray—the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself : O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican ; I fast twice in a week : I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying : O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other, because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

20. *The Laborers in the Vineyard*, or an illustration of God's bountiful goodness, and His perfect freedom of election, calculated to inspire confidence and awaken reverence.—The kingdom of heaven is like to an householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the mar-

ket-place idle; and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. Again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more, and they also received every man a penny; and receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have born the burden of the day and the heats. But he, answering, said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil because I am good? So shall the last be first, and the first last; for many are called, but few chosen.

21. *The Ten Pounds*: a parable to show the accountability of man and the justice of God.—A certain nobleman went into a far country to receive for himself a kingdom, and to return; and calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him, and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. The first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord,

thy pound hath gained five pounds. And he said to him : Be thou also over five cities. And another came, saying : Lord, behold, here is thy pound, which I have kept laid up in a napkin ; for I feared thee, because thou art an austere man ; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He said to him : Out of thy own mouth I judge thee, thou wicked servant ; thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow. Why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury ? And he said to them that stood by : Take the pound away from him, and give to him that hath the ten pounds. And they said to him : Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound ; and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies who would not have me reign over them, bring them hither, and kill them before me.

22, 23. *The Door and the Good Shepherd* : A parable showing Christ's watchful care and unbounded love for mankind.—Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber ; but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out ; and when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice ; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them ; but they understood not what He spoke to them. Jesus therefore said to them again : Amen, amen, I say to you, I am the door of the sheep ; all others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By Me if any man enter in he shall be saved, and he shall go in, and go out, and shall find pastures. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. I



am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me, as the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me; but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father.

24. *The Marriage Feast*, or an example of God's anger and punishment.—The kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited, behold, I have prepared my dinner, my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burned their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find call to the marriage. And his servants, going forth into the ways, gathered together all that they found, both bad and good, and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding-garment. He saith to him: Friend, how camest thou in hither, not having on a wedding-garment? But he was silent. Then the king said to the waiters:

Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth; for many are called, but few are chosen.

25. *The Narrow Gate*: a parable to explain the necessity of watchfulness, zeal, and incessant struggle for our salvation.—Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able. But when the Master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us; and He, answering, shall say to you, I know you not whence you are. Then you shall begin to say: We have eaten and drunk in Thy presence, and Thou hast taught in our streets. And He shall say to you: I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And there shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last.

26. *The Wise and Foolish Virgins*: a parable to illustrate the necessity of vigilance and wisdom.—Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. At midnight there was a cry made: Behold the bridegroom cometh; go ye forth to meet him. Then all those virgins arose and trimmed their lamps, and the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now, whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying: Lord, Lord, open to us. But He, answering, said:

Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

27. *The Sheep and the Goats*: a parable to show the final separation of the good and the wicked when all nations shall be assembled at the general judgment.—The King shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand: “Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in; or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not; sick, and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment, but the just into life everlasting.

#### QUESTIONS.

What is a parable? Give its different applications? How many parables in the Evangelists? Mention the twenty-seven parables given in the foregoing chapter? State the parable of the wheat and tares? Give its explanation? Mention the parables that refer to the kingdom of heaven? Mention

the parables that are explained by Christ? Write in your own words the parable of Lazarus and the rich man? Ask five questions yourself on the foregoing parables?

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## CHAPTER XLIV.

MIRACLES OF JESUS CHRIST.—A.D. 30-33½.



MIRACLE is a suspension of the laws by which God in His providence rules this world. While Jesus Christ, the Son of God, was fulfilling His mission and preaching His covenant to the world, He suspended the laws of nature from time to time that men might recognize His ministry, believe His doctrines, and obey His commands. The exact number of miracles worked by Christ while on earth is unknown; but the records of the Evangelists would lead us to place it at a high and indefinite number. The details of about thirty are found in the four Gospels. To establish His mission and to verify His doctrine, Christ manifested His power over the elements, diseases, devils, the senses, and death.

### I. THE ELEMENTS.

1. *Water changed into Wine.*—There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now, there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom,





*In Cana's town, before his time,  
At Mary's prayer, was wrought the sign*

*Which first marked Christ, the Christ sublime—  
The change of water into wine. O'LEARY'S MARIAN ODE.*

and saith to him : Every man at first setteth forth good wine, and, when men have well drunk, then that which is worse ; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in him.

2. *Christ stills a Storm.*—When Jesus entered into the boat, His disciples followed Him ; and behold a great tempest arose in the sea, so that the boat was covered with waves ; but He was asleep. And His disciples came to Him, and awaked Him, saying : Lord, save us, we perish. And Jesus saith to them : Why are you fearful, O ye of little faith ? Then rising up, He commanded the winds, and the sea, and there came a great calm. But the men wondered, saying : What manner of man is this ? for the winds and the sea obey Him.

3. *Christ feeds five thousand with five Loaves and two Fishes.*—When Jesus, in the third year of His ministry, went over the Sea of Galilee, a great multitude followed Him ; and having seen the multitude, He had compassion on them, because they were as sheep not having a shepherd ; and He began to teach them many things. And when the day was now far spent, His disciples came to Him, saying : This is a desert place, and the hour is now past ; send them away, that, going into the next villages and towns, they may buy themselves meat to eat. And He, answering, said to them : Give you them to eat. And they said to Him : Let us go and buy bread for two hundred pence, and we will give them to eat. And He saith to them : How many loaves have you ? go and see. And when they knew, they say : Five, and two fishes. And He commanded them that they should make them all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when He had taken the five loaves and the two fishes, looking up to heaven, He blessed, and broke the loaves, and gave to His disciples to set before them ; and the two fishes He divided among them all. And they all did eat, and had their fill. And they took up the leavings, twelve full baskets of fragments, and of the fishes. And they that did eat were five thousand men.





*Wind-wafted surges fears instil,  
And Christ a-sleeping lay;*

*Christ woke, and winds and waves were still,  
And silenced was the spray.*

4. *Christ feeds over four thousand Persons with seven Loaves and a few little Fishes.*—In the third year of His preaching, when Jesus came near to the Sea of Galilee, He went up to a mountain and sat there. And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at His feet, and He healed them; so that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel. And Jesus called together His disciples, and said: I have compassion on the multitude, because they continue with Me now three days, and have not what to eat; and I will not send them away fasting, lest they faint in the way. And the disciples say unto Him: Whence, then, should we have so many loaves in the desert as to fill so great a multitude? And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And He commanded the multitude to sit down upon the ground. And taking the seven loaves and the fishes, and giving thanks, He brake, and gave to His disciples, and the disciples gave to the people. And they did all eat, and had their fill. And they took up seven baskets full of what remained of the fragments. And they that did eat were four thousand men, besides children and women. And having dismissed the multitude, He went up into a boat, and came into the coasts of Magedan.

5. *The Transfiguration.*—In this miracle, Christ manifested His glory to Peter, James, and John. Jesus went up into a mountain to pray. And whilst He prayed, the shape of his countenance was altered; and his raiment became white and glittering. And behold two men were talking with Him. And they were Moses and Elias, appearing in majesty; and they spoke of His decease that He should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep. And awakening, they saw His glory, and the two men that stood with Him. And it came to pass that as they were departing from Him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias; not knowing what he said. And as he spoke these things, there came a cloud and over-





*Zealous Saint Peter on the wave ;  
Christ's power saved Peter from a grave.*

shadowed them ; and they were afraid when they entered into the cloud. And a voice came out of the cloud, saying : This is My beloved Son, hear Him. And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

6. *Christ walks on the Sea.*—After the miracle of the loaves and fishes, Christ was on the sea-shore, and His disciples in a ship, and seeing them laboring in rowing (for the wind was against them), and it was about the fourth watch of the night, He cometh to them walking upon the sea ; and He would have passed by them. But they, seeing Him walking upon the sea, thought it was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately He spoke with them, and said to them : Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased : and they were far more astonished within themselves.

7. At the crucifixion, the sun was darkened, and the earth trembled, and the dead arose and appeared to many.

### III. DISEASES.

1. *Christ heals the Nobleman's Son.*—Jesus came again, therefore, into Cana of Galilee, where He made the water wine. And there was a certain ruler whose son was sick at Capharnaum. He, having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son ; for he was at the point of death. Jesus therefore said to him : Unless you see signs and wonders, you believe not. The ruler saith to Him : Lord, come down before that my son die. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him ; and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him : Thy son liveth ; and himself believed, and his whole house.

2. *Christ heals Simon's wife's mother.*—Jesus was at Capharnaum in the first year of His ministry, and came into the house of Simon and Andrew, with James and John. And Simon's wife's mother lay in a fit of fever; and forthwith they tell Him of her. And coming to her, He lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them. And when it was evening after sunset, they brought to Him all that were ill and that were possessed with devils; and all the city was gathered together at the door. And He healed many that were troubled with divers diseases, and He cast out many devils, and He suffered them not to speak, because they knew Him.

3. *Christ heals a Leper.*—When Christ descended after the Sermon on the Mount, great multitudes followed Him; and behold, a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man; but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

4. *Christ heals Ten Lepers.*—As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before His feet, giving thanks; and this was a Samaritan. And Jesus, answering, said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger. And He said to him: Arise, go thy way, for thy faith hath made thee whole.

5. *Christ heals a Woman of a Bloody Flux.*—During the first year of His mission, on His way to raise the daughter of Jairus, Christ was followed by the multitude, and a woman who was under an



issue of blood twelve years, and had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse; when she had heard of Jesus, came in the crowd behind him, and touched His garment; for she said: If I shall touch but His garment, I shall be whole. And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil. And immediately Jesus, knowing in Himself the virtue that had proceeded from Him, turning to the multitude, said: Who hath touched My garments? And His disciples said to Him: Thou seest the multitude thronging Thee, and sayest Thou: Who hath touched Me? And He looked about to see her who had done this. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said to her: Daughter, thy faith hath made thee whole; go in peace, and be thou whole of thy disease.

6. *Christ heals the Paralytic.*—About the end of the first year of Christ's ministry, He came into His own city, and they brought Him one sick of the palsy, lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins, then said He to the man sick of the palsy: Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitudes, seeing it, feared and glorified God, that gave such power to men.

7. *Christ heals a Withered Hand.*—Christ went into a synagogue of the Pharisees, and behold, there was a man who had a withered hand, and they asked Him, saying: Is it lawful to heal on the Sabbath days? that they might accuse Him. But He said to them: What man shall there be among you that hath one sheep, and, if the same fall into a pit on the Sabbath day, will he not take hold





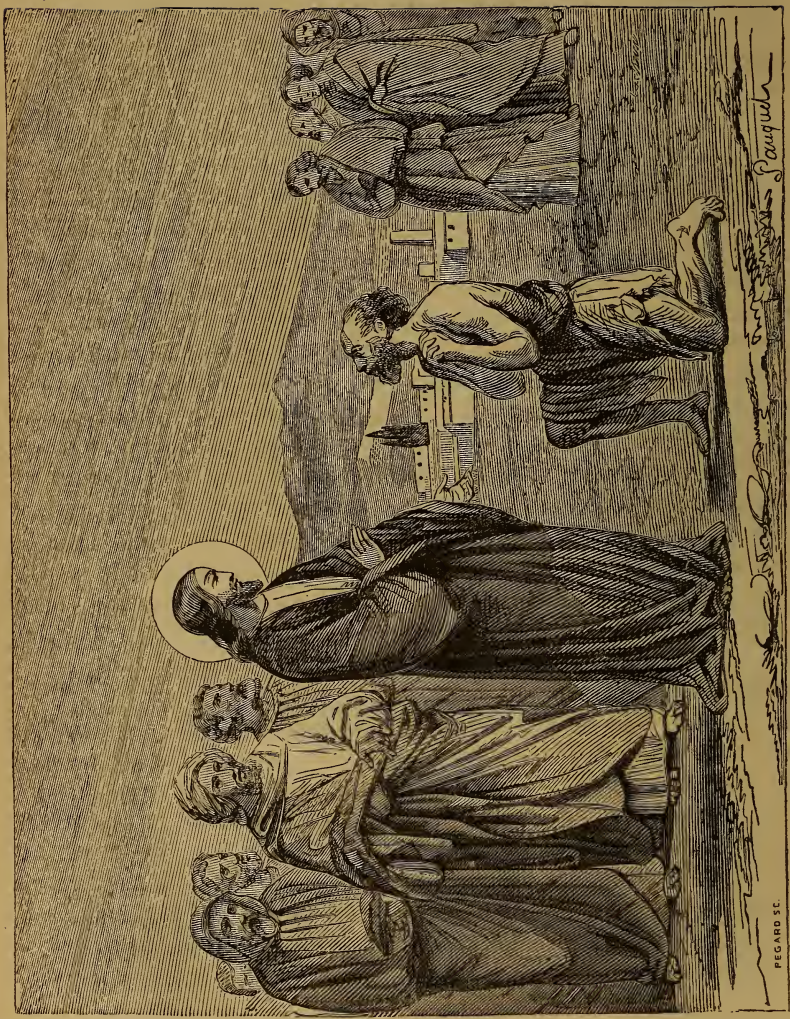
*Lo! from the roof the sick man came,  
And Christ to health restored the same!*

on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the Sabbath days. Then He saith to the man: Stretch forth thy hand. And he stretched it forth, and it was restored to health even as the other.

8. *Christ heals an Infirm Woman.*—As Christ was teaching in their synagogue on the Sabbaths, behold there was a woman who had a spirit of infirmity eighteen years; and she was bowed together—neither could she look upwards at all; whom, when Jesus saw, He called her unto Him, and said to her: Woman, thou art delivered from thy infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath), answering, said to the multitude: Six days there are wherein you ought to work; in them therefore come, and be healed, and not on the Sabbath day. And the Lord, answering him, said: Ye hypocrites, doth not every one of you on the Sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath day?

9. *The Centurion's Servant.*—In the second year of His ministry, Christ entered Capharnaum, and the servant of a certain centurion who was dear to Him, being sick, was ready to die; and when he had heard of Jesus, he sent unto Him the ancients of the Jews, desiring Him to come and heal his servant; and when they came to Jesus, they besought Him earnestly, saying to Him: He is worthy that Thou shouldst do this for him; for he loveth our nation, and he hath built us a synagogue. And Jesus went with them, and when He was not far from the house, the centurion sent his friends to Him, saying: Lord, trouble not Thyself, for I am not worthy that Thou shouldst enter under my roof; for which cause neither did I think myself worthy to come to Thee; but say the word, and my servant shall be healed; for I also am a man subject to authority, having under me soldiers; and I say to one, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doth it. Which Jesus hearing, marvelled, and turning about to





PEGARD SC.

Pauluh

"If Thou, O Lord! but wilt, Thou mak'st me whole."  
"Be clean," Christ said, "in body and in soul."

the multitude that followed Him, He said: Amen I say unto you, I have not found so great faith not even in Israel. And they who were sent, being returned to the house, found the servant whole who had been sick.

### III. DEVILS.

1. *Christ heals a Demented at Capharnaum.*—Jesus entered Capharnaum during the first year of His preaching, and upon Sabbath days, going into the synagogue, He taught them; and they were astonished at His doctrine; for He was teaching them as one having power, and not as the Scribes. And there was in their synagogue a man with an unclean spirit, and he cried out, saying: What have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know who Thou art—the Holy One of God. And Jesus threatened him, saying: Speak no more, and go out of the man. And the unclean spirit, tearing him, and crying out with a loud voice, went out of him. And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What is this new doctrine, for with power He commandeth even the unclean spirits, and they obey Him? And the fame of Him was spread forthwith into all the country of Galilee.

2. *Christ heals Two Demented in the Land of Gerasens.*—When Jesus had stilled the sea-storm, and was come on the other side of the water into the country of the Gerasens, there met Him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. And behold they cried out, saying: What have we to do with Thee, Jesus, Son of God? Art Thou come hither to torment us before the time? And there was, not far from them, an herd of many swine feeding; and the devils besought Him, saying: If Thou cast us out hence, send us into the herd of swine. And He said to them: Go. But they going out went into the swine; and behold the whole herd run violently down a steep place into the sea, and they perished in the waters; and they that kept them fled, and coming into the city told everything, and concerning them that had been possessed by the



devils. And behold the whole city went out to meet Jesus; and when they saw Him, they besought Him that He would depart from their coasts.

3. *Christ heals a Blind and Dumb Demoniac.*—In the second year of His public life, Christ retired from the Pharisees, after He had healed the withered hand; and there was offered to Him one possessed with a devil, blind and dumb, and He healed him, so that he spoke and saw. And all the multitude were amazed, and said: Is not this the son of David? But the Pharisees, hearing it, said: This man casteth not out devils, but by Beelzebub, the prince of the devils. And Jesus, knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how, then, shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you; or how can any one enter into the house of the strong, and rife his goods, unless he first bind the strong? and then he will rife his house. He that is not with Me, is against Me; and he that gathereth not with Me, scattereth. Therefore I say to you: Every sin and blasphemy shall be forgiven men; but the blasphemy of the Spirit shall not be forgiven; and whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. Either make the tree good, and its fruit good, or make the tree evil, and its fruit evil; for by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things; and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be con-

demned. Then some of the Scribes and Pharisees answered Him, saying: Master, we would see a sign from Thee. Who, answering, said to them: An evil and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet; for as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

4. *Christ heals the Cyrenian Woman's Daughter.*—In the third year of His ministry, Christ retired unto the coasts of Tyre and Sidon; and behold a woman of Canaan, who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, Thou Son of David; my daughter is seriously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He, answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying: Lord, help me. Who, answering, said: It is not good to take the bread of the children, and to cast it to the dogs. But she said. Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus, answering, said to her: O woman, great is thy faith; be it done to thee as thou wilt. And her daughter was cured from that hour.

5. *Christ heals a Demoniac Lunatic.*—As Jesus came down from the mount, after the Transfiguration, one of the multitude said: Master, I have brought my son to Thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth and gnasheth with the teeth, and pineth away, and I spoke to Thy disciples to cast him out, and they could not. Who, answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? Bring him unto Me. And they brought him. And when He had seen him, immediately the spirit troubled him, and being thrown down upon the ground, he rolled about foaming. And He asked his father: How long time is it since this hath happened unto him? But he said: From his infancy; and oftentimes hath he cast him into the fire and into waters, to destroy him; but if Thou canst do anything, help us, having compassion on us. Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy, crying out, with tears said: I do believe, Lord, help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. But Jesus, taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him: Why could not we cast Him out? And He said to them: This kind can go out by nothing but by prayer and fasting.

#### IV. THE SENSES.

1. *Christ heals a Palsied Man.*—And it came to pass on a certain day, as He sat teaching, that there were also Pharisees and doctors of the Law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy, and they sought means to bring him in, and to lay him before Him. When they could not find by what way they might

bring Him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst, before Jesus, whose faith when He saw, He said: Man, thy sins are forgiven thee. And the Scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins but God alone? When Jesus knew their thoughts, answering, He said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee, or to say: Arise, and walk? But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee: Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay, and he went away to his own house, glorifying God.

2. *Christ gives Sight to Two Blind Men.*—After raising the daughter of Jairus to life, Jesus was followed by two blind men, crying out and saying: Have mercy on us, O Son of David. And when He was come to the house, the blind men came to Him; and Jesus saith to them: Do you believe that I can do this unto you? They say to Him: Yea, Lord. Then He touched their eyes, saying: According to your faith be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying: See that no man know this. But they, going out, spread His fame abroad in all that country.

3. *Christ gives Sight to a Blind Man.*—In the third year of His preaching, Christ came to Bethsaida with His disciples, and they brought to Him a blind man, and they besought Him that He would touch him. And taking the blind man by the hand, He led him out of the town; and spitting upon his eyes, laying His hand on him, He asked him if He saw anything. And looking up, he said: I see men, as it were trees, walking. After that again He laid His hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. And He sent him into his house, saying: Go into thy house; and if thou enter into the town, tell nobody

4. *Christ gives Sight to a Man born Blind.*—And Jesus, passing by, saw a man who was blind from his birth. And His disciples asked



Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me whilst it is day; the night cometh when no man can work. As long as I am in the world, I am the Light of the world. When He had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe (which is interpreted, Sent). He went, therefore, and washed, and he came seeing. The neighbors, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus made clay and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is He? He saith: I know not. They bring him that had been blind to the Pharisees. Now, it was the Sabbath when Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of Him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son who you say was born blind? How, then, doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind; but how he now seeth we know not, or who hath opened his eyes we know not. Ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already

agreed among themselves that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him. They therefore called the man again that had been blind, and said to him: Give glory to God; we know that this man is a sinner. He said, therefore, to them: If He be a sinner, I know not; one thing I know, that whereas I was blind, now I see. They said then to him: What did He to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard; why would you hear it again? Will you also become His disciples? They reviled him, therefore, and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence He is. The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence He is, and He hath opened my eyes. Now, we know that God doth not hear sinners; but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when He had found him, He said to him: Dost thou believe in the Son of God? He answered, and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, Lord. And falling down, he adored Him. Jesus said: For judgment I am come into this world, that they who see not may see, and they who see may become blind. And some of the Pharisees who were with him, heard, and they said unto Him: Are we also blind? Jesus said to them: If you were blind, you should not have sin; but now you say: We see. Your sin remaineth.

5. *Christ gives Sight to Bar-timeus.*—As Jesus went out of Jericho with His disciples and a very great multitude, Bar-timeus the blind man, the son of Timeus, sat by the wayside begging; who, when he

nad heard that it was Jesus of Nazareth, began to cry out, and to say : Jesus, son of David, have mercy on me. And many rebuked him, that he might hold his peace. But he cried a great deal the more : Son of David, have mercy on me. And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him : Be of better comfort ; arise, He calleth thee. Who, casting off his garment, leaped up, and came to Him. And Jesus, answering, said to him : What wilt thou that I should do to thee? And the blind man said to Him : Rabboni, that I may see. And Jesus saith to him : Go thy way, thy faith hath made thee whole. And immediately he saw, and followed Him in the way.

#### IV. DEATH.

Christ raised three persons from the dead : the daughter of Jairus in the first year of His ministry, the son of the widow of Naim in the second year, and Lazarus in the third year.

1. *The Daughter of Jairus.*—When Christ had returned from the land of the Gerasens, where he expelled the devils from the man named Legion, behold there came a man whose name was Jairus, and he was a ruler of the synagogue. He fell down at the feet of Jesus, beseeching Him that He would come into his house, for he had an only daughter almost twelve years old, and she was dying. While Christ was speaking with the woman whose issue of blood He had healed, there cometh one to the ruler of the synagogue, saying to him : Thy daughter is dead, trouble Him not. And Jesus, hearing this word, answered the father of the maid : Fear not ; believe only, and she shall be safe. And when He was come to the house, he suffered not any man to go in with Him but Peter, and James, and John, and the father and mother of the maiden. And all wept and mourned for her. But He said : Weep not, the maid is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead. But He, taking her by the hand, cried out, saying : Maid, arise. And her spirit returned, and she rose immediately. And He bid them give her to eat. And her parents were astonished, whom He charged to tell no man what was done.

2. *The Son of the Widow of Naim.*—In the second year of His ministry, Jesus went into a city that is called Naim; and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother. She was a widow, and a great multitude of the city was with her, whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them, and they glorified God, saying: A great prophet is risen up among us, and God hath visited His people. And this rumor of Him went forth throughout all Judea, and throughout all the country round about.

3. *Lazarus, raised from the dead at Bethania, in the third year of Christ's preaching.*—Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews, therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there. When Mary, therefore, was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus, therefore, when He saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled Himself, and said: Where have you laid him? They say to Him: Lord, come and see. And Jesus wept. The Jews, therefore, said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born blind, have caused that this man should not die? Jesus, therefore, again groaning in Himself, cometh to the sepulchre. Now, it was a cave, and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did I not say to thee that, if thou believe, thou shalt see the glory of God? They took therefore the stone away, and Jesus, lifting up His eyes.





*If Christ at Nain's widow's tears,  
The dead son woke again,*

*Shall He for sinners with deaf ears*

*His Mother hear in vain?*

O'LEARY'S MARIAN ODDS.

said : Father, I give Thee thanks that Thou hast heard me ; and I knew that Thou hearest Me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice : Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them : Loose him, and let him go.

These are some of the miracles of Christ which the Evangelists have recorded. Do they not justify the answer which our Saviour gave to John the Baptist's two disciples : Go and relate to John what you have heard and seen : the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached? Do they not still remain as written monuments to bear testimony to the divine mission of Jesus Christ, and to proclaim that Jesus is God? Will you not, gentle reader, believe in the truth of the discourses and the divine wisdom of the parables of Him who proved Himself to be the Lord of the elements, diseases, devils, the senses, and death—our Lord and Saviour, Jesus Christ?

#### QUESTIONS.

What is a miracle? Why did Christ work miracles? How many miracles of Christ are recorded in the Evangelists? How do you classify the miracles of Christ? What miracles did Christ work on the elements? What cures of diseases did He perform? In what cases did He cast out devils? Mention the cures of blindness? Give the account of Jairus' daughter? Of the raising of the widow of Naim's son to life? Of the calling forth of Lazarus from the tomb? What do you infer from the miracles of our Lord Jesus Christ?

## CHAPTER XLV.

THE PROPHECIES OF JESUS CHRIST.—A.D. 30-33½.



JESUS CHRIST saw all things past, present, and to come. With all the acts of men and angels, from the foundation of the world, He, by whom all things were made, and without whom nothing was made that was made, was thoroughly acquainted. He many times revealed to men the secret desires of their hearts and the hidden thoughts of their minds. The hidden things of the Father were opened to His eyes, and the wide field of the future in time and eternity was ever present to His view. He who spoke through the prophets of Himself was pre-eminently the Prophet. Though Christ is the author of all prophecy, the prophecies which are individually ascribed to Him in the Gospels are very few.

1. He foretold His death and resurrection after the Transfiguration. While Christ and His apostles abode in Galilee, He taught them, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man; for He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

2. *The Sign of Jonas.*—When Christ was asked for a sign from heaven, He gave His future passion and burial, speaking thus: This generation is a wicked generation; it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninivites, so shall the Son of Man also be to this generation. The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon here. The men of Ninive



shall rise in the judgment with this generation, and shall condemn it because they did penance at the preaching of Jonas, and behold more than Jonas here. No man lighteth a candle and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body will also be darksome. Take heed, therefore, that the light which is in thee be not darkness. If, then, thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee. And as He was speaking, a certain Pharisee prayed Him that He would dine with him. And He, going in, sat down to eat. And the Pharisee began to say, thinking within himself, why He was not washed before dinner. The Lord said to him: Now, you Pharisees make clean the outside of the cup and of the platter, but your inside is full of rapine and iniquity. Ye fools, did not He that made that which is without make also that which is within. But yet that which remaineth give alms, and behold all things are clean unto you; but wo to you Pharisees, because you tithe mint, and rue, and every herb, and pass over judgment and the charity of God; now, these things ye ought to have done, and not to leave the other undone. Wo to you Pharisees, because you love the uppermost feast in the synagogues, and salutations in the market-place. Wo to you, because you are as sepulchres that appear not, and men that walk over are not aware. And one of the lawyers, answering, saith to Him: Master, in saying these things, Thou reproachest us also. But He said: Wo to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers: wo to you who build the monuments of the prophets, and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers, for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,



from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation. Wo to you lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in you have hindered.

3. *The Answer to Herod.*—There came some of the Pharisees to Christ, saying: Depart and get Thee hence, for Herod hath a mind to kill Thee. He said to them: Go and tell that fox: Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless, I must walk to-day, and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee! how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not! Behold your house shall be left to you desolate. And I say to you that you shall not see me till I come again.

4. *An Answer to the Multitude.*—Having raised Lazarus from the dead, and ridden triumphantly on an ass into Jerusalem, Christ was speaking to the multitude, when a voice came from heaven. Then He said: This voice came not because of Me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now, this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the Law that Christ abideth for ever; and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke; and He went away, and hid himself from them.

After washing His disciples' feet, Christ foretold:

5. *Judas's Betrayal.*—I speak not of you all; I know whom I

have chosen; but that the Scripture may be fulfilled, he that eateth bread with Me shall lift up his heel against Me. At present I tell you, before it come to pass, that when it shall come to pass, you may believe that I am He. Amen, amen I say to you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me. When Jesus had said these things, He was troubled in spirit; and He testified, and said: Amen, amen I say to you, one of you shall betray Me. The disciples, therefore, looked one upon another, doubting of whom He spoke. Now, there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: Who is it of whom He speaketh? He, therefore, leaning on the breast of Jesus, saith to Him: Lord, who is it? Jesus answered: He it is to whom I shall reach bread dipped. And when He had dipped the bread, He gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly. Now, no man at the table knew to what purpose He said this unto him. For some thought because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day; or that he should give something to the poor. He, therefore, having received the morsel, went out immediately. And it was night.

6. *Christ's Death.*—When he, therefore, was gone out, Jesus said: Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God also will glorify Him in Himself; and immediately will He glorify Him. Little children, yet a little while I am with you. You shall seek me, and, as I said to the Jews, whither I go you cannot come; so I say to you now. A new commandment I give unto you: That you love one another as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another.

7. *Peter's Denial.*—Simon Peter saith to Him: Lord, whither goest Thou? Jesus answered: Whither I go thou canst not follow Me now; but thou shalt follow hereafter. Peter saith to Him: Why cannot I follow Thee now? I will lay down my life for Thee.

Jesus answered him : Wilt thou lay down thy life for Me ? Amen, amen I say to thee, the cock shall not crow, till thou deny Me thrice.

8. *The Destruction of the Temple.*—Jesus, being come out of the temple, went away. And his disciples came to show Him the buildings of the temple. And He, answering, said to them : Do you see all these things ? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. And when He was sitting on Mount Olivet, the disciples came to Him privately, saying : Tell us when shall these things be ? And what shall be the sign of Thy coming, and of the consummation of the world ? And Jesus, answering, said to them : Take heed that no man seduce you ; for many will come in My name, saying : I am Christ ; and they will seduce many. And you shall hear of wars, and rumors of wars. See that ye be not troubled ; for these things must come to pass, but the end is not yet ; for nation shall rise against nation, and kingdom against kingdom ; and there shall be pestilences, and famines, and earthquakes in places ; now, all these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death ; and you shall be hated by all nations for My name's sake. And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold ; but he that shall persevere to the end, he shall be saved. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations ; and then shall the consummation come. When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that readeth, let him understand ; then they that are in Judea, let them flee to the mountains : and he that is on the house-top, let him not come down to take anything out of his house ; and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath.

9. *The Manner of Peter's Death.*—Amen, amen I say to thee,

When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him: Follow me.

10, 11. *The General Judgment and the End of the World.*—There shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you, Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If, therefore, they shall say to you: Behold, he is in the desert, go ye not out: Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of Man in heaven; and then shall all tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet and a great voice; and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass, but my words shall not pass. But of



that day and hour no one knoweth, no, not the angels of heaven, but the Father alone. And as in the days of Noe, so shall also the coming of the Son of Man be; for as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away; so also shall the coming of the Son of Man be. Take ye heed, watch, and pray; for ye know not when the time is. Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye, therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning), lest, coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

#### QUESTIONS.

In what way is Christ a prophet? What prophecies did He utter concerning the manner of His death? How did He foretell Judas was to betray Him? Write out in your own words and style a description of the destruction of Jerusalem and the end of the world?

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### CHAPTER XLVI.

THE PASSION OF JESUS CHRIST.—A. D. 33½.



HE disciples' feet being washed, that they might have an example of love and humility, Judas Iscariot having departed to betray his Master, the Last Supper being ended, Jesus with His disciples passed the brook Cedron, went according to His custom to the Mount of Olives, and entered a garden in a country place called Gethsemani. There He said to His disciples: Sit you here, while I go and pray. And He taketh Peter, and James, and John with Him, and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death: stay you here and watch. When He was gone

forward a little, He fell flat on the ground, and He prayed that, if it might be, the hour might pass from Him; and He saith: Abba, Father, all things are possible to Thee; remove this chalice from Me, but not what I will, but what Thou wilt. And He cometh, and findeth them sleeping; and He saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words; and when He returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. While Christ was praying apart from His disciples, there appeared to Him an angel from heaven to strengthen Him. Being in an agony, He prayed the long; and His sweat became as drops of blood trickling down upon the ground. Now, Judas was aware of the customs of Christ, and, having received a band of soldiers and servants from the chief priests and Pharisees, came to Gethsemani with lanterns, torches, and weapons. Jesus, knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as he had said to them: I am He, they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He; if therefore you seek Me, let these go their way. That the word might be fulfilled which He said: Of them whom thou hast given Me, I have not lost any one. Judas, that betrayed Him, had given them a sign: Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. Forthwith, coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. Simon Peter drew his sword, and cut off the right ear of Malchus, the servant of the



*Oh! in that lonely garden,  
What sorrows fill Christ's soul,*

*When all the world's dark oceans  
Of crimes upon Him roll!*



high-priest; but Jesus touched it, and it was healed. Then said Christ to Peter: Put up again thy sword into its place, for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How, then, shall the Scriptures be fulfilled, that so it must be done? At the same time, He spoke to the multitude, and the chief priests, and magistrates of the temple, and the ancients that were come unto Him: Are you come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me; but this is your hour, and the power of darkness. When the band, and the tribune, and the servants of the Jews took Jesus and bound Him, His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body, and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

2. *Jesus before Annas and Caiphas.*—Simon Peter followeth Jesus, and so did another disciple; and that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest; but Peter stood at the door without. The other disciple, therefore, who was known to the high-priest, went out and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now, the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves, and with them was Peter also standing, and warming himself. The high-priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them; behold they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest Thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil, but if well,



why strikest thou Me? And Annas sent Him bound to Caiphas the high-priest. And Simon Peter was standing and warming himself; they said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again, therefore, Peter denied, and immediately the cock crew. The Lord, turning, looked on Peter; and Peter remembered the saying of the Lord: Before the cock crew, thou shalt deny Me thrice. Then Peter went out and wept bitterly. The men that held Him mocked Him, and struck Him; and they blindfolded Him, and smote His face, and they asked Him, saying: Prophesy, who is it that struck Thee? And blaspheming, many other things they said against Him.

3. *Jesus before the Sanhedrim.*—And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought Him into their council. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in; and last of all there came two false witnesses, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest, rising up, said to him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high-priest said to Him: I adjure Thee by the living God that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it; nevertheless, I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy, what think you? But they, answering, said: He is guilty of death.

4. *Jesus before Pilate.*—Then they led Jesus, bound, and delivered Him to Pontius Pilate, the governor. Judas Iscariot, seeing

that Jesus was condemned, repented ; and bringing back the thirty pieces of silver to the chief priests and the ancients, said : I have betrayed innocent blood. Having received the answer : What is that to us ? Look thou to it, he cast down the pieces of silver in the temple, departed, and hanged himself with a halter. Because the pieces of silver could not be put into the corbona, being the price of blood, the chief priests bought with them the potter's field as a burying-place for strangers, and named it Haceldama, that is, the field of blood. Now, when Jesus came before Pilate, His accusers began to say : We have found this man perverting our nation, and forbidding to give tribute to Cesar, and saying that He is Christ the king. And Pilate asked him, saying : Art Thou the king of the Jews ? But He, answering, said : Thou sayest it. And Pilate said to the chief priests and to the multitudes : I find no cause in this man. But they were more earnest, saying : He stirreth up the people, teaching throughout all Judea, beginning from Galilee, to this place. But Pilate, hearing Galilee, asked if the men were of Galilee.

5. *Jesus before Herod.*—As Herod, who had jurisdiction over Galilee, was in Jerusalem at the time, Pilate sent Jesus to him ; and Herod, seeing Jesus, was very glad ; for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some sign wrought by Him. Herod questioned Him in many words ; but He answered him nothing ; and the chief priests and the scribes stood by earnestly accusing Him. Then Herod with his army set Him at naught, and mocked Him, putting on Him a white garment, and sent Him back to Pilate. Herod and Pilate were made friends that same day ; for before they were enemies one to another.

6. *Jesus before Pilate the second time.*—Pilate now called together the chief priests, the magistrates, and the people ; but they did not enter the hall, that they might not be defiled, but that they might eat the Pasch. Pilate, therefore, went out, and said : You have presented unto me this man as one that perverteth the people ; and behold I, having examined Him before you, find no cause in this



The dark heart of mankind was never so blind,  
As in elders and chiefs of the Jew;

When Judas was bought, and Jesus was brought  
Before Pilate, the Roman untruce.

man in those things wherein you accuse Him. No, nor Herod neither; for I sent you to Him, and behold, nothing worthy of death is done to Him. I will chastise Him, therefore, and release Him. Now, upon the solemn day, that is, the Pasch, the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus, that is called Christ? for he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate then released Barabbas, who had been cast into prison for a certain sedition in the city and for a murder; but Jesus He took and scourged; and the soldiers, plaiting a crown of thorns, put it upon His head; and they put on Him a purple garment, and they came to Him, and said: Hail, King of the Jews; and they gave Him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus, therefore, came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law, and according to the law He ought to die, because he made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more; and he entered into the hall again, and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate, therefore, saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against





O Christ ! Thy sweet bosom is rent !  
Pain, sorrow, and anguish are blent  
With Thy love for mankind !

Dauger

HEGARD, S.C.

Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend; for whosoever maketh himself a king speaketh against Cesar. Now, when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha; and it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king? But they cried out: Away with Him, away with Him; crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cesar. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people, answering, said: His blood be upon us and upon our children. Then, therefore, he delivered Him to them to be crucified.

7. *Jesus on the way to Golgotha, or Calvary.*—When Jesus had been struck, and spat upon, and mocked, the purple was taken off from Him, and His own garments put on. Then, bearing His own cross He went forth; and as they led Him away, they laid hold of one Simon of Cyrene coming from the country, the father of Alexander and Rufus; and they laid the cross on him to carry after Jesus. On the cross was a title which Pilate wrote and put upon it: JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews, but that He saith, I am the King of the Jews. Pilate answered: What I have written, I have written. Jesus was followed by a great multitude of people, and of women who were bewailing and lamenting Him; and He turned to them and said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children; for behold the days shall come wherein they will say: Blessed are the barren, and the wombs that have not born,

and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?

8. *Jesus at Calvary.*—Two malefactors were led with Jesus to be put to death, that the Scripture might be fulfilled: “And with the wicked He was reputed” (Is. liii. 12). Then the soldiers crucified with Jesus, one on the right hand, and the other on the left, as Jesus prayed: Father, forgive them, for they know not what they do. It was the third hour. They that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days dost rebuild it! save Thy own self; if Thou be the Son of God, come down from the cross. In like manner also the chief priests with the Scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him, if He will have Him; for He said: I am the Son of God. And one of those robbers who were hanged blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other, answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember Me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in paradise. Now, there stood by the cross of Jesus His mother and His mother’s sister, Mary of Cleophas and Mary Magdelene. When Jesus, therefore, had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. And when the soldiers had crucified Him, they took His garments (and they made four parts, to every soldier a part) and also His coat. Now, the coat was without seam woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for whose it shall be; that the



Scripture might be fulfilled, saying : They have parted My garments among them, and upon My vesture they have cast lot. And the soldiers indeed did these things (Ps. xxi. 19). From the sixth hour there was darkness over the whole earth until the ninth hour. About the ninth hour, Jesus cried with a loud voice, saying : Eli, Eli, lamma sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said : This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said : Let be ; let us see whether Elias will come to deliver Him. And Jesus, again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom ; and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints that had slept, arose, and, coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now, the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs ; but one of the soldiers with a spear opened His side, and immediately there came out blood and water. For these things were done that the Scripture might be fulfilled : You shall not break a bone of Him. And again another Scripture saith : They shall look on Him whom they pierced.

9. *Jesus is buried.*—And when it was evening, there came a certain rich man of Arimathea, named Joseph, who was a disciple of Jesus





*Behold His Mother near  
To succor for Him that bled!*

*Behold Christ's love for man!  
Behold meek Jesus dead!*

*Payson*

(but secretly, for fear of the Jews). Joseph was a noble counsellor, and a just and good man, who had not consented to the doings and sayings of the Jews, but was looking for the kingdom of God. Joseph went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. Joseph came, therefore, and took away the body of Jesus. Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes about an hundred pounds weight. They took the body and bound it in linen cloths, with spices, as the manner of the Jews is to bury. There was in the place where Jesus was crucified a garden, and in the garden Joseph's new sepulchre, which he had hewed out in a rock, and wherein no man yet had been laid. In that monument, because it was nigh at hand, and because of the Parasceve of the Jews, they laid Jesus. They rolled a great stone to the door of the monument, and went their way. The women that were come with Him from Galilee, following afar, saw the sepulchre, and how His body was laid. Returning, they prepared spices and ointments, and on the Sabbath day rested according to commandment.

10. *Jesus is guarded in the Sepulchre.*—Now, the chief priests and the Pharisees came together to Pilate, and said: Sir, we have remembered that that seducer said, while He was yet alive: After three days, I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

#### QUESTIONS.

Give the history of the agony, and the betrayal of Jesus in Gethsemani? Give the history of the passion before Annas? Before the Sanhedrim? Before Pilate? Before Herod and his army? Before Pilate the second time? Write an affecting description of Jesus' journey to Golgotha?





Resurgent Jesus burst the tomb—  
A. glorion as the day—

And dis'at'ed the dull gloom  
That on His f. lovers lay.

Describe the crucifixion? What did Jesus say to His Mother, Mary, and St. John? What to the good thief? Describe the burial? Why was the sepulchre of Jesus guarded?

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## CHAPTER XLVII.

THE RESURRECTION AND ASCENSION OF JESUS CHRIST.—A.D. 33½.



HE resurrection of Jesus Christ from the dead is the most momentous fact in the history of the human race, because it stamps the handwriting of the Almighty and Living God upon the doctrines, commandments, miracles, and mysteries of His only-begotten Son, the Saviour whom He sent into the world. It extracts the sting from death, and it grasps victory from the grave. It clothes what is mortal in man with immortality, what is corruptible with incorruptibility, what is earthly with unearthliness. It is a pledge of a future reunion of man's body and soul in the perfection of his nature, and the fulness of glory and bliss. It is a harbinger of the reawakening of our natures in the likeness of Christ, the new Adam, the first-born of the dead. If the resurrection of Jesus Christ has not taken place, vain hath been the preaching of Christianity, vain hath been its hope, and false hath been its witness against the Almighty and Living God. But Jesus Christ rose from the dead, and through forty days appeared to His disciples, instructing them in the things that appertain to the kingdom of heaven. I shall set down in the order of time the recorded apparitions of Jesus Christ.

1. *Christ was seen by Mary Magdalene.*—On the first day of the week, Mary Magdalene cometh early, when it was yet dark, into the sepulchre, and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter and the other disciple whom Jesus loved, and said to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter and the other disciple went out, and came to the sepulchre. They both ran together, and that other disciple did



outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple went in who came first to the sepulchre, and he saw and believed; for as yet they knew not the Scripture, and that Christ must rise again from the dead. The disciples, therefore, departed again to their home. But Mary stood at the sepulchre without, weeping. Now, as she was weeping, she stooped down and looked into the sepulchre, and saw two angels in white, one at the head, and one at the feet where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing, and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? Whom seekest thou? She, thinking it was the gardener, saith to Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith to her: Mary. She, turning, saith, Rabboni, which is to say, Master. Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father. But go to My brethren, and say to them: I ascend to My Father and your Father, to My God and your God. Mary Magdalene cometh and telleth the disciples: I have seen the Lord, and these things He said to me.

2. *Christ was seen by Mary Magdalene and the other Mary.*—And in the end of the Sabbath when it began to dawn, towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and, coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel, answering, said to the women: Fear not you, for I know that you seek Jesus who was crucified: He is not here, for He is risen as He said.

Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen; and behold, He will go before you into Galilee; there you shall see Him: lo, I have foretold it to you. And they went out quickly from the sepulchre with fear and great joy, running to tell His disciples. And behold, Jesus met them, saying: All hail. But they came up and took hold of His feet, and adored Him. Then Jesus said to them: Fear not; go tell My brethren that they go into Galilee; there they shall see Me. Who, when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they, being assembled together with the ancients, taking counsel gave a great sum of money to the soldiers, saying: Say you, His disciples came by night, and stole Him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they, taking the money, did as they were taught. And this word was spread abroad among the Jews even unto this day.

3. *Christ was seen by two Disciples going to Emmaus.*—Two disciples went on the day of the resurrection to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that, while they talked and reasoned with themselves, Jesus Himself, also drawing near, went with them. But their eyes were held, that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it

was light, were at the sepulchre, and, not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going, and He made as though He would go further. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other: Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures?

4. *Christ was seen by Peter alone*: "Christ was seen by Cephas, and after that by the eleven" (1 Cor. xv. 5).—When the two disciples returned to Jerusalem, they found the disciples and those that were with them saying: The Lord is risen, and hath indeed appeared to Simon.

5. *He appeared to the Apostles in the Absence of Thomas, and imparted the Power of forgiving Sins*.—Now, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

6. *He was seen by the Apostles, and showed His Wounds to Thomas.*—Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him : We have seen the Lord. But he said to them : Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then He saith to Thomas : Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side ; and be not faithless, but believing. Thomas answered and said to Him : My Lord and my God. Jesus saith to him : Because thou hast seen Me, Thomas, thou hast believed ; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have life in His name.

7. *Jesus was seen by the Eleven on the Mountain in Galilee.*—The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing, they adored, but some doubted. And Jesus, coming, spoke to them, saying : All power is given to Me in heaven and on earth ; going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.

8. *Christ was seen by Five Hundred Brethren at the Same Time.*—After that He was seen by five hundred brethren at once, of whom many remain until this present, and some are fallen asleep (1 Cor. xv. 6).

9. *Christ was seen by James.*—After that He was seen by James, and then by all the apostles (1 Cor. xv. 7).

10. *Jesus was seen by the Disciples at the Sea of Tiberias.*—There were together Simon Peter, and Thomas, who is called Didymus,



and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them : I go a-fishing. They say to him : We also come with thee. And they went forth and entered into the ship ; and that night they caught nothing. But when the morning was come, Jesus stood on the shore ; yet the disciples knew not that it was Jesus. Jesus therefore said to them : Children, have you any meat ? They answered him : No. He saith them : Cast the net on the right side of the ship, and you shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. That disciple, therefore, whom Jesus loved said to Peter : It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes. As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them : Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred fifty-three. And although there were so many, the net was not broken. Jesus saith to them : Come, and dine. And none of them who were at meat durst ask him : Who art thou ? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them a fish in like manner. This is now the third time that Jesus was manifested to His disciples after He was risen from the dead. When, therefore, they had dined, Jesus saith to Simon Peter : Simon, son of John, lovest thou Me more than these ? He saith to Him : Yea, Lord, Thou knowest that I love Thee. He saith to him : Feed My lambs. He saith to him again : Simon, son of John, lovest thou Me ? He saith to Him : Yea, Lord, Thou knowest that I love Thee. He saith to him : Feed My lambs. He said to him the third time : Simon, son of John, lovest thou Me ? Peter was grieved, because He had said to him the third time, Lovest thou Me ? And he said to Him : Lord, Thou knowest all things : Thou knowest that I love Thee. He said to him : Feed

My sheep. Amen, amen I say to thee: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him: Follow Me. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said: Lord, who is he that shall betray Thee? Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou Me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee?

11. *Lastly, Jesus was seen by the Apostles in Jerusalem before He led them out to Bethania, and ascended into Heaven.*—While the apostles were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not. But they, being troubled and frightened, supposed that they saw a spirit. And He said to them: Why are you troubled, and why do thoughts arise in your hearts? See My hands and feet, that it is I Myself; handle, and see; for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands and feet. But while they yet believed not, and wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of a broiled fish and a honey-comb. And when He had eaten before them, taking the remains, He gave to them. And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me. Then He opened their understanding, that they might understand the Scriptures; and He said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remis-



*Bright light was shed upon the grave,  
Since Christ to heaven ascended:*

*When demons owned His power to save,  
Death's tyrant empire ended.*



sion of sins should be preached in His name unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of My Father upon you; but stay you in the city till you be endued with power from on high. And He led them out as far as Bethania; and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up into heaven.

12. *The Ascension of Jesus Christ.*—Thus, the ascension of Jesus Christ took place in presence of the apostles, to whom He showed Himself alive after His passion by many proofs, for forty days appearing to them, and speaking of the kingdom of God; and eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth; for John indeed baptized with water, but you shall be baptized by the Holy Ghost not many days hence. They therefore who had come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight; and while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven shall so come as you have seen Him going into heaven.

#### QUESTIONS.

How do you show the importance of the resurrection of Jesus Christ? Describe the apparition of Jesus Christ to Mary Magdalene? To Mary and the other Mary? To the two disciples going to Emmaus? Where is the apparition of Peter mentioned in the Bible? Describe the apparition to the apostles in the absence of Thomas? Also, in the presence of Thomas? To the eleven at the mountain in Galilee? Where is the manifestation to the



five hundred brethren and to James mentioned? Describe the apparition at the Sea of Tiberias? Likewise at Jerusalem and Bethania? How is the ascension related in the Bible?

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## CHAPTER XLVIII.

THE APOSTLES OF JESUS CHRIST.—ST. PETER.—A. D. 34-69.

First Peter, Paul, two Jameses, John and Jude;  
 Next Andrew, Matthew, and Bartholomew;  
 Simon Zelotes, Philip, Thomas rude:  
 These, with Matthias, show the twelve to view.



THE Acts of the Apostles have been very aptly styled "the Gospel of the Holy Ghost," because they show the growth and development of the Church under the administration of the Holy Spirit, as the four narratives of the Evangelists describe its beginnings and formation under Jesus Christ. They might be divided into two books: one that of St. Peter, containing the first twelve chapters; the other that of St. Paul, composed of the remaining sixteen chapters. St. Luke, the author of the Acts, writes the history of St. Peter down to the death of Herod, and that of St. Paul to his arrival at Rome. Other apostles and disciples are mentioned only incidentally.

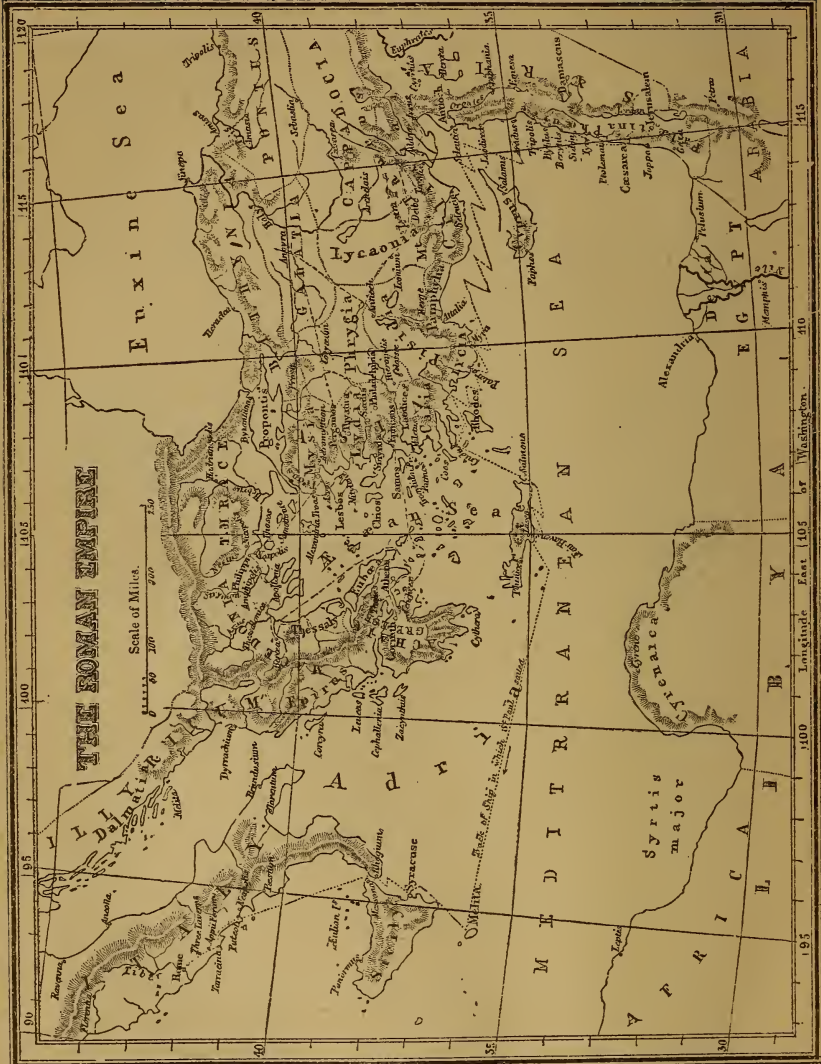
2. Now, Jesus Christ was crucified on the 25th of March, in the thirty-fourth year of His age, 2,327 years after the Flood; in the fourth year of the 202d Olympiad; 785 years after the building of Rome; in the 487th year from the beginning of the seventy weeks of Daniel. He arose from the dead on the 27th of March. He ascended into heaven forty days after, on the 5th of May. He sent the Holy Ghost on the fiftieth day after, the Feast of Pentecost, the 15th of May.

3. After the ascension of Christ, the apostles returned to Jerusalem to await the descent of the Holy Spirit, and prepare themselves to bear testimony to Jesus Christ. They went into an upper room, and were continually in prayer with Mary, the Mother of Jesus, and other holy women who had been followers of Jesus.



# THE ROMAN EMPIRE

Scale of Miles.  
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4. While Christ lived on earth, He was the visible Lord and Head of His Church. To Him succeeded Simon Bar Jona, to whom was promised the name of Peter, on whom was conferred the name of Peter. On Peter Christ promised to build His Church; to Peter Christ promised the keys of the kingdom of heaven, and also undivided and unrestricted power of forgiving and retaining sins. The other apostles received the power of forgiving and retaining sins in an unrestricted but not in an undivided manner. After the resurrection, Christ fulfilled His promises to Peter, and in the presence of the apostles on the shore of Galilee conferred on Peter full powers of feeding and directing His whole flock, the lambs and sheep, that is, the universal Church.

5. By the fall of Judas, a vacancy was made in the college of the apostles, which Peter, as prince of the apostles, proceeded to fill. At the ascension of Christ, there were at least eleven apostles, seventy-two disciples, and five hundred brethren. At an assembly of about one hundred and twenty brethren, Peter rose up and said :

*First Serrion of St. Peter.*

Men brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus, who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and, being hanged, burst asunder in the midst, and all his bowels gushed out; and it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood; for it is written in the Book of Psalms : Let their habitation become desolate, and let there be none to dwell therein, and his bishopric let another take. Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of His resurrection. The brethren appointed two, Joseph, surnamed Barsabas, who is called Justus, and Matthias.



Having prayed and cast lots, they numbered Matthias with the apostles.

6. The days of the Pentecost being accomplished, the apostles were all together in the same place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. At that time there were in Jerusalem men from many nations—from Parthia, Media, Elam, and Mesopotamia; from Lybia, Egypt, and Arabia; from Pamphylia, Phrygia, Pontus, and Cappadocia; from Asia, Crete, and Rome. Hearing illiterate Galileans speaking in their several languages, they were seized with wonder and astonishment; but some said the apostles were drunk. Then Peter, lifting up his voice, addressed the multitude:

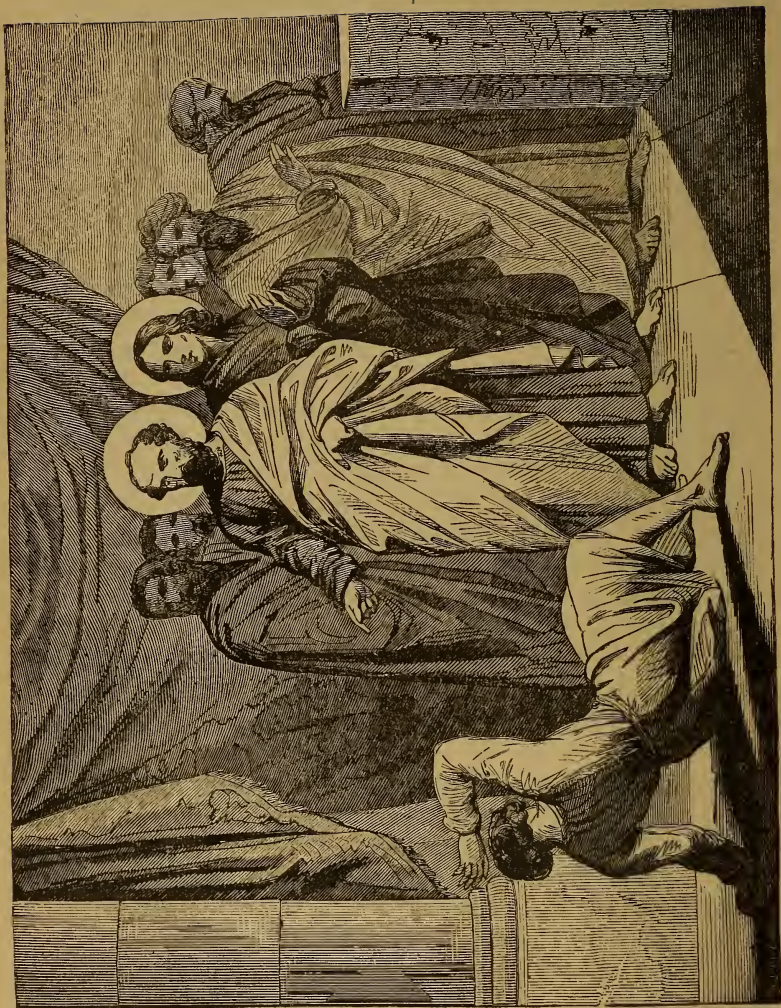
*Second Sermon of St. Peter.*

Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words; for these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel: And it shall come to pass, in the last days (saith the Lord) I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids, will I pour out in those days of My Spirit, and they shall prophesy; and I will show wonders in the heaven above, and signs on the earth beneath, blood and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by Him in the midst of you, as you also

know, this same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain; whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be holden by it, For David saith concerning Him: I foresaw the Lord before my face always, because He is at my right hand, that I may not be moved; for this my heart hath been glad, and my tongue hath rejoiced; moreover, my flesh also shall rest in hope, because Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life, and Thou shalt make me full of joy with thy countenance. Ye men brethren, let me freely speak to you of the patriarch David, that he died, and was buried, and his sepulchre is with us to this present day. Whereas, therefore, he was a prophet, and knew that God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne; foreseeing this, he spoke of the resurrection of Christ, for neither was He left in hell, neither did His flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. For David ascended not into heaven, but he himself said: The Lord said to my Lord, sit thou on My right hand, until I make thy enemies thy footstool. Therefore, let all the house of Israel know most certainly that God hath made Him both Lord and Christ, this same Jesus whom you have crucified.

This sermon of St. Peter was followed by the conversion of three thousand. These were baptized and received into the Church. The first disciples sold their possessions, and held their property in common. Thus united by the same interests, and joined together by membership in the same Church, they lived in the doctrine of the apostles, in the communication of the breaking of bread, and in prayer.

7. A short time after, Peter and John went up to the temple. There, after working a miracle upon a man lame from his mother's womb, Peter spoke to the people, and converted five thousand.



*O Ananias! beacon-light  
To warn from mannon's deadly night!*

*Third Sermon of St. Peter (Acts iii.)*

Ye men of Israel, why wonder you at this? Or why look you upon us, as if by our virtue or power we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, whom you indeed delivered up and denied before the face of Pilate when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. And in the faith of His name, this man whom you have seen and know, hath His name strengthened; and the faith which is by him hath given this perfect soundness in the sight of you all. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent, therefore, and be converted, that your sins may be blotted out; that, when the times of refreshment shall come from the presence of the Lord, and He shall send Him who hath been preached unto you, Jesus Christ, whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets from the beginning of the world. For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him you shall hear according to all things whatsoever He shall speak to you. And it shall be that every soul which will not hear that prophet shall be destroyed from among the people. And all the prophets from Samuel and afterwards who have spoken have told of these days. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed. To you first God, raising up His Son, hath sent Him to bless you, that every one may convert himself from his wickedness.

8. On account of the miracle wrought on the blind man, and because they converted the people, Peter and John were cast into prison. When they were brought before the Sanhedrim, Peter said:





When Peter in the prison lay,  
Saints prayed incessantly;

An angel comes; the gates obey;  
And Peter is set free.

Lougak

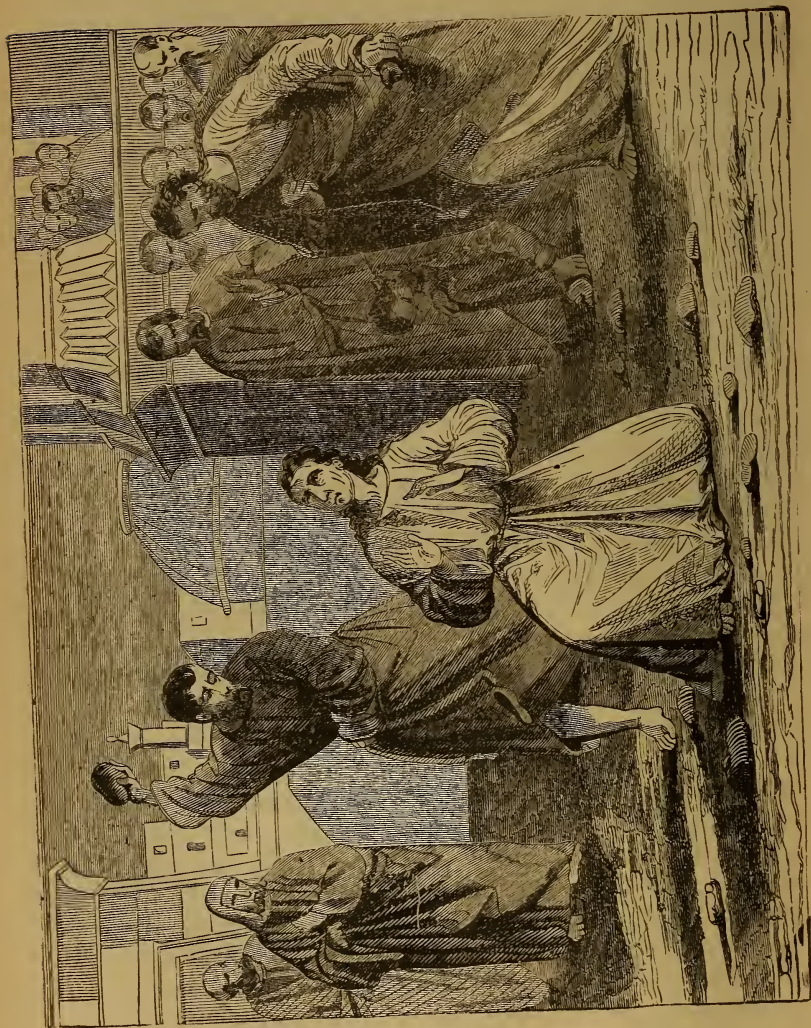
*Fourth Sermon of St. Peter.*

Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given to men whereby we must be saved.

9. The same year, Ananias and his wife Saphira were struck dead before Peter, because they sold a field and kept by fraud from the treasury of the Church a part of the price. Then came great fear upon all the Church and upon all that heard of God's judgment upon Ananias and Saphira. But the apostles wrought many signs and wonders among the people; and the multitude of men and women who believed in the Lord were more increased, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. There came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons and such as were troubled with unclean spirits, who were all healed.

10. Seeing that Peter and the apostles continued to work miracles and bear witness to Jesus, the high-priest apprehended and cast them into prison. An angel set them free, and commanded them to speak in the temple. Thence they were again led to the council, where Peter with noble bravery bore testimony to Jesus Christ. Gamaliel, a Pharisee and doctor of the Law, pleaded for the apostles, saying: Ye men of Israel, take heed to yourselves what you intend to do as touching these men; for before these days rose up Theodas, affirming himself to be somebody, to whom a number of men—about four hundred—joined themselves, who were slain, and all that believed him were scattered, and brought to nothing. After





*Hail, holy Stephen! whom the skies—  
Bright with resplendent light—*

*As protomartyr call to rise  
To Jesus on God's right.*

this man rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him : he also perished ; and all, even as many as consented to him, were dispersed. And now, therefore, I say to you, refrain from these men, and let them alone ; for if this counsel or this work be of men, it will come to naught ; but if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. Being scourged, and commanded not to preach the name of Jesus, the apostles departed, and rejoiced that they were accounted worthy to suffer for their Master. In the same year, the first of St. Peter's pontificate, a dissension arose between the Greeks and the Hebrews. To preserve good feeling among the converts of both nations, seven deacons were appointed, of whom St. Stephen was, as it were, the archdeacon. Stephen was full of grace and fortitude—performed miracles and worked great signs among the people. He was accused before the council by the Libertines, Cyrenians, and Alexandrians, whom he had confounded, that he spoke against the holy place and the Law, and was a preacher of Jesus Christ. Being condemned, he was led without the city to be stoned, and received, on the 26th of December, the crown and name of protomartyr, as he prayed : “ Lord, lay not this sin to their (his persecutors') charge.” The conversion of St. Paul is ascribed to the prayer of Stephen. The speech of St. Stephen before the Sanhedrim breathes the true apostolic spirit, and contains much valuable historical information. Standing before the Sanhedrim, with his face shining like the face of an angel, St. Stephen spoke : “ Ye men, brethren, and fathers, hear : The God of glory appeared to our father Abraham when he was in Mesopotami, before he dwelt in Charan, and said to him : Go forth out of thy country and from thy kindred, and come into the land which I shall show thee. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell. And He gave him no inheritance in it ; no, not the pace of a foot ; but He promised to give it him in possession, and to his seed after him, when as yet he had no child. And God said to him that his seed should sojourn in a strange



country, and that they should bring them under bondage, and treat them evil four hundred years; and the nation which they shall serve will I judge, said the Lord; and after these things, they shall go out and shall serve Me in this place. And He gave him the covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs. And the patriarchs, through envy, sold Joseph into Egypt; and God was with him, and delivered him out of all his tribulations; and He gave him favor and wisdom in the sight of Pharaoh, the King of Egypt, and he appointed him governor over Egypt and over all his house. Now, there came a famine upon all Egypt and Canaan, and great tribulation, and our fathers found no food; but when Jacob had heard that there was corn in Egypt, he sent our fathers first: and at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh; and Joseph, sending, called thither his father, Jacob, and all his kindred, seventy-five souls. So Jacob went down into Egypt, and he died, and our fathers; and they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem. And when the time of the promise drew near which God had promised to Abraham, the people increased and was multiplied in Egypt till another king arose in Egypt who knew not Joseph. This same, dealing craftily with our race, afflicted our fathers, that they might expose their children, to the end they might not be kept alive. At the same time was Moses born, and he was acceptable to God, who was nourished three months in his father's house. And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and in his deeds. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel; and when he had seen one of them suffer wrong, he defended him, and, striking the Egyptian, he avenged him who suffered the injury. And he thought that his brethren understood that God by His hand would save them; but they understood it not. And the day

following he showed himself to them when they were at strife and would have reconciled them in peace, saying: Men, ye are brethren, why hurt you one another? But he that did the injury to his neighbor thrust him away, saying: Who hath appointed thee prince and judge over us? What, wilt thou kill me, as thou didst yesterday kill the Egyptian? And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons. And when forty years were expired, there appeared to him in the desert of Mount Sina an angel in a flame of fire in a bush. And Moses, seeing it, wondered at the sight; and, as he drew near to view it, the voice of the Lord came unto him, saying: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses, being terrified, durst not behold. And the Lord said to him: Loose the shoes from thy feet, for the place wherein thou standest is holy ground. Seeing I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt. This Moses whom they refused, saying: Who hath appointed thee prince and judge?—him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years. This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren; as myself, Him shall you hear. This is He that was in the church in the wilderness, with the angel who spoke to him on Mount Sina, and with our fathers, who received the words of life to give unto us; whom our fathers would not obey, but thrust Him away, and in their hearts turned back into Egypt, saying to Aaron: Make us gods to go before us; for as for this Moses who brought us out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets: Did you offer victims and sacrifices to Me for forty years in the desert, O house of

Israel? And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made, to adore them. And I will carry you away beyond Babylon. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses that he should make it according to the form which he had seen. Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. Who found grace before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him a house. Yet the Most High dwelleth not in houses made by hand; as the prophet saith: Heaven is My throne, and the earth My footstool. What house will you build Me? saith the Lord; or what is the place of My resting? Hath not My hand made all these things? You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One, of whom you have been now the betrayers and murderers. Who have received\* the law by the disposition of angels, and have not kept it.'

11. On the second year of St. Peter's pontificate, a persecution rose against the Church at Jerusalem, and scattered the members, except the apostles, through Judea and Samaria. Philip, the deacon, came to Samaria, and founded a church there. Thither came St. Peter and St. John from Jerusalem to confirm the Samaritans by imparting to them the Holy Ghost. There St. Peter first rebuked Simon Magus, who thought that the Holy Ghost might be purchased with money. From Samaria Philip was called by an angel to convert and baptize on the road from Jerusalem to Gaza a eunuch of Candace, Queen of Ethiopia, and afterwards, being caught up by an angel, was taken to Azotus, whence he preached through all the cities as far as Cesarea.

12. Now, when the persecution was over, and the Church had peace throughout all Judea, and Galilee, and Samaria, and was edified walking in the fear of the Lord, and was filled with the con-

solation of the Holy Ghost, St. Peter went to visit the congregations of the saints. At Lydda, he cured Eneas, who had been ill with palsy for eight years. In Joppe, he raised to life Tabitha, a woman renowned for alms-deeds and good works. At Joppe, St. Peter had the vision of all manner of four-footed beasts, and creeping things of the earth, and fowls of the air, to signify that all men, Jew and Gentile, bound and free, should be received into the Church. From Joppe, St. Peter was called to Cesarea, where Cornelius the centurion and his kinsman and friends became converts, and were baptized. On St. Peter's return to Jerusalem, he was asked by the Jews :

*Fifth Sermon of St. Peter.*

Why didst thou go in to men uncircumcised, and didst eat with them? Peter began and declared to them the matter in order, saying: I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision: a certain vessel descending, as it were, a great sheet let down from heaven by four corners, and it came even unto me. Into which looking, I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air. And I heard also a voice saying to me: Arise, Peter, kill and eat. And I said: Not so, Lord, for nothing common or unclean hath ever entered into my mouth. And the voice answered again from heaven: What God hath made clean do not thou call common. And this was done three times; and all were taken up again into heaven. And behold, immediately there were three men come to the house wherein I was, sent to me from Cesarea. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also; and we entered into the man's house. And he told us how he had seen an angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter, who shall speak to thee words whereby thou shalt be saved, and all thy house. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that He said: John, indeed, baptized with water, but you shall be baptized with the Holy Ghost.





*The light from heaven around him broke—  
Lo! Paul from earth, a convert, spoke!*

TEAUQUET.

BEARD.

If, then, God gave them the same grace as to us also, who believed in the Lord Jesus Christ, who was I, that could withstand God? St. Peter established his see at Antioch, in the year of this vision, A.D. 37, and in the same year the apostles composed the Apostles' Creed, and, according to the command of Christ, were scattered to preach the Gospel to the nations of the world. About the same time took place the persecution of Herod, in which Peter was imprisoned and delivered by an angel, and went down to Cesarea. Herod was struck by an angel while speaking to the Tyrians and Sidonians, and, being eaten up with worms, gave up the ghost. After seven years at Antioch, St. Peter transferred his see to Rome. At Rome, he ruled the Church twenty-five years, and, according to the prophecy of Christ, suffered death on the cross.

#### QUESTIONS.

How often and when was St. Peter incarcerated? Give the occasion and substance of the five sermons mentioned above? What miracles did St. Peter work on the lame man Eneas and Tabitha? Give the exact date of the Crucifixion, the Resurrection, the Ascension, and the Pentecost? What powers did St. Peter receive from Jesus Christ? Describe the election of Matthias? Describe the descent of the Holy Ghost? What was the result of St. Peter's first sermons to the people? How did Gamaliel plead for the apostles? Who was St. Stephen? State the substance of his speech before the Sanhedrim? What places were visited by St. Peter after the first persecution? What works are recorded of Philip the deacon? How did Herod die? How St. Peter?

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#### CHAPTER XLIX.

##### THE APOSTLES OF JESUS CHRIST—ST. PAUL.—A.D. 34-69.



**N** the first year after the Ascension, as Saul was proceeding to Damascus to bind the Christians in chains and drag them to Jerusalem, Jesus Christ appeared to him and struck him blind. When he had reached Damascus, Christ sent Ananias to him, the scales fell from his eyes, his sight was restored, and he was baptized. Being changed.

from a bitter persecutor to a zealous and fiery disciple of Jesus Christ. Paul incurred the enmity of the Jews, and, escaping from Damascus, was brought by Barnabas to the apostles at Jerusalem. To escape the plots of his countrymen, he fled to Cesarea, thence to Tarsus, and thence with Barnabas to Antioch. From Antioch Paul and Barnabas were sent, after a year, to bear alms to the Christians of that city during the famine which the prophet Agabo had foretold.

2. Paul and Barnabas returned to Antioch A.D. 45 and, while they were praying and fasting with the saints, were called by God, and consecrated to preach the Gospel among the Gentiles. In the year A.D. 46, they passed through Seleucia and Cyprus, and came to Paphos. Here St. Paul converted the proconsul Sergius Paulus, and struck Barjesu blind. Barjesu, otherwise Elymas, the magician, endeavored to dissuade the proconsul from the doctrine of Christ; but St. Paul, filled with the Holy Ghost, said: O full of all guile and of all deceit, child of the devil, enemy of all justice, thou ceaseest not to pervert the right ways of the Lord. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and, going about, he sought some one to lead him by the hand. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord. After, Paul came to Perge, and thence passed to Antioch of Pisidia. There he and Barnabas entered into controversy with the Jews, were expelled from the city, and came to Iconium, a city in Lycaonia. Here the Lord blessed their labors, and added many converts to the Church. Driven from Iconium, they came to Lystra and Derbe. At Lystra, Paul healed a cripple from his mother's womb; which when the multitude saw, they called Paul Mercury, and Barnabas Jupiter. With difficulty the multitude was restrained from offering sacrifice to Paul and Barnabas as to gods come down on earth. But certain Jews from Antioch and Iconium persuaded the multitude so that it stoned Paul, and drew him out of the city, thinking him to be dead. Paul, however, rose up and entered into the city; next passed to Lystra, from Lystra to Iconium, from Iconium to



Antioch, from Antioch through Pisidia, from Pisidia through Pamphylia to Derbe, thence down to Attalia, whence they returned by ship to Antioch, and related to the assembled church their wondrous works among the Gentiles. This was about A.D. 51.

3. A controversy at Antioch with certain brethren from Judea on the necessity of circumcision to salvation led to the first and model œcumenical council of the Church. Paul and Barnabas, and certain others of the other side, went up to the apostles and priests to Jerusalem on this question. Certain Pharisees, that believed, contended that men must be circumcised and commanded to observe the Law of Moses. Then the apostles and ancients met in council to consider of the matter. After much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt you God to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ, we believe to be saved in like manner as they also. And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying: Men, brethren, hear me. Simon hath related how God first visited to take of the Gentiles a people to his name. And to this agree the words of the prophets, as it is written: After these things, I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up, that the residue of men may seek after the Lord, and all nations upon whom My name is invoked, saith the Lord who doth these things. To the Lord was His own work known from the beginning of the world. For which cause I judge that they who from among the Gentiles are converted to God are not to be disquieted; but that we write unto them that they refrain



themselves from the pollutions of idols, and fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every Sabbath. Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, writing by their hands: The apostles and ancients brethren, to the brethren of the Gentiles that are at Antioch, and in Syria and Cilicia, greeting. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment, it hath seemed good to us, being assembled together, to choose out men, and to send them unto you with our well-beloved Barnabas and Paul—men that have given their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who themselves also will by word of mouth tell you the same things. For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, from which things keeping yourselves, you shall do well. Fare ye well. They, therefore, being dismissed, went down to Antioch; and, gathering together the multitude, delivered the epistle; which when they had read, they rejoiced for the consolation.

4. Paul and Barnabas disagreed at Antioch, A.D. 51, on the question of taking John Mark as a companion on the next apostolic journey. Paul was unwilling, seeing that John Mark had separated from them in Pamphylia; and while Barnabas and Mark sailed for Cyprus, he and Silas set out for Syria. After travelling through Syria and Cilicia, Paul and Silas came to Lystra, where Paul, to satisfy the Jews, circumcised Timothy. While Paul was meditating a journey through Asia and Bithynia, he was forbidden by the Holy Ghost, and saw in a vision a Macedonian calling on him to pass over and help the Greeks. He sailed from Troas to Samothracia, to Neapolis, to Philippi, a colonial city in Macedonia. There he

converted Lydia, and drove a pythonical spirit out of a young girl. But the girl's masters, seeing that their hope of gain was gone, apprehended Paul and Silas, and had them cast into jail and scourged, and their feet cast into stocks in the inner prison. At midnight there came an earthquake, and the foundations of the prison were shaken, and all the doors were open, and the bonds of all were loosed. Next day they were set free, and, passing through Amphipolis and Apollonia, arrived at Thessalonica. Here they converted so great a multitude, and so great was the envy of the Jews, that Paul and Silas passed by night to Berea. Thither he was followed by Jews from Thessalonica, but, having left Silas and Timothy behind him, passed to Athens, where he converted Dionysius Areopagita, and preached Jesus Christ in the Areopagus, saying: Ye men of Athens, I perceive that in all things you are too superstitious; for, passing by and seeing your idols, I found an altar also on which was written: TO THE UNKNOWN GOD. What, therefore, you worship without knowing it, that I preach to you. God, who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hand; neither is He served with men's hands as though He needed anything, seeing it is He who giveth to all life, and breath, and all things, and hath made of one all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation, that they should seek God, if happily they may feel after Him or find Him, although He be not far from every one of us. For in Him we live, and move, and are, as some also of your own poets said: For we are also His offspring. Being, therefore, the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declarerth unto men that all should everywhere do penance; because He hath appointed a day wherein He will judge the world in equity by the Man whom He hath appointed, giving faith to all by raising Him up from the dead. From Athens, St. Paul passed to Corinth. Here he worked at his trade with Aquila, a Jewish tent-maker from Pontus, and every Sabbath through

eighteen months preached in the synagogue with indefatigable perseverance. While at Corinth, he became wearied of the gainsaying and blasphemy of the Jews, and, having shaken his garments, said: Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles. From Corinth Paul set sail for Syria, A.D. 53; thence he went to Ephesus, thence to Cesarea, thence to Jerusalem, and thence to Antioch.

5. After Paul had spent some time at Antioch, he left, A.D. 54, and, having gone through Galatia and Phrygia, came to Ephesus. Here he baptized some disciples of John in the name of the Lord Jesus, and by the imposition of his hands the Holy Ghost came upon them so that they spoke with tongues and prophesied. Here Paul wrought many very great miracles, so that handkerchiefs and aprons brought from his body removed diseases from the sick, and caused wicked spirits to depart. Here the sons of Seva, a Jewish chief priest, attempted to exorcise, in the name of Jesus whom Paul preached, a demoniac; but the wicked spirit having answered: Jesus I know, and Paul I know, but who are you? the demoniac set upon them, beat them, and wounded them. Here magicians, astrologers, and others burned books on the curious arts to the value of fifty thousand pieces of silver. Here Demetrius, a silversmith, who made silver temples for Diana, and whose trade was injured by the preaching of Paul, raised disturbances so that all Ephesus cried out: Great is Diana of the Ephesians. From Ephesus St. Paul sent Timothy and Erastus into Macedonia, and after a time set forward to go thither himself, in the year A.D. 57. Thence he passed into Greece, and, returning by Macedonia, set sail from Philippi, and reached Troas in five days. At Troas, he raised Eutychus to life—a youth who had fallen from the third story and was taken up dead. Thence Paul travelled by land, and came to Assos, whence he went to Mytelene. Passing over against Chios, he arrived at Samos, and next reached Miletus. Thither he called the ancients of the Church of Ephesus, A.D. 58, and addressed them thus: You know from the first day that I came into Asia in what manner I have been with you for all the time, serving the Lord with all humility, and with

tears and temptations which befell me by the conspiracies of the Jews ; how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ. And now behold, being bound in the Spirit, I go to Jerusalem, not knowing the things which shall befall me there, save that the Holy Ghost in every city witnesseth to me, saying that bonds and affliction wait for me at Jerusalem. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus to testify the Gospel of the grace of God. And now behold I know that all you among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to witness this day that I am clear from the blood of all men ; for I have not spared to declare unto you all the counsel of God. Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your ownelves shall arise men speaking perverse things to draw away disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you night and day ; and now I commend you to God and to the word of His grace, who is able to build up, and to give an inheritance among all the sanctified. I have not coveted any man's silver, gold, or apparel, as you yourselves know ; for such things as were needful for me and them that are with me, these hands have furnished. I have showed you all things, how that so laboring you ought to support the weak, and to remember the word of the Lord Jesus, how he said : It is a more blessed thing to give, rather than to receive. After a sorrowful separation with the ancients of Ephesus, St. Paul went to Coos, thence to Rhodes, thence to Patara, thence to Phenice, and, leaving Cyprus on the left hand, sailed into Syria, and came to Tyre. From Tyre he passed through Ptolemais



to Cesarea, and abode with Philip, one of the seven deacons. Despite prophecy and persuasion, Paul went up to Jerusalem, knowing that he was to be bound and delivered to the Gentiles. By the advice of St. James, St. Paul became a Nazarite to show his respect for the Law; but the Asiatic Jews excited the people, dragged him from the temple, scourged him, and would have put him to death had he not been rescued by the Roman tribune.

6. The rescue of Paul by the tribune was the beginning of his destination for Rome. He was bound with two chains, but, as he was about to enter the tribune's castle, he obtained permission to address the people. Amid profound silence, St. Paul thus explained the history of his life: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the truth of the Law of the fathers, zealous for the Law, as also all you are this day; who persecuted this way unto death, binding and delivering into prisons both men and women. And as the high-priest doth bear me witness, and all the ancients, from whom also, receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished. And it came to pass, as I was going and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me a great light; and, falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou Me? And I answered: Who art Thou, Lord? And He said to me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, but they heard not the voice of Him that spoke with me. And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus, and there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus. And one Ananias, a man according to the Law, having testimony of all the Jews who dwelt there, coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath pre-ordained thee, that thou shouldst know His will, and see the Just

One, and shouldst hear the voice from His mouth. For thou shalt be His witness to all men of those things which thou hast seen and heard. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking His name. And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance, and saw Him saying unto me: Make haste and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning Me. And I said: Lord, they know that I cast into prison and beat in every synagogue them that believed in Thee, and when the blood of Stephen, Thy witness, was shed, I stood by and consented, and kept the garments of them that killed him. And He said to me: Go, for unto the Gentiles afar off will I send thee." They heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth, for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the tribune commanded him to be brought into the castle, and that he should be scourged and tortured, to know for what cause they did so cry out against him. But on learning that St. Paul was a Roman citizen, the tribune was afraid. The next day Paul was brought before the council, and raised a great dissension among the Pharisees and Sadducees by stating that he was a Pharisee, and was accused on the question of the resurrection of the dead.

7. Paul was again rescued by the tribune. The Lord appeared to him the following night, and revealed to him that he was to bear testimony in Rome as in Jerusalem. He was delivered, by the revelation of his sister's son, from a conspiracy of forty Jews, who had sworn not to eat or drink till they killed Paul. On the third hour, the tribune sent him with a strong detachment of troops to Governor Felix, at Cesarea, and wrote a letter after this manner: Claudius Lysias to the most excellent Governor Felix, greeting. This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman; and meaning to know the cause which they objected unto him, I brought him forth into their council. Whom I found to be accused concern-

ing questions of their law, but having nothing laid to his charge worthy of death or of bonds. And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

8. Paul defended himself against Ananias the high-priest, Tertullus the orator, and others that had come against him from Jerusalem to Governor Felix. He also preached the faith to the governor and his wife Priscilla. After two years, Felix was succeeded by Festus, and from Festus Paul appealed to Cæsar. Festus then said: "Hast thou appealed to Cæsar? To Cæsar thou shalt go." Before setting out to Rome, St. Paul defended himself in presence of King Agrippa, Governor Festus, the tribunes, and the principal men of Cesarea, in the following noble speech: I think myself happy, O King Agrippa, that I am to answer for myself this day before thee touching all the things whereof I am accused by the Jews, especially as thou knowest all, both customs and questions, that are among the Jews; wherefore, I beseech thee to hear me patiently. And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know; having known me from the beginning (if they will give testimony), that according to the most sure sect of our religion I lived a Pharisee. And now for the hope of the promise that was made by God to the fathers do I stand subject to judgment, unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews. Why should it be thought a thing incredible to you that God should raise the dead? And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth, which also I did at Jerusalem, and many of the saints did I shut up in prisons, having received authority of the chief priests; and when they were put to death, I brought the sentence. And oftentimes punishing them, in every synagogue I compelled them to blaspheme; and being yet more mad against them, I persecuted them even unto foreign cities. Whereupon, when I was going to Damascus with authority and permission of the chief priests, at mid-day, O king, I saw in the way a light from heaven above the brightness of the sun,

shining round about me and them that were in company with me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue : Saul, Saul, why persecutest thou Me ? It is hard for thee to kick against the goad. And I said : Who art Thou, Lord ? And the Lord said : I am Jesus whom thou persecutest. But rise up and stand upon thy feet ; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee from the people, and from the nations unto which now I send thee, to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints by the faith that is in Me. Whereupon, O King Agrippa, I was not incredulous to the heavenly vision ; but to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles, did I preach, that they should do penance and turn to God, doing works worthy of penance. For this cause, the Jews, when I was in the temple, having apprehended me, went about to kill me. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass, that Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people and to the Gentiles.

9. Paul was delivered to Julius, a centurion, and was placed on board a ship of Adrumetum. The following day he came to Sidon, and, sailing under Cýprus because the winds were contrary, he traversed the Sea of Cilicia and Pamphylia to Lystra in Lycia. There, taking a ship of Alexandria bound to Italy, he sailed by Crete near Salome to Goodhavens, a place near the city of Thalassa. Here the pilot, the master of the ship, and the greater part of the passengers did not wish to winter, and set sail, against the advice of Paul, for Phenice, a haven in Crete. They loosed from Asson, and were wafted with a gentle south wind close by Crete ; but not long after, a tempestuous wind, called Euro-Aquilo, arose, and ran



the ship under the isle of Canda. The ship was lightened, and the third day her tackling was cast overboard. Neither sun nor stars appeared for many days, and a great storm blew, and all hope was banished. Now, when all had fasted for a long time, St. Paul arose in the midst of darkness, and storm, and despondency, and spoke: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but only of the ship. For an angel of God, whose I am, and whom I serve, stood by me this night, saying: Fear not, Paul, thou must be brought before Cesar, and behold, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall so be as it hath been told me. And we must come unto a certain island. After the fourteenth night, the words of Paul came to pass; the ship was run aground on the isle of Melita, and lost, but all aboard, two hundred and seventy-six souls, were saved. In Melita, the crew was received courteously and humanely by the barbarians. The inhabitants, seeing St. Paul bitten by a viper, thought him to be a murderer, and that he would fall down and die; but when they had seen no harm ensue, they took him to be a god. Publius, the chief man of the island's father, was healed of fever and a bloody flux by St. Paul; whereupon all that had diseases in the island came and were healed. After three months in Melita, he sailed for Syracuse; from Syracuse he passed to Rhegium; from Rhegium to Puteoli; from Puteoli to the Appii Forum and the Three Taverns, whither the brethren of Rome came to meet him. Thence St. Paul passed to Rome A.D. 60. At Rome he converted many Gentiles, even of the household of Cesar. He also converted some Jews, but many did not believe. To the unbelievers he said: Well did the Holy Ghost speak to our fathers by Isaias the prophet, saying: Go to this people, and say to them: With the ear you shall hear and shall not understand, and seeing you shall see and shall not perceive. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes have they shut, lest, perhaps, they should see with their eyes,

and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, to you, that this salvation of God is sent to the Gentiles, and they will hear it.

10. After St. Paul had been two years at Rome, he was granted his liberty, and preached the Gospel in Spain and many provinces. He returned to Rome A.D. 68, and was beheaded at Aquæ Silvæ, on the twenty-ninth of June, A.D. 69.

11. St. Paul himself traces an admirable sketch of his life, character, and labors in 2 Cor. xi., xii. : They (the accusers and rivals of St. Paul) are Hebrews, so am I ; they are Israelites, so am I ; they are the seed of Abraham, so am I ; They are the ministers of Christ (I speak as one less wise), I am more ; in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews, five times did I receive forty stripes, save one ; thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas, the king, guarded the city of Damascenes to apprehend me ; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) ; but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body I know not, or out of the body I know not : God knoweth) such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body I cannot tell : God knoweth), that he was caught

up into paradise, and heard secret words which it is not granted to man to utter. For such an one I will glory, but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish, for I will say the truth; but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee, for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me. For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ; for when I am weak, then am I powerful.

#### QUESTIONS.

Give the history of St. Paul to the time he was set apart with Barnabas to preach to the nations? Give the history of the first missionary journey of St. Paul from his departure out of Antioch to his return thereto? Trace the same on the map? What do you know of the Apostolic Council at Jerusalem? Give the history of the second missionary journey of St. Paul from his departure out of Antioch to his return thereto? Draw on paper or a black-board a map illustrating the same? Describe the missionary labors of St. Paul to his arrest at Jerusalem? Give the substance of St. Paul's statement of his career before the people? Before Agrippa and Festus? Describe his voyage to Rome? Illustrate it with a map? Give the character of St. Paul from 2 Cor. xi., xii.?

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#### CHAPTER L.

THE REMAINING APOSTLES OF JESUS CHRIST.—A.D. 34-101.



**S**T. JAMES the Greater was the brother of St. John the Evangelist, the relative of Christ, and the protomartyr of the apostles. St. James preached the Gospel in Spain, and returned to Judea during the persecution of Herod. He was accused by Josias, and beheaded at Jerusalem by order of

Herod Agrippa, A.D. 44. It is related that St. James, by his piety and constancy before his martyrdom, converted and pardoned Josias, and kissed him, and said unto him: "Peace be with thee." Then the two were beheaded at the same time.

2. *St. James* the Less, the son of Alpheus and Maria Cleophas, the brother of the Lord, was ordained Bishop of Jerusalem on the 27th of December, after the ascension of Jesus Christ. He never preached outside Judea. When the Jews were disappointed in murdering St. Paul, they turned in their rage on St. James, and, having precipitated him from the pinnacle of the temple, despatched him with a club, A.D. 63. Josephus says the destruction of Jerusalem took place to avenge the death of "James the Just, the brother of Jesus, called the Christ, because the Jews slew him though he was a most just man."

3. *St. John* preached the Gospel in Asia Minor, and ruled the church of Ephesus and other churches to extreme old age. He also preached to the Parthians. He was brought to Rome during the persecution of Domitian, and cast into a cauldron of boiling oil; but he came forth more healthy and younger. He was then banished (A.D. 97) to Patmos, where he wrote (A.D. 98) his Revelations, and died at Ephesus in the reign of Trajan, in the 97th year of his age, A.D. 101.

4. *St. Jude* preached in Lybia, Armenia, and Arabia. He was transfixed with arrows, and is supposed to have been buried in Persia or Armenia. He is also known as Thaddeus; and two of his nephews are mentioned as having been brought before Domitian. He died A.D. 64.

5. *St. Andrew*, the brother of Peter, preached to the Scythians and Sogdianians. He is said to have preached in Epirus, and to have founded the church of Heraclea. He is claimed as an apostle by the Muscovites and Thracians. He was crucified by order of the Roman proconsul at Patræ, in Achaia, A.D. 62.

6. *St. Matthew* preached the Gospel in Ethiopia. Some say he died in peace; but others with better reason assert that he suffered martyrdom by fire. The Greeks celebrate his festival on the 16th of November.



7. *St. Bartholomew* preached the Gospel in Armenia, Albania, India, and Arabia Felix. Some say he was flogged and nailed to a cross; others that he was flayed alive and beheaded in interior India, by the order of King Astyages. His death is supposed to have taken place A.D. 73.

8. *St. Simon Zelotes*, or the Canaanean, according to some, preached the Gospel in Mesopotamia; according to some, in Egypt; according to some, in Africa and Britain; and according to others, in Persia, where he died and was buried A.D. 64.

9. *St. Philip* preached the Gospel in Phrygia, and died at Heiropolis, in A.D. 54. He had two daughters with him, who continued virgins to their old age; and another, a prophetess, who died at Ephesus. He was nailed to a cross while preaching to the people; and, being stoned to death, was crowned with a glorious martyrdom.

10. *St. Thomas* preached to the Parthians, Medes, Indians, and other nations. St. Thomas is said to have baptized the three Magis who came to adore Christ at Bethlehem, and to have taken them as companions in his apostleship. He was transfixed with a spear at Calamina (Malipur), in India, A.D. 75.

11. *St. Matthias*, who was elected to fill the place of the traitor, Judas Iscariot, preached the Gospel in Judea and then in Ethiopia. He converted very many to the faith, and made his life a continual martyrdom. Some say he was crucified; others that he was stoned and smitten with an axe. His death is set down A.D. 66.

#### QUESTIONS.

Repeat the mnemonic verse for the twelve apostles? What is known of the apostle St. James the Greater? Of St. James the Less? Of St. John? Of St. Jude? Of St. Andrew? Of St. Matthew? Of St. Bartholomew? Of Simon Zelotes? Of Philip? Of Thomas? Of Matthias? Give the dates at which the apostles died? What apostles died without the violence of a martyr's death?

## SECTION VII.

BIBLE EPISODES.—THE PROPHETS OF THE BIBLE.—THE WRITERS OF THE HAGIOGRAPHIA.—CHRONOLOGICAL TABLES.—GLOSSARY.

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### CHAPTER LI.

JOB, RUTH, TOBIAS, JUDITH, ESTHER.—B.C. 1340-500.



HERE is no doubt that Job belonged to the patriarchal ages. The time of his existence is commonly set down about the fourteenth century before Christ. There is no mention of prophets or ceremonials in the Book of Job, nor do we find any allusion to the Mosaic dispensation. Yet Job had a knowledge of sacrifices, and of the true religion according to the natural order.

He is described as simple and innocent, and fearing God, and avoiding evil. Job possessed great wealth and power.

2. The Book of Job, as well as his history, may be divided in four parts: the introduction, the trial, the declaration of the Almighty, and the conclusion. In the introduction it is stated how Satan obtained power to test the virtue and patience of Job; and how the property, the camels, the oxen, the houses, the wealth, and the children of Job had been destroyed. Job rent his garments, and said: "Naked I came into



*Behold Saint Job ! the man of woe,  
So simple, patient, true ;*

*Walk you his ways while here below  
His end shall comfort you.*

the world, and naked I shall depart." Satan then touched the bone and the flesh of Job, and smote him with ulcers from head to foot, so that Job sat on a dunghill, and scraped away the corrupt matter with a potsherd. His wife said to him: Bless God and die. He answered: If we have received good things at the hand of God, why should we not receive evil. The trial opens with the arrival of his three friends, Eliphaz, Baldad, and Sophar. There also arrived later another named Eliu. Seven days and seven nights after they had bewailed at the sight of Job did they sit without uttering a word. Then Job, lamenting the miseries of man's life, cursed the day of his birth, and a long disputation followed on the providence of God, the innocence of man, the manner in which rewards and punishments are measured out in this world. After long and irritable argumentation, the conduct of Job, who maintained his own innocence and inward uprightness, is approved by God. Then follows the conclusion, in which the days of Job are prolonged, his wealth grows greater than at first, his children are multiplied, and the latter days of Job are better than his former happy life.

3. It is uncertain who was the author of the Book of Job. Job himself, Moses, and an Idumean prophet are mentioned. It was either written in Hebrew, or, being written in Arabic, was translated into Hebrew about the days of David. It is probably a genuine history, but is susceptible of the sublimest allegorical interpretations, and teems with the wildest and noblest poetical effusions. Job himself, in his words and acts, is a magnificent antetype of our Lord Jesus Christ. The date assigned to the Book of Job is B.C. 1340.

4. Ruth lived, according to Josephus, in the days of Judge Elimelech of Bethlehem. Juda, with his wife Noemi, and two sons, Mahalon and Chelion, went into Moab on account of a famine. On the death of Elimelech, the sons of Noemi married Orpha and Ruth. Then died the sons of Noemi, and there were left she and her two daughters-in-law. Noemi rose up to return to her own country, and recommended her daughters-in-law to remain and





*Tobias saw the light, and knelt in prayer,  
And thanked Jehoi ah for his loving care.*

marry again in their own nation. Orpha remained, but Ruth stuck close to her mother-in-law. Ruth went to glean in the field of Booz, Elimelech's kinsman, and was favorably received. By following the advice of Noemi, Ruth became the wife of Booz, of whom was Obed, of whom was Isai, of whom was David, of whom was Jesus Christ. Ruth is an example of docility, affection, and chastity, as well as a figure of the Gentile church founded by Jesus Christ. The Book of Ruth was written by the prophet Samuel  
 B.C. 1053.

5. Tobias, of the tribe and city of Nephtali, was taken captive by Salmanasar after the overthrow of Samaria, and led into Ninive. There he received favor in the sight of Salmanasar, and obtained liberty to go whither he would. He came to Rages, a city of the Medes, and lent ten talents to Gabelus, one of his kindred in need, taking in its stead a note. From his early youth Tobias was a close observer of the Law, and in his exile spent his time in good works, clothing the naked, feeding the hungry, and especially in burying the dead.

6. Now, it came to pass that Tobias became poor and lost his sight, so that he determined to send his son, the young Tobias, for the ten talents which he had lent to Gabelus. In his affliction, he prayed in tears to God. On the same same day prayed in the city of Rages Sara, whose seven husbands the devil Asmoneus had killed.

7. The angel Raphael became a guide to the younger Tobias. They were attacked at the Tigris by a fish whose liver and gall Tobias preserved. With the liver he drove away Asmoneus from Sara, and took her to wife. Meantime, the angel had collected the ten talents of Gabelus, and they returned with Sara and great wealth to the elder Tobias. With the gall the younger Tobias restored sight to his father. Then Raphael manifested himself to those present, and, commending the faith, fortitude, and piety of the whole family, disappeared. The elder Tobias lived to one hundred and two years, and the younger to ninety-nine. Tobias is a type of the Church in her afflictions.





The head of Holofernes see,  
Whom noble Judith slew!

Delivered from indignity,  
Bethulia rose anew.

8. The Book of Tobias was written by the elder and younger Tobias in the Hebrew language. It is a very valuable portraiture of Jewish customs, aspirations, and modes of life in the times of the Assyrian and Babylonian captivities. It was written B.C. 620.

9. Judith was the widow of Manasses, of the tribe of Simeon, a woman of exquisite beauty, supereminent sanctity, and superhuman heroism. She delivered Bethulia from the army of Holofernes, the general of Nabuchodonosor, King of Ninive, and conqueror of many nations. Holofernes came with a mighty army to subdue all the countries as far as the Great Sea to the sceptre of the Assyrian monarch. Bethulia was straitened and encompassed on all sides, and its aqueduct cut off. While the priests and people groaned in the depths of despair and distress, Judith entered the camp of the enemy, and cut off the head of Holofernes, which she carried into Bethulia. Then the army of the Assyrians was routed, and Bethulia was set free. The Book of Judith was written in Chaldaic by the high-priest Eliachim, A.C. 614.

10. Esther, or Edissa, saved the Jewish people from being exterminated by Aman, the most powerful prince of King Assuerus. Aman, considering himself slighted by Mardochai, a Jew, and deeming it unworthy of himself to seek vengeance on an individual, procured a decree to destroy the name and nation of the Hebrews. Esther was raised in the meantime by Assuerus, on account of her beauty, to the rank and position of Queen Vasthi, who had been repudiated for disobedience. She reversed the decree of Assuerus, caused Aman to be hanged on the scaffold fifty cubits high which he had prepared for Mardochai, and raised the Jewish nation to a proud and independent position in the Persian Empire. Jews celebrate to this day their deliverance in the Feast of the Phurim, that is, the Feast of Lots. Some ascribe the Book of Esther to Esdras, some to Eliachim, and others to Mardochai. It was written in Hebrew about A.C. 500.

11. Judith was a figure of the Immaculate Virgin, who has cut off the head of Satan by giving birth to Christ; and Esther is a



type of the Church, which frees from danger, and overcomes Satan, the Aman of all Christians.

### QUESTIONS.

When did Job live, and what was his character? State the contents of the Book of Job? Who was its author? What do you know about Ruth and the Book of Ruth? What about Tobias and the Book of Tobias? What about Judith and the Book of Judith? What about Esther and the Book of Esther? What was typified by Judith? What by Esther?

## CHAPTER LII.

THE PROPHETS OF THE BIBLE.—A.C. 694—A.D. 98.



HE ministry of all the prophets was subsidiary to the mission of Christ, for all the prophets from Moses to Malachias have spoken of the Messias. The Apocalypse of St. John, the prophet of the New Law, was seemingly written to show the second coming of the Messias. Sometimes prophetic knowledge was divinely and directly infused into the mind of the prophet; sometimes it was seen with the aid of the imagination in physical images; sometimes it was remotely and obscurely shadowed in tropes, similes, maxims, parables, and allegories. The Messias and His kingdom were manifested through a long series of centuries to the prophets of Juda and Israel. In the Book of Psalms, the death, resurrection, crucifixion, casting of lots for the garments of the Messias, are foretold; also His divinity, eternal generation, kingly dignity; likewise the indefectibility, universality, and unmistakable prominence and glory of His kingdom. These appear with more detail in the prophets, and with clearer light as they approach nearer the advent of the Messias. The offices of Moses, Aaron, Josue, Jephte, David, Melchisedech, Jonas, and Zorobabel foreshadowed the ministry of the Messias. Adam, Noe, Abraham, Isaac, Jacob, and Job were types of the Messias. The sacrifices of the atonement, the burnt-offering, the brazen serpent, the

first-fruits, the manna, the sprinkling of blood and water, the lamb, the passover, the scape-goat, the tabernacle, the temple, had figurative references to the mission of the Messias.

2. The books of the prophets in the Old Testament are sixteen. The writers of four of these are called major prophets, the writers of the remaining twelve minor prophets. The following lines may serve as a mnemonic :

Isaias, Jeremy, and Baruch,  
Ezechiel and Daniel's book :  
Let these the major prophets be.  
See three—Osee, Aggeus, Habacuc—  
And Joel, Amos, Nahum, other three ;  
Abdiah, Michah, Jonas with ill-luck,  
Zachary, Sophony, and Malachy—  
These the twelve minor prophets be.

The major prophets are also called the evangelist prophets, because their prophecies are so clear and indisputable that they seem to be historians rather than prophets. As the dove typifies St. Matthew, the lion St. Mark, the ox St. Luke, and the eagle St. John, so the four cherubim in Ezechiel's vision represent the major prophets. The lion suits Isaias, the ox Jeremias, the man Ezechiel, and the eagle Daniel.

3. *Isaias* was the son of Amos, who is stated by the Jews to have been a prophet and the brother of King Amasias. Isaias prophesied during the reigns of Ozias, Joathan, Achaz, and Ezechias. It is the tradition of the Jews that he was sawed asunder while alive by the wicked King Manasses. Isaias excels all the prophets in the poetic beauty of his imagery, in the blinding terror of his denunciations, and in the exquisite and enrapturing pathos of his solace and sympathy. Isaias is the poetic angel of the Old Testament, the Homer of the Hebrew nation, and the morning star of the evangelists. He seems to gaze on the Messias as he is born, to hear the voice of the Baptist, to behold the mysterious Virgin, to feel the sufferings of the Saviour, and to grow angry over the blindness of the multitudes that were to murder Christ. Before his vision rises the Emmanuel as an orb illumining the whole world, from whose face the sorrows, and

vices, and ignorance of mankind melt away as the mists of morning. The date of his works is set down at A.C. 694.

4. *Jeremias*, the son of Helcias, a priest of Anathoth, was sanctified and called in his mother's womb. Endowed by God with power to build up and pull down, to plant and to root out, he began to prophesy in the thirteenth year of the reign of Josias, and continued through the reigns of Joachaz, Joakin, Jechonias, and Sedecias. He not only foretold the Babylonian captivity, but saw it in his own day. The tribes of Israel had been wiped out by Salmanasar, and the inheritance of Jacob inhabited by a stranger; and though the cloud of desolation was pointed out by Jeremias dark and dreadful over Jerusalem and Juda, the eyes of the Hebrews were blind to see, and their ears deaf to hear, and their minds dull to understand. And when the dreadful day of destruction was over, Jeremias sat upon the ruins of Jerusalem, and poured forth those wonderful lamentations that have sunk into the heart of races, and have been the wail of all ages, and have made humanity shed tears. Jeremias is the poet of melancholy and lamentation, the Cassandra of the Jewish people, the precursor of the angel that shall fly through the heavens at the end of the world, and cry: Woe! woe! woe! He was stoned by some exile Jews in Egypt, and was buried at Taphnæ. His works are dated A.C. 582.

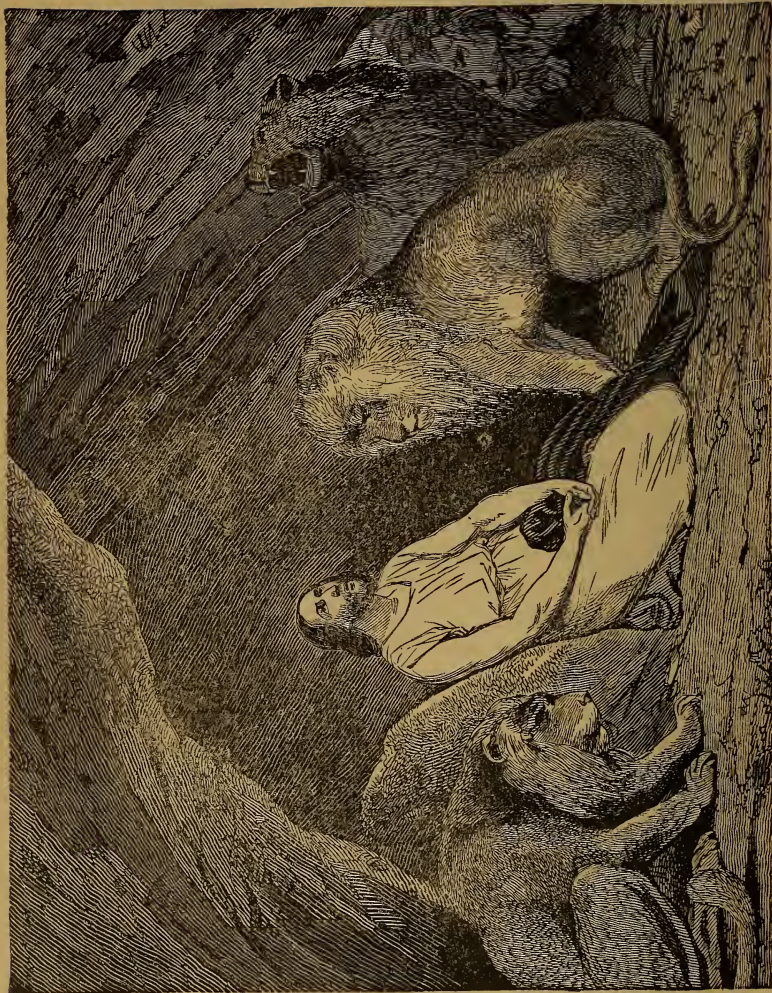
5. *Ezechiel* was the son of Buzi, and was taken a captive to Babylon some years before the destruction of the temple. He received his call as a prophet by the river Chobar, in Chaldee, and continued to console the Jews in exile. While Jeremias prophesied in Juda, it is probable that he and Ezechiel interchanged prophecies for mutual consolation. He was murdered by a Jewish prince, and was buried in the cave of Shem and Arphaxad in the twenty-second year of his ministry. There was nothing of the elegiac tenderness characteristic of Jeremias in the spirit of Ezechiel. He was bold, vigorous, and unflinching in his character, unbending in consistency, and unsparing in his language. His visions are surprisingly sublime and incomprehensible, his predictions marvellously varied, and his book has been called an ocean of mysteries. The Jews never read the first

chapter of his book till they were thirty years old. He is the most lofty and wonderful of the prophets, and shrouds his visions in the most obscure and impenetrable imagery. The matter of his prophecies comprises his call and commission, the rejection, sins, judgment, and punishment of his people, the chastisement of surrounding nations, the resurrection and glory of Juda in the future. He is believed to be the author of the epistle which passes under the name of Baruch. The date of his writings is A.C. 570.

6. *Daniel* was taken captive to Babylon in the third year of Joakim, and was trained with three youths for the service of the king. Unwilling to be defiled with meat from the king's table, he faithfully adhered to the laws and rites of his fathers. To reward his faithfulness, God gave him learning, and knowledge, and the faculty of interpreting dreams. He was set over all the princes and wise men of Babylon by Nabuchodonosor, when he interpreted the celebrated dream on the succession of empires. He also interpreted the dream about the tree to signify the judgment of God against Nabuchodonosor. The handwriting on the wall at the feast of Baltassar's banquet. The three companions of Daniel, Ananias, Misael, and Azarias, were thrown into a fiery furnace because they would not adore a golden idol of Nabuchodonosor, but were taken out uninjured. Daniel was thrown into a den of lions twice: once for the space of seven days, during which he was fed miraculously by the prophet Habacuc when he destroyed the god Bel; and again for one day, when he prayed, turning his face to Jerusalem, against the decree of King Darius. The first part of the Book of Daniel is historical, the remaining part apocalyptic. His revelations on the time of the Messias' advent, on the Messianic kingdom, and on the general judgment are among the most momentous in the Old Testament. Daniel died at Babylon, and was buried in a cave. His work was written in Chaldaic A.C. 536.

7. Of the minor prophets, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, and Sophonias lived before the Babylonian captivity. Osee is the oldest of the prophetic writers, and prophesied during the reigns of Ozias, Joathan, Achaz, and Ezechias,





*In the dark, dismal cave,  
That after was a grave*

*And in that fearful lair,  
Through urgent, earnest prayer,*

kings of Juda, and in the reign of Jeroboam, the son of Joas, king of Israel. He foretold the Assyrian captivity, and witnessed its fulfilment. He reprov'd with great energy the sons of Jerusalem and Juda. There are prophecies in Osee on Christ and the Church, on Christ's advent, on Christ's resurrection on the third day, and on his flight into Egypt. Osee was of the tribe of Issachar. His book is dated A.C. 805. Joel was the son of Phatuel and a contemporary of Osee. He foretold the coming of four plagues on Jerusalem and Juda, the destruction of the world, and the last judgment; he exhorted the priests and people to do penance, and was the author of prophecies on Christ and the manner of the last judgment. Amos, of the tribe of Júda, from the town of Tekoah, was originally a shepherd and dresser of sycamores. He travelled from Tekoah near Bethlehem to Ephraim, and there began to preach. The Book of Amos declares punishments against nations bordering on Juda and Israel, describes the condition of the latter kingdoms, predicts the overthrow of Israel, and, rising to a high and holy strain, speaks of the Israel of the last days which is to last for ever—the Church of Christ. His book was written about A.C. 800. Abdias has written the shortest of all the prophecies. He lived in the days of Osee, and Joel, and Amos, and prophesied against Edom. He also treats of the Messias and the church. His tribe and place of birth are unknown. His prophecy is set down by some at A.C. 742. Jonas, the son of Amathi, of the tribe of Zabulon, was born in Geth-Opher about the time of Amos and Abdias. He foretold that Jeroboam, the son of Joas, king of Israel, would conquer the Syrians. He was sent by God to Ninive, but fled away to sea. A tempest arose, and, when he was found to be the cause, by the casting of lots, the sailors threw him overboard. He was swallowed by a great fish, and after three days cast on dry land. He returned and preached to the Ninevites. They did penance, and their city was spared. Micheas is one of the most celebrated minor prophets. He foretold that the Messias would be born in Bethlehem of Juda. He has left many splendid oracles on the Messias and his kingdom. His style is lofty and animated. He was born in Morasthi, a small town near Elea-





Behold the vision of the throne,  
Which John in Revelation saw—

The Almighty Father sits alone,  
Remorseless guardian of the law,

teropolis in Palestine. He prophesied in the reigns of Joathan, Achaz, and Ezechias, and must not be mistaken for Micheas, the son of Jemla, who lived under Achab and Josaphat. Nahum was born in Elcesai of Galilee, and foretold the destruction of Ninive after the deportation of the ten tribes of Israel. Some of his utterances may be figuratively applied to the Church. The Book of Nahum was written A.C. 720. Habacuc, of the tribe of Levi, foretold the impending overthrow of Jerusalem by the Chaldeans. It was he who was carried by an angel to feed Daniel in the lion's den. He has left a few sublime prophecies on the Messias. His book is dated A.C. 610. Sophonias, the son of Chusi, began his ministry in the reign of Josias, king of Juda. He denounced Juda for her sins, declared judgment against the Moabites and Ammonites, the Ethiopians and Assyrians, and pronounced a woe on Jerusalem. He prophesies in a splendid manner of Christ and his Church. His prophecies were calculated to inspire terror and were written A.C. 608.

8. After the Babylonian captivity, there were three prophets, Aggeus, Zacharias, and Malachias. Aggeus was sent to console the Jewish people during the rebuilding of the temple. He foretold that the second temple would see its Lord, the Messias, and its glory would be greater than that of the first. His book is supposed to have been written A.C. 520. Zacharias was also sent to comfort the Jews during the rebuilding of the temple. He addressed especially Jesus and Zorobabel, the leaders of the people. He prophesied of the four great empires of old, under the last of which the Messias was to be born. There are several luminous prophecies in the Book of Zacharias concerning Christ and the Messianic kingdom. His prophecies were written about A.C. 620. The last in the line of the prophets is Malachy. His prophecies are especially clear on the Messias. He foretells the unbloody sacrifice from the rising to the setting sun, the speedy advent of the Messias, and encourages the Jews to observe the Law, and await the glorious times close at hand. His book was written A.C. 415.

9. In the New Testament, there is but one prophetic book, the



Apocalypse of St. John. It was written after his banishment from Rome, in the island of Patmos, in the year A.D. 98. The prophecies of the Old Testament were mainly written to foreshadow the first coming of the Messiah, which was in the lowly garb of incarnate Godhead; but the Revelation of St. John has been left to show forth the majesty of Christ's glorious and triumphant humanity in His second advent. Holy and heavenly in its precepts, solemn and celestial in its illustrations, hidden and unsearchable in its mysteries, the Apocalypse will be an unsealed and uninterpreted book to the end of time. First come the injunctions to the seven churches, next the seven seals, next the seven trumpets, and, interwoven with the trumpets, the woes. After the woes follows a series of apocalyptic visions—the woman clothed with the sun, St. John by the sea-shore beholding the seven heads and ten horns of the rising dragon, St. John gazing on the twelvescore thousand saints standing on Mount Sion, St. John viewing the seven angels with the seven vials of wrath, St. John carried by one of the seven into the wilderness, the saints in heaven rejoicing in the glory of the Lamb, the thousand years of the millennium, the camp of Satan consumed by fire from heaven and hurled into the burning lake, the last judgment, the new heaven, the new earth, and the new and unending life of glory in the new Jerusalem. Such is the last book of the Revelation of God to the human race. If any man shall add, take away, or change one iota thereof, the woes of Revelation shall be his part; if any man shall observe the commandment and believe in the truths thereof, the eternal joys of Revelation shall be his inalienable inheritance and possession.

#### QUESTIONS.

What is the object of prophecy? How was Christ foretold? Give the mnemonic lines for the major and minor prophets. How are the major prophets contradistinguished? What do you know of Isaias, his writings, style, and character? Of Jeremias? Of Ezechiel? Of Daniel? Who were the ante-Babylonian minor prophets? What do you know of Osee? Of Joel? Of Amos? Of Abdias? Of Jonas? Of Micheas? Of Nahum? Of Habacuc? Of Sophonias? Who were the post-Babylonian minor pro-

phets? What do you know of Aggeus? Of Zacharias? Of Malachias? Which is the prophetic book of the New Testament? What is its nature and character? Give an idea of the matter therein contained?

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## CHAPTER LIII.

## THE HAGIOGRAPHA.

**B**ESIDES the historical books of the Bible, and those of the prophets, there is another class of Scriptural writings known as the Hagiographa, or Sacred Writings. They treat of truth and morals, and of the high refinement, tender joys, and delicate emotions in spiritual life. Of this class are the writings of David, Solomon, and Siracides in the Old Testament, and in the New the Epistles of St. Paul, St. John, St. Peter, St. James, and St. Jude.

2. First in order is the Book of Psalms. It is uncertain whether all the Psalms, one hundred and fifty in number, were written by David, but it is certain that he was the author of the greater part. The Psalms participated at once of the nature of songs, prayers, instructions, and praises. The Psalms are marked with superscriptions or subscriptions, which generally point out the author, the occasion, or the manner of performance. They were divided by the Jews into five books. They were written according to metrical laws, though these laws cannot now be very accurately ascertained. They were the hymn-book of the Jewish temple, and have been always in use in Christian churches. The glory of the Most High, the lowliness of man, the duties of life, the beauty of holiness, the joys of sanctity, are most frequently sung in the Psalms. Though all the excellences celebrated in the Psalms are impersonated in the Messiah, there are four purely Messianic. These are the second, the forty-fifth, the seventy-second, and the one hundred and tenth. The Psalms are the grandest collection of instructive, prayerful poesy possessed by the human race.

3. Of Solomon's books there are extant Proverbs, Ecclesiastes, the Canticle of Canticles, and Wisdom. The Book of Proverbs was written that men might know wisdom and instruction, and understand the words of prudence; that little ones might receive subtlety, and that young men might have knowledge and understanding. It is not a selection of wise sayings from many writers, but was written by Solomon under the inspiration of the Holy Ghost. Ecclesiastes represents Solomon as a preacher. He shows the vanity of all things except what leads to eternal happiness. In the Canticle of Canticles, the holy and divine love of Christ for the Church is symbolized by the love of Solomon for Abisag, the daughter of Pharaoh. It refers, in an especial manner, to the Immaculate Virgin, who is the flower of the field, and the lily of the valleys. The Wisdom of Solomon declares the manifold benefits to be gained in the paths of wisdom, and the punishments and sorrows awaiting them that stray from her ways. It is an inspired outpouring of the wisdom which God infused into the mind of Solomon.

4. Ecclesiasticus was written by Jesus, the son of Sirach. The language in which it was originally composed was Hebrew, but our present translations follow the Septuagint, and there are only a few fragments of the original extant. Its substance is much the same as that of Proverbs, Ecclesiastes, and Wisdom. Some assign the date of the book to the time of Simon the Just, B.C. 310-290, and others to the time of Simon the Second, B.C. 217.

5. There are fourteen epistles of St. Paul in the Bible. They are not set down in the order of time, that to the Romans being set down first on account of the importance of its matter and the pre-eminence of the place to which it is addressed. It was written at Cenchre the port of Corinth, A.D. 57, and sent by Phebe, a deaconess. The object of the epistle is to put an end to a quarrel between the Hebrew and Gentile converts. It shows that the Jews are not saved by the merit which is in the works of the Law, nor the Gentiles by faith; but that all need the grace of Jesus Christ. The First Epistle to the Corinthians was written at Ephesus A.D. 57, to rebuke them for crimes committed in the church of Corinth, and to

remove doubts about points of faith. The doctrine of the resurrection, which some Corinthian Christians doubted, is very fully explained. The Second Epistle to the Corinthians was written in the following year from Philippi, in Macedonia, to vindicate the ministry of St. Paul against pseudo-apostles. The Epistle to the Ephesians was written from Rome about the year A.D. 62, when he was in chains. He states the doctrine of justification, the calling of the Gentiles, predestination, the organism of Christ's body, which is the church, and inculcates a number of moral precepts. The Epistle to the Philippians was written in the same year, and while he was yet in chains at Rome. It was given in answer to some aid sent him from Philippi, in which he exhorts them to grow in all virtues, and beware of false apostles, who are the enemies of the cross of Christ. The Epistle to the Colossians was written from prison at Rome the same year. Its purport was to guard the church of the Colossians against those who taught that we have access to God through angels and not through the Son of God, as well as against the pride of philosophy and the superstitions of the Jews. He teaches that the Son of God is the image of the invisible God and the first-born of every creature, in whom all things were made, and cautions them against all vanity which is according to the traditions of men and not according to Christ. The First Epistle to the Thessalonians was written at Corinth A.D. 52. It is a moral exhortation to the church of Thessalonica to advance in virtue, and be always prepared for the day of judgment, the time of which is unknown. The Second Epistle to the Thessalonians was written in the same year and place. The apostle's intention is to remove the fear caused by the announcement in his former letter that the day of judgment was at hand. He mentions the signs which shall precede its coming. The First Epistle to Timothy was written at Philippi A.D. 66; the Second at Rome A.D. 69, during his second imprisonment, a little before his martyrdom. The Epistle to Titus was written at Philippi A.D. 66. The last three epistles contain instructions on morals, and are in an especial manner directed to bishops and priests. The Epistle to Philemon, a Colossian Christian, was written during his first imprisonment in Rome,



A.D. 62, and recommends the fugitive slave Onesimus to mercy and benevolence. The Epistle to the Hebrews was written about the same time. It shows the divinity of Christ, and explains the excellence of His rank, priesthood, and office over the Levitical order. He exhorts the Hebrews to hospitality, by which their forefathers had been worthy to receive angels.

6. The epistle written by St. James, the brother of our Lord, and Bishop of Jerusalem, recommends humility and modesty to Christians, shows that faith without works is dead, and promulgates the sacrament of confirmation. The First Epistle of St. Peter was written at Rome about fifteen years after the death of Christ, and states the duties of life to Christians. It was directed to the strangers-elect of the Asiatic provinces. The Second Epistle of St. Peter was written in the last year of his life, and exhorts the faithful to stand firm and avoid the teachers of error. The First Epistle of St. John was written to the Parthians, among whom were many children of the Dispersion. He states distinctly the doctrine of the Trinity, the Divinity of Christ, and the Incarnation. Throughout he continually preaches the doctrine of love. The Second and Third Epistles of St. John, addressed to the lady Electa and to Caius, teach the doctrine of love, and contain useful advice for those in danger of perversion. The Epistle of St. Jude was written after the death of all the apostles except St. John, and was directed against the Simoniani and Nicolaitæ, whom he calls clouds without water, trees of autumn, raging waves of the sea, wandering stars.

7. Among the writers of the Hagiographa, St. Paul deserves a special notice. His style is like a mountain torrent—now rapid and rushing, now winding and struggling, now calm, clear, and magnificent. Is there cogency in questioning? Read St. Paul. Is there pleasure in manly and unbroken boldness of assertion? Behold St. Paul. Is there beauty in amplification? Oh! the magnificence of the writings of St. Paul! And there breathes his fiery and inborn energy; and there shines his dauntless and un baffled courage; and there burns the consuming efficacy of his words. St. Paul is the trumpet of the Holy Ghost, whose sounds re-echo within the souls

of men. Is there a sorrow of the human soul the outpouring of his spirit has not touched like the wild music of the *Æolian* harp? Is there a noble instinct in the heart of man the magnetism of his example has not awakened into life? Is there a joy in the human soul or a light in the human intellect that has not been intensified and turned into glory by the depth of his sympathy and the brilliancy of his spirit? His heaven-illuminated intellect is not bounded in its flight either by the confines of earth, or the dayless, interminable wastes of hell, or the empyrean empires of hosts of cherubs, or the vast oceans of the past tiding high to the present, or the distant horizon of the future opening out into eternity. Him the Lord hath made a spectacle to angels and to men. To him hath been given the dispensation of the mystery which was hidden from eternity; on him hath shone the illumination of the face of Jesus Christ; by him hath been made the manifestation of the manifold wisdom of God unto the powers and principalities in the high places of heaven. Who among those whom the Holy Spirit hath moved to write for the human race is like to thee, O Paul? We may stand with Moses, and behold in spirit the outcoming of light from darkness, of order from chaos; we may weep with Jeremias as he mourns over the desolation of Jerusalem; we may sit by Job, and listen to his wild and almost blasphemous wail of woe; we may hearken with delight to the rhapsodies of the prophet-king; we may lift up our eyes with wonder at the undefined glories and terrors in the visions of Isaias and Ezechiel; but can we behold with St. Paul the Brightness of the Father's glory and the Figure of the Father's substance upholding all things by the word of His power? Can we go down with St. Paul to the depths of the ocean? Can we die with him in his deaths, and yet live? Can we wish to be an anathema from Christ for the redemption of our race? Can we with him give knowledge to the angels in the high places? Can we ascend with him to the third heavens, and hear the secret things which no man can speak? Hail! then, O Paul, brighter than Moses in the light of a new creation, mor sorrowful than Jeremias in thy desolation, more afflicted

than Job in thy deaths, more magnificent than David in thy praises, greater than Isaias and Ezechiel in the magnitude of thy revelations. Hail! prophet, doctor, martyr, and apostle of Jesus Christ. Above thee there is but Peter, to whom Christ gave the keys of the kingdom of heaven, and John, the disciple whom Jesus loved, and who beheld in the soft light of love the Word in the beginning inhabiting eternity in the bosom of the Father. To Jesus Christ, the invisible King of Ages; to Mary, the Mother of Jesus; to John, the beloved disciple of Jesus; to Peter and Paul, the princes of the apostles of Jesus, be honor, praise, and benediction through ages of ages! Amen.

#### QUESTIONS.

What is meant by the Hagiographa? What do you know of the Book of Psalms? Of Solomon's works? What of the Book of Siracides? How many epistles of St. Paul are there? Give the date and name the place where each was written? Give the substance of each epistle? What do you know of the Epistle of St. James? Of the two Epistles of St. Peter? Of the three Epistles of St. John? Of the Epistle of St. Jude? Give an idea of the apostle St. Paul among the inspired writers?

# FIRST SERIES.—CHRONOLOGICAL TABLES.

TABLE I.—FROM THE CREATION TO THE JUDGES.

	A.M.		A.M.
The creation and fall of man, . . . . .	1	They are persecuted and oppressed by the Egyptians, . . . . .	2427
Abel is slain by Cain, . . . . .	129	Moses is born, . . . . .	2433
Seth is born, . . . . .	130	Moses's flight into Madian, . . . . .	2473
Enos is born, . . . . .	235	His vision at the bush, and his mission into Egypt to deliver the children of Israel, . . . . .	2513
The descendants of Seth and Enos, for their piety, are called the sons of God. Gen. vi. 2.		The ten plagues of Egypt.	
Henoch, the seventh from Adam, is born, . . . . .	622	The passage through the Red Sea, where Pharaoh and all his army are drowned, . . . . .	2513
Adam dieth, . . . . .	930	Manna is given from heaven for forty years.	
Henoch is translated into Paradise, . . . . .	987	The law is given from Mount Sinai.	
Noe, the tenth from Adam, is born, . . . . .	1056	The ark and tabernacle are made, . . . . .	2514
The sons of God are corrupted by marrying beautiful women of the race of Cain.		Aaron is consecrated high-priest.	
The Deluge, . . . . .	1656	The spies are sent to view the land.	
The building of the Tower of Babel, and the confusion of tongues, . . . . .	1800	The people murmur, and are sentenced to die in the wilderness.	
Nimrod layeth the foundation of the kingdom of Babylon. Gen. x. 10		The sedition of Core, Dathan, and Abiron, who are swallowed up by the earth.	
Noe dieth at the age of 950, . . . . .	2006	350 pretenders to the priesthood are consumed by fire.	
Abraham is born, . . . . .	2008	The rod of Aaron blossometh.	
Abraham is called by God into Canaan, . . . . .	2083	Water is given (the second time) from the rock, . . . . .	2552
The four kings are routed by Abraham, . . . . .	2091	The brazen serpent is set up.	
The blessing and sacrifice of Melchisedech.		Sehon and Og are defeated and slain.	
The destruction of Sodom and Gomorrah, . . . . .	2107	Balaam is called to curse the people. He blesses them thrice.	
Isaac is born, . . . . .	2108	The slaughter of the Madianites.	
Abraham is sent to offer Isaac in sacrifice, . . . . .	2145	Moses dieth, and Josue succeeds him.	
Jacob and Esau are born, . . . . .	2168	The people pass over the Jordan dryshod.	
Jacob's flight into Mesopotamia, . . . . .	2245	The walls of Jericho fall down.	
Joseph, the eleventh son of Jacob, is born, . . . . .	2259	The five kings are defeated and slain.	
Jacob returneth into Canaan, . . . . .	2265	The sun and moon stand still at the command of Josue.	
Joseph is sold into Egypt, . . . . .	2276	The land of Canaan is conquered and divided by lot among the children of Israel, . . . . .	2559
Joseph is made governor of Egypt, . . . . .	2289	Josue dieth, . . . . .	2569
Jacob with all his family goeth down into Egypt, . . . . .	2296		
The Israelites are multiplied exceedingly, . . . . .	2400		



TABLE II.—ISRAEL UNDER THE JUDGES.

	A.M.		A.M.
The Israelites fall into idolatry, and are oppressed by the King of Mesopotamia, . . . . .	2591	Jephte defendeth them against the Ammonites. His vow and sacrifice, . . . . .	2817
Othniel delivereth them, . . . . .	2599	Abesan, Ahialon, and Abdon judge Israel.	
Aod delivereth them from the oppression of the Moabites, . . . . .	2680	Heli, the high-priest, is also judge, . . . . .	2848
Samgar defendeth them against the Philistines, . . . . .	2682	Samson is born, . . . . .	2850
Debbora and Barac deliver them from the oppression of Jabin, King of Canaan, . . . . .	2719	Samuel is born, and consecrated to God.	
Gedeon delivers them from the Madianites, . . . . .	2759	Samson dieth after he had judged Israel twenty years, . . . . .	2887
Abimelech killeth his brethren, and after three years is slain, . . . . .	2771	The ark is taken; Heli, upon the news, falleth back and dieth, . . . . .	2888
Thola and Jair judge Israel.		The Philistines are plagued on occasion of the ark; they send it back.	
		Samuel is judge; he obtaineth by his prayers a victory over the Philistines, . . . . .	2908

TABLE III.—THE HEBREWS UNDER KINGS.

	A.M.		A.M.
Saul is made king. The year is uncertain.		Josaphat succeedeth his father Asa, and reigneth prosperously, . . . . .	3090
David is born, . . . . .	2919	Elias beginneth to prophesy, . . . . .	3092
David killeth Goliath, . . . . .	2942	He raiseth a dead man to life, . . . . .	3093
Saul is slain in battle, . . . . .	2949	He bringeth down fire from heaven upon his sacrifice, and killeth the false prophets, . . . . .	3096
Isboseth is slain, and David is made king over all Israel, . . . . .	2957	Achab is slain, . . . . .	3107
Solomon is born, . . . . .	2971	Ochozias, son of Achab, dieth, . . . . .	3108
The rebellion of Absalom, . . . . .	2981	Elias is taken up in a fiery chariot; Eliseus inheriteth his spirit.	
David dieth, . . . . .	2990	Eliseus raiseth a dead child to life.	
Solomon finisheth the temple, . . . . .	3000	Joram succeedeth Josaphat in the kingdom of Juda. He dieth miserably, . . . . .	3119
Solomon dieth, . . . . .	3029	Ochozias, son of Joram, King of Juda, and Joram, son of Achab, King of Israel, are both slain by Jehu, . . . . .	3120
Roboam reigneth in Juda; Jeroboam, over the rest of Israel. He setteth up the golden calves, . . . . .	3030	Jehu destroyed all the family of Achab and the worshippers of Baal.	
Abia succeedeth Roboam; he gaineth a glorious victory over Jeroboam, . . . . .	3046	Athalia usurpeth the kingdom of Juda. Athalia is slain, and Joas, the son of Ochozias, is made king, . . . . .	3126
Asa succeedeth Abia, and reigneth prosperously, . . . . .	3049	Joachaz succeedeth Jehu in the kingdom of Israel, . . . . .	3145
Nadab succeedeth Jeroboam, . . . . .	3050	Joas succeedeth his father Joachaz, . . . . .	3165
Baasa destroyeth all the family of Jeroboam, . . . . .	3051		
Ela succeedeth Baasa, . . . . .	3074		
Zamri extirpateth all the family of Baasa, . . . . .	3075		
Amri is made king.			
Achab succeedeth his father Amri, . . . . .	3086		

TABLE III.—*continued.*

A.M.	A.M.
Elishus dieth; a dead man is restored to life by the touch of his bones.	Nahum publisheth his prophecy.
Amasias succeedeth his father Joas in the kingdom of Juda, . . . . . 3165	Sennacherib invadeth Judea; his army is destroyed by an angel, . . . . . 3291
Jeroboam the Second succeedeth his father Joas in the kingdom of Israel, . . . . . 3179	Ezechias is healed of a mortal illness. The sun goeth back ten degrees, . . . . . 3291
In his time, the prophets Osee, Joel, Amos, Abdias, and Jonas execute their office.	Manasses succeedeth his father Ezechias, and setteth up idolatry, . . . . . 3306
Ozias, alias Azarias, succeedeth his father Amasias in the kingdom of Juda, . . . . . 3195	He falleth into the hands of the Assyrians, and in his affliction turneth to God, . . . . . 3327
Isaias beginneth to prophesy, . . . . . 3220	The expedition of Holofernes, and the victory of Judith, . . . . . 3345
Zacharias, son of Jeroboam, reigneth in Israel; he is slain by Sellum, and Sellum by Mananem, . . . . . 3233	Amon succeedeth his father Manasses, . . . . . 3361
Phaceia succeedeth his father Manahem, and is slain by Phacee, the son of Romelia, . . . . . 3245	Josias succeedeth Amon, . . . . . 3363
Joatham succeedeth his father Ozias in the kingdom of Juda, . . . . . 3246	Jeremias beginneth to prophesy, . . . . . 3375
Micheas beginneth to prophesy under him.	Sophonias and Baruch are his contemporaries.
Achaz succeedeth his father Joatham, . . . . . 3262	Joachaz is made king instead of his father Josias, . . . . . 3394
Osee killeth Phacee, King of Israel, and reigneth in his stead, . . . . . 3265	Joakim is advanced to the throne in his place.
Ezechias succeedeth his father Achaz in Juda, . . . . . 3277	Habacuc beginneth to prophesy, . . . . . 3397
Salmanasar, King of the Assyrians, taketh Samaria, and carrieth away the Israelites captives, . . . . . 3283	Daniel is carried into captivity, . . . . . 3398
Tobias is carried to Ninive.	Joachin succeedeth his father Joakim, and after three months is carried into captivity, . . . . . 3405
	Sedecias is made king in his stead, . . . . . 3405
	Ezechiel beginneth to prophesy in Babilonia, . . . . . 3409
	Sedecias revolteth from Nabuchodonosor, who besiegeth Jerusalem, . . . . . 3414
	Jerusalem is taken and destroyed, the temple is burnt, and the people are carried away to Babylon, . . . . . 3416

TABLE IV.—THE HEBREWS IN CAPTIVITY.

A.M.	A.M.
The three children are cast into the fiery furnace, . . . . . 3417	Aggeus and Zacharias prophesy, . . . . . 3485
Daniel is cast into the lions' den, . . . . . 3444	The temple is rebuilt, . . . . . 3489
Babylon is taken by the Medes and Persians, . . . . . 3466	Esdras is sent by King Artaxerxes, . . . . . 3537
Cyrus releaseth the Jews from their captivity, . . . . . 3468	Nehemias rebuildeth the walls of Jerusalem, . . . . . 3550
	Malachias prophesieth, . . . . . 3562

TABLE V.—THE HEBREWS FROM THE RESTORATION TO THE MESSIAS.

	B. C.		B. C.
Alexander the Great invades Persia, . . . . .	335	Simon: treaty with the Romans and Lacedemonians, . . . . .	143
Jaddus high-priest, . . . . .	332	John Hyrcanus, . . . . .	135
Alexander dies, . . . . .	323	Judas (Aristobulus) high-priest and king, . . . . .	107
Ptolemæus Lagus surprises Jerusalem, Septuagint Version made by order of Ptolemæus Philadelphus, . . . . .	320 277	Anna the prophetess, . . . . .	88
Antiochus Epiphanes takes Jerusalem, . . . . .	170	Jerusalem taken by Pompey, . . . . .	63
His persecution, . . . . .	167	Herod made king, . . . . .	40
Judas Machabeus governor, . . . . .	166	Augustus Cesar Emperor of Rome, . . . . .	28
Jonathan governor, . . . . .	161	Herod rebuilds the temple, . . . . .	18
He becomes high-priest, . . . . .	152	John the Baptist born, . . . . .	½
		Christ born.	

TABLE VI.—THE LIFE OF CHRIST, THE MESSIAS.

	A. M.		A. D.
Christ is born at Bethlehem Dec. 25, Luke ii. He is circumcised, Jan. 1, Luke ii. . . . .	4000	Matt. iv. and xiv., Mark vi., Luke ix., . . . . .	31
The wise men come and adore Him, Matt. ii.		Christ maketh choice of twelve of His disciples, whom He calleth apostles. Peter is the first of them, Matt. x., Mark iii., Luke ix.	
He is presented in the temple, Feb. 2, Luke ii.		Christ's sermon on the mountain, Matt. v., vi., and vii. He preacheth in Judea and Galilee, casteth out devils, and cureth all manner of diseases, Matt. xii., Luke xiv., etc.	
St. Joseph and the B. Virgin fly with the child Jesus into Egypt, Matt. ii.		He raiseth to life the daughter of Jairus, Matt. ix., Mark v., Luke viii.	
The massacre of the infants by Herod, Matt. ii. St. Joseph, with the B. Virgin and her Son, returneth from Egypt, but, for fear of Archelaus, goeth and liveth at Nazareth in Galilee, Matt. ii.		The son of the widow of Naim, Luke vii.	
Jesus is found in the temple disputing with the doctors when he was twelve years of age, Luke ii., . . . . .	8	He calmeth the sea with His word, Matt. viii., Mark iv., Luke viii.	
St. John Baptist beginneth to preach and baptize, John i., . . . . .	30	He healeth the man that had been thirty-eight years ill of a palsy, John v., He sendeth His twelve apostles to preach, with power of doing miracles, Matt. x., Mark vi., Luke ix., . . . . .	32 32
Jesus Himself is baptized by John. A voice from heaven declareth Him the beloved Son of God; the Holy Ghost cometh down like a dove, Matt. iii., Mark i., Luke iii.		He maketh choice of seventy-two disciples, Luke x., . . . . .	33
Christ's first miracle at Cana in Galilee, by turning water into wine, John ii.		He feedeth at one time 5,000 men with five loaves, Matt. xiv.	
St. John Baptist is cast into prison, and after some time beheaded by Herod,		At another time 4,000 with seven loaves, Matt. xv.	
		He restoreth sight to the man born blind, and raiseth Lazarus to life, John ix. and xi., . . . . .	34

TABLE VI.—*continued.*

	A.D.	A.D.
He cometh into Jerusalem riding upon an ass, Matt. xxi.		
He instituteth the Blessed Sacrament and Sacrifice of His Body and Blood, Matt. xxviii.		
He is betrayed by Judas, and condemned to die.		
He is scourged, crowned with thorns, and crucified.		
He dieth and is buried.		
		He riseth from the dead the third day.
		He giveth His apostles power to forgive sins, John xx. 23.
		He giveth to St. Peter the charge of His whole church, John xxi.
		He promiseth to be with His church to the end of the world, Matt. xxviii.
		After forty days, He ascendeth into heaven, Acts i.

TABLE VII.—THE CHURCH OF JESUS CHRIST IN THE DAYS OF THE APOSTLES.

	A.M.	A.D.
St. Matthias is chosen an apostle in the place of Judas the traitor, Acts i.		
On the day of Pentecost, the Holy Ghost cometh down upon the apostles, Acts ii.		
They preach the resurrection of Christ, and the necessity of believing in him.		
St. Peter converteth on one day 3 000, on another 5,000, Acts ii. 41; and Acts iv. 4.		
He with St. John cureth the lame beggar that sat at the gate of the temple, Acts iii. 6.		
The new Christians have all things in common, Acts iv. 32.		
Ananias and Saphira, for reserving some part of the money for a field sold, and for lying to the Holy Ghost, fall down dead at St. Peter's feet, Acts iv. 32.		
The election of the seven deacons, Acts vi.		
Saul, by virtue of a commission from the chief priests, persecuteth the Christians, Acts ix.		
St. Stephen is stoned, Acts vii. 58, . . .	34	
The disciples, being dispersed, preach in Judea and Samaria, etc.		
St. Philip converteth the Samaritans, Acts viii.		
St. Paul is miraculously converted, Acts ix.		
		St. Peter cureth Eneas at Lydda, and raiseth to life Tabitha at Joppe, Acts ix., . . . . . 35
		The very shadow of his body cureth all distempers, Acts v. 15.
		He receiveth Cornelius the centurion, and other Gentiles, into the church, Acts x., . . . . . 39
		St. Matthew writeth his Gospel. . . . . 42
		St. Peter goeth to Rome, and foundeth the church there.
		St. Barnabas and St. Paul preach at Antioch, where the believers are first called Christians, Acts xi, . . . . . 43
		Herod Agrippa beheadeth St. James, the brother of St. John; and imprisoneth St. Peter, who is miraculously delivered, Acts xii., . . . . . 44
		St. Paul and St. Barnabas are sent to preach to the Gentiles, Acts xiii. 14, . . . . . 45
		St. Peter writeth his First Epistle, from Rome; where also St. Mark writeth his Gospel.
		A council of the apostles and ancients at Jerusalem, . . . . . 51
		St. Paul preacheth in Macedonia and Achaia, Acts xvi. and xvii., . . . . . 53
		He writeth his First Epistle to the Thessalonians, and the Second soon after.
		He writeth to the Galatians. St. Luke writeth his Gospel, . . . . . 55



TABLE VII.—*continued.*

	A.D.		A.D.
St. Paul writeth his First and soon after his Second Epistle to the Corinthians, . . . . .	59	St. Paul writeth his First Epistle to Timothy, and his Epistle to Titus, . . . . .	66
He writeth to the Romans, . . . . .	58	St. Peter about this time writeth his Second Epistle.	
He is apprehended at Jerusalem, Acts xxi., . . . . .	59	St. Peter and St. Paul are imprisoned at Rome.	
He appealeth to Cesar, and is sent to Rome, . . . . .	61	St. Paul writeth his Second Epistle to Timothy.	
St. James about this time writeth his epistle.		St. Peter and St. Paul are put to death by Nero.	
St. Paul at Rome converteth Onesimus, and sendeth him with his letter to Philemon. He writeth to the Ephesians, Philippians, and Colossians, . . . . .	62	St. John is cast into a cauldron of boiling oil at Rome under Domitian, and is banished thence to Patmos, . . . . .	95
St. James, Bishop of Jerusalem, is there martyred.		He writeth the Apocalypse.	
St. Paul, being set at liberty, writeth to the Hebrews, . . . . .	63	He returneth to Ephesus under the Emperor Nerva, and there writeth his Gospel. The time of the writing of his Epistles is uncertain, . . . . .	96
St. Luke writeth the Acts of the Apostles.		He dieth at Ephesus under Trajan, about the year 100, . . . . .	100

TABLE VIII.—VARIATIONS IN DATES ACCORDING TO CHRONOLOGERS.

	TIRIN. A.M.	PEZRON. A.M.	USSHER. A.M.	LENGLET. B.C.
The Deluge took place in the year...	1655	2256	1656	2348
The Exodus.....	2543	3953	2513	1491
David made King.....	2979	4872	2949	1055
The Temple of Solomon.....	3023	4915	2993	1011
The First Olympiad.....	3228	5088	....	....
Rome Built (April 1).....	3251	5217	3256	753
The Temple Destroyed.....	3445	5386	3406	588
Cyrus Frees the Jews.....	3475	5436	3468	536
The Greek Empire.....	3675	5641	....	331
The Roman Empire.....	3979	5941	....	31
THE BIRTH OF JESUS CHRIST.....	4000	5967	4000 OR 4004	0
Christ is Crucified.....	4034	6000	....	36
Death of St. John.....	4100	....	4099	100

SECOND SERIES.—BOOKS OF THE BIBLE.

TABLE I.—HISTORICAL BOOKS.

Name.	Author.	Language.	Date of Composition.
1. Genesis.....	Moses	Hebrew	1488 B.C.
2. Exodus.....	Moses	Hebrew	1486 "
3. Leviticus.....	Moses	Hebrew	1480 "
4. Numbers.....	Moses	Hebrew	1470 "
5. Deuteronomy.....	Moses	Hebrew	1448 "
6. Josue.....	Josue	Hebrew	1430 "
7. Judges.....	Samuel	Hebrew	1056 "
8. I. Kings.....	Samuel and others	Hebrew	1051 "
9. II. Kings.....	Nathan and others	Hebrew	1016 "
10. III. Kings.....	Addo and others	Hebrew	889 "
11. IV. Kings.....	Jehu, Esdras, etc.	Hebrew	562 "
12. I. Paralipomenon...	Esdras	Hebrew	In the fifth century B.C., by Esdras, who died in 450, and Nehemias, in 420.
13. II. Paralipomenon..	Esdras	Hebrew	
14. I. Esdras.....	Esdras	Hebrew	
15. II. " or Nehemias.	Esdras or Nehemias	Hebrew	
16. I. Machabees.....	Hyrcau	Hebrew	131 B.C.
17. II. Machabees.....	Jason	Greek	157 "
18. Gosp. of St. Matthew.	Matthew	Hebrew	41 A.D.
19. Gosp. of St. Mark..	Mark	Gr. or Lat.	43 "
20. Gosp. of St. Luke...	Luke	Greek	56 "
21. Gosp. of St. John...	John	Greek	98 "
22. Acts of the Apostles.	Luke	Greek	63 "

TABLE II.—PROPHETICAL BOOKS.

Name.	Author.	Language.	Date of Composition.
23. Isaias.....	Isaias	Hebrew	754-694 B.C.
24. Jeremias.....	Jeremias	Hebrew	582 "
25. Baruch.....	Baruch	Hebrew	580 "
26. Ezechiel.....	Ezechiel	Hebrew	570 "
27. Daniel.....	Daniel	Heb. and Chaldaic	603-536 "
28. Osee.....	Osee	Hebrew	777-698 "
29. Joel.....	Joel	Hebrew	600 "
30. Amos.....	Amos	Hebrew	789 "
31. Abdias.....	Abdias	Hebrew	584 "

TABLE II.—*continued.*

Name.	Author.	Language.	Date of Composition.
32. Jonas.....	Jonas	Hebrew	580 B.C.
33. Micheas.....	Micheas	Hebrew	694 "
34. Nahum.....	Nahum	Hebrew	707 "
35. Habacuc.....	Habacuc	Hebrew	534 "
36. Sophonias.....	Sophonias	Hebrew	636 "
37. Aggeus.....	Aggeus	Hebrew	516 "
38. Zacharias.....	Zacharias	Hebrew	516 "
39. Malachias.....	Malachias	Hebrew	450 "
40. Apocalypse.....	St. John	Greek	96 A.D.

TABLE III.—THE HAGIOGRAPHIA.

Name.	Author.	Language.	Date of Composition.
41. Psalms.....	David and others	Hebrew	About 1000 B.C.
42. Proverbs.....	Solomon	Hebrew	1010-971 B.C.
43. Ecclesiastes.....	Solomon	Hebrew	1010-971 "
44. Canticle of Canticles.....	Solomon	Hebrew	1010-971 "
45. Wisdom.....	Philo	Greek	284 "
46. Ecclesiasticus.....	Jesus	Hebrew	195 "
47. Epistle to the Romans...	St. Paul	Greek	58 A.D.
48. I. Corinthians.....	St. Paul	Greek	57 "
49. II. Corinthians.....	St. Paul	Greek	57 "
50. Galatians.....	St. Paul	Greek	56 "
51. Ephesians.....	St. Paul	Greek	65 "
52. Philippians.....	St. Paul	Greek	62 "
53. Colossians.....	St. Paul	Greek	62 "
54. I. Thessalonians.....	St. Paul	Greek	52 "
55. II. Thessalonians.....	St. Paul	Greek	52 "
56. I. Timothy.....	St. Paul	Greek	64 "
57. II. Timothy.....	St. Paul	Greek	65 "
58. Titus.....	St. Paul	Greek	64 "
59. Philemon.....	St. Paul	Greek	62 "
60. Epistle to the Hebrews..	St. Paul	Greek	63 "
61. St. James the Less.....	St. James	Greek	62 "
62. I. Peter.....	St. Peter	Greek	50 "
63. II. Peter.....	St. Peter	Greek	65 "
64. I. John.....	St. John	Greek	70 or 98 "
65. II. John.....	St. John	Greek	70 or 98 "
66. III. John.....	St. John	Greek	70 or 98 "
67. St. Jude.....	St. Jude	Greek	70 "

TABLE IV.—BIBLE EPISODES.

Name.	uthor.	Language.	Date of Composition.
68. Job.....	Job or Moses	{ Arabic or Hebrew	1340 B.C.
69. Ruth.....	Samuel	Hebrew	1050 "
70. Tobias.....	Tobias	Hebrew	640 "
71. Judith.....	Eliachim	{ Chaldaic or Heb.	530 "
72. Esther.....	Mardochai	Hebrew	500 "

TABLE V.—APOCRYPHAL GOSPELS, ACTS, AND LITURGIES.

- |   |  |
|---|--|
| 1. The Gospel according to the Egyptians.   | 11. The Gospel of St. Philip.                        |
| 2. The Gospel according to the Hebrews.     | 12. The Acts of SS. Peter and Paul, Andrew and John. |
| 3. The Gospel of the Syrians.               | 13. The Acts of the Apostles by the Ebionites.       |
| 4. The Gospel of the Nazarenes.             | 14. The Acts of SS. Philip and Thomas.               |
| 5. The Protho-Evangel of St. James.         | 15. The Revelations of SS. Paul and Thomas.          |
| 6. The Gospel according to St. Peter.       | 16. The Apocalypse of St. Peter.                     |
| 7. The Gospel according to St. Thomas.      | 17. The Acts of SS. Paul and Thecla.                 |
| 8. The Gospel according to St. Matthias.    | 18. The Lots of the Apostles.                        |
| 9. The Gospel according to St. Bartholomew. | 19. The Liturgy of St. Peter.                        |
| 10. The Gospel of the Twelve Apostles.      | 20. The Liturgy of St. James.                        |
|   | 21. The Liturgy of St. Matthew.                      |
|   | 22. The Liturgy of St. Mark.                         |

### THIRD SERIES.—SCRIPTURE WEIGHTS, MEASURES, AND MONEY.

TABLE I.—WEIGHTS.

1 gerah is equal to.....	12 grains.....	= ½ pennyweight.
10 gerahs make.....	1 bekah.....	= 5 "
2 bekahs ".....	1 shekel (sicle).....	= 10 "
60 shekels ".....	1 maneh.....	= 2 lbs. 6 oz.
50 manehs ".....	1 talent.....	= 12½ lbs.



TABLE II.—SHORT MEASURE.

		Feet.	Inches.
1 digit is equal to.....		0	0 912
4 digits	make... I palm.....	= 0	3'648
3 palms	" ... I span.....	= 0	10'944
2 spans	" ... I cubit.....	= 1	9'888
4 cubits	" ... I fathom.....	= 7	3'552
1½ fathoms	" ... I Ezechiel's reed.....	= 10	11'328
2 fathoms	" ... I Arabian pole.....	= 14	7'104
10 Arabian poles	" ... I schoenus, or measur- ing line.....	= 145	11'04

TABLE III.—LONG MEASURE.

		Miles.	Paces.	Feet.
1 cubit is equal to.....		0	0	1'824
400 cubits	make... I stadium, or furlong..	= 0	145	4'6
5 cubits	" ... I Sabbath day's journey.	= 0	729	3'0
2 Sabbath journeys	" ... I Eastern mile.....	= 1	403	1'0
3 Eastern miles	" ... I parasang.....	= 4	153	3'0
8 parasangs	" ... I day's journey.....	= 33	172	4'0

TABLE IV.—LIQUID MEASURE.

		Gallons.	Pints.
1 caph is equal to.....		0	0'625
1⅓ caphs make.....	I log.....	= 0	0'833'
4 logs	" ... I cab.....	= 0	3'333'
3 cabs	" ... I hin.....	= 1	2'000
2 hins	" ... I seah.....	= 2	4'000
3 seahs	" ... I bath, or ephah.....	= 7	4'000
10 ephahs	" ... I chomer, or kor.....	= 75	5'000

TABLE V.—DRY MEASURE.

		Pecks.	Gallons.	Pints.
1 gachal is equal to.....		0	0	0'1416
20 gachals make.....	I cab.....	= 0	0	2'8333'
36 gachals	" ... I omer, or gomer.....	= 0	0	5'1
3⅓ omers	" ... I seah.....	= 1	0	1
3 seahs	" ... I ephah.....	= 3	0	3
5 ephahs	" ... I lettech.....	= 16	0	0
2 lettechs	" ... I chomer, or kor.....	= 32	0	0

TABLE VI.—JEWISH MONEY.

		Dollars.	Cents.
1 gerah is equal to.....		0	2'30968
10 gerahs make.....	I bekah.....	= 0	23'0968
2 bekahs	" ... I shekel.....	= 0	46'1936
60 shekels	" ... I maneh, or Hebrew mna.....	= 27	71'716
60 manehs	" ... I talent.....	= 1,663	02'960
1 sextula, or solidus aureus.....			2'963
1 shekel of gold.....			8'75
1 talent of gold.....		26,608'50	

TABLE VII.—ROMAN MONEY MENTIONED IN THE BIBLE.

	Dollars.	Cents.
A mite is equal to.....	0	1½
2 mites make.....I farthing.....	= 0	3
5 farthings " .....I penny, or denarius.....	= 0	15
100 denarii, or pennies..I pound, miná, or mna.....	= 15	0

FOURTH SERIES.—SCRIPTURE TIME-TABLES.

TABLE I.—DIVISIONS OF DAYS AND NIGHTS.

*Days.*

1. Aurora.....Twilight before sunrise.
2. Morning.....From sunrise to the heat of the day.
3. The heat of the day.....From the beginning of heat to mid-day.
4. The mid-day.....From noon to the cool of evening.
5. The time of the breeze.....The cool of the evening.
6. The evening.....The twilight after sunset.

*Or*

1. The first hour.....The period from sunrise to three hours after.
2. The third hour.....The period from the first hour to mid-day.
3. The sixth hour.....The period from mid-day to three hours after.
4. The ninth hour.....The period from the sixth hour to sunset.

*Nights.*

1. Even.....The period from sunset to three hours after.
2. The midnight.....The period from even to midnight.
3. The cock-crowing.....The period from midnight to three hours after.
4. Early in the morning.....The period from cock-crowing to sunrise.

TABLE II.—THE DAYS OF THE SHABOOANG, OR WEEK.

1. One of the Sabbath, or first day.....Sunday.
2. The second day of the Sabbath.....Monday.
3. The third day of the Sabbath.....Tuesday.
4. The fourth day of the Sabbath.....Wednesday.
5. The fifth day of the Sabbath.....Thursday.
6. The sixth day of the Sabbath, or the vigil of the Sabbath, or  
Parasceve; that is, preparation.....Friday.
7. The Sabbath.....Saturday.

TABLE III.—WEEKS.

1. The week of days. . . . . Seven days.
  2. The week of weeks. . . . . Forty-nine days.
  3. The week of years. . . . . Seven years.
  4. The week of Sabbatical years. . . . . Forty-nine years.
- Pentecost came after a week of weeks. The Sabbatical year was the seventh in a week of years. The Jubilee came after a week of Sabbatical years.

TABLE IV.—MONTHS.

Name.	English name.	Days.
First month, or <i>Nisan</i> , or Adib. . . . .	Part of March and April. . . . .	30
Second month, or <i>Zir</i> , or Jyar. . . . .	" April and May. . . . .	29
Third month, or <i>Sivan</i> . . . . .	" May and June. . . . .	30
Fourth month, or <i>Thammouz</i> . . . . .	" June and July. . . . .	29
Fifth month, or <i>Ab</i> . . . . .	" July and August. . . . .	30
Sixth month, or <i>Eloul</i> . . . . .	" August and September. . . . .	29
Seventh month, or <i>Tishri</i> . . . . .	" September and October. . . . .	30
Eighth month, or <i>Bul</i> , or Marchesvan. . . . .	" October and November. . . . .	29
Ninth month, or <i>Casleu</i> . . . . .	" November and December. . . . .	30
Tenth month, or <i>Tebeth</i> . . . . .	" December and January. . . . .	29
Eleventh month, or <i>Shebat</i> . . . . .	" January and February. . . . .	30
Twelfth month, or <i>Adar</i> . . . . .	" February and March. . . . .	29

As the Jewish year was lunar, and consisted of 354 days and eight hours, the Jews, to keep time with the solar year, added as often as it was necessary an intercalary month at the end of the ecclesiastical year, and called it *Ve-adar*, the second *Adar*. The ecclesiastical year began with *Nisan*; the civil year with *Tishri*.

TABLE V.—FESTIVALS.

	Time of Celebration.
1. <i>The Pasch</i> , or the deliverance from Egypt. . . . .	14th to 21st of <i>Nisan</i> .
2. <i>The Pentecost</i> , or thanksgiving for harvest. . . . .	} A week of weeks from the Pasch.
3. <i>The Feast of Tabernacles</i> , a commemoration of journeying in the desert, . . . . .	
4. <i>The Feast of Phurim</i> , the deliverance from Aman, . . . . .	} . . . . . 15th to 23d of <i>Tishri</i> .
5. <i>The Day of Expiation</i> , a day of fasting. . . . .	
6. <i>The Feast of Encania</i> , the dedication of the Temple by Judas Machabeus. . . . .	} The 25th of <i>Casleu</i> to the 3d of <i>Tebeth</i> .
7. <i>The New Moons and the Feast of the New Year</i> . . . . .	

} The first day of each month and year.

## GLOSSARY.

### A

**AA'RON** (from *Haron*, a mountaineer, or the Egyptian *Hur*, light), the son of Amram and Jochabed, the elder brother of Moses and Miriam, a Levite and high-priest of the Jews.

**AB'ARIM** (passages) a range of mountains on the east side of the Jordan opposite Jericho, from one of whose peaks, Mount Nebo, Moses viewed the Promised Land.

**ABBA** (*Ab*, father), a Chaldaic form equivalent to papa.

**ABDEM'ELECH**, the servant of the king.

**ABDI'AS**, the servant of the Lord.

**AB'DON**, from Abdi, a servant.

**A'BEL** (*Hevel*, breath), the second son of Adam, murdered by his brother Cain.

**ABI'ATHAR** (excellent father), son of the high-priest Achimelech, who escaped the slaughter inflicted on his father's house by Saul.

**AB'IGAIL** (the father of exultation), the wife of Nabal, who supplied David in his distress with provisions, and on the death of Nabal, ten days after, became the wife of David.

**AB'ISAG** (father of error), a beautiful Sunamitess chosen to comfort David in his old age.

**AB'NER** (father of light), Saul's first cousin, and general of his armies, who proclaimed Ithobeth after Saul's death, and was afterwards assassinated by Joab. He was lamented by David.

As a villain dies ought Abner to die!  
Thy hands not fettered;  
Thy feet not bound with chains;  
As one falls before the malicious fellest thou!

**ABOMINATION OF DESOLATION**, a horrible abomination.

**AB'BRAM** (high father), changed into Abraham (father of a multitude), the father of the Hebrew race.

**AB'SALOM** (the father of peace), the third son of David, a rebel.

**AC'CAROM** (sterility), the most northerly of the five towns belonging to the lords of the Philistines.

**A'CHAB**, father's brother.

**ACHA'IA** (sadness), a Roman province which included the whole of the Peloponnesus and adjacent islands, with the greater part of Hellas proper. Achaia and Macedonia comprehended the whole of Greece.

**A'CHAZ** (possessing), a king of Juda.

**ACHIM'ELECH**, my brother king.

**ACH'ITOB**, a brother's goodness.

**AD'AM**, red earth.

**AD'ON**, lord.

**ADONA'I**, my Lord, one of the names of God.

**ADONI'AS**, the reigning lord.

**AF'RICA**, in Hebrew, *Pul*, that is, ruin.

**AG'ABUS**, a locust.

**A'GAG** (from *Agag*, to burn), a king of Amalech.

**A'GAR**, a stranger.

**AG'GEUS**, joyful.

**A'HOD**, one that praises.

**ALEXAN'DER**, a manly helper.

**ALEXAN'DRIA** (Gr. -dria), the Grecian, Roman, and Christian capital of Egypt. It was founded by Alexander the Great 332 A.C. It had excellent harbors, formed by the island Pharos and the headland Lochias, suited alike for commerce and war. The inland lake, Mareotis, served as a haven for the merchandise of India and Egypt. It had at one time a population of 300,000 freemen.

**ALLELU'IA**, praise the Lord.

**A'MAN**, a disturber.

**AM'ELECH**, a king.

**A'MEN**, let it be.

**AMIN'IDAB**, a willing people.

**A'MOS**, a burden.

**AM'RI**, one who speaks.

**ANANI'AS**, cloud of the Lord.



AN'ATHOTH, answers or canticles.

AN'DREW, most valiant.

AN'NA, gracious.

AN'TIOCH (*for a chariot*), the capital of Syria. It is built at the junction of the northern range of Lebanon with the eastern chain of Taurus, where the river Orontes breaks through the mountains. Situated partly on an island, partly on a level flat on the left bank of the river, and partly on Mount Silpius, which rose abruptly to the south, it is favorably placed, in a military point of view. It was founded by Seleucus Nicator 300 A.C. It is one of the most renowned cities of antiquity.

APOS'TLE, one sent.

ARA'BIA, in Hebrew, Saba, that is, conversion. Arabia was divided by the Greeks into Arabia Felix, Arabia Deserta, and Arabia Petræa—names doubtless taken from the quality of the soil. This division by Ptolemy included the whole peninsula, the Arabian desert to the north, the desert of Petra, and the peninsula of Sinai.

A'RAM, highness, sublimity.

AR'ARAT (fearful malediction), a mountain in Armenia, where the ark rested.

ARCH'TRICLINUS, the master of the banquet.

AREOP'AGUS (the Hill of Mars), a rocky height in Athens opposite the western end of the Acropolis, from which it was separated by an elevated valley. Here the higher tribunal of the Athenians assembled. It was sometimes called the upper council, to distinguish it from the lower council, or the meeting of the Five Hundred, in the valley below.

ARME'NIA, in Hebrew called Ararat, is an elevated plateau between the Persian Gulf and the Caspian and Euxine Seas. It is the watershed of the Tigris and Euphrates, which flow to the Persian Gulf, and of the Araxes, which runs down to the Caspian Sea, and the Acampsis, flowing into the Euxine. Two mountain ranges run from east to west, the northern one of which culminates in Mount Ararat, where the ark rested.

ARPHAX'AD, a healer.

ARTAXERX'ES, light, or a curse.

A'SAPH, one that assembled.

A'SEK, one bound, when spelled with Samech. A'SER (beatitude, when spelled with Sin), a son of Jacob.

AS'SUERUS, a prince, the head.

AS'SUR, a plotter.

AS'TAROTH, flocks.

AZARI'AS, the help of the Lord.

AZO'TUS (in Hebrew, Asdod), spoils.

## B

BA'AL, an idol.

BA'BEL, confusion.

BAB'YLON (citadel of Belus), the metropolis of Mesopotamia.

BA'LA (spelled in Hebrew with He means inveterate), Rachel's handmaid.

BA LA (spelled with Ain means destroying), a city.

BA'LAC, a destroyer.

BANAI'AS, the son of the Lord.

BA'RAC, lightning.

BARACH'AS, praising the Lord.

BARJO'NA, the son of a dove.

BAR'NABAS, the son of consolation.

BAR'SABAS, the son of conversion.

BARTHIM'EUS, the blind son.

BARTHOLOMEW, the son of one stopping waters.

BAR'UCH, blessed.

BATH'UEL, the sonship of God.

BEEL'PHEGOR, the idol of hiatus.

BEEL'ZEBUB, the lord of idols.

BEHE'MOTH, beasts of burden.

BEL, ancient.

BEL'AL, depraved.

BEN'JAMIN, son of the right hand.

BENO'NI, child of sorrow.

BER'ESITH, the Hebrew name of Genesis. It means, in the beginning.

BETH'ANY, the house of affliction.

BETH'EL, the house of God.

BETH'LEHEM, the house of bread.

BETH'PHAGE, the house of the vane.

BETH'PHOGOR, the house of Phogor.

BETHSAID'A, the house of fruits.

BOANER'GES, the son of thunder.

BO'OZ, in strength.

BOS'RA, a fortification.

BURNT-OFFERING, the choicest specimen of gift offering, in which nothing remained unconsumed but the ashes.

## C

- CA'DES, holiness.  
 CA'IN, a possession.  
 CA'LEB, a dog.  
 CA'NA, zeal, emulation.  
 CAPHAR'NAUM, the field of penance.  
 CARIATH'JARIM, the city of the woods.  
 CAR'MEL, a circumcised lamb.  
 CAR'THAGE, in Hebrew, Tharsis, the contemplation of joy.  
 CE'DAR, blackness, sadness.  
 CE'DRON, blackened, sad.  
 CE'PHAS, a rock.  
 CETUR'A, breathing aroma.  
 CHALD'EE, in Hebrew, Chasdim, that is, like devils.  
 CHAM, white.  
 CHER'UB, like a master.  
 CHRIST, anointed.  
 CLE'OPHAS, all glory.  
 CŒLESY'RIA, Winding Syria.  
 COLOS'SIANS, afflicted with punishment.  
 COS'BI, lying.  
 CY'PRUS (beautiful), an island in the extreme eastern corner of the Mediterranean, with Mount Taurus on the north, and Lebanon on the east. It is a rich and fertile island, and is frequently mentioned in ancient history, both sacred and profane.  
 CYRE'NE (lordly), one of the principal cities of Northern Africa, not far from the site of modern Tripoli.  
 CY'RUS, miserable.

## D

- DA'GON (fish-god, or wheat), the god of Ashdod. Dagon was an idol of the Philistines who colonized the southern shores of Palestine. These seafaring people erected idols even in the inland cities of Ashdod and Gaza. The inhabitants of Ascalon worshipped Derceto, the fish-goddess.  
 DALI'LA, poverty.  
 DAMAS'CUS (dwelling of Mesech; or the image of a conflagration), a city on the river Barada in Syria, above which rise bare, sterile ranges of mountains. The course of this rapid river is everywhere marked by a mass of vegetation, as pop-

- lars, walnuts, and willows overshadow its crystal face.  
 DAN, judgment.  
 DAN'IEL, judgment of God.  
 DARI'US, a searcher.  
 DA'THAN, a rite, a law.  
 DA'VID, beloved.  
 DEB'ORA, a bee, a word.  
 DECAP'OLIS, the region of ten cities.  
 DID'YMUS, twins.  
 DI'NA, judgment.  
 DIONY'SIUS, dropped from God.

## E

- ECCLE'SIAS'TES, a preacher.  
 EBENE'ZER (stone of help), so called by Samuel on account of the Lord's assistance against the Philistines.  
 E'DEN, pleasure.  
 E'DOM (red), the brother of Jacob, who sold his birthright for a mess of *red* pottage. Idumea, the country of the Edomites, is situated in Arabia Petrocæ. Bozra is the capital of Eastern and Petra of Southern Idumea.  
 EG'LOM, a calf.  
 E'GYPT (shut in); David called it the land of Ham; Isaias, Rahab (the inconstant); the Arabs, Mesraim, to indicate the two divisions of Egypt into upper and lower; and the Egyptians, Chem, from the black appearance of the soil.  
 ELEA'ZAR, the help of God.  
 ELI'ACHIM, the resurrection of God.  
 ELI'AS, God, a lord.  
 ELIE'ZER, the help of God.  
 ELIM'ELECH, my King, God.  
 ELIS'ABETH, God of oaths.  
 ELISE'US, the salvation of God.  
 EMMAN'UEL, God with us.  
 EM'MAUS, fearing council.  
 E'NAC, a giant.  
 EN'NOM, behold him.  
 E'NOS, a man.  
 EPH'RAIM (fruit-bearing), the second son of Joseph, or a mountain in the territory of Ephraim.  
 EPH'RATA (richness), a town in the tribe of Juda.  
 EPH'RON (dust), a town in the wilderness of Judea.

E'SAU (hairy), the first-born of Isaac, called also Edom.  
 EUPHRA'TES (fruitfulness), one of the four rivers of Eden.  
 EVE, life.  
 EZECHI'AS, fortitude of the Lord.  
 EZE'CHIEL, fortitude of God.  
 EZ'RA (help), a priest who led the second colony of the Jews from Babylon to Jerusalem.

## F

FAIR HA'VENS, a harbor in the island of Crete.  
 FE'LIX (happy), a governor of Judea.  
 FRANK'INCENSE, a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation.

## G

GA'BAA, a hill.  
 GA'BRIEL, man of God.  
 GAL'AAD, lowliness.  
 GAL'GAL (a wheel), a place in the plain of Jericho where the Israelites were circumcised.  
 GAL'ILEE (a circle), a region in the tribe of Nephthali, in the Jordan valley.  
 GATH (wine-press), a city of the Philistines.  
 GA'ZOPHYLA'CIUM (treasure-guard), the place in the temple where the treasure was kept.  
 GEB'BOE (bleak mountain), a barren mountain in the tribe of Issachar.  
 GED'EON, a feller or hewer.  
 GEHEN'NA, the valley of sorrow.  
 GER'EZIM (sterile land), a mountain in Ephraim opposite Ebal.  
 GIL'EAD (heap of witness), a mountain in the district south of the river Jabbok, where were situated the chief forest-lands and pasture-lands of Palestine.  
 GOG (mountain), the title of the kings of a Scythian race.  
 GOLI'ATH (exile), a gigantic Philistine of Gath.  
 GOMOR'RHA (rebellious people, forest), a city in the plain of Siddiam.  
 GREEK, in Hebrew, Jevanim, that is, deceivers.

## H

HAB'ACUC, one that embraces.  
 HANANI'AS, the grace of the Lord.  
 HA'RAM, destruction.  
 HE'BAL, heap of antiquity.  
 HE'BER (with Heth), a companion.  
 HE'BER (with ain), a passage.  
 HE'BREW, one that passes.  
 HE'BRON, society.  
 HE'LE, oblation.  
 HELIOP'OLIS, in Hebrew, On, that is, sorrow.  
 HE'NOCH, dedicated.  
 HIEROP'OLIS, the sacred city.  
 HOLOFER'NES, a brave leader.  
 HOR (a mountain), a mountain where Aaron died.  
 HO'REB (a desert), a mountain near Madian.  
 HOR'MA (destruction), a city of the Chanaanites.  
 HUR, a cavern.  
 HUS, council.  
 HV'MEN, a wedding-song.

## I

ICH'ABOD (inglorious), the son of Phineas, so called because the ark of God, the glory of the nation, was taken at his birth.  
 IDUME'A (red), the same as Edom, which see.  
 I'SAAC, laughter.  
 I'SAI, a gift.  
 ISAI'AS, salvation of the Lord.  
 IS'BOSETH, man of confusion.  
 ISCARIO'TES, man of murder.  
 ISH'MAEL, whom God has heard.  
 IS'RAEL, a prince of God.  
 IS'SACHAR, a hireling.  
 ITH'AMAR, land of palm.

## J

JAH, the self-existing, eternal God. The Jews never pronounce this name, but read for it Adonai.  
 JA'COB, a supplanter.  
 JA'HEL, one that rises.  
 JA'MIN, the right hand.  
 JAPH'ET, extended.  
 JA'SON, healing.  
 JA'VAN, one that deceives.  
 JE'BUS, a treading out.  
 JECHONI'AS, the preparation of the Lord.

JE'HU, existing.  
 JEM'INI, the right hand.  
 JEPH'THE, one that opens.  
 JER'AMEEL, the mercy of the Lord.  
 JEREMI'AS, the highness of the Lord.  
 JER'ICHO (month, the moon), a walled city in the days of Josue, situated in the plain of the Jordan where that river was crossed by the Jews in entering the Promised Land.  
 JER'OBAAL, an opponent of idols.  
 JERO'BOAM, an opponent of the people.  
 JERT'SALEM (dwelling of peace), the capital of Palestine. In the earlier ages, it was called Salem. The Jebusites gave it the name Jebus. Jebus was burnt by the tribe of Juda, and rebuilt by the tribe of Benjamin. The Jebusites retired to the higher position of Mount Sion, and maintained their ground till the reign of David. Jerusalem was built along the edge of one of the highest table-lands of Palestine, and was at once a mountain city and a mountain fastness.  
 JES'SE, existence.  
 JES'US, saviour.  
 JETH'RO, excellence.  
 JEZONI'AS, hearing of the Lord.  
 JEZ'RAEL, the seed of God.  
 JO'AB, paternity.  
 JO'ACHAZ, apprehension of God.  
 JO'ACHIM, preparation of the Lord.  
 JO'AS, diffidence.  
 JOB, afflicted.  
 JO'EL, willingness.  
 JOAN'NES, gracious.  
 JO'NAS, a dove.  
 JON'ADAB, spontaneous.  
 JON'ATHAN, the gift of God.  
 JO'RAM, lofty.  
 JOR'DAN (the river of judgment), the largest river in Palestine. Some derive it from Jarad, to descend, and this seems to correspond with the fact; for in reality the Jordan is a "descender." The streams of the Jordan make three halts: first in the high waters of Lake Merom, next in Galilee, and thirdly in the Dead Sea. The volume of water in Lake Merom descends rapidly, with a fall of three thousand feet, to Galilee, and thence, with a fall of one

thousand more, to the Dead Sea. The valley of the Jordan is three thousand feet below the highest table-lands of Judea. An air-line from the Sea of Galilee to the Dead Sea is sixty miles; but so tortuous is its course that the length of the river is two hundred miles. From the highlands of Judea it has the appearance of a "gigantic green serpent."

JOS'APHAT, the Lord is judge.

JO'SEPH, increase.

JOSI'AS, the fire of the Lord.

JOS'UE, the Lord is Saviour.

JU'DAS, praise.

## L

LA'BAN, white.

LA'MECH, poor.

LAP'IDOTH, lightnings.

LAZ'ARUS, the help of God.

LEB'ANON (the white mountain): this mountain is called the "Mont Blanc" of Palestine by an Eastern traveller, who says: "So long as its snowy tops were seen, there was never wanting to Hebrew poetry the image of unearthly grandeur which nothing else but perpetual snow can give, especially as seen in the summer, when the firmament around it seems to be on fire. And not grandeur only, but fertility and beauty, were held up, as it were, on its heights, as a model for the less fortunate regions which looked up to it. The dews of the mists that rose from its watery ravines, or of the clouds that rested on its summit, were perpetual witnesses of freshness and coolness, the sources, as it seemed, of all the moisture which was to the land of Palestine what the fragrant oil was to the garments of the high-priest; what the refreshing influence of brotherly love was to the whole community. And deep within the recesses of the mountain, beneath its crest of ice and snow, was the sacred forest of cedars."

LE'VI, associated.

LEVI'ATHAN, association.

LI'A, fatigued.

LITHOS'TROTOS, strewed with stones.

LOT (covering or veil), the nephew of Abraham.



LYB'IA, in Hebrew, Lubin, dwellers in a thirsty land.

## M

MAA'CHA (oppression), the mother of Absalom.

MA'DIAN, contested judgment.

MAG'DELENA, magnificent.

MA'GI, wise men.

MALACHI'AS, my messenger.

MAL'ALEEL, praising the Lord.

MAL'CHUS, a king.

MAMMO'NA, money, riches.

MAM'ZER, one born of a strumpet.

MAN'AHM, a comforter.

MANASS'ES, forgetful.

MAN'AE, repose.

MA'RA, bitterness.

MAR'DOCHAI, bitter contrition.

MA'RY, exalted; sea of bitterness.

MAR'THA, provoking.

MAS'PHA, glass or mirror.

MATHU'SALA, one that demands his death.

MAT'THEW, gifted.

MEL'CHIAS, The Lord is King.

MELCHIS'ADECH, king of justice.

MES'OPOTA'MIA, the Lyria of two rivers, or the land between the rivers Tigris and Euphrates. It is also called Aram, from the fifth son of Shem.

MESSI'AS (anointed), corresponds with the Greek name Christ. Prophets, priests, and kings were anointed with oil to symbolize the graces communicated by the Holy Spirit to their respective offices. The term Messias is exclusively applied to Jesus, who is pre-eminently the Prophet, Priest, and King.

MI'CHA, poor.

MI'CHAE, who is like God?

MICHE'AS, who is like God?

MIPHIB'OSETH, the mouth of ignominy.

MIR'IAM, their rebellion.

MIS'AE, who hath been asked?

MIS'PHAT, judgment.

MNA, a talent.

MO'AB, from the father.

MORI'A, bitterness.

MO'SES, drawn from the water.

MY'SIA (lofty or elevated), a province in Western Asia Minor.

## N

NAA'MAN, beautiful.

NA'BAL, foolish.

NA'BO, language, prophecy.

NA'BOTH, language.

NABUCHODON'OSOR, the mourning of judgment.

NA'CHOR, dry.

NA'DAB, willing.

NAHAS'SON, a serpent.

NA'HUM, a consoler.

NA'IM, beautiful.

NA'THAN, gifted.

NATHAN'AEL, the gift of God.

NAZ'ARITE, separated, sanctified.

NAZ'ARETH, separator, sanctity.

NEAP'OLIS, the new city.

NEHEMI'AS, consolation.

NEM'ROD, rebellious.

NEPH'THALI, a wrestler.

NIN'IVE (beautiful), called by the Greeks and Romans, Ninus. It was built on the eastern bank of the Tigris by Nimrod.

NO'E, rest.

NOE'MI, beautiful.

## O

OBEDI'AS, the servant of God.

O'BED, a servant.

OCHOZI'AS, apprehension.

ODOL'LAM, testimony.

OG (a giant), the King of Bashan, descended from Enac.

O'NAN, iniquity.

ONES'IMUS, useful.

Oo'la, a tabernacle.

OPH'NI, a fist.

O'REB, a crow.

O'SEE, a saviour.

O'ZA, fortitude.

OZI'AS, fortitude of the Lord.

OZI'EL, fortitude of God.

## P

PAL'ESTINE (land of wanderers), a region south of Syria which derived its name from the Philistines.

PAR'ACLETE, a comforter.

PAR'ASCE'VE, preparation.

PASCH'A, passage.

PENT'ATEUCH, five volumes.

- PENT'ECOST the fiftieth day (after the Resurrection).
- PE'TER, a rock.
- PER'SIA (land of horses), the region between Media and the Persian Gulf.
- PHA'CEE, one that opens.
- PHAN'UEL, seeing God.
- PHA'RAO (from Phrâ, the Memphitic name of the sun), the title of the kings of Egypt.
- PHA'RES, division.
- PHAR'ISEE (divided), because by his manner of life he was separated from the other sects of the Jews. The Pharisees not only admitted the written laws of Moses, but insisted also on the necessity of tradition to interpret it. Secondly, they taught the doctrine of fatality, but not so as to destroy free will. Thirdly, they believed in the immortality of the soul and the metempsychosis of good spirits. Fourthly, they admitted the doctrine of the resurrection. Fifthly, they affected to practise celibacy, paid tithes, observed superstitious washings, prayed, fasted, and gave alms in public. The Scribes were the doctors of the law. Some were political, and attached to the court; others ecclesiastical, and taught and interpreted in the church. The Scribes were generally the gravest and most learned of the Pharisees. The Sadducees rejected the traditions of the Pharisees; acknowledged (2) no Scripture but the Pentateuch; and (3) asserted there was neither resurrection, nor angel, nor spirit. The Esseni held the true doctrines on the immortality of the soul, and the providence of God. They led a highly spiritual and austere life. The Hemerobaptistæ agreed with the Sadducees on the doctrine of the resurrection, and held the tenets of the Pharisees on all other matters. The Herodiani asserted that Herod was the Messiah. The Samaritans differed from the Jews (1) in worshipping the image of a dove in memory of Semiramis, (2) in rejecting three letters of the alphabet, and some other matters. They were Sadducees on the resurrection.
- PHASE, a passage.
- PHAS'GA, a hill.
- PHIL'ISTINES (stranger), men from beyond the western sea.
- PHIN'EES, confident face.
- PHO'GOR, the idol of lust.
- PHUL, Africa.
- PROBAT'ICA (belonging to sheep), a lake where sheep were kept for sacrifice.
- PROS'ELYTE, a stranger.

## R

- RA'CHEL (a ewe), the youngest daughter of Laban, and the beloved wife of Jacob.
- RAG'UEL, the pastor of God.
- RA'HAB (proud), a poetical name applied to Egypt.
- RAM'ESSES (from Ra, the sun), a city of Egypt which gave its name to the whole province.
- RAPH'AEI, the medicine.
- RAPH'AIM, giants, physicians.
- REBEC'CA (engaging, enchaining), the wife of Isaac.
- REB'LA, contention.
- RE'CA, a chariot.
- REM'NON (a pomegranate), a city in Simeon.
- RO'BOAM, enlarging the people.
- RO'MA, lofty, sublime.
- RU'BEN, beholding a son.
- RUTH (a female friend), the wife of Maalon and Booz, and a daughter-in-law of Noemi.

## S

- SA'BA, conversion, captivity, a circuit.
- SA'BAOTH, hosts, armies.
- SAB'BATH, rest.
- SAD'DUCEES, just men. See Pharisees.
- SA'DOC, justice.
- SA'LE, mission.
- SALMANA'SAR, concluded peace.
- SAL'MON, peaceful.
- SOL'OMON, peaceful.
- SAMA'RIA (a watch-mountain), the capital of Israel. It was six miles from Sechem, on a hill between Mount Thabor and Lake Gennesareth.
- SAM'SON, the sun of him.
- SAM'UEL, placed by God.
- SANBAL'LAT, overseer of the army.
- SA'RA, princess.
- SARA'I, my lady.

SA'TAN, an adversary.  
 SCENOPE'GIA (the feast of Tabernacles), a Jewish festival in thanksgiving for the harvest, and to commemorate the wanderings of their fathers in the desert.  
 SCRIBES, writers. See Pharisees.  
 SEDE'CIAS, the just man of the Lord.  
 SEM, a name, fame.  
 SEM'EI, obedient.  
 SENNACH'ERIB (conqueror of armies), the son and successor of Sargon, King of Assyria.  
 SEPHAR'RAIM, books, scribes.  
 SEPH'ORA, beautiful, a bird, a tube.  
 SER'APHS (fiery serpents), the highest order of angelic beings, whose love ever burns.  
 SETH, placed.  
 SE'TIM, expansions.  
 SI'BA, an army.  
 SIB'BOLETH, a burden.  
 SICH'EM (the shoulder or back), a town in Mount Ephraim between Ebal and Gerizim.  
 SIL'OE, one sent.  
 SIM'EON, one that hears, hearing.  
 SI'MON, obedient.  
 SIN, a bush, arms.  
 SI'ON (dry rock), one of the hills on which Jerusalem was built.  
 SIS'ARA (order of battle), a general of Jabin, King of Chanaan.  
 SOD'OM (burning), a city of the plains.  
 STEPH'EN, a crown.  
 SU'LAMITE, peaceful.  
 SUN'AMITE, sleeping.  
 SUSAN'NA, a lily or rose.

**T**

THA'BOR (mountain-crest), a mountain situated on the plain of Esdraelon, on the borders of Zabulon and Nephthali.  
 THADDE'US, one that praises.

THA'MAR, a palm.  
 THA'RE, giving out fragrance.  
 THAR'SIS, contemplation of joy.  
 THER'APHIM, images.  
 THOM'AS, an abyss, twins.  
 THO'PETH, seduction.  
 TIM'EUS, blindness.  
 TIM'OTHY, honor to God.  
 TI'TUS, honorable.  
 TOBI'AS, a good master.  
 TUBAL'CAIN, a clean possession.  
 TYR'IAINS (a rock), in Hebrew, Sorim, that is, persons inflicting tribulation.

**U**

UR, fire.  
 URI'AS, fire of the Lord.  
 U'RIEL, light of God.

**V**

VAJE'ZATHA (purity), a son of Haman.  
 VASH'NI (gift), a son of Samuel.  
 VASH'TI (beautiful), the queen of Assuerus.

**Z**

ZA'BAD, a gift.  
 ZAB'DI, a gift.  
 ZAB'ULON, an inhabitation.  
 ZAC'CHEUS, pure.  
 ZACHARI'AS, memory of the Lord.  
 ZAM'BRI, a singer.  
 ZA'RA, the Orient.  
 ZEBE'DEUS, a gift.  
 ZE'BEE, a victim.  
 ZELO'TES, a rival.  
 ZEL'PHA, enchantment of the mouth.  
 ZOROBA'BEL, born in Babylon.  
 ZIL'LAH (shadow), wife of Lamech.  
 ZIL'PAH (drop of myrrh), handmaid of Lia.  
 ZIM'LAN (vine-dresser), Cetura's son.  
 ZIM'RI (praiseworthy), Juda's grandson.











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